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MAGAZINE SECTION

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ISAAC LEESER and ISAAC M. WISE

To mark the centenary of the birth of Isaac Leeser, who first saw the light in Neuenkirchen, in the Province of Westphalia, Germany, on December 12, 1806, or, somewhat more appropriately, the semi-centenary of his death, for he died at Philadelphia February 1, 1868, Rabbi Henry Englander read an excellent biographical memoir before the Central Conference of American Rabbis at its latest annual meeting. This has been included in the recently-published Year Book of this organization.

From this paper, and using Rabbi Englander's language so far as possible, we have extracted a brief account of Isaac Leeser's relations with Isaac Mayer Wise. As the one was the leader of Reform or American Judaism in this country, so the other was a tower of strength to such Israelites of the United States as wished to preserve unsullied our great traditions. Two men of this quality, each of them born to leadership, and capable of profoundly impressing his contemporaries, must have had frequent opportunity to measure their strength.

Brought up amid conservative surroundings in his native home, Leeser arrived in Richmond, Va., in 1824, prepared to follow a commercial career in the employ of his uncle, Zalma Rehine, who had married into the well-known Seixas family. Leeser's early religious training soon asserted itself in the interest and assistance he gave to the Richmond synagogue, which in later years elected him an honorary member of the congregation. He must have applied himself most assiduously to the mastery of the English language, as well as to a study of Jewish thought from a conservative point of view, for, in less than five years after he arrived in Richmond, he had gained a wide reputation as a forceful writer of English and as a controversialist. While still in Richmond, he was stirred to come to a public defense of the Jews, who had been attacked, in an article that received a wide circulation. This defense, Leeser

informs us, caused him to set forth in detail the beliefs and practices of the Jews in order "to rebut the calumnies which had been spread abroad through an English Review against the character of the

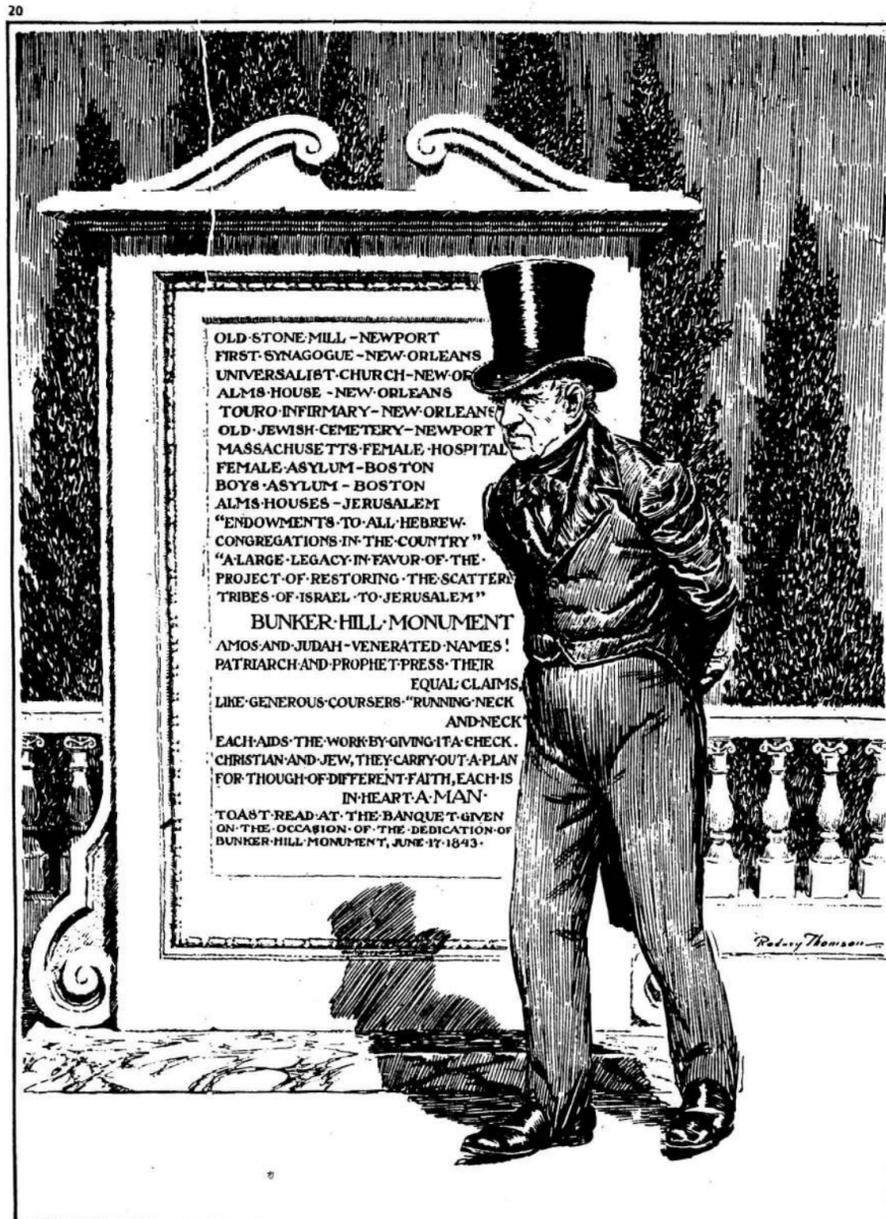
Leeser takes in this volume, one cannot but admire the patience, industry, earnestness and unquestioning faith of this youth barely past twenty years of age, first coming to the defense of the Jew

in 1829. He was thus inducted into the ministry without his seeking. He introduced a new era in the history of the congregation to which he was called and which he served for over twenty-one years. Though he brought national distinction to this congregation through his wide and varied public activities and particularly as editor of the *Occident*, his ministry was by no means without opposition. In 1850 he severed his connection with the Mivke Israel congregation, and for the next seven years devoted himself exclusively to literary and public activities. In 1857 the new congregation, K. K. Beth El Emeth, of Philadelphia, chose him as its minister, and, nine years subsequently, he was elected its rabbi for the term of his natural life. Shortly thereafter, because of an affection of the throat, he was forced to give up his ministerial labors. But he continued as editor of the *Occident* to the day of his death.

Isaac M. Wise, who was born in Bohemia in 1819 (the centenary of this event is to be suitably observed by his disciples and followers this year), arrived in the United States in the early forties. He was rabbi at Albany, N. Y., from 1846 to 1854, while from the latter date to the close of his career by death in 1900 he occupied a similar position in Cincinnati, O. There he founded his great institutions for the dissemination of Reform ideas.

Rabbi Englander well speaks of Isaac Leeser, as follows:

There may be some question as to his claim to knowing people and conditions, but it cannot be gainsaid that a striking quality in all his writings is the display of a fine gentlemanly spirit and, on the whole, of a use of temperate language when engaged in controversy. In speaking of the ethics that should govern the press, he said, ". . . opponents must be so treated as though they one day might become friends and supporters." And again, "There is no need to treat our opponents in such a manner that reconcil-



JUDAH TOURO—American Patriot and Some of His Deeds

Jewish faith and the people." The result of this work is contained in *The Jews and the Mosaic Law*, Leeser's first original publication. However much one may be inclined to disagree with the view that

and then seeking to justify the faith of the Jew as he understood it.

Leeser's faith brought him to the notice of the Mikve Israel congregation, of Philadelphia, which elected him Reader

iation becomes impossible. He urged a spirit of fairness and gentlemanliness in controversy. He did what many others failed to do in the heat of controversy, namely, with but rare exceptions refrained from indulging in offensive personalities. He refused to accept even paid communications for insertion in the *Occident*, when such communications contained unseemly aspersions on others. When, however, engaged in attacking the principles and party opposed to orthodoxy, he did not hesitate to fill his quiver with arrows of intemperate epithets, which bespoke the depth of his indignation against what to his mind seemed to be "treasonable progress" and "a destructive movement" and identified by him with "incipient infidelity" and "progressive wickedness." "False prophets," "false shepherds," "teachers of infidelity" and "liturgy doctors" are some of the choice phrases he hurled at those who, he believed, were "sedulous in uprooting the ancient faith," and to whom he did not hesitate to impute the base motive of changing the old faith into a new system, probably with a view to making it acceptable to the Gentiles.

However much Leeser opposed the principles and innovations of reform, he was not loath to pay tribute to the learning and ability of the men whom he opposed. Of the two men with whom he entered into controversy most frequently he wrote, ". . . of the talents and learnings of Doctors Wise and Lillienthal I have always entertained a high opinion. . . ." On one occasion, after Wise had spoken in Philadelphia, Leeser generously sang his praises in the *Occident*, ". . . the whole subject," he wrote, "was set so beautifully that no one seemed to be wearied, though the sermon was by no means a short one. . . . Dr. Wise has made quite an impression as an orator." He referred to Wise as a "gifted son of Israel" and as "the learned rabbi of Albany." It was but natural that, as the lines of battle were drawn more closely while the leaders of the two wings of Judaism were contending for the victory of their respective principles, Leeser should have become more unsparing of his criticisms, particularly of Wise, who, through the influence of the *Israelite*, had come to be regarded as the leader of the opposing party. It should be noted, however, that with rare exceptions his criticisms were directed against the principles and platform enunciated by Wise, or against his history or the *Minhag America*, rather than against his person.

Leeser possessed an organizing spirit. This spirit was most active when Leeser conceived the idea of the desirability and necessity of union in American Israel. He saw that organizations and activities of a national scope to be successful must be fathered by the united efforts of all the congregations and leaders in this country. Consequently, from the beginning to the end of his journalistic career, he pleaded for union in American Jewry. Such a union, he felt, could be made a constructive force; through its power and influence better schools could be established; it would be in a position to raise the standard of religious education by publishing and circulating books of Jewish interest; it could accomplish much in the way of creating an effective rabbinate; it could inaugurate missionary efforts and help bring about a fusion between the older and newer elements in the Jewish population.

No sooner had Isaac M. Wise arrived in the United States in 1846 than he set about to organize a union of American Israelites in a firm band for the protection of their separate interests and the care of their religious concerns.

In justice to Leeser, it should be said that the idea of union was not new to him when Wise issued his call. Four years before the call of Wise had appeared in the *Occident*, Leeser had suggested the advisability and necessity of congregational co-operation, urging that the Portuguese, German and Polish congregations rise above their petty differences of ritual and custom. Indeed, as early as 1841, at the suggestion of Rabbi Louis Solomon, of the Rodef Sholom congregation, of Philadelphia, he participated in a meeting that had as its purpose the union of all the Jews in this country. We quote Leeser's own words in referring to that meeting

for union: "It was with such a view, to promote peace through union and a greater religious conformity through the powerful agency of public opinion, that we joined, now four years ago, in a movement, which was projected in this city, to promote, first, the union of all American Israelites under a common Ecclesiastical Council, which should have supervision of the spiritual affairs of our various congregations; secondly, the establishment of schools; and thirdly, periodical assemblies of deputies of all American congregations."

Leeser's dominant thought in connection with a union in American Israel was that it would establish an ecclesiastical authority, which, he felt, was sorely needed. The election of Nathan Adler as Chief Rabbi of Great Britain inspired him to write, ". . . we indeed candidly think that we require in this country some ecclesiastical authority over and above the independent ministers, who are elected without examination, and act irrespective of each other's wishes, being, as they are, only bound by the will of their respective congregations. It would be well to ponder on the question as to whether a greater union and uniformity of action is not highly necessary, and would be productive of much good among Israelites who are settled in America, who are moreover daily increasing in number, in wealth and in respectability."

This ecclesiastical body which Leeser desired to have created was to be invested, by the union of congregations, with power to pass upon the fitness of a candidate for the ministry. It was to have no official connection with any individual congregation, so that it could be the servant of all. Leeser believed that such an authoritative body would be in a position to stay the then current clamor for innovations in the ritual, and, at the same time, to remove the opposition of the extreme orthodox and conservative elements to alterations not actually violative of the spirit of true traditional Judaism. Among such unobjectionable innovations Leeser numbered the introduction of the English sermon, the abolition of the sale of honors in the house of worship and what he called "voluntary compulsory" offerings. Leeser, therefore, maintained that men of neither extreme—in other words, neither radical reformers nor scrupulously orthodox—could well constitute a central religious council of American Israel.

Leeser attended the Cleveland Conference of Rabbis, which convened on October 17, 1855. Wise and Lillienthal were the moving spirits in this conference. Leeser at first did not participate in the proceedings, waiting to see what tendency the conference would reveal. Wise had proposed, as the sense of the conference, the declaration that the Bible is the revealed and inspired word of God and the Talmud the logical and legal development of Scripture. Leeser offered a substitute to the effect that "the Talmud contains the divine tradition given to Moses, and that all Israelites must decide all questions according to its decision." Agreement was obtained on the compromise proposition declaring "the Talmud to contain the traditional, logical and legal exposition of sacred Scriptures." Leeser felt that he could accept the compromise with the mental reservation that the word "traditional" implied a divine exposition. Leeser expressed his joy at the view taken in reference to the Talmud by declaring it to be his belief that the 17th day of October, 1855, would be a national holiday if all Israelites of America would adopt the Bible as the rule of faith, and the Talmud as the rule of practice and interpretation of Holy Writ. Leeser left the conference before its adjournment, hoping that no further action would be taken, as he felt that a platform had been adopted that would receive the support of all American Israel at a conference to be convened subsequently. As a matter of fact, Leeser perceived that the majority present were in sympathy with reform. He anticipated that a larger representation of orthodox rabbis would save the conference from committing itself to unjustified reforms. After Leeser had left, the conference referred a proposition to introduce a uniform liturgy to a committee, with instructions to report a sketch of the proposed liturgy, together with an explanation of the principles leading to a composition of their sketch.

In the earlier years of his ministry, even before reform really had begun to make itself felt in this country, Leeser deplored the growing tendency to violate the Sabbath. Ten years later he made reform responsible for the quite general non-observance of the Sabbath. This fact is mentioned by way of illustrating the point that Leeser, in his attacks on reform, was inclined to hold reform responsible for existing evils. One can well imagine the character of his bitter criticisms of the proceedings of the several German rabbinical conferences in the light of his unyielding opposition to every measure that departed in the least from traditional Judaism.

Had Leeser through conviction espoused the cause of reform his name would undoubtedly have been linked today with the great pioneer reformers as one of the most practical and energetic workers in the cause of Israel in this country. Isaac M. Wise, Leeser's most ardent opponent, well summed up the career of this remarkable man, whose love for his faith was as intense as his antagonism to reform, when he wrote, "he was an active laborer in the province of Jewish literature, a zealous advocate and expounder of Judaism, untiring in his efforts to benefit the cause of Israel; honest and consistent to the last day of his life. . . . He was the banner bearer of American Jewish conservatism. All the rest of their leaders are of local importance only, while he, by his literary efforts, his travel, his numerous acquaintances, his unfeigned attachment to his cause and his consistency, had a widespread influence. We know of no man in America who will replace Isaac Leeser in the orthodox camp."

It is thus apparent that the relation of these two men, each the respective leader in his own camp, is of interest for the student of American Jewish history, and the details of their contact with each other, drawn from the informing researches of Rabbi Englander, of considerable significance for such as deal with the religious development of American Jewry.

The Jew

The Lord our God is one Lord.—Shema.

Throughout the ages he has held his caste
In every phase of life; and even through
Dire days of persecution, to the last,
He has maintained the status of the Jew.

In days of old, his conscience spoke with God;
And God to him His will and wisdom lent;
And so he built upon terrestrial sod
A theocratic temple in his tent.

In God he lived—a jealous God indeed;
And only to His ruling scepter bowed.
All nations round him were of blemished seed
Whose growth was by Satanic will allowed.

And thus he brought the word of God to earth,
Through God and angel, rigid and supreme;
That Word that has breathed richness into dearth,
And cheered the human with celestial gleam.

To him we owe our heritage of soul
That gives such glory to the shades of doom.
His vision fixed the God beyond our goal,
And nurtured promise in the arid tomb.

His name has lent to history a glow
Of splendid struggle, courage undismayed—
Of faith undaunted in the turbid flow
Of Envy's tide against his soul arrayed.

His spirit bears the ancient marks of pride
For Godly favor to his efforts sent;
A theocrat, to Abram's bosom tied,
And in the law and Prophets full content.

And though perhaps he's dwindled from the past
Somewhat in luster, through his modern view,
A Jew he is, and will be to the last;
And 'tis no common claim to be a Jew.

—Clarence Douglas Moore in *Memphis Commercial News*.

Anti-Jewish Prejudice

By A. ROSENTHAL

Editor the Modern View, St. Louis, Mo.

Prejudice began in the Garden of Eden when Cain became jealous of Abel and slew him.

Of the last two men who will inhabit the earth, one may be prejudiced, for hatred, like love, is a passion that lives in humanity.

Anti-Jewish prejudice is a peculiar disease. Doctors who have diagnosed it differ as to whether it is located in the head or in the liver, for ignorant and so-called educated people both are subject to it.

How did anti-Jewish prejudice begin? What encouraged it? What kept it alive? Did it exist prior to the Christian era? What can cure it? What has lessened it? Are we to blame for it? Is it everywhere the same? How should we meet it? Is there any hope for its extinction? Should we fight it? Should we run away from it? What can we do to make it less?

ception of Poland, are either dead or else transformed today. Poland, too, must reform or die—for anti-Jewish prejudice and modern civilization are conflicting terms.

Mighty Egypt had its Pharaoh—where is Egypt? Omnipotent Rome destroyed Jerusalem—where is the Roman Empire? Modern anti-Semitism had its origin in Germany—and where? oh where is that Germany?

The forms of anti-Jewish prejudice are various—ranging from a massacre or "pogrom" in Poland, to blackballing a Jewish candidate in a Masonic lodge in America. It includes burning at the stake in Spain in the fifteenth century to not receiving an invitation to a select social dinner dance in the land of the free and the home of the brave!

The causes of anti-Jewish prejudice are several. The chief cause, but not the sole one, is religious.

crucified Christ, yet business rivalry and political considerations are as vital as the factor of religion. This is proven by the fact that anti-Jewish prejudice exists in many people who have drifted from the Christian church.

That anti-Jewish prejudice is passing cannot be denied. Contrast conditions now and in the past.

The French Revolution, the American Revolution, the great world-war through which he have just passed, have altered things. The growth of international democracy and common sense has unfanged the intolerance of church and state. The decline of anti-Jewish prejudice is evident when we reflect, with wonder, that a Jew is England's Lord Chief Justice; a Jew is an Associate Justice of the United States Supreme Court, and two Governors of the United States are Jewish! Ludwig Biro, a Jew, is Foreign Minister in the Hungarian Cabinet. Baron Sonnino, a Jew, has been Foreign Minister of Italy during the war. A Jew, M. Louis Lucien Klotz, is Minister of Finance in France and member of the Peace Conference. Eleven Jews are in England's Parliament.

Here in the city of St. Louis for 100 years there was no Jewish judge, yet within the last fifteen years no less than five Jewish men were chosen to the Circuit Bench as judges! The President of the Board of Aldermen of the city, next in rank to the Mayor, is also a Jew and a Ben B'rith! All the five judges are members of the B'nai B'rith!

To fight it often has invited martyrdom. To fear it signifies a lack of courage. To conciliate it is hypocrisy. To bear it takes the joy of life away.

In America, the continued use of strange, outlandish speech such as "Yiddish" and of foreign customs that are un-American, enlarge unfavorable misunderstanding of the Jew. They make him seem as alien as the Chinese, with his long-braided queue. We are sufficiently, if not too clannish, without being peculiar. We have our separate lodges, social clubs and cemeteries. We have the Abrahamic rite.

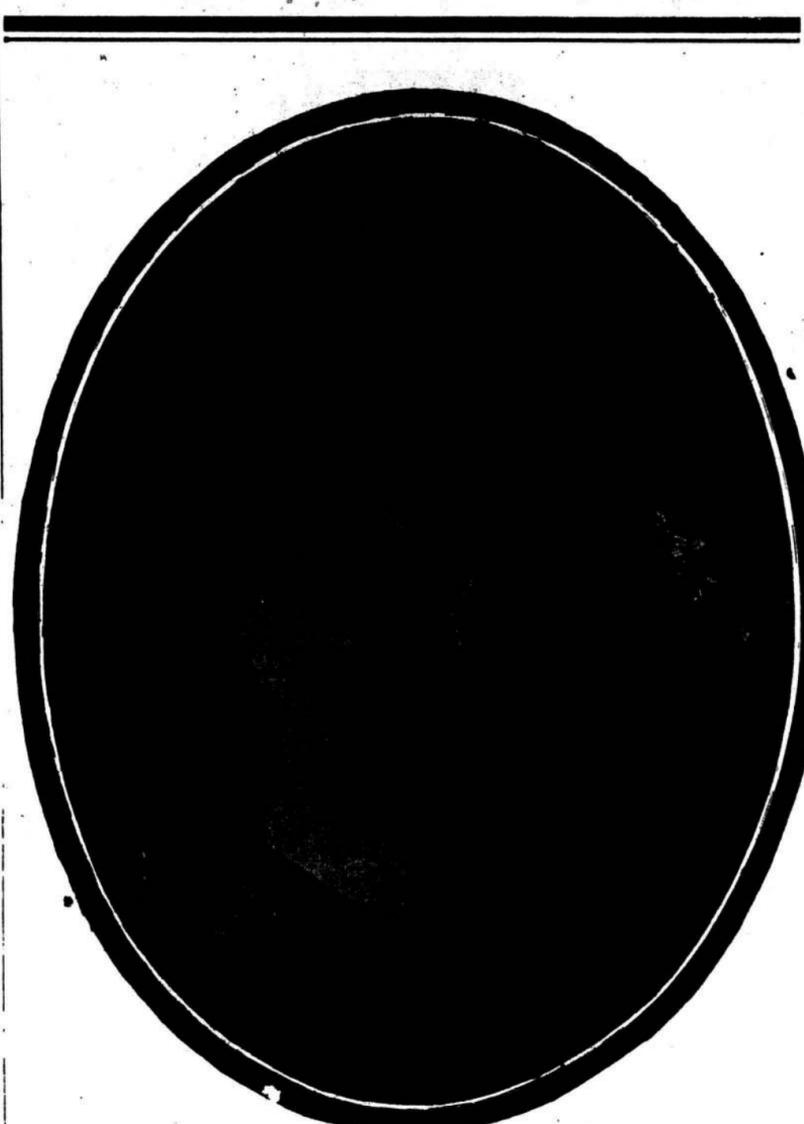
Political Zionism—the attempt to classify us as a separate nation—with a Jewish state in Palestine—is not a cure for anti-Jewish prejudice. The remedy is worse than the disease! It is like burning a barn to get rid of a rat! It implies divided loyalty.

Intermarriage is a cure—but a cure that kills, like a surgical operation which is successful, but where alas! the patient dies!

Although in America, thank Heaven, the Jew is equal before the law—and citizen and peer throughout the land—yet there are summer resorts where "neither Jews nor dogs" will be received as guests. Some snobbish social clubs exclude Jews from their membership. Some fashionable seminaries take no Jewish girls. In many university fraternities Jewish students are barred. We see firms who still advertise quite piously for "Christian help only." Occasional stories and picture films portray the Jew as criminal. "Shylock" is still used in textbooks of some public schools. Jews, too, are unwelcome as tenants in certain "select" apartment houses, hotels, private streets and "places." "Sheeny" is now and then still used as an endearing term.

But all this is lessening. In America the Jew mingles freely and co-operates commercially, socially, educationally, charitably and patriotically with his fellow countrymen of other faiths in every city in the Union. He is valued and appreciated.

Jewish people are more and better understood and respected in



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Best



A. ROSENTHAL

The story of the Creation is told in the Bible in a few hundred words and the Ten Commandments also, so perhaps we can secure a bird's-eye view of anti-Jewish prejudice in a few short minutes.

The first important individual whose anti-Jewish prejudice brought to him a peck of trouble was the Pharaoh of Egypt, of whom we read in the Book of Exodus. If we regard that news report as thoroughly authentic, his mistreatment of the Jews in Egypt brought him ten plagues, including frogs, locusts, darkness, blood and "cooties." The last named alone must have been terrible, if we credit the tales of some of our returning heroes from the European trenches.

There have been a number of the breed of Pharaoh since that ancient day, including emperors, popes and kings, down to the recent German Emperor.

Nearly every nation has had its bloody anti-Jewish page, but all such nations, with the possible ex-

The others are social, economic and political.

Even before the Christian era there was anti-Jewish prejudice, as the repeated conflicts of the Jew and heathen tribes would indicate. Perhaps Jewish pride in its spiritual superiority of a belief in one God, and a code of moral teaching, so high and so ideal that the world has not yet gained their summit. Jewish separateness against intermarriage, fostered this antagonistic feeling, as it does now in our day.

When Christianity arose and, through the aid of Constantine, the Emperor in Byzantium, gained its ascendancy, the refusal of the Jewish people to adopt Christianity brought on religious persecution and oppression. This senseless wrong continued for long centuries. From its awful degrading effects upon the masses of our people, Jewish life is still suffering today.

While much of anti-Jewish prejudice is today attributable to religious difference, and specifically to the criminal teaching in Christian Sunday schools, that Jews

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spite of some very undesirable specimens, such as the loud-mouthed, vulgar, noisy Jew, the ostentatious, braggart Jew, the dress-and-diamond-displaying Jew (and Jewess!), the coarse, uncouth, uncleanly and odorous Jew, the "care - for - nothing - but - card - playing" Jew, the tricky, swindling, cheating Jew, the political, corrupt "job-hunting" Jew, the miserly, unsympathetic Jew, and the dissipated, pleasure-pursuing, sensual, glutton Jew.

Happily, the truer, better Jews vastly outnumber and exceed the objectionable types. The true Jews who are helping to diminish anti-Jewish prejudice here in America, are those brave fighting Jews who stood, like Krotchinsky, fearlessly in the fierce fire of the battle of Argonne in the cause of world justice and democracy—civic Jews like Elkus, Baruch, Straus and Morgenthau, and all liberty-loving, law-abiding Jews, conspicuous or humble, efficient worker Jews in trades and professions, kindly, broad-minded Jews who help the needy of all creeds, courteous, cultured Jews who care for education and good manners, worthy Jews of character and honor, upright Jews whose standard of integrity in business square with honesty rather than with profit!

If we study the past, we find that along with progress of mankind there have been, in every land, bold, manly men, who, at the risk of death, have championed justice to the Jew, and stood up for his right to life, to liberty and happiness.

In this glorious galaxy a few distinguished names shine with the Jewish stars. Their fight was synonymous with the battle for the rights of man, for Jewish rights and human rights are one and the same.

Jewish organizations and Jews can do no nobler work than fighting for these Jewish rights in the very midst of the nation in which it has its being, whether it be Russia, Poland or America. In America is its chief great field and opportunity to win the priceless treasure of Jewish recognition and respect, by the evidence of an undivided loyalty, a fervent patriotism and a full participation in the higher thought and progress of the land.

There is one form of ugly, serious anti-Jewish prejudice that should be mentioned with deep shame. It is the prejudice of Jew against Jew, of Russian versus German Jew, of Zionist versus anti-Zionist Jew, of Orthodox versus Reform Jew, of poor Jew versus rich Jew, in fact, of any one Jew who differs from another Jew. This bitterness prevents our progress.

In the account of the plagues visited on Pharaoh in Egypt, there was one, the plague of darkness, that was "so thick it could be felt." It put out the light of the sun.

In our day we see coming the brighter, better period, when the reverse will be true, when the sun of civilization and of progress will put out the thick darkness of bigotry, religious intolerance and anti-Jewish prejudice, whether founded on religious bias, economic business jealousy, social exclusiveness or political discrimination.

In that larger, world-embracing light of education, fellowship and brotherhood, such a subject as "Anti-Jewish Prejudice" will be fit only for the consideration of the investigator of fossils and antiquities.

Every Jew or Jewess, who by a personal conduct and example promotes the progress of the Jewish people, is serving ALL humanity. He, or she, earns the everlasting gratitude of Judaism and of ALL mankind, for through such service the bright day is nearer brought,

Shall We Surrender Judaism?

By Rev. Dr. Joseph Silverman

Temple Emanu-El, New York

Nehemiah, a great leader of ancient Israel, about the year 444 B. C., had obtained permission from the King of Persia to rebuild the walls of Jerusalem, in order to make the city and the Temple, as well as the people secure. But the Samaritans, jealous of the return of the Jews to their former home, threatened to prevent the rebuilding of the walls. The intrepid leader, Nehemiah, however, was undaunted, and he armed his builders. As the text says, the men built with one hand, while with the other they held a weapon. Some had a sword beside them! others a spear, always ready with which to defend themselves. But they never ceased to build. It was not long before the Samaritans, seeing the readiness of the Jews for defense, retired, and the work of building the wall was completed without further interference.

This story teaches the valuable characteristic of an intrepid leader, who is not intimidated by difficulties while engaged in an important work. As Nehemiah prepared himself for building the wall and at the same time for defense against the attacks of the enemy, who sought to prevent the work, so every one must act if he wishes to succeed in any important engagement. Every one must be equipped with the trowel and the sword: the one indicative of an instrument for labor; the other of a weapon for defense.

It often happens that, whilst one is engaged in a great reformatory work, his motives are impugned, his method is criticized, his purpose is belittled and questioned. And if this process of hampering the reformer does not avail, his plans are attacked in general, as well as in detail, and every possible obstacle is put in his way. The envious Samaritans are not all dead. They raise their heads everywhere, and are ever ready to carry on their selfish, destructive work. Hence, it is necessary to be provided with the trowel and the sword, unless one is willing to relinquish his task and surrender to his foes and be recreant to his duty. The great men of history, who fill the halls of fame are immortal; they were builders and fighters.

The trowel and the sword held by a person at the same time, constitute a symbol of militant progress, and may serve to indicate the militantly progressive spirit of Israel. The Jews under Nehemiah caught the spirit of their brave leader. This was not accidental, but rather in line with that determined, self-reliant, aggressive spirit that marked the Jewish people.

Abraham exhibited that reso-

luteness for work and defense when he left his father's house, city and country to build a new nation in a strange land. The same impulse for advance actuated Moses to become the liberator and reorganizer of his people. That defensive beligerency was also manifested by Mordecai and Esther, by the Maccabees, by Hannah and her seven sons, and by innumerable stalwart sons and daughters in Israel, who would not bend the knee to idols nor surrender any of their cherished beliefs or ideals.

Israel has been called "the miracle of history," because it has preserved itself despite all attacks, whilst many other nations have fallen under similar burdens. Judaism may be called the miracle in the history of religions. Whilst many religions have come and disappeared, Judaism still remains; and it remains intact, because it was always a militantly progressive religion. Religion to be successful must be a builder and a fighter. It must build up the spirit within and fight aggression from without, especially the aggression of infidelity, error, ignorance, intolerance and prejudice.

The ancient rabbis built a wall around the Jewish faith; that is to say, they added line to line, precept to precept, law to law, ceremony to ceremony, as is explained in the Jewish writings, in order to protect the Torah. The Talmud says, that this building of a wall around the Torah is as if a man had a precious garden, around which he built many fences, so that if the outer fence was destroyed, there would be still other fences to protect the garden. But the walls of Judaism have been gradually broken down of late years first, the dietary laws; then the strict Sabbath laws; then the Sabbath itself. Later the home ceremonies went by the board one by one; then the synagogue ritual was continually shortened. The Hebrew language was gradually replaced by German, then by English or some other vernacular, until now Hebrew is regarded by some as an intrusion in the ritual, whereas it formerly was there by right. The funeral ceremonies have been curtailed. The Minyan service has been reduced from seven days to three, or two, or one, and often it is omitted altogether. The Kaddish is still said; but many of the modern children regard it merely as a custom rather than an outpouring of the human heart to God and a memorial for the dead. Thus, the walls, the fences of Judaism, have been gradually impaired. In the cases of some of our brethren, these walls have been entirely broken down. There are some who have destroyed their religion altogether. I mean they have surrendered their own faith and become atheists, or ethical culturists, or embraced another religion. Such apostasy might have been expected in modern times, in the face of persecution, when men and women were threatened with death by fire, unless they abjured their faith. Then there might have been some excuse for apostasy. But to learn that in free America, or in some of the

other enlightened countries of Europe, conversion is occurring amongst Jews to an alarming degree, passeth human understanding.

No wonder the House of Israel laments the defection in its ranks. It feels humiliated, stung to the quick, when it realizes that some of its own sons and daughters have turned traitors to their faith. There is an ancient parable that describes this condition and feelings of Israel. It runs as follows: The wood remonstrated with the iron and said "Why do you cry so loud when you are struck? When I am struck, I hardly utter any but a very low sound." "Your case is different than mine," replied the iron. "When you are struck by an axe, for instance, you are struck by that which is not of your own kind. But when I am struck by the hammer, I am struck by my own kind—hence my piercing cry."

When children turn against their parents, then is the hour of deep parental woe. When a friend proves treacherous, then is the time of keen pain and despair. When Israel's sons and daughters are disloyal, criticize their own faith, then is the time for protest and lamentation. But when adults in Israel turn apostates, then surely does Israel feel the agony of an almost mortal wound.

But the humiliation becomes more aggravated when we learn on what grounds some seek conversion to the dominant faith. If only one of those converts could say convincingly that he became converted because of conviction, because he had seen the error of Judaism and the truth of another faith; if only one of them could truthfully say that Israel erred two thousand years ago, and that it is now time for Israel to acknowledge its error, there might be some solace for the defection in Israel, painful as it would be for the faithful.

But no. The apostates can excuse their action neither on the ground of conviction, nor the error of Judaism. They stand charged, that they seek the dominant faith only because of convenience and self-interest. They sell their birth-right for a mess of pottage; they sell their God for gold; they barter their better self for pelf.

Some claim an excuse for their apostasy that one religion is as good as another; that religion, after all, is accidental, and that if they had been born of Christian parents, they would have been Christians. Therefore, they claim, they will become converted in order to correct the accidents of birth, that at least their children might not be handicapped by a faith that is unpopular. Others are bold enough to claim that they desire by conversion to escape the prejudices and discrimination of anti-Semitism, on the plea that they desire to meet the world on equal terms. Still others make a great pretense of liberalism, and claim that the world ought to have only one religion, and since that is desirable, the minority should surrender to the dominant faith. Complete assimilation as a basis for universal brotherhood is their plea.

All these so-called reasons are mere sophistry. Firstly, is one religion as good as another? Our answer is that Christianity is just as good for the sincere Christian as Judaism is for the true Jew. As Lessing says in Nathan the Wise: "Was dich zum Christen macht, macht mich zum Juden." The religion in which a man believes is the best for him, because it is the basis of his character and is the

means of his salvation. But this principle does not hold good for the apostate who changes his faith as he would his coat, in accordance with the society he wishes to enter. The mercenary apostate has no religion but selfishness; no God but an idol to which he prostrates himself.

Secondly, does the apostate insure the welfare of his children by providing through his apostasy that the children should be born in the environment of the dominant religion? This is problematical. There are cases on record of children who, having learned that their parents were apostates, returned to Judaism when they were able to judge for themselves. This is due to the fact that Jews are a race, not merely a religious community, and that through racial characteristics the Jewish spirit often maintains itself. It has been noted that once a Jew always a Jew, and that many an apostate recanted on his death-bed and died with the "Shema Yisroel" on his lips.

Thirdly, I ask, does it betoken liberalism on the part of the apostate to claim that he is furthering the millennium by seeking to establish only one religion? The sophistry here is clear, when we realize that the creation of a universal religion is an impossibility. Differences of religion are due to varying conceptions of the Deity, of duty, ethics, of ceremonialism, rituals, Bible interpretations, etc. If one possesses the true spirit of religion he will be liberal toward all faiths.

Fourthly, I ask, does the Jewish apostate escape the ills of anti-Semitism? He may meet with a certain kind of formal respect. But at heart no one admires a renegade, and if anti-Semitism pursued him before, it certainly will not permit him to escape after conversion. When it becomes known that a convert adopted another faith not from conviction, but from mercenary or some other ulterior motives, the apostasy acts as a boomerang, and the anti-Semitism which he tried to throw off coils upon his own head with doubled force.

Is the apostate right in regarding it a misfortune to be a Jew? The answer depends on the term "misfortune." To many, Judaism has been an asset, a source of spiritual strength which could be found for the true Jew in no other religion. And even if the survival of Judaism is coupled with some inconvenience at times, or even embarrassing becomes instead of a hindrance, an incentive for the cultivation of the courage of his conviction. Can any Jew regard it as a misfortune to be descended from the prophets of Israel, from the makers of the Bible, from the first preacher of that monotheism which a great part of the world today acknowledges. Disraeli, at the acme of his career, took a pride in referring to his Jewish origin and did not regard his relation to the Jewish people as a misfortune.

The apostate's plea that he believes in thorough assimilation with the country in which he lives in order to carry out the idea of perfect nationalism or cosmopolitanism is also untenable. Cosmopolitanism has reference to social and civic or political affiliations. Every good government recognizes the possibility of patriotism coupled with independence of religious convictions and practice. No good government insists on assimilation to the extent of a surrender of an individual's conscientious religious principles or cruples. When the Jewish convert seeks to excuse his apostasy on the plea of perfect assimilation, he makes himself guilty of sophistication for the purpose of befuddling the issue.

Thus we see that the arguments of the apostate fail because the following points are established.

First, that one religion is not as good as another, unless coupled with sincere belief therein.

Second, that the apostate does not insure the welfare of his children by his conversion.

Third, that one universal religion is impossible, and that liberalism means toleration of all religions.

Fourth, that the renegade does not escape the evils of anti-Semitism.

Fifth, that it is not a misfortune to be a Jew; and

Sixth, that assimilation does not require surrender of faith.

But the case against the apostate is still stronger when we consider the fact that a few years ago the late Bishop Potter opposed establishing a Christian mission on the East Side to convert the Jews, because he held that such an act would be an insult to the intelligence of the Jews and because the Jews could take care of themselves. Other great non-Jews have time and again expressed their esteem for the religion of Israel, and have admired the consistency of the Jew and his martyrdom for conviction in the face of great trials.

Instead of surrendering our faith because of anti-Semitism or hardship in breaking down prejudice, there is every reason why a Jew should be faithful to his Judaism. We should remain Jews.

Firstly—Because no religion has yet been established that is superior to it.

Secondly—Because the belief in one God and His law is fundamental to all monotheistic religions, and this thought has been taken from Judaism.

Thirdly—Because we are Jews for the sake of principles, not worldly gain. We are like servants who serve their master without the expectation of reward.

Fourthly—Because if we did desire worldly recognition, we could find it better by remaining true to our faith than by renouncing it.

Fifthly—Because Jews can be better citizens by being Jews; because they will win the respect of mankind by sacrifices for God and humanity.

Sixthly—Because Judaism still has a great mission in the world. The war has proven how all ideals of religion, of culture and civilization have failed in a world crisis. Something is wrong with the world's religions, with civilization. Perhaps Judaism possesses some panacea for the ills of mankind.

This is a time to stand firm; this is the time for the Jew to be staunch. Stand by your God, your race, your country, your religion, your rabbis, your Bible, your prophets, your principles and ideals. Whilst the world is all agog is not the time to leave the tried and true moorings of our ancient faith. Let us remain Jews, for we can help bringing about the millennium of universal peace with liberty, equality and fraternity for all nations.

Just at this crucial hour of the world history, more than ever, is the time to cling close to the ancient moorings. Surrender not one title of Israel's faith. We need a militant, progressive Israel today. We need Ezras, Nehemiahs, Mordecais, Esthers, Maccabees, who were inspired to lead the people. Ascend the broken walls of your faith, O Israel. Repair the breaches. Like the builders and fighters of old, take a trowel in one hand and a sword in the other. Rebuild the spiritual walls and fight against the enemy from within, as well as against the enemy from without. And from God will come the victory for the faithful.

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The Essence of Judaism

By Theodore Reinach

Professor of the History of Religion, Ecole des Hautes Etudes Sociales, Paris, Student of Law, History and Classical Archaeology.*

I remember that some twenty or twenty-five years ago, in writing the second edition of a small book on the history of Jews, which has been perhaps more copied than quoted, I ventured to express the opinion that Judaism, which in old times had been an Asiatic fact, which in the Middle Ages and modern times had been a European fact, would, perhaps, in the course of time, become chiefly an American fact. What did I mean by this rather adventurous prophesy? I did not mean only that in point of number the Jewish population of America, which was then increasing in a particularly rapid manner, at the beginning of a great stream of immigration from the Eastern countries of Europe. I did not mean only that in point of numbers the Jewish population of America would soon be larger than that of perhaps any other country in the world, I meant also that the legal and social conditions of the Jews in America, that their internal organization, that the forms of their worship and even the contents of tenets of their faith, would be likely to serve one day or other as pattern for Judaism in the remainder of the diaspora.

tending to retransform Judaism from a religious and spiritual fact to a national and material fact, is an endeavor not only to stop, but to reverse, the natural flow and stream of its history, an attempt of eaction doomed to bankruptcy, and the only practical result of which would be to foster, by new arguments and by new weapons, the most dangerous and loathsome form of anti-Semitism—I mean that anti-Semitism which affects to consider and represent the Jew as a foreign an unassimilable element, thrust in the core of modern communities, harmful as every strange body of the kind, and which had better be thrown out or destroyed altogether. Therefore, the solution of what is sometimes called the Jewish problem, taking it as a whole, is not, in my opinion, the "return to Jerusalem." We have to accept present conditions, historical facts, stern realities, and do our best to adjust ourselves to them. Now, in no country in the world, as it seems to me, is this process of adjustment more easily to be carried out than in the United States. For you American Jews, it is a simple question to know how you can manage or rather how you can continue to be true Americans

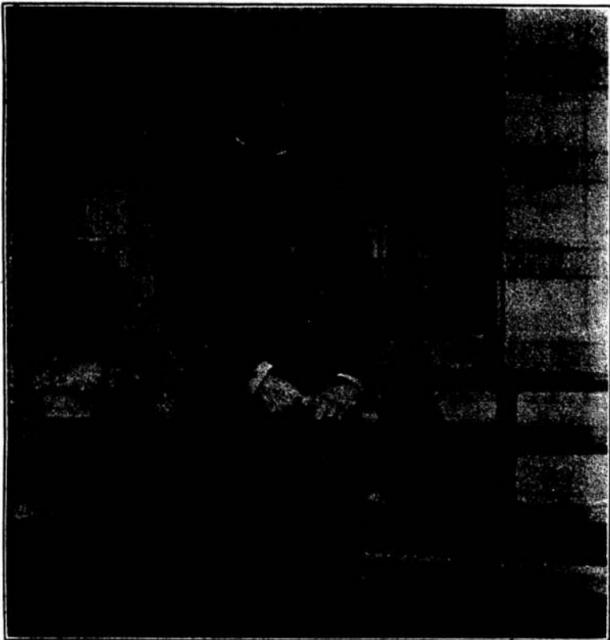
gram of the best part of mankind, agreed more closely than nowadays with the permanent aims and principles of Judaism, and with those moral discoveries of Jewish thought in which reside its originality and its titles of nobility. In this present dawn of the twentieth century a Jew by birth, objecting to be known as such and trying to sneak out of Judaism, reminds me of a man who chancing to be called Fulton or Morse, would try to change his name for fear of being thought related to those great benefactors of humanity.

This opinion may seem at first view rather a paradox. I will justify it in a few words. You know that the final result of the critical and painstaking labor bestowed on the Bible by several generations of scholars in the past century has been to demonstrate beyond any contest the overwhelming importance of prophetic thought in the making of Judaism, and consequently in the genesis of all those religions which have sprung from Judaism as from a common source. In the words of my great lamented friend, James Darmsteer, the prophets who, according to old traditional conception, appeared as men, who, in times of defection, came to recall to Israel forgotten truths, were in reality the creators, or, if you prefer, the discoverers of these truths, and prophesy, instead of being the flower of Judaism, was in reality its root.

Now, which are the leading ethical principles of phrophetism as they have been handed down to us in hundreds of striking passages, in lines of burning passion, of wrath, of sorrow, of joy, of scorn, as well as of high and profound wisdom, which make up the books of the prophets? These teachings may differ somewhat in expression according as you look for them in the earlier works of an Amos or Hosea, or in the glowing oratory of Isaiah and Jeremiah, or in the

lofty poetry of the great Anonymous of the Exile. But the nucleus, the spirit, is always the same; always and everywhere you hear the prophets proclaim, cry out, shriek out, I may say, two sublime truths. First, that instead of a nation, justice must reign among men, not only justice in the vulgar sense that judges have to decide honestly and candidly according to the law, but

in that higher sense, that the law itself has to be shaped so as to protect the weaker, the poorer from oppression, from overtoil, from iniquity and from cruelty, so as to put also a restraint to the excessive accumulation of power and wealth in the hands of a few monopolists. This is the first principle, and the second is that among nations themselves, barbarous process of war, of



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COL. THEODORE REINACH

Events have occurred since my writing these lines which by no means oblige me to retract them. It is not that I am prepared to underrate or to ridicule the movement which has arisen under the name of Zionism. The longing of many persecuted and suffering Jews, destitute of any fatherland, to find a home and a shelter in Palestine, is justified, even were it under the protection of one or of several of the civilized nations of Europe. Nor am I blind or unfair to the efforts that have been made and are being made by some generous minds in that direction. But it is my intimate and my ripely weighed conviction that even under the best administration, even under the best economic organization and management, Palestine is hardly able to provide food for the twentieth part of the Jewish population of the world. It is also my intimate conviction that every action

without denying your Judaism, or, if you prefer to put it in other words, how to remain true and good Jews without betraying in any way your duties, your feelings, your interests, as true Americans. If, instead of America, I had to speak of the Russia of yesterday, or perhaps of the Turkey of today, I might perhaps use another language, but I am speaking to Americans and of America. Now, I know not whether there have been at any times in this country people of high or low standing inclined to deny or to conceal their quality of Jews in order to better their social position, in other words, people ashamed of confessing their origin and their faith. I hope not, but if ever this has been the case, I strongly feel that in the present time, such an attitude, independently of its baseness, would carry in itself the stamp of absurdity. For at no epoch in the history of civilization has the natural bent of

*Address delivered at a meeting in his honor of the Judeans at Hotel McAlpin, New York City, Thursday night, January 30, 1919.

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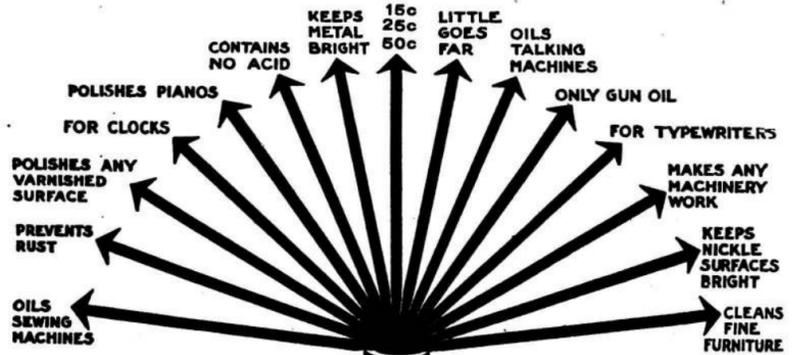
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conquest, of pillage and destruction as it has gone on for centuries after centuries, must come at last to an end; that nations have to learn to adjust their differences without bloodshed; that they have to establish a common rule and an everlasting peace; that they have to gather together in a holy brotherhood under the auspices, under the hand, of their acknowledged Father, the God of Israel, become, by a wonderful process of widening and purifying, the only God of mankind. Social injustice on the one hand, organized peace on the other—such are the prevailing principles, I may say, the sole articles of the moral faith of our prophets, and I may add of Israel itself, for the "essence of Judaism" which I am trying to define, it is precisely in the speeches of the prophets, and only there, that we have to seek it. Even the Torah—I mean the chief and finest code of the Torah, the so-called Deuteronomy, is, as you well know, nothing else than a systematic co-ordination of the principles of prophetism by one of the prophets. Everything else in Judaism is, to use the words of Shakespeare, "nothing but the trappings and outward show," things historically and sometimes very emotionally very interesting to us, but of no deeper, no wider, signification for the salvation of Israel and for the happiness of the whole world.

That such is really the moral import of prophetism, I ought to be dispensed with proving, after the evidence accumulated in the past century by such scholars as Reuss, Wellhausen, Renan and many more. Besides, any one of you has only to turn over the pages of the Bible to find there the passages alluded to and which are among the greatest words which have ever been uttered before mankind. So, you will hear Amos proclaim that Israel must expiate her sins because she sold justice for silver and the poor for a pair of shoes. You will hear Hosea putting in the mouth of the Almighty the words, "I desire mercy and not sacrifice." You will hear Isaiah uttering: "Woe to those who join houses to houses, field to field, till there is no place left and they may be there alone," and grasping for the stream of righteousness and the flow of justice. You will hear Jeremiah summing up in these words the commands of God: "Fulfill justice and charity; deliver the despoiled from the hand of the oppressor; do not ill-treat the stranger nor shed innocent blood." You will hear Habakkuk asking how long we will see them—that is the kings, the emperors and other conquerors—always emptying their nets to begin again to slay the nations without pity. You will hear the great Anonymous, the so-called Deutero-Isaiah, announcing in that wonderful vision, "You believe Israel stricken of God, whereas it is to reclaim them from their sins that she was afflicted. It was for their salvation that she was chastised and she neither grows weary nor discouraged, that justice may be established upon the earth, for the far-off islands (including, I suppose, America), await her instructions, for the house of Israel shall be called the house of prayer for all people."

And last, but not least, the prophet Micah will unfold to you the features of regenerated humanity. "God shall be judge between the nations and shall decide for many peoples, and they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

Such was the hope of the prophets; such was their teaching, and

a great novelty it was in the history of human thought, for you must go down several centuries before hearing similar ideas, much more timidly expressed, under the pens of the Greek and Roman philosophers.

And now let us revert to the actual needs, cares and aspirations of modern humanity, and chiefly to those who have the best right to speak in its name. What has been for a century the great subject of inquiry, the great care of modern economists and moralists, the great effort of modern internal legislation? It has been to protect the poor and the weak against overwork, against insufficient wages, to insure against illness and old age; to raise their standard of life by better housing, better clothing, better food and better education; to put some limitation to the possibility of monopolizing public wealth and necessary commodities in the hands of a few powerful tyrants, in other words, an endeavor to effect social justice. Even now, in the conference of Paris, or of Versailles, a special committee has been appointed to try and establish certain rules of social justice applicable to all civilized nations. So here you have one of the two ideals of the prophets that the world is trying to carry out, and Isaiah would be quite in his place if he had a seat in that committee of the Quai d'Orsay.

And what is the other object on which, since about forty years, so much ink has been spent in time of peace and, alas, during these last four years of war, so much blood spilt? It is to try to put an end to that intolerable state of so-called "armed peace" which fatally always leads to "armed war," which has strewn the world with hatred, with havoc, with misery, with millions of widows and of orphans, with cities reduced to ashes, fields turned into stony deserts, whole populations dragged from their homes into exile, and forced labor, as in the times of Tiglath Pileser, Sennacherib and Nebuchadnezzar. It is also to organize somehow and somewhere a tribunal of nations, a league or society of peoples, a lasting and real, not a sham and precarious, peace, enforced by some supreme council and some effective police force, so as to enable the poor remainders of mankind to breathe, to readjust, to rebuild, their shattered homes, and to mend their scathed garments, to live, to work, to thrive and to love. That is the aim for which twenty civilized nations are at present uniting their efforts; that is the great message that the President of the United States has proclaimed to the world, and that is also the second article of faith, the second moral principle of the old prophets of Israel, and here again the prophets Micah and Deutero-Isaiah would be entitled to have a seat of honor at the table of the Paris Conference.

Ladies and gentlemen, I have said enough to prove that not only there can be no contradiction, no friction, whatever between the ideals of civilization and the moral principles as they are accepted by modern Europe, and by modern America, and the essence of Judaism, but that, on the contrary, those very principles which today guide humanity, those principles which dominate and inspire the thought and action of the loftiest minds in mankind, are precisely those which have been proclaimed more than 2,500 years ago by your spiritual and bodily ancestors, by the founders of the religion which you have preserved in its integrity since those days. Not that I deny that a great part of the teaching of

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the prophets has been incorporated in other creeds, especially in those that have originated in our own; but, without entering into any detail nor in any controversy, I should like to point out that the gospel, for instance, having developed in a period of general despondency, of infinite woe and almost of despair, has, since that time, kept up, consciously or not, throughout the centuries an underneath spirit of resignation, a spirit of renunciation concerning this lower world, a spirit of exclusive interest for "the undiscovered country" beyond the grave, and of exclusive hope in sanctions of another life. This tendency is very far from what I would call (allow me to coin the term) the realistic idealism of our prophets; it is also very far from the actual tendencies of civilized humanity. Our old prophets, as well as the leading minds, the leading thinkers of modern Europe since the times of the French Revolution, have not been content with picturing a realm of God in after life; their firm hope, their earnest, firm will is to realize that realm of God in this life; to establish not only mercy, but justice, as far as men can realize justice among men, and also peace, peace material and moral, among the nations in this world.

A witty critic some years ago wrote a book about the "romanticism of the classics," in order to make them thus more actual, to enliven the interest of the public for these old writers. Well, in some sense, we may confidently speak today of the actuality of prophetism. We may speak of Judaism, notwithstanding its venerable age, as of the most up-to-date of all religions, as of the most modern, because it is the most closely in touch and harmony by its ethical tendencies, with the beliefs, the aspirations and the wants of the present age.

To realize those ideals, of which I have given so short an outline, can certainly not be the work of a few years. Generations will have to strive, to struggle, to suffer, in order to work out and carry out

entirely those principles. That is not an easy task, but it is a great task, a noble task, and I may say almost a holy task, well worthy of our efforts and our pains, and to which the best among us, and especially the youngest, will have to devote their brains, their hearts, and maybe their lives.

American Jews have, I am convinced, a great part to play in that new crusade for justice and peace, and you have the satisfaction to be able to play it in full community of thought and of feeling with the great nation to which you now belong; in undertaking the task I have defined, you will remain faithful to yourselves and faithful to the past. It is your race privilege to be able to be proud, alike of being the grandsons of those who first of all in the world have spoken those great words and sowed these glorious seeds, and of being the countrymen of those who have just given to the world the noble example of rushing into a gigantic war for the sake of those same principles of justice, peace and humanity.

THE PHILISTINE'S HEAD; OR, THE INFIDEL RE- PROVED.

A gay young spark, of a deistical turn, traveling in a stage-coach to London, forced his sentiments on the company by attempting to ridicule the Scriptures; and, among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company, and in particular to a grave gentleman of the denomination called Quakers, who sat silent in one corner of the carriage. "Indeed, friend," replied he, "I do not think it at all improbable, if the Philistine's head was as soft as thine."—*The Book of Notable Things.*

An angry man who suppresses his passion thinks worse than he speaks, and if he vents his passion he often speaks worse than he thinks.—*Lord Bacon.*

THE KNOWLEDGE OF GOD

There is in the mere fact of God's existence a ground of human confidence and joy. It is a source of vast comfort to us amid the whirl of change that we witness around us—the birth and decay of stellar systems, the bewildering transformations of human history—is a comfort to know that there is one who does not change, but is in His wisdom and might and holiness, "the same yesterday and today and forever." It is a source of trust and hope to know that all the motions of the planets and all the issues of human life are governed, not by inexorable laws, but by a just and pure and gracious Being, whose councils we may not be able to fathom, but who cannot but do all things well. And yet this is not all; for it is the great privilege of every man to think of this infinite Being as standing in intimate and constant relations to himself. He is not God only, but our God, and not our God only, but my God. In His tender compassion He looks upon me, and to Him I may address my prayer. He knows my frame. He hears my cry. He understands my thought afar off. In the completest solitude He is near me, leading me in the paths in which He would have me to go. If calamity befalls me it is not because He has forgotten me, but because He in His wisdom has sent it. If temptation assails me, it is not because He has withdrawn from me, but because He is suffering me to be tried, that I may learn His power and His willingness to aid me. He is not merely the friend of man—he is my friend; not merely the Father of all, but my Father. At every hour, in every place, He is as near me as though I could behold Him: He whom nothing can resist is my helper; He who sees the end from the beginning is my guide. I may have nothing else in the world, but I have Him for my God, and though I may know nothing else I may at least know Him, and it's such a knowledge of Him, not as God only, but as my God, to which I am to look for moral strength.—*Rev. E. B. Coe, D. D.*

The Greatest Thing in the World

By Rabbi Leon Harrison

(St. Louis, Mo.)

The most important moment in any man's life is when he determines upon his definition of our subject; for that definition expresses his beau-ideal of excellence, of possession, of attainment. What he admires, he imitates. What he exalts draws him upward toward itself. The idols of men are their ideals. And an ideal, a supreme end, desirable above all else in the world for him, each man must have, and each man has.

For the understanding could not work without the classification of experience. Reason by its essential nature demands the process of coordination and subordination in the succession of thoughts that represent things. There must be a center to the picture, a final end, an ultimate purpose. This is the inevitable condition of thought, the motive of conscience, the mainspring of action, the goal of life. Shadows as we are, transitory phantoms, hastening from night to night, through a gleam of light, whither are we tending? What is the prize of the race we run? In our swift course from start to finish, what dream of the heart is it that

miracles. The human soul is as marvelous as God himself. And even so the Eternal Desire, the Greatest thing in the World.

Its hieroglyphics are at hand awaiting their Champollion. Music has loaned to Fancy its chariot of fire, that without death men might visit heaven. The Muse of Song has touched man's vision into clearness, has coined ecstasy into golden notes, and given to the unspeakable, utterance and voice. Poetry has chanted the open secret, has softened mystery into melody, and revealed to the heart the passion of soul. And philosophy, clear-eyed, serene, the gleaner of the intellectual field, has followed, like Ruth, after the reapers, and by receiving these elements into her crucible, has refined from the dross the precious gold, and stamped into common currency this treasure of the world's desire.

When the race was young and life more simple, the quest of the sages was to solve this engrossing problem, to discover the Summum Bonum, the highest good. Socrates calls it knowledge, the far-sighted



Rabbi LEON HARRISON

speeds the laggard, lends wings to the weary, and makes effort the cheap price of victory and attainment?

What sustains humanity, the weary Titan, wounded, tear-dimmed, burden-bearing, yet sanguine, undismayed, upward-striving? Toiling through dark valleys, are there gleams of sun-kissed heights? Staggering through the wilderness, is there assurance of a land of promise? What is the Mecca of this unceasing pilgrimage? What is the watchword of these innumerable hosts?

There are all of them, we are all of us, in search of the Greatest Thing in the World. We are confident, in the old phrase, that it is not in heaven or beyond the seas, but very nigh to us, in our minds, in our hearts. In the providence of God, things most needful to all men are common to all men. Though mysterious, they are universal. We ourselves are mysteries. We are

knowledge that lights the way to virtue. Plato deemed it to be the purification of the soul from the body, whereby the former returned to the world of ideas through absorption in philosophy. Aristotle, keenly searching the purpose of purposes, the end of ends, called it happiness, the happiness of perfect, rational activity. And religion, which is philosophy for the people, aglow with emotion, made luminous with hope, religion was created by this supreme inquiry, religion contains the answer to this great interrogation.

But these are the answers, you may say, of recluses, of solitary missionaries. Let us be practical. Let us be in touch with life. Let us watch the men in action, the men of power, the masters of opportunity, with teeming brain and iron will and unwearied persistence. Let us look around us and learn from life. Let us reason backward from the deed to the de-

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sire, and ask whether from the idols of men we may discover their ideals.

All around us men are sacrificing comfort, ease, rest, paying out weeks, months, years, from their shrinking, vanishing capital of time; for what? Is it for real enrichment, for eternal values. Is it that they should be more, that their souls should be finer-grained, their minds trained and rich in thought? Is this tense, unending struggle to make them masters of themselves, servants of men, climbing the slippery steps of the narrow path, the soul enriched by its poverty, made sovereign by service? Is it to ascend, ever to ascend, that they toil and plan and agonize? Or is it for dress, for the price of comfort and ease, for the glory of self? To get, to possess, to possess more, to possess the most, is it for this the sands in the hourglass are bartered, is this the aim of a life, the dream of the soul? Or to use talent for advancement; to gain authority; to hold success in the hand of toil; to receive adulation; to reach high place and eminence, is this the shining goal of life, to be an inch higher than the other Liliputians; to command, or to seek fame; that the trumpet of panegyric may sound and sound; that your name may not be writ in water, but cut in memorial more lasting than brass; to seek fame, "that last infirmity of noble minds?" Are these the steps to the altar where stands the god of men's idolatry? They are the pathways to power. Men covet wealth for the power of possession; success for the power of eminence; reputation for the subtle power of fame. This is the answer of the world to our question. These are the idols of the market-place and the forum. Is this the Greatest Thing in the World?

Ah, full well we all know that it is not. We are all drunken with desire. We are hypnotized with glittering prizes. We are somnambulists, all of us in a waking dream. And now and then into the market-place comes a man pale with anguish, crying aloud, "Awake, ye sleepers"! And they awake. They

know in the deep heart of them, they know the truth of the message. They may deride the messenger, they may kill him with hemlock, with fire, with the rope. But the word lives, and awakens them. And the messenger at last they honor. They call him a sage. They exalt him as a prophet. Or they may worship him as God. And out of their uneasiness, their startled sense of emptiness and error, this flashing vision of a better and a best, comes a wonderful thing, a compromise between the ideal of the soul and the base reality of life.

We call it religion. Religion is the tidemark showing how high the waters once did rise. Religion is man's perpetual confession of this inadequacy. It is the casket containing the crown jewels of man's mortal sovereignty. In religion is preserved the secret of the Greatest Thing in the World.

And what is that secret? The instrument of all helpfulness and service is love. It is the means of all union, the cement of society, the fragrance of the soul. It is the essence of the law, the inspiration of life, the goal of all endeavor, the measure of all excellence. Love is perfection. Love is the ocean whence come all refreshments, dews and gracious rains, whither come all the tributaries and streams from the highest summits of the mountains.

Far be it from me to belittle the sovereignty of love. It is the splendid delirium of youth, and bathes old age in sunset beauty. It is the crown of triumph and the solace of disappointment. It is the cup of enchantment that lends its iridescence to lowliness and toil, and yet the throne of empire is joyless where Love holds not the scepter.

The songs of the nations are the minstrelsy of love, and Venus arising from the waves is a type of the tenderness as dainty as the tracery of foam and as unfathomable as oceanic depths. Do not we know that the love between twain has made the home, and love of the land, the nation, and Love Divine, the perpetual sanctuary of religion?

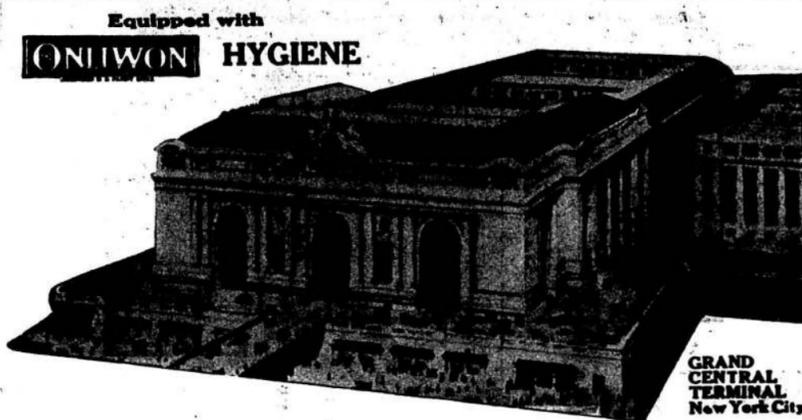
What gravitation is in the material system, love is in the multitude of souls.

Strong is this passion, creative, omnipresent, yet is it supreme, great above all things else? Is it the Divine, the finality, the last word?

Can we call it ultimate, blindly omnipotent over the finest spirits? It is a relation, an affinity. It is infinite cohesiveness. Is it an ideal? Can love guide us? We may love evil—passionately, stubbornly. We may love error, vice, force, indulgence. We may love all that is unlovely. It is a phenomenal power. But can a power so various in use receive the halo of consecration and crown the summit of all earthly aspiration? For love is simply the greatest means in the world. It moves and melts men. It drives them—to what? It kindles them—into what? It is a passion earthly or divine—for what? Indeed, there arises often a great struggle between—and what? Duty, the sacramental word, duty, that dominates and directs love; Duty, to whom Love is the handmaiden and minister.

The Greatest Thing in the World, the inspiration of life, the holiest and noblest of all words, is duty. It is obedience, glad and eager, to the highest law that makes man godlike. Is it cold and austere? Then a mother's love is wintry and forbidding. Is it timid and inactive? Then the soldier dying on the battlefield is a recreant and a coward. The firefighter, perishing in the flames, falls in the cause of duty. The nurse of lepers, the helper of outcasts, the martyr falling that men may rise, dying that many may live, gives up the precious light of day for duty's sake.

I am a Jew because the name Israel means a martyrdom endured for humanity whose heirlooms we carry. It is an hereditary duty. Above all else—above faith, above asceticism, above hysterical sentiment, above even worship—is enshrined, in Jewish hearts, the word duty. Is it simple? It is as manifold as life. Is it easy? It is a per-

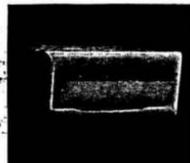


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20 " " "	37 "
25 " " "	58 "
30 " " "	83.3 "
35 " " "	104 "
40 " " "	148 "
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ceptual battle. Virtue is glorious, because duty is hard. All noble things are difficult, said the sage of Holland, all noble things are rare. Where desire and duty sharply clash, which shall be chosen? This is the crucial question.

And therefore men gather in shrines, not so much to learn the formulas of duty as to gain its strength. We need more inspiration than instruction. We need to exercise the moral sense, to emphasize and invigorate it, to store up latent energy. Why is it not sufficient, then, to read great books? Why not gain this from ink and paper? Is not the thought enough? Ah, because the vital force is needed, infused into men by personal contact only, by the living voice, by the soul of one acting upon and addressing itself to many.

I venture, therefore, to address you, not as a sage, not as a saint, not as your superior, but as an instrument of influence, as a mouth-piece only of the spirit that fills a man at earnest moments, that speaks through each in the name of the highest, in the name of Duty, in the name of God. Your sympathies become my strength. What I receive from you I give back to you. I ask from you not judgment, not laurels, or dispraise or cold opinion; I ask for your hearts; I ask you to give me yourselves, to lend yourselves in sympathy, in deep conviction, with ardor, to the Highest.

Of this each one of you is capable. You have infinite potencies. You thrill and glow at a vision of heroism, of nobility, of divine life. Within each of you is a sense that discerns and adores the godlike. And it is divine, this holy word—duty. It is not simply a whisper of nature, a social custom, a mere inheritance. It is the drawing of the soul toward God and His will. It is not alone the deed, it is the motive. It is the spirit in which we live and move. We are not to have virtues added unto us. We are not to be composites, mosaics of morals. All must come from within. The heart must be changed

until the man learns by living, until he feels the meaning of renunciation, of humility, of earnest quest, of union with the perfect spirit in holiness.

This is the open secret. This the end of life. This is religion, ethics, moral beauty, nobleness. This is the ideal. Amid all uncertainties, this is God's truth and will. God help you to follow it, to live a real life, to receive for precious years eternal treasures.

A French writer of tales has told us of the Magic Skin, whose possessor might enjoy his every wish, but the talisman shrank and grew smaller as each wish was granted. Life is the talisman. We each own the Magic Skin. It is narrowing and narrowing. It pays for our heart's desire. What, in return, are we receiving?

That is all. The deepest secret is most open. It must be lived to be understood. It is as common as the day, as clear as sunlight. So the poet Lowell taught us in an exquisite parable. A pilgrim, searching for God, prayed that he might find Him. And for many weary miles he traveled, and finally he reached the holy mountain, and prayed that a sign might be granted unto him that God was there and that he was accepted. And a rock broke open at his feet, a lovely flower appeared and filled the air with fragrance; and, as he plucked it, he remembered that this same flower, so wearily sought and gained, his own little child had brought to him when he started, plucked from his own doorway.

So with the fairest blossoms of life that bring man nigh to the secret heart of all things. O Love Divine! O Radiant Source of Life and Light!

Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens through thee are fresh and strong.

MISREPRESENTATIONS.

By REV. DR. S. HECHT.
Los Angeles, Cal.

Some time ago I read a criticism on a book which purported to give a faithful and correct portrayal of America and Americans. It was said to contain, among others, the following startling information: "The Americans are fond of display and this fondness leads them to decking even their teeth with gold. The dowry which their daughters bring into matrimony is often gold-plugged teeth, only this and nothing more. Americans are to a very large degree fakers, selling the most unheard of articles, such as a buttonhood and a cigarette holder combined, or a pair of socks which, by touching a hidden spring, may be transformed into an umbrella. Women are freer in the United States than in any other country, but their liberty degenerates into license. The most general and best enjoyed position of the American is sitting with his heels in the air. The American believes himself to be a free man, but is, in fact, worse than a slave. Americans imagine themselves the exponents par excellence of pure democracy and absolute equality, because they are rude and unmannerly toward well-bred people."

Such accounts are contained in many publications that are intended to enlighten the world, but are in effect nothing more than vilification of American people and American institutions, and this for no other reason than that they are the baneful result of ignorance, of half-baked studies, in a word, of hasty judgment.

It will not do to treat such statements with indifference by assuming either amusement or mild anger and to dismiss the subject with a shrug of the shoulder, or with the light hearted declaration: "Let them amuse themselves at our expense if they will; they can't hurt us and it may do them some good." I am sure that such misrepresentations, even if they are the result of ignorance, rather than of malice, yea, just because they spring from ignorance are hurtful, even more so than when they originate in malice,



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because the innocent readers of these publications accept the information as authentic and judge us accordingly.

Misrepresentations are, in their effect, very hurtful to us, as Jews, who are made to suffer equally with the American, from the false reports spread by the insufficiently informed Europeans, with this difference, however, that the Jews suffer doubly through the false reports about him by both the European and the American non-Jew.

It is a matter of frequent experience that the Jews are refused admission into certain clubs or hotels, which reminds me of the ludicrous incident in which the Union League Club, to use common parlance, "put its foot in it." A few years ago Mr. William Loeb, Jr., made application for admission to the club, but, on account of his Jewish sounding name he was rejected. You may imagine the feeling of these rejectors when they learned that William Loeb was not

a Jew, and that he was Collector of the Port of New York. Now, I stoutly maintain that the Jew, the hatred and dislike of him, is caused by the spreading of false reports, is caused by misrepresentations. There are those who are both ignorant and malicious who either do not heed or do not know the biblical injunction: "Thou shalt not take up a false report."

There are exceptions, of course; there are those who live up to this precept, but the preponderating majority feed on the century-old misinformation, persisting in their villifications and malice with a zeal, worthy of a better cause.

The immortal author of Nathan the Wise, immortalizing and glorifying in that drama the Jewish philosopher Mendelssohn, has fully caught that spirit of his time, which has reached even into our days, and has given sarcastic expression to it in the scene in which the Templar informs the fanatical patriarch that the Jew Nathan had taken a little Christian girl, who had been baptized, but whose parents had died, a little baby, who would have perished, but for the kind act of the Jew, but the zealous servant of the church, shocked by this disclosure forgets all the kindnesses that had been displayed by the Jew, forgets the nobility of character shown by the Jew, who had never interfered with the religion of this hapless child, and remembers only that a Jew had charge of a Christian child, and insists that the Jew be burned as the only just judgment and punishment in the case.

And of such and similar instances there are many on record, both in sacred and secular history, yea, our own experience is that the misdeeds of the individual Jew are charged to the Jews as a distinguishing characteristic, while the nobility of the individual Jew is at best credited to the individual, but is ignored as far as the Jews are concerned.

We lay no claim to the saintship of the Jews; but neither do the Jews monopolize the reprehensible characters. We do not extenuate the faults of the Jews, but we claim the right to have our cause reported aright.

THE LOYAL FIGHTING JEWS
By C. A. BILL,
Chairman Flying Squadron.

The recent public references as to the loyalty of the Jews of the United States, and particularly those of the East Side of New York, have aroused a great deal of interest. It is unfortunate that any public expressions should cast reflections upon the loyalty of the Jews as a class, or on the East Side as a locality.

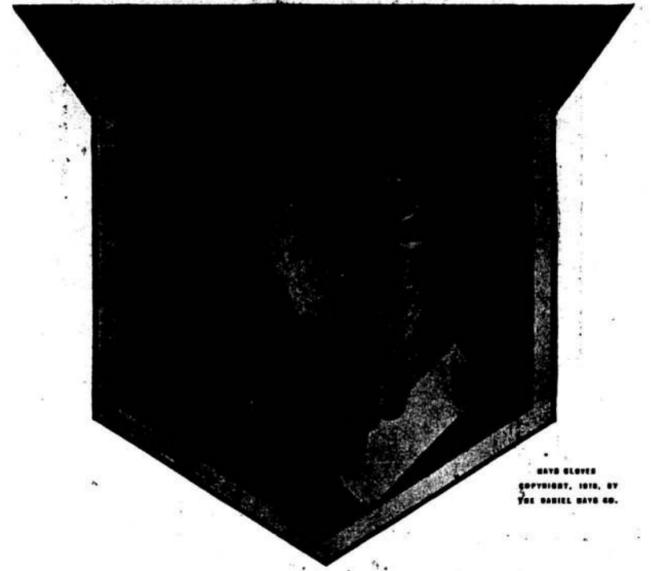
The volunteer speakers of the flying squadron of the National Security League, of whom I have the honor to be the head, are perhaps better able to testify on this matter than any others. Our Senators at Washington now say that the spread of pernicious anti-American doctrines makes it advisable for them to "go on the stump" for Americanism as soon as the Congressional session is closed. The volunteer speakers of the National Security League have been carrying on this work for the last year, and while their speaking stands have been located all over the city it has been the general testimony of our speakers that they prefer to speak at the East Side stands, owing to the intelligent interest displayed by their audiences. Our speakers know that the Jews are an idealistic people, who believe in law and liberty and in the doctrines of Americanism. If at times groups have been led astray from the line of patriotism by international agitators, it must be recognized that those agitators are Gentile quite as frequently as Jews.

The vast mass of the East Side is loyal and liberty loving, and it is very unfortunate if the "lunatic fringe"

should give a bad name to the majority. Those who think that the Jew is a Pacifist do not know him, nor are they good students of history. At the training meetings of the flying squadron speakers we have heard Captain William Harrigan, of the Seventy-seventh Division of United States Army, who helped to rescue Colonel Whittlesey, of the famous lost battalion. It was the testimony of both Captain Harrigan and Colonel Whittlesey that the Jewish boys from the East Side made most courageous and daring soldiers. The following little poem, written by one of the flying squadron members, proved very popular among our audiences and expressed the appreciation of the Jewish spirit which our speakers felt:

THE FIGHTING JEW.
Here's honor to Abe Kowolski and honor to Jakey Stein,
And all his Hebrew brethren who stand in the firing line—
Frelmann, Mayer and Gruenbaum, Elsass, Elzman and Cohn—
Daily we read about them as able to hold their own.
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.
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.
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.

All New York knows what the East Side did for the Liberty Loan and Red Cross campaigns, and our patriotic speakers feel sure that it is only a little while before those anti-American leaders who opposed the selective draft and Liberty Loans and thereby brought these slanders on patriotic people will have their leadership taken away from them. The political suffrages expressed by the Jewish people on the East Side last fall show that opposition to the American flag is not the ticket on which to be elected to office. The patriotic speakers of the flying squadron have sometimes been slandered themselves by those whose American spirit is of the yellow color, and they can quite appreciate the irritation felt by the patriotic residents of the East Side at having their loyalty brought into question by thoughtless expressions.



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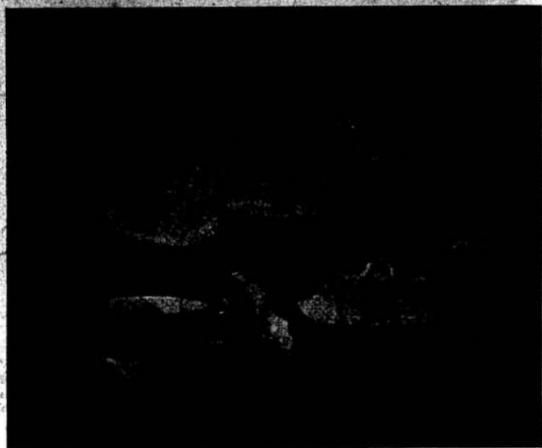
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American Jews Who Have Attained Glory in the Recent War

In the first report of the Office of War Records of the American Jewish Committee, a report of citations for gallantry in action and of other honors and decorations is given. The reports 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—largely Jewish—that was in the thick of the fighting at Argonne Forest and it was practically a Jewish battalion belonging to the famous 308th—that distinguished itself for extraordinary valor in the Argonne. In the meantime the following tentative list of official citations noted to date, although manifestly incomplete, will serve to give an idea of the valor of the Jewish soldiers in action:

Adler, Julius O., Major, 306th Infantry.—During the relief on the night of August 11-12, 1918, the 2d Battalion, 306th Infantry, suddenly came under heavy shell fire of the enemy and the companies were ordered to dig in. This officer showed coolness, special devotion, and care of his men, calmly walking up and down in front of the men, preventing panic, and indicating to individual men where best to seek shelter, and preventing bunching and grouping. During this critical time this officer gave little thought to personal danger, and his action undoubtedly greatly reduced the number of casualties suffered by this battalion.

Aperstein, Sam, Company D, 302d Engineers.—Cited November 3, 1918, for gallant and meritorious conduct in the course of bridge building operations across the Vesle north of Villesavoye, while exposed to heavy shell fire for a period of three and one-half hours.

Aronson, Joe, United States Marines.—Awarded Croix de Guerre, after having suffered a leg wound in the fighting around Chateau-Thierry.

Asher, David L., 103d Infantry.—Cited for bravery.

Baer, Clarence A., of Detroit, Mich.—First American to receive medal of the Reconnaissance Francaise.

Baer, Sanford, Lieutenant, of Murphysboro, Ill.—Awarded the Croix de Guerre for bravery in action. The award was made in the hospital.

Belson, Samuel L., Boston, Mass.—104th Infantry.—Entire regiment cited.

Bemonwski, Joseph G., 104th Infantry.—Cited for bravery.

Benjamin, William, Sergeant of Portland, Ore.—Awarded distinguished Service Cross for extraordinary heroism in action at Chateau Diable, near Fismes, on August 27.

Berg, Joseph, Company G, 167th Infantry.—Distinguished Service Medal for extraordinary heroism in action near Croix Rouge Farm, northeast of Chateau-Thierry, on July 27.

Bergman, Axel H., First Class Private, Company E, 302d Engineers.—Cited November 3, 1918, for gallant and meritorious conduct in the course of bridge building operations across the Vesle north of Villesavoye, while exposed to heavy shell fire for a period of three and one-half hours.

Bergstein, Alfred N., First Lieutenant, Medical Corps, 18th Infantry.—For extraordinary heroism in action near Exermont, France, October 8, 1918. Under heavy shell fire, Lieutenant Bergstein cared for the wounded, although he had been severely wounded and was suffering great pain. He refused to be evacuated until all the wounded had been treated. Home address, Samuel Bergstein, 624 Minersville street, Pottsville, Pa.

Berkman, Raymond, Second Lieutenant, 306th Infantry.—"Throughout the advance through the Argonne Forest made by G and E companies, 306th Infantry, under intense enemy artillery and machine-gun fire, this officer displayed extraordinary courage and devotion to duty.

Bernheimer, Louis G., First Lieutenant, Air Service, pilot, 88th Aero Squadron.—"For the following act of extraordinary heroism in action near Tailley, France, November 2, 1918: Lieutenant Bernheimer and First Lieutenant Ralph P. Bagby, observer, on their own initiative went on a reconnaissance mission, flying fifteen kilometers behind the German lines, securing valuable information on the condition of the bridges across the Meuse River and enemy activity in the back areas and harassing enemy troops. Home address: Sidney Bernheimer, father, 138 East Seventy-second street, New York City."

Bernstein, Isidore H., 5 West 111th street, New York city, 104th Infantry.—Entire regiment cited.

Bloch, Harry, Worcester, Mass., 104th Infantry.—Entire regiment cited.

Black, Raymond A., Newark, N. J., 104th Infantry.—Entire regiment cited.

Block, Samuel M., Private, Company A, 102d Infantry.—Distinguished Service Cross for extraordinary heroism in action at Marcheville, France, September 26, 1918. After several other runners

had failed, Private Block volunteered and was successful in carrying a message through an intense machine-gun and artillery barrage.

Blohm, John, Sergeant, Company B, 305th Infantry.—"On September 2 was a member of a patrol operating in daylight out of St. Thibaut across the Vesle River to Bazoches, which patrol, having accomplished its mission, was returning to our lines. Due to heavy fire the patrol had taken refuge in shell holes, and from his position in a shell hole Sergeant Blohm saw Corporal Catalina, Company C, 305th Infantry, a member of this patrol, dragging himself through the grass toward the river and bleeding profusely from a wound in the neck. Sergeant Blohm left his cover, carried the wounded Corporal to shelter behind a tree near the river bank, and there bound his wounds. He then slipped into the river and with the assistance of the boughs of a tree fallen from the opposite bank drew Catalina after him to the south side of the river. He then carried him across the open some 200 yards to our outpost line. During this action the enemy fire had been continuous, both rifle and machine gun."

Bloomberg, Henry S., First Lieutenant, 127th Infantry.—Distinguished Service Cross for extraordinary heroism in action near Juigny, north of Soissons, France, August 30, 1918.

Bloomberg, Louis, 2426 East 59th street, Cleveland, Ohio.—Cited for bravery in the battle of the Marne.

Blum, Harvey H., Sergeant, 37 M-M Cannon Platoon, Headquarters Company, 307th Infantry.—"During the advance in the Argonne Forest, from September 25 to October 16, 1918, was continually with the advance line, despite the fact that the several sections of his platoon periodically relieved one another, and on several occasions he did display great bravery and coolness under fire."

Brown, Henry, Lieutenant, of Detroit, Mich.—Won distinction in the service in different ways. In his service under fire he was repeatedly cited for bravery. He died in France, October 29, twelve days before the ending of the war.

Calmen, B., 104th Infantry.—Entire regiment cited.

Cohen, Abraham, 103d Infantry.—Cited for bravery.

Cohen, David, of Battery F, 65th Coast Artillery Corps.—Awarded the Croix de Guerre.

Cohen, David, Worcester, Mass., 104th Infantry.—Entire regiment cited.

Cohen, Meyer, Webster, Mass., 104th Infantry.—Entire regiment cited.

Cohen, Simon L. Bloch, Sergeant, Philadelphia, Pa., Company B, 1st Prov. M. G. Battalion.—Decorated while in hospital with Croix de Guerre by Marshall Foch.

Cohen, Theodore Lewi, Sprakers, N. Y., 104th Infantry.—Entire regiment cited.

Cohn, Eugene S., Captain, 364th Infantry.—For extraordinary heroism in action near Exmorieux Farm, France, October 2, 1918. After being painfully wounded by shrapnel, Captain Cohn refused to go to the rear and remained on duty with his company in the front line without medical attention for 54 hours. Home address, Mrs. Marthana R. Cohn, wife, R. F. D. No. 6, Seattle, Wash.

Cohn, Louis Henry, of Brooklyn, Artillery.—Twice decorated for special bravery in battle on Ourcq, July 20 to 25.

Davies, Joseph J., of Bridgeport, Conn.—Cited for bravery during the battle of the Marne. Also awarded the Croix de Guerre shortly before he was wounded.

Davis, Ezra, 103d Infantry.—Cited for bravery.

Dreben, Sam, El Paso, Tex.—Awarded Distinguished Service Cross.

Feder, Walter J., 878 Hutchins avenue, Cincinnati.—Decorated with Medal of Valor for extreme bravery.

Fells, Isador.—Decorated with the Distinguished Service Medal for bravery.

Flechner, Simon, New York, Major, Medical Corps, Officer of the Legion of Honor.

Fulda, Walter J., Sergeant, of San Francisco.—Awarded the Distinguished Service Medal for maintaining field kitchen service intact under heavy bombardment, his unit being the only one to serve a hot meal to the men of his division on October 3 last.

Gerrig, Jacob, 101st Infantry.—Cited for bravery.

Gerstein, Louis, 286 Walnut avenue, Roxbury, Mass.—Killed in action September 6, 1918. Previously decorated for valor displayed in action in carrying a wounded comrade out of the firing zone on August 27. Member of Company E, 307th Infantry.

Gilbert, Max.—Awarded Distinguished Service Cross.—"At great personal danger while under heavy fire carried a wounded fellow soldier to shelter and administered first aid, thereby saving his life."

Girier, Morris, 101st Infantry.—Cited for bravery.

Gold, Benjamin, First Sergeant, Company D, 306th Infantry.—On September 7, 1918, while his company was holding a position in the front line, during intense shelling by the enemy, this soldier exhibited high courage, initiative and coolness by taking charge of, controlling and helping care for the wounded, directing them to points of safety, without regard to his own personal danger, until he himself was severely wounded. Cited November 16, 1918.

Goldberg, David A., 103d Infantry.—Cited for bravery.

Goldstein, Julius, Sergeant, of Philadelphia, Company E, 307th Infantry.—

"At Chateau Drable, near Fismes, on August 27, 1918, displayed unusual coolness and great bravery in the face of terrific enemy machine gun fire. A party from Company E had become lost in the woods, and he took out a patrol of four men and led it through the enemy's lines under terrific fire at all times, found the party and brought it back to safety around the flank of the enemy's position."

Goldstone, Max, Sergeant, Headquarters Company, 307th Infantry.—"For running a line to Grand Pre in the darkest of nights, through unknown territory under heavy artillery and machine gun fire. When temporarily stopped by darkness he stayed with the end of the line and completed it at dawn." Date, October 15, 1918.

Grossman, A. A., Lieutenant, attached to the 62d Battalion, Machine Gun Corps.—Won British Military Cross for gallantry and devotion to duty while serving in the fighting at Cambrai.

Hahn, Frederick, Second Lieutenant, Field Artillery.—"Near Cantigny, May 28-30, he unhesitatingly went into heavy shell fire to supervise the repairs of telephone lines and to act as runner when the further maintenance of the wires became an impossibility." Cited September 6, 1918.

Heineman, Julie, of San Francisco.—Decorated with the Queen Elizabeth Medal by King Albert of Belgium for her work in behalf of French wounded and blind.

Herscovitz, Isie J., Color Sergeant, San Francisco.—Cited for valor.

Hirsch, Isaac C., Company E, 306th Infantry.—"On August 27, 1918, voluntarily acted as stretcher bearer, showed great heroism, determination and courage by carrying wounded in an area which was swept by shell, machine gun and rifle fire." Cited November 16, 1918.

Hoffman, Edward A., Company H, 306th Infantry.—"Being on duty as observer, remained at his post during violent shell fire on the night of August 27-28, 1918, thus showing great courage and determination." Cited November 16, 1918.

Joseph, S. C., Lieutenant of the Sea Patrol.—Awarded Distinguished Service Flying Cross for downing eight enemy aircraft.

Kantrowitz, Silas, Albany, N. Y., 104th Infantry.—Entire regiment cited.

Kaplan, Jacob, Sergeant, Stokes Mortar Platoon, Headquarters Co., 307th Infantry.—"On October 9, 1918, during the advance in the Argonne Forest, crawled out in advance of the front line to within 100 yards of an enemy machine gun nest, under heavy fire, to observe the effects of our Stokes fire, and did succeed in directing fire so as to cause the enemy machine gunners to withdraw."

Kauffman, Abraham.—"He refused to leave his gun after he had lost a finger during the enemy encounter at Cantigny, May 28, but continued to perform his duty until so severely wounded as to be unable to assist in serving his piece."

Kessler, Jacob.—Cited for bravery in action.

Klick, Albert W., 103d Infantry.—Cited for bravery.

Kloenberg, Samuel, 1560 Southern Boulevard, New York, N. Y.—Awarded Distinguished Service Cross.

King, Edward J., 101st Infantry.—Cited for bravery.

Koppel, Harry, of Revere, Mass.—Commended by Secretary Daniels for bravery displayed in rescuing men overboard at sea.

Krotinshinsky, Abraham.—"Distinguished Service Cross for extraordinary heroism in action in Argonne Forest on October 6. He was on liaison duty with a battalion of the 308th Infantry, which was surrounded by the enemy north of the Forest de la Boironne in Argonne Forest. After patrols and runners had been repeatedly shot down while attempting to carry back word of the battalion's position and condition he volunteered for the mission and successfully accomplished it." Home address, 7 Ritter place, Bronx, New York city.

Lederman, Harold P., second lieutenant, 30th Infantry, Kansas City, Mo.—Awarded Croix de Guerre for valor at Chateau-Thierry.

Leonie, Max, Gardner, Mass., 104th Infantry.—Awarded war cross.

Lerner, Philip, Pittsfield, Mass., 104th Infantry.—Entire regiment cited.

Levine, George A., 102d Machine Gun Battalion.—Cited for bravery.

Levingston, Abe, private, Company G, 167th Infantry.—Distinguished Service medal for extraordinary heroism in action near Croix Rouge Farm, northeast of Chateau-Thierry, on July 27.

Levy, Alcan, New York city, 104th Infantry.—Entire regiment cited.

Levy, Leon C., Birmingham, Ala.—Awarded Distinguished Service Cross for valor in action at Soissons.

Lewine, Archie.—Awarded Croix de Guerre for extraordinary conscientiousness and remarkable sang froid in performance of his duties during a long and violent gas bombardment.

Lieberman, Nathan, Corporal, Company C, 131st Infantry.—Distinguished Service Cross for extraordinary heroism in action at Chipilly Ridge on August 9. He displayed unusual gallantry in rushing a machine gun nest whose fire was checking the advance. With the assistance of a man in his squad he put the machine gun out of action and took four prisoners. Home address, 1426 Birchwood avenue, Chicago, Ill.

Liner, Irving, Sergeant Major, 308th Infantry.—Awarded Distinguished Service Cross for valor in action.

Linsky William.—Awarded the Distinguished Service Cross.

Lipsett, Joseph D., 103d Infantry.—Cited for bravery.

Lipsie, Leo.—Received Croix de Guerre and Distinguished Service Medal.

Littauer, K. P., Major, Air Service.—Awarded Distinguished Service Cross for repeated acts of heroism in action near Conflans on September 14 and near Douleon on October 30. He volunteered on a mission to protect a photographic plane for another squadron on September 14, and continued toward the objective at Conflans after three other protecting planes had failed to start. In an encounter with five enemy pursuit planes he completely protected the photographic plane by skillful maneuvering, although his observer was wounded and his machine seriously damaged. Home address, Alfred Littauer, father, 100th street and Fifth avenue, New York city.

Manzer, Roy, Lieutenant.—Awarded cross for downing eight hostile aircraft. Lieutenant Manzer was carrying out a solitary patrol when he observed a two-seater below him. He dived, opening fire at the same time; and when he had followed the enemy down to a height of 1,000 feet drove it to land outside the airdrome. On his return to our lines he attacked a hostile kite balloon, which, upon reaching earth, burst into flames. Lieutenant Manzer has, in addition to these recent victories, downed seven other enemy machines.

Marcus, Herman, of New York.—Cited for bravery in rescuing a drowning child in French port.

Marks, Ben, dispatch rider.—Awarded Cross of Merit by the King of Italy for conspicuous bravery in the Italian theatre of war. Last year the Croix de Guerre, with star, was awarded him for gallant and meritorious services on the western front.

Mayer, George B., of Cleveland, Ohio, an ambulance driver.—Cited in division orders of the French army and awarded the Croix de Guerre with silver star for coolness and bravery on numerous occasions.

Mindheim, Edward N., Infantryman, New York.—Awarded a Distinguished Service Cross for bravery at Chateau-Thierry.

Morotn, Samuel J., Sergeant, 132d Infantry, Prairie Division.—Awarded the Croix de Guerre for bravery.

Moskowitz, Daniel, Company F, 108th Infantry.—Distinguished Service Cross for extraordinary heroism in action near Ronssoy on September 28. He exhibited exceptional bravery by leaving shelter and going into an open field under heavy machine gun and shell fire to rescue wounded soldiers. Home address 441 Sixteenth street, Brooklyn.

Muhr, Allen Henry, of Philadelphia.—Awarded War Cross for distinguished service with the American Field Ambulance around Mernovilliers, in Champagne, northeast of Rheims.

Neuman, Ralph.—Awarded Croix de Guerre for distinguished service and bravery while driving an ambulance.

Ney, Leonard, Harrisburg, Va., 104th Infantry.—Entire regiment cited.

Nussbaum, William, 214 East Eighty-second street, New York city, N. Y., 104th Infantry.—Entire regiment cited.

Rafalsky, Nizel, Sergeant, of Baltimore, Md.—Awarded the Distinguished Service War Cross.

G. Rappaport, private.—Cited for splendid conduct with forces which captured Argonne Wood and neighboring villages.

Resnick, Mark, Worcester, Mass., 104th Infantry.—Entire regiment cited.

Rose, Maurice, Lieutenant, of Denver.—Officially commended for bravery in action during September and November.

Rosenfeld, Albert, Worcester, Mass., 104th Infantry.—Entire regiment cited.

Rosenfeld, Merrill, First Lieutenant, deceased, 115th Infantry.—Distinguished War Service Cross for extraordinary heroism in action near Verdun. During the various offensives of this regiment in the vicinity of the Meuse River he displayed the greatest bravery and coolness. He met his death while leading a group that silenced an enemy machine gun menacing his right flank. Home address: 22221 Eutaw place, Baltimore, Md.

Rosenfeld, Harry H., Corporal.—Com-mended for splendid bravery and coolness. Met his death while keeping telephone lines in continual repair under constant shell fire.

Samuels, Max, Worcester, Massachusetts, 104th Infantry.—Entire regiment cited.

Schwartz, Morris C., 3608 Irving Park Boulevard, Chicago, Ill.—Cited by Secretary Daniels for daring accomplishment.

Shapiro, Benjamin, 104th Infantry.—Entire regiment cited for bravery.

Sharf, Jacob, 82 Malden street, Everett, Mass., 104th Infantry.—Killed in action March 17, 1918. Entire regiment cited.

Shaw, Benedict, New York city, N. Y., 104th Infantry.—Entire regiment cited.

Shefrin, William, cook, deceased, Company C, 306th Infantry.—Distinguished Service Cross for extraordinary heroism in action in the Ravine de l'Homme Mort, near Vauxcerc, between the Vesle and the Aisne rivers, September 5, 1918. After both of his feet had been blown off by a bursting shell Cook Shefrin, although mortally wounded, coolly directed the work of rescuing and caring for other wounded men of the kitchen detachment who had been wounded when his transport was struck.—Cited November 12, 1918. Home address: 210 Seventeenth street, Brooklyn, N. Y.

Sidler, Isadore, 101st Infantry.—Cited for bravery.

Silnutzer, Mayer, Corporal, of Philadelphia.—Decorated for bravery by General Pershing. He was commanding a machine gun crew in a dangerous position, and it was his gallant conduct that inspired his men to remain at their posts. He was wounded in action on July 16, but recovered in the hospital at Vichy, France.

Silverberg, Morris, Private, Company G, 108th Infantry.—"Distinguished Service Cross for extraordinary heroism in action near Ronssoy on September 29. Private Silverberg, a stretcher bearer, displayed extreme courage by repeatedly leaving shelter and advancing over an area swept by machine gun and shell fire to rescue wounded comrades. Hearing that this company commander had been wounded he voluntarily went forward alone, and upon finding that his officer had been killed brought back his body." Home address, 809 East 99th street, New York city.

Silvermann, Harry, Cambridge, Massachusetts, 104th Infantry.—Gassed. Entire regiment cited.

Simon, Louis C., Jr., Second Lieutenant, 147th Aero Squadron of Columbus, Ohio.—Cited for extraordinary heroism in action in the region of Hadonville Les Lochausse, on September 16.

Simons, Samuel, 6 Day street, Webster, Mass., 104th Infantry.—Entire regiment cited.

Solomon, David, Sergeant, Company F, 302d Engineers.—"Cited for gallant conduct in re-entering the Ravin Profund, Argonne Forest, in front of the advance elements of our division and in the face of machine gun and sniper's fire, to search for Private Seaman, who was found to be missing from the detachment after a skirmish for enemy snipers a few minutes previously. This occurred on September 26, 1918."

Solomon, Nathan, Corporal, 6th Machine Gun Battalion, Marine Corps.—Cited for valor in Battle of the Marne. Killed in action October 11, 1918.

Sorrow, Louis, Corporal, Company B, 307th Field Signal Battalion.—"Distinguished Service Cross for extraordinary heroism in action near Fleville, between October 13 and 21. After being on duty continuously for thirty-six hours on October 13 he volunteered to repair telephone lines which had been cut by shell fire. Under extremely heavy bombardment he worked all night repairing breaks to lines and thereby making possible constant communication with one of the advanced regiments. On October 21, after one of his helpers had been killed and the other wounded by heavy shell fire, he continued on alone and repaired the telephone lines, displaying unusual bravery and devotion to duty." Home address, 835 Beck street, New York.

Spiegel, Frederick.—Awarded War Cross for bravery in the first Piave drive.

Stein, Samuel A., 913 North Marshall street, Philadelphia, Pa., 104th Infantry.—Entire regiment cited.

Stein, William.—Cited for bravery in action.

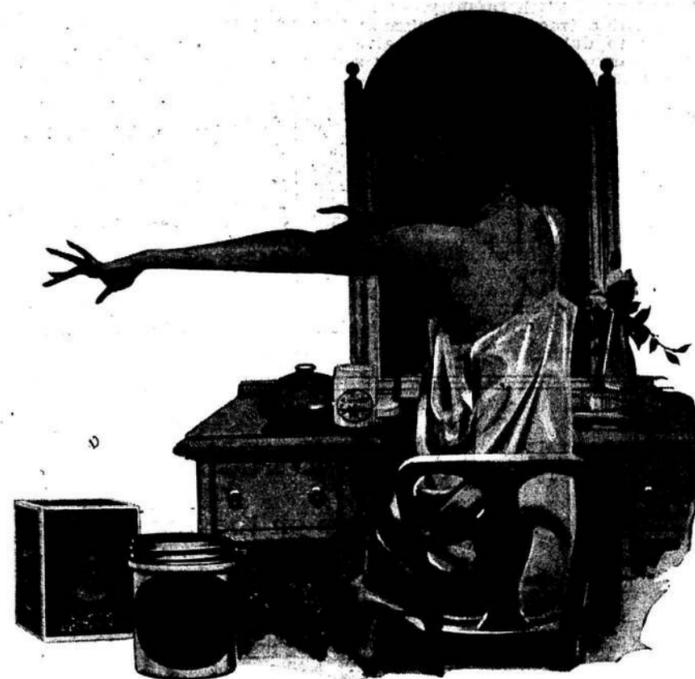
Stern, Arthur M., 57 West 88th street, New York.—Awarded Croix de Guerre for rescuing many wounded during a severe barrage fire and gas attack.

Stomersky, Isaac, Private, Company B, 306th Infantry.—"On September 6, 1918, while his battalion was advancing to the attack, through heavy barrage of high explosives and gas shells, this soldier showed exceptional bravery and devotion to duty as company runner by voluntarily running from place to place in the line, relaying orders and maintaining liaison. He was invariably the first to respond when a runner was needed or when a volunteer was called for to carry a message to the company in front, all of which was beyond his regular duty. During this time he showed the utmost bravery and total disregard to his own personal danger." Cited November 16, 1918.

Studinski, Isidore, 104th Infantry.—Entire regiment cited.

Swaab, Jacques M., Lieutenant, of New York.—"On September 12, while flying over the battle lines, engaged a German Fokker in combat and dropped it, defeated to earth. Finding himself approached by a squadron of enemy planes, engaged the first, which met its fate when it fell burning as a result of his gunfire, and then took on one more of these German airships and succeeded in destroying that, too, before returning."

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Detachment, 306th Infantry.—"This soldier, with extraordinary heroism and devotion to duty, continued to give first aid to five wounded men under severe shell fire of shrapnel and high explosives, to the utter disregard of his own personal danger, until he was himself hit by shrapnel and severely wounded. At the time he was attached to the Third and Fourth Platoons, Company D, 306th Infantry, holding a position in the front line." Cited November 16, 1918.

Toelken, Julius W., Second Lieutenant, 104th Infantry.—"Distinguished Service Cross for extraordinary heroism in action near Douresches, France, July 20, 1918. When the advance of his platoon was checked by enemy machine-gun fire Lieut. Troelken crawled forward alone

to a position from which he could fire, and killed three of the machine-gun crew, after which, with his platoon, he captured the gun and turned it on the foe." Home address, 145 Union street, Springfield, Mass. Cited November 12, 1918.

Weichmann, Walter, 103d Infantry.—Cited for bravery.

Westenberg, George, Sergeant, of the Medical Detachment, Company A, 2d Anti-aircraft Machine Gun Battalion.—Cited for bravery in action at Neuville. "He voluntarily ran through enemy shell-fire to aid two soldiers who had been wounded. He found one dead, but administered anaesthetics to the living and remained with him till an ambulance came to the scene."

Wetzler, Albert E., 101st Infantry.—Cited for bravery.

Wise, Henry E., Lieutenant, an American Red Cross canteen officer, of Long Branch, N. J.—Cited a second time for the French War Cross.

Wise, Sol., Lieutenant, of Cincinnati.—Was awarded the Croix de Guerre, for sending down a Boche flyer on August 11.

Zion, Peter P., Lieutenant, of New York City.—Awarded the Distinguished Service Cross and recommended for promotion to captain. "Though his arm was badly slashed by a German sword bayonet, he refused to go to a dressing station, but remained in command of his platoon until the day's objective had been obtained."

Science in the Talmud

By BEN. JACOB

The anti-Semitic agitation did a world of good to Jews and Judaism, by drawing the former nearer to each other, and strengthening the chain of fraternity, which seemed to have become weaker and weaker every day; and by bringing out the latter in bold relief before the eyes of the world as a religion of light and love. Great men in Israel, and especially out of Israel, who otherwise would have been silent, came forward in large numbers, and, impelled by the purest of motives, wrote and spoke eloquently of the immortal achievements of the Jewish people in literature, art, science, commerce, industry, philanthropy and patriotism, from time immemorial to this very day.

extent of our ignorance than to make us vain of our knowledge."

And yet, wonderful to say, we find one of the ancient Talmudical sages so well versed in astronomy that he could predict the return of the comet. We are told in the Traet. Horayoth (p. 10) that Rabbi Yoshua and Rabbi Gamaliel went on a voyage. Rabbi G.'s store of provisions was exhausted, while Rabbi Yoshua was still in possession of a good stock of supplies. Rabbi Gamaliel, surprised at the forethought of his fellow voyager, asked him: "How couldst thou foretell that we should be so long at sea?" whereby Rabbi Yoshua said: "A certain star appears once in seventy years, which perplexes the mariners, and I anticipated its appearance during our voyage." Now, our immortal Rappoport, in his preface to Slonimski's astronomical book, has ingeniously proven that Rabbi Yoshua referred to a comet known in Hebrew as "Kochoa D'shabit," "the tailed star," which, erratic as it is in its movements, will burst suddenly and unannounced on the sight and bewilder the mariners, causing them to lose their reckoning; for in ancient times the position of the planets was the sole guide of the navigators.

Naturally enough that the Talmud, that *bete noire* in the eyes of our adversaries, came in for its share. The assaults heaped upon the Talmud by some dull-brained anti-Semite were successfully repelled by Dr. Ritter, a well-known clergyman of the Reformed Church, who proves that only ignorance, gross and malignant, will dare now-a-days attack the Talmud and ruminate the accusations of bygone days of darkness.

Now, this comet is none other but the one known as "Halley's comet," which returns at regular intervals of about seventy-three and a half years. There are several records of the appearance of this comet in ancient times. This comet was seen, so history informs us, at the birth of Mithridates (about 130 years before the C. era) when its splendor is said to have surpassed the sun, and when its tail covered a third part of the heavens. If we reckon three periods of seventy-three and a half years we come to the 89, towards the close of the reign of Emperor Domitian. About that time a deputation of several eminent men went from Judea to Rome for the purpose of imploring the Emperor to revoke a most inhuman decree which he had promulgated against the Jews. It was, no doubt, on this occasion that, in consequence of the appearance of the comet, the voyage was protracted to such an unusual length. It is really very astonishing that so many centuries before Halley, Rabbi Yoshua could have calculated the return of this comet. Writers on astronomy tell us that Halley, at the suggestion of Newton, searched all ancient and modern records for the purpose of rescuing any historical details touching the appearance of comets from primitive ages down to his time. Little did Halley imagine that the Talmud contains a reference to it.

For the last three decennias especially numerous books and monographs have been written and published on a variety of scientific and historical and philosophical subjects contained in the Talmud. It has become a settled fact that the study of the Talmud is almost indispensable to the student of antiquity and philology.

Great scholars, who devoted much of their time to the labor of deciphering Phœnician inscriptions, came to the conclusion that they have to consult the Talmud for the explanation of many an obscure term which can neither be found in the Hebrew nor in the Arabic, and which would be rashly conjectured by many as of non-Semitic origin, will yet occur very often, both in the Mishna (and Talmud) and on a Phœnician tombstone, and thus explain each other and give evidence of its legitimate birthright.

As for ancient history, the Talmud is very often a beacon of light to the historian. Even on Roman history a great deal of light is shed by the Talmud, as was proven by some very erudite treatises by Rappoport and by his grandson, Dr. A. Bodek, in his Roman Emperors and the Talmud.

We are not going to write an elaborate essay on the sciences in the Talmud, yet we can not forebear giving here some examples of the many contributions to the history of sciences contained in the Talmud. Astronomy, e. g., is one of the favorite sciences of the Talmud. It was described by the ancient rabbis as the "Wisdom of Israel" by way of excellence; applying to it the words of Moses, "for this is your wisdom and understanding in the eyes of nations." Not only did the ancient sages esteem astronomy so highly because it, more than any other science, teaches of the power, glory and omniscience of God, but because by aid and dint of which they could fix the new moon and the cycle of the national festivals and holy days.

One of the first Amoraim Samuel or Mar Samuel (ob. 257 v. e.) was not only one of the best physicians of this days, but one of the most celebrated astronomers. He could fearlessly say: "The paths of the sky are as familiar to me as the streets of my native city, Nahardea," but he confessed that he did not master the knowledge of the nature of comets. This proves the greatness of his knowledge of astronomy; for even in our century did not one of our greatest astronomers, Sir John Hershell, declare "that the comets are a subject rather calculated to show us the

future of Judaism.

We need not speak of jurisprudence. Even the most inveterate enemies of the Talmud had to acknowledge that for juristical science the Talmud is a monument of legal profundity and unequalled acuteness. But thanks to some of our indefatigable laborers in the field of ancient Jewish literature, various branches of the sciences treated of by the Talmud were brought to light to the admiration of both Jews and Gentiles.

If the Egyptians point with pride to the few obelisks and pyramids of ancient Egypt, bespeaking its power and despotism, we Jews may, with pardonable pride, point to the Talmud as a stupendous obelisk, as a glorious pyramid of ancient Jewish wisdom and industry, and all we need is to learn to decipher the grand inscriptions on those pyramids of ancient Judaism; and verily it is not such a formidable task as some may imagine; in our days the study of the Talmud is being made easy by numberless successful methods, and the more the study of the Talmud be encouraged the better for the enlightenment of Israel, and the better for the future of Judaism.

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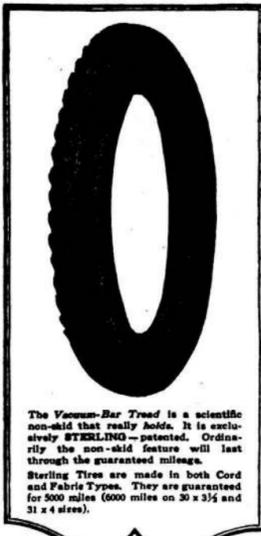
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The Purim Players

An Old-Fashioned Story by E. C. EHRLICH



The little daughter of the house sat with her hands folded in her lap, her eyes diligently studying the pattern of the wool flowers worked upon her black apron, taking no part in the conversation of her elders. She was a slim girl of fifteen, with heavy, dark braids and thoughtful eyes, a child who flushed modestly when a stranger spoke to her, a shy little maiden who sometimes fell a-dreaming as she moved about her household tasks. She was very glad to rest now while she sat and listened to her elders in respectful silence as a well-bred Jewish daughter was taught to do in those far-off days, just before Heine penned his love lyrics and Napoleon thundered across the world. For she was very tired. She had helped her mother clean the house for *Yomtov* until it fairly shone; there had been poppy seed mixture to prepare and pastry to bake and baskets to fill for one's neighbors and the poor. Now, wearing her best dress of warm scarlet and the little black satin apron worked with woolen flowers, she set primly near her parents, half wishing she might frolic once more with her two young brothers and little cousins who were romping in the kitchen. But Reba remembered that she was quite grown up, a bride-maiden, in fact; and a girl who is considered old enough to be married should prefer to listen to her father jesting with Uncle Heinrich than to steal *homan-taschen* from the pantry or whirl a foolish *dreier*. Besides her father had ordered the Purim players to perform for his guests that very afternoon and she was to see her first real Purim play. Not a silly *Purim spiel* played by her brothers and the other Cheder boys dressed in their mother's old clothes, but a real drama given by actors from Frankfort. She sent a glance of shy admiration toward her father—no wonder, he held his head so high and talked so loudly. The most influential Jew of the community—after the rabbi, of course—and rich enough to send for the Frankfort Purim players!

Across from Reba sat her cousin Jacob, her senior by about a year, a thin, stooped lad with peering, short-sighted eyes. When Reba had last seen her cousin he was only seven, a laughing, merry rogue

who had run races with her and stolen cherries from her father's garden. Now he seemed a stranger, very much older than her twelve-year-old brother, a half-grown man who stammered when he spoke her name. Perhaps she was in awe of

him because Uncle Heinrich had boasted so loudly of his son's standing in the *Yeshibah* of his native town; Jacob, he said, had a head of iron; if every Jew sucked up learning like Jacob (as a hungry child takes the breast, said Uncle Hein-

rich), the Messiah would not be so long in coming. At which Reba's own father had nodded approvingly, adding that any man might consider even a liberal dowry too small for such a son-in-law. Another time—perhaps before Uncle Hein-

rich returned home, they would discuss the matter; this, with a side-long glance at Reba, who flushed burningly beneath his kindly smiling eyes. For she had heard her mother gossiping to neighbors of a "fine match" and her brothers had

teased her a little about Jacob.

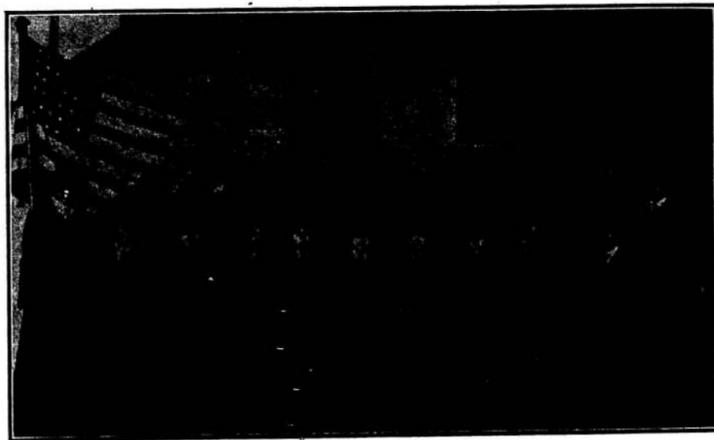
Waiting for the Purim players and thinking of her father's meaningful glance, Reba felt hot with shame, although she did not know why. She knew all Jewish girls married if they were good and vir-

afraid. There were her household tasks, her visits and walks with her girl friends, hours with her mother over needlework, her little room with its narrow bed and the white curtains at the window. How could she bear to change all this for the unknown thing they called marriage—cutting off her hair and sitting with the married women instead of the young girls and growing shrill voiced and ever anxious like her mother. She patted her long, dark braids and shivered a little.

The Purim players had come to tell the old story in a new way. For days afterwards Reba's little brothers had bragged to their mates of the glories of the king's robes and the Haman's pompous strutting and his comic songs. But Reba never spoke of the play to any one—not even to Jacob, whom she married. Though in the hard days that followed Purim, the girl had only to close her eyes to see the face of the lad who played Mordecai, a graceful, full-lipped boy with a rich voice. She did not know whether he played well or ill, she was too lost in dreams to follow his high-flown phrases. She just looked upon his face and the flower of her girlhood unfolded and she was a woman. Her vague dreams throbbed with life. She had never read a novel or heard a light love song; but suddenly she understood why Rachel in the old story had been willing to follow her lover into a distant land. There was a strange throbbing in her throat; she felt it swelling against the gold chain her uncle had brought her for a Purim gift.

While the guests applauded, Reba followed her mother into the kitchen. She helped her serve the players with cakes and wine, she stood wistfully by when her little brothers and cousins crowded about the strangers, examining their robes, begging them for stories of their adventures. The players were willing to talk and their stories held the youngsters spellbound; and he who had played Mordecai talked oftenest of all, telling brave stories of great cities and lonely forests, of country fairs and king's palaces they had passed in their journeys.

"I'd like to be a Purim player!" cried the youngest cousin, and the others laughed. All but Reba.



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A Group of Jewish Welfare Workers Now in France.

The latest unit to be sent abroad under the auspices of the Jewish Welfare Board has arrived in France, and a few of these workers will go to the new quarters of the board at 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 inspiration for our doughboys, who have no longer the smell of powder to interest them.

Left to right (Standing)—Ray Barnett, of New York City; Leo M. Sorrin, New York; Samuel Kaplan, of Scranton, Pa.; Abraham L. Weinstock, Philadelphia; Harry Rosenberg, of Rochester, N. Y.; Rabbi Leonard J. Pothstein, of Alexandria, La.; David M. Satz, of Newark, N. J.; Laurence Michaels, of New York City; William Sidney, of New York City; Wolf Adler, Indianapolis; Paul Goldman, New York City, and Leonora Liman, of New York.

Left to right (Seated)—Julia Rosenberg, New York City; Reba Schloss, Terra Haute, Ind.; Edith Odes, New York City; Sarah Landman, of Cincinnati, Ohio; Sophy Herman, New York City; Lillian L. Jackoby, of Pensacola, Florida; Adel W. Winston, of New York City; Mrs. Rebecca S. Fox, of New York City, and Maude Drucker, of New York.

rich returned home, they would discuss the matter; this, with a side-long glance at Reba, who flushed burningly beneath his kindly smiling eyes. For she had heard her mother gossiping to neighbors of a "fine match" and her brothers had

teased her a little about Jacob. Waiting for the Purim players and thinking of her father's meaningful glance, Reba felt hot with shame, although she did not know why. She knew all Jewish girls married if they were good and vir-

afraid. There were her household tasks, her visits and walks with her girl friends, hours with her mother over needlework, her little room with its narrow bed and the white curtains at the window. How could she bear to change all this for the unknown thing they called marriage—cutting off her hair and sitting with the married women instead of the young girls and growing shrill voiced and ever anxious like her mother. She patted her long, dark braids and shivered a little.

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have been modest for her to talk with these strange men; even She said nothing. It would not though she was silent, she feared that at any moment her mother would call to her to join the others. But a strange look came into her dreamy eyes and she saw herself wandering along the sun-flecked roads with this boy player in a new world far away from household cares and cramped corners. And she would go barefoot as her little brothers did in summer and never, never cut her hair. Her mother called her, rather sharply, and she hurried into the other room. Jacob still sat with the older guests. He did not look as though he had cared for the Purim play.

When Reba married Jacob she was too busy with her house and sewing and the children to dream any longer. And when she had an idle moment now and then she used to sit with folded hands, her eyes upon her apron, thinking of nothing. She had forgotten how to dream, so she never wove any more foolish stories about the lad who had played Mordecai. If you had told her that, coming to her when he did, it had meant youth and love and romance, she would have looked a little puzzled—and, maybe, a little ashamed. For what has a virtuous Jewish woman to do with romance—even on Purim, when everything is topsy turvy and one is allowed to be a little foolish!

WHAT WILL COME OUT OF THE PEACE CONFERENCE.

By DR. STEPHEN S. WISE
Zionism has ceased to be, for Zionism implies the necessity of a movement in order to bring the possibility of the establishment of a Jewish or Zionist commonwealth before the eyes of the world, Jewish and non-Jewish. I may say without fear of contradiction that the establishment of a Jewish Palestine under the League of Nations and with the trusteeship that must obviously be granted to Great Britain, is just as truly before the mind of European statesmen, and above all of American statesmen in Paris, as any other question which lies before them today.

Let it suffice to say that the wholly sympathetic and favoring attitude of President Wilson and Colonel House and their associates of the American peace deputation—and herein they represent the good will and conscience of America—is shared by such European statesmanship in England, France and Italy and the lesser allied lands as counts.

Two things will come out of the Peace Conference, and these two things after all are among the main objectives of the war. The overwhelming of Prussianism was nothing more than a means toward this high end or these high ends. These two things—and they are almost interchangeable—are the establishment of a League of Nations, and the securing of independence for the smaller nations. If the war had not been fought in order to create such an alliance among the civilized peoples of the earth as would make the peace of justice possible hereafter, it would have become necessary for the allied nations to devise a method of guaranteeing and perpetuating the moral and political achievements of the war. The League of Nations means that the great nations, including our own, England, Italy and France, which have won the war, understand that in the future the right of a people to live is not to be determined by the size of its army or the might of its navy, but by its own will to live, the will to live predicated upon those conditions of nationality and history which are the test of the reality of the claims of a people to live its own life.

Upon one thing I wish to comment without delay because it involves the acceptance of certain inexorable burdens. One grave disadvantage under which the Jewish people rest in relation to the Peace Conference is the status of the Russian empire, involving as it does a division of the greatest Jewry in the world for a time, in any event, into a series of relatively lesser Jewries, and the consequent failure of the great Russian Jewry to exercise in itself and through a free and united Russia that power which would have been sure to have fallen to the lot of Russian Jewry. This means one thing—that the task of leadership rests upon American Israel, and the task of supreme service falls to the lot of the American Jew. If the Russian tragedy had been averted, Russian and American Jewries would together have taken the lead in organizing world Jewry and in securing those ends upon which the Jewish people is bent. In the circumstances of the breakdown and the break-up of Russia, the chiefest responsibility for the Jewish future rests upon American Israel, upon the statesmanship of its leaders, upon the capacity for service of all the people.

The position of Jews in respect to the Peace Conference of 1919 is a very different thing from the status of Jewry in 1878. Since 1878 not only have the Jews come to command a high place in the life of all the civilized people, but the world assembled through its representatives at Paris dare not forget that Jews have greatly and nobly served in the armies of all nations, and that is true even of the Russia of the old order. The happiest circumstance connected with the Peace Conference arises out of the fact that Jews have no special case to present to the Peace Conference. In other words, we do not and will not appear before the Peace Conference as special pleaders. The world has moved since 1878, for the war that has just

ended has been fought for the fundamental convictions and contentions of the Jew. What we have long held to be our right, the allied world finally found it necessary to defend at infinite cost of blood and treasure, as against the intolerable invasions of justice by Prussianized Central Europe.

I cannot bring myself to believe that it will be necessary to argue or to plead on behalf of Jewish equality of status in European lands before the Peace Conference. A peace conference that would suffer a repetition of the Rumanian fiasco of 1878 would be a crime against history and the cause for which the Allied peoples have bled. If the victory of 1918 meant more than a military feat, it must mean the end of those disabilities and inequities and injustices of which the Jew has too long been the victim in many European lands. Surely it is not chance that the nations that are together to decree the future of humanity are those in which the Jew stands out as enjoying equality of status with his fellow-citizens. America and England, France and Italy will not do less than insist upon bringing within the domain of legal status that position which the Jew has of right long enjoyed in these lands.

In the third place, it must be borne in mind that the four nations which, after all, are the leaders of the Peace Conference, are England, France, Italy and our own land. Great Britain has a tradition of nearly three centuries of wholly just and even generous treatment of the Jew, an attitude culminating in the Balfour Declaration of November, 1917. As for France, I have not only confidence in the leadership of the people of France, but I have reason to believe that the French government will not stand in the way of a just and equitable solution of the Palestine problem at the Peace Conference. There may be elements in France which are eager for territorial advantage and industrial opportunities, but I will not believe that France, which better than any great nation knows what it is to suffer the denial of justice, will fail to insist that the oldest of the Irredentas, the Jewish Irredenta, must be restored as the Jewish homeland to the Jewish people.

Is Palestine at once to become an independent Jewish State? I answer—No. We may not hope for any such outcome of the Peace Conference. What we may hope for, what we have reason to believe will come to pass, what we ought to look forward to with grateful satisfaction is that Great Britain shall receive from the League of Nations a mandate which will confer upon Great Britain the power and responsibility of trusteeship for a Jewish Palestine.

The rest of the picture is for us to fill out, for, after all, the future of the Jewish Palestine will not be a matter of conference and of charter. The Balfour Declaration did not restore Palestine to the Jews. The League of Nations cannot re-establish the Jews in Palestine. What may be hoped for is that under the League of Nations and with the furthering help of British trusteeship there will be such a reoccupation of Palestine as will in itself constitute the foundations of that Jewish commonwealth which under God is once again to arise in the land of Israel.

Further Particulars of Ukrainian Jewish Congress.

Paris (By I. J. P. B.).—Additional details of the recent congress of Jews held in Kiev were communicated to newspaper correspondents by the well-known Zionist leader M. M. Ussichkin, who has just reached Paris on his way to the Zionist conference now being held in London.

The total number of delegates to the Ukrainian conference was 125. Of these, 58 were Zionists, 19 represented the Orthodox Jewish wing, 11 were Poalitionists, the other were divided among other minor parties. Ussichkin presided. He stated that the Nationalist movement is rapidly gaining strength throughout the country. The Jews are participating vigorously in all parties, and have exhibited remarkable courage and energy in organizing themselves so as to be able to participate more freely in the social and political life of the country.

In Odessa the Jews have a communal council of 100 delegates, 50 of whom are Zionists.

The Kiev congress lasted nine days and nights and adjourned for a few weeks. Ussichkin believes that the second session has already begun. The congress formulated with the demand that the Jewish nation be included in the League of Nations.

Ussichkin also gave many details with regard to the life of the Jews in the Ukraine. In Odessa conditions are a little better than in other cities, because it is a port and there are a large number of French troops stationed there. But even in Odessa, conditions cannot be regarded as good. Political conditions are chaotic. The government has changed ten times since the Russian revolution. The population of the city has increased 40 per cent, due to the flocking in of fugitives and to the presence of troops. The cost of food and other necessities has reached fanciful heights; wages and salaries have also risen in proportion. But unemployment is the rule and there are few opportunities to earn the high wages which prevail. A Hebrew teacher receives 10 rubles an hour or 1,000 a month. The streets have maintained their usual appearance, except that the shabbiness of the clothing worn by almost everybody is noticeable. A pair of shoes costs 250 rubles, a pound of bread 80 kopeks, the pressing of a white collar costs 1½ rubles. The rent in the better class apartment houses is 200 rubles per room.

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And yet despite these extremely unfavorable conditions, Jewish cultural life is in flourishing state. The publication of Hebrew books and the establishment of various Jewish societies increasing apace. The well-known Jewish millionaire, Stiebel, has already contributed five million dollars for Hebrew translations of the classics of all languages.

Cracow Jewish Conference Favorable to Poles.

Paris (By I. J. P. B.).—An official report of a conference of Jewish organizations in Galicia held at Cracow on February 6 has been issued by the Polish National Committee. This report, it is stated, was received direct from Galicia and bears the signatures of Dr. Steinhilber, deputy in the former Reichstag from Jaslau, and Dr. Gross from Cracow. Representatives of the following Jewish communities participated: Lemberg, Rezesow, Tarnow, Dembitz, Baknia, Velitchka and Ossetchen. The conference expressed itself as willing to give complete support to the Polish Government and to work for the common interests of all the people of the new state. It was also resolved to combine all Jewish parties into a single democratic organization to help in all national Polish affairs.

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2d, 1908	1,422	17%	16,923	85%
3d, 1909	1,609	12%	16,979	85%
4th, 1910	2,079	29%	25,290	48%
5th, 1911	2,426	12%	29,323	16%
6th, 1912	3,414	40%	32,998	10%
7th, 1913	4,022	18%	40,889	20%
8th, 1914	4,606	15%	46,083	12%
9th, 1915	5,812	27%	55,143	16%
10th, 1916	8,472	46%	61,224	11%
11th, 1917	10,683	26%	117,122	44%

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Peace Congress Questions—Syria, Palestine and the Maltese Complication—Jacob De Haas on a Jewish Democracy in Palestine—The Petition—Immigration Prohibition Fears and the Way Out—Honor for the Chief Rabbi—Israel Zangwill Recommends General Monash as First Governor of Palestine—Board of Deputies and Some Still-Born Resolutions—Jews and Demobilization.

London, Jan. 31, 1919.

Jewish attention in this country is still very largely focussed upon Paris and the Peace Congress, and very particularly in connection with what is to happen in Syria and Palestine. Views are expressed that things are not working out so well for the future government of that part of the world as Jews in particular would desire. There is no need to here recapitulate fears or express new hopes, but great trust is placed in the combined efforts of America and Great Britain, and it is hoped these will be successful in overcoming the national desires, and, to a certain degree, the national vanities on the part of others of the nations concerned in building up these future arrangements.

The British and American view in particular is believed to have as its intention the placing of Palestine under the ultimate direction of the League of Nations. At the same time many devoted Zionists have been rather alarmed to read a statement, attributed to an important British official concerned with the Island of Malta, to the effect that Palestine and Mesopotamia might be made outlets for the superabundant Maltese population. Malta is a small island in the Mediterranean inhabited by a population of close upon a quarter of a million people of a mixed race, but mainly Punic or Phoenician in origin. The Maltese dialect comes from Semitic sources, probably going back through the Carthaginian and the Phoenician to Arabic. To a certain degree, therefore, the people of Malta have a connection with Syria and the coast there, and probably that is the reason behind Lord Methuen's proposal. This proposal, however, would run distinctly counter to the British Government's declared intention of making of Palestine, free and unfettered, a national home for Jewish people; and it is hoped Lord Milner, Secretary of State for the Colonies, will set his face resolutely against the suggestion.

Representatives of Jewish synagogues, Jewish friendly societies, and English Zionists met in London on January 26 to organize the obtaining of signatures to the huge petition Jews of all nations propose to present to the Peace Conference. The petition, which was started in America, will contain a resolution calling for equal civil, moral and political rights in common with all other citizens of every country for the Jews. Jacob de Haas, secretary of the Zionist Organization of America, who is the head of the United States Zionist delegation in connection with the Peace Conference, said that the Jews were now on the eve of achieving victory—the victory of a Jewish commonwealth in Palestine. They wished to be free to mold their own lives and carry out their own developments with England as the trustee of this new Palestine. He had been in conversation with several of the English political leaders, and they had a great deal of sympathy with the aspirations of the Jewish nation in this direction. The Jews in America wanted to see a real Jewish democracy established in Palestine, and there was no doubt the English Jews supported this wish. The meeting decided to carry through a big campaign to obtain signatures to the petition.

The Rev. T. Raffalovitch, Liverpool, lecturing to the Egyptian and Oriental Society in the University of Manchester on Wednesday, January 29, on "Palestine and the Future of the Jews," said he hoped that as a result of the Peace Conference the Jews would be restored to Palestine. The longing of the Jewish people was for a real home. Those who had settled in Britain, America, France, and Italy were a small minority. About 12,000,000 Jews had no home at the present day. Those who had been persecuted under the regime of the Tsars were believed to have been liberated by the Russian revolution, but they were now being persecuted by the Bolsheviks. The Germans found fault with the Jews both before and after the revolution.

When Poland became a free country it disowned the Jew and made him a scapegoat. Thus it was that the same thing was happening today as happened centuries ago. In that morning's newspapers it was announced that America was closing its gates to immigrants, and England had no more room for Jews, so where were they to go?

I give the above digest of the remarks of the Rev. Raffalovitch as an indication that wild and whirling words can sometimes proceed from a man of his standing, and I am inclined to think the Rev. Raffalovitch must have been in a very pessimistic mood when he made his closing remarks, because the news published here did not by any means seem to justify what he was saying with regard to the exclusion of Jews in particular. With regard to Russia also, stories of Jewish persecution by the Soviet Government are not by any means so clear and detailed as contrary reports are. In fact, so far as the news reaches us the position of Jews appears to be much worse in the so-called freed Russian territories (and Poland in particular) than in those under the Soviet Government.

The American legislative recommendation about prohibiting immigration has, of course, aroused comment here, but it is pointed out that as the readjustment of the world proceeds there will be other fields for European immigrants where great new lands can be built up. There is Australia and Africa, with their enormous areas urgently waiting population, and much will be heard about these things in the course of the next few months.

The Chief Rabbi, who was a member of the National Committee for Relief in Belgium, founded in this country soon after the war began and who was also one of the appeal sub-committee which raised a sum of close upon ten million dollars, has been very properly honored by the King of the Belgians, who has created him Commandeur de l'Ordre de Leopold.

At the opening of the Jewish army hut in the Strand here last week by Lieutenant-General Sir John Monash, Israel Zangwill declared that he looked upon General Monash as designed by Providence to be the first governor of Palestine.

At the special meeting of the Board of Deputies held last Sunday, January 26, a resolution was moved "That, in the opinion of this meeting, steps should be taken forthwith to obtain direct Jewish representation at the Peace Conference in the manner prescribed to other nations." The delegate who moved this resolution declared he believed a fit representative at the conference could be found among the Jews either of this country or of America. He believed Sir Stuart Samuel himself, who, by the way, was the chairman at this meeting, would make a very admirable representative, as also would his brother, Herbert Samuel. The motion was lost, 10 voting in its favor and 24 against.

Another resolution reading "That the Board of Deputies petitions the British Government to consult Sir Stuart M. Samuel and C. G. Montefiore, as presidents of the Joint Foreign Committee, on all matters concerning the important interests of the Jews that will come before the Peace Conference," was withdrawn in view of the fact that the joint committee is still considering this particular matter.

A great many Jewish soldiers are now returning to the East End of London in connection with the present scheme of demobilization. Taking the British army as a whole, about a million men have been freed at the time of mailing, and the proportion of Jews is evidently correct. The men are being released so far in the old order of priority, namely (1) soldiers for the new army, (2) miners and farm laborers—nearly all the miners in France are back now, but not from distant campaigns—and (3) pivotal men already applied for. These last are now coming out much quicker. Bad weather, traffic disorganization and, what is still more important, the halt called by the Labor Ministry, owing to the clogging of industry by unabsorbed labor, are now tending to slow down the rate of demobilization. A good idea of the transport difficulties in France can be gauged from the fact that while it takes only twenty-five days to get a man home from Salonika, it takes a month on the average to get a man from Cologne.

Pogroms in Galicia Recur.
London (By I. J. P. B.)—An anti-Jewish pogrom accompanied by the characteristic brutalities took place recently in the town of Kovelchin, Galicia. Not only were Jewish homes and businesses attacked and pillaged, but synagogues and schools were also unspared. As in other pogroms, the police authorities held themselves aloof and did not stir to afford protection to the defenseless Jewish population. The scrolls of the law were forcibly removed from the synagogues and desecrated. The Jewish cemetery was also overrun, the graves opened, and the gravestones and other monuments destroyed.

An Open Letter to Congressman Julius Kahn.

Honorable Julius Kahn, House of Representatives, Washington, D. C.

My Dear Mr. Kahn: I have read with a great deal of interest and concern in the New York Times your recent attack on the Zionist movement, and I am taking the liberty of addressing an open letter to you in this connection.

I desire to call to your attention a fact that you will not deny, that in August, 1905, you addressed a Zionist mass meeting at the Congregation Keneseth Israel on Russ street, San Francisco, Cal. of which mass meeting I was chairman. At this mass meeting you stated "that the only solution of the Jewish problems was that they must have a home land where they can practice their ideals undisturbed by non-Jews."

At this mass meeting above referred to you also quoted a fable of Lord Byron: "The fox has its cave, the bird her nest and Israel his grave. Wherever Israel goes he meets the grave before his eyes. Every nation reminds him of his grave. So it is time for Israel to establish his home around the graves of his forefathers and point to the world that 'there lies the founders of humanity.'"

You also stated at this mass meeting that the Zionists are the real sons of the brave Maccabees, and they alone will solve the problems of Israel, and you wished them Godspeed in all their undertakings.

At this mass meeting you likewise stated that the Zionists had proven themselves to be real patriots and heroes when they stood shoulder to shoulder with thousands of others upon the field of battle at Manila and in Cuba.

In view of the above, it has not only surprised me but has astounded me when I read the article referred to in the New York Times. The particular astounding incident was the cablegram you sent to President Wilson. What motive you had in so doing is beyond me. Your address before the mass meeting in San Francisco and the published article in the New York Times, as well as the cablegram to President Wilson do not coincide.

It is a known fact that during your entire term of office in Congress you have at no time taken any active part in defense of or in behalf of the Jews. And why you should at this time delegate yourself to voice the sentiment of the Jewish people of this country is a question that I, as well as a number of other people, would like to have answered.

This letter is not written as a complaint, but is merely written in justice to a people who have had so much oppression and hardships at the hands of non-Jews that it does not seem quite fair to have an attack made by a Jew in a prominent station of life, particularly at this time, in the face of the massacres and slaughters that are going on throughout the European nations.

I trust that you will take this letter in the sense that it is written, and I desire to assure you that no offense is meant. Respectfully yours,

LEON ALBUM,
Rabbi Congregation Shaari Zedek,
Philadelphia, Pa., February 19, 1919.

Jewish Fugitive from Ukraine Tells of Persecution.

Paris.—Despite the warnings and threats of the government, anti-Jewish pogroms are of daily occurrence in the Ukraine, and new cities are being added to the list of those in which disorders have broken out. This information was brought here by one, Abraham Exler, a Jewish fugitive from Ukraine. The places in which the most violent disturbances occurred are Zhitomir, Berditchev, Fastov, Bachmatsch and Avrutsch.

The government has issued numerous proclamations pleading with the populace to restore order and to cease their attacks upon the Jews. These proclamations, however, have had no effect in the absence of sufficient force to punish the disobedient. Exler expressed the belief that never in the history of the Jewish people have they suffered as they are now suffering. Even the secular press is full of complaints and is asking why the government does not take action to ameliorate the miserable and defenseless condition of the Jewish masses.

The economic helplessness of the Jews, Exler stated, is indescribable. The number of unemployed is legion. The Jews are being charged with responsibility for the growth of Bolshevism in Ukraine, and this allegation accentuates the persecution to which they are subjected.

Anti-Jewish Repression by Bolsheviks.

London (By I. J. P. B.)—Relations between the Bolsheviks and the various Jewish communities in Russia under their control are becoming increasingly strained. This is clearly indicated by the latest events in Moscow. The Jewish council of that city had made plans for the establishment of a Jewish national university in which Hebrew was to be the language of instruction. The Bolshevik authorities immediately issued a prohibition against the use of Hebrew in the lectures. In addition to this, the Bolsheviks have assumed control over all Jewish publishing houses and book stores. They have even commandeered the offices of the Jewish council for government use.

The result of these and other repressive measures has been that the most important educators have left Moscow. Only Dr. Jacob Mase, Rabbi Nurack and Professor Belkovsky are left of the important communal leaders. The absence of the wealthy Jews has had its natural effect in restricting all cultural Jewish activities.

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ITEMS OF INTEREST IN THE JEWISH WORLD

Mr. J. Werner has been re-elected, for the second time, mayor of Piet Retief, South Africa.

Rev. R. Reuben Wallerstein has received a call from Congregation B'nai Jeshurun, Cleveland, Ohio.

The Warsaw authorities have suspended the Jewish labor organ Lebensfragen, and arrested the editor.

Jewish residents of North Adams, Mass., are contemplating the purchase of a building for use as a Hebrew school.

A chapter of the Hadassah has been formed at San Antonio, Tex. Thirty-two ladies enrolled at the inaugural meeting.

A report has been received in London that Pope Benedict XV has rejected the plan of certain Catholics to create a regime in Palestine.

Simple but impressive exercises marked the dedication of the new synagogue of the Congregation Sons of Jacob at Torrington, Conn., last week.

Daniel Frank, from 1904 to 1911 president of Temple Israel of Boston, Mass., is dead. He was a member and former director of the Federated Jewish Charities.

George A. Levy, chief of the industrial bureau of the city and county of Denver, Colo., handed in his resignation to the Industrial Commission to take effect March 15.

Mr. Henry Gernsbacher, of Fort Worth, has been elected vice-president of the Texas Retail Merchants Association. This is the first instance where a Jew has been so honored.

Rabbi Abraham Burstein, who has been spiritual leader of the B'nai Zion Synagogue of Chattanooga, is about to leave for Europe as a representative of the Jewish Welfare Board.

The House of Representatives of the State of Massachusetts has adopted a resolution favoring a Jewish homeland in Palestine, and the right to national development of Jews in every land.

A National Conference of Eastern Galician Jews held at Stanislaw confirmed the policy of the Jews in maintaining strict neutrality between the rival forces of Poland and Ukraine in Galicia.

Governor Davis has appointed Rabbi E. N. Calish, of Richmond, a member of a commission of distinguished scholars to compile a complete and accurate history of Virginia's part in the World War.

At a meeting of the Women's League of the United Synagogues of Philadelphia, held last week, it was definitely decided to establish a house for Jewish students of the University of Pennsylvania.

A number of leading Jews of Cincinnati, Ohio, are on the directorate of the Patriotic Society of Cincinnati, recently organized to combat what they regard as the menace of pro-Germanism, Bolshevism, and the activities of the I. W. W.

A street meeting in Bucharest to celebrate the progress which has been made toward the realization of the Zionist aims was disbursed by the Roumanian authorities. Fifty thousand Jews are reported to have participated in the demonstration.

A provisional committee has been formed at Berlin to take in hand the preliminary arrangements for convening an all-German Jewish Congress. All Jews residing in the German States will be permitted to take part in the election of delegates.

Contrary to all expectations and despite Jewish protests, the new government has not abolished the restriction imposed by the old regime on the admission of Eastern Jews into Germany. The Jewish organizations continue to demand the annulment of the order.

Following representations on the part of the Jewish consistory with regard to the wretched condition of the Jewish community of Vienna, the French Government has permitted the shipment of matzoth for the use of the Jews of Vienna during the forthcoming holidays.

A committee representing the boards of the Cleveland Jewish Orphan Asylum has been named to take up the matter of a permanent memorial for the late Jacob Furth, of St. Louis, with the Grand Lodges of the B'nai B'rith and with Jewish citizens of Cleveland and St. Louis.

The government of Ukraine has recognized Hebrew as an official language of the State, together with the Russian and Polish tongues. As a compliment to our coreligionists, the decree, proclaiming the principle of personal autonomous right for the Jews, was published in Hebrew.

Despite the prevailing destitution resulting from the recent pogrom, the Jews of Lemberg have established two new educational institutions, a gymnasium and a technical school. At the dedication exercises all the notabilities were present, and Dr. Gellman delivered a stirring address.

Stating that the salary of \$6,000 is not sufficient for the time demanded by the work of the office, Mark Eisner, collector of Internal Revenue for the New York Third District since 1915, tendered his resignation to President Wilson last week to take effect immediately. Mr. Eisner will resume the practice of law.

Anti-Jewish disturbances are reported to have occurred at Tunis immediately after the proclamation of the armistice. On one occasion a Zionist procession, which greeted the municipality in connection with the Allied victory, was attacked by the mob. The other attacks on Jews bore a more or less isolated character.

The Distinguished Service Cross has been awarded to Col. Abel Davis, of Chicago, Ill., commander of the 132d Infantry for extraordinary heroism in action October 9, when under heavy machine gun and shell fire he personally assumed command of the regiment and directed operations in which heavy counter attacks were repulsed.

Mr. George Simon has been re-elected mayor of Alexandria, Can. Mr. Simon was born at Brantford, Ont., on March 3, 1886, having spent all his life among the citizens of Alexandria, he was elected councillor in 1908, a position which he held and filled admirably for twelve years. In 1918 he was elected mayor, which position he still fills.

Chief Rabbi Diamant has received a message from the Crown Prince Regent of Serbia addressed to the Jews of Croatia acknowledging the congratulations of the Jewish residents upon the occasion of the union of Croatia and Serbia. Crown Prince Alexander promises that he and the King will firmly uphold the principles of freedom and equality for all citizens.

Maurice L. Asher, prominent lawyer, of San Francisco, Cal., and well known in philanthropic and fraternal circles, is dead after a long illness. Mr. Asher, who was born in Portland, Ore., came to San Francisco as a boy and practiced there for over 30 years. He was secretary of the New York and San Francisco Amusement Company and a director in a number of large corporations.

Rev. Dr. Joseph Krauskopf occupied the seat at the right of Cardinal Gibbons at the notable convention of the Friends of Irish Freedom at the Metropolitan Opera House, Philadelphia, Pa., last week. When called upon to second the resolutions presented to the audience by the Cardinal, Dr. Krauskopf, who was enthusiastically received, drew a parallel between the sufferings of the Irish and the Jews.

The Jewish National Council of Czecho-Slovakia is developing great activity in regard to the question of unemployment among Jews. Among the various schemes on foot is a movement to establish Jewish commercial and agricultural co-operative societies. The council is also taking definite steps to develop Jewish cultural life and to secure adequate representation of the Jews in the Czecho-Slovak National Assembly.

At Lublin, Poland, the male and female pupils of the secondary schools have resolved to petition the government to exclude all Jews and Jewesses from the secondary educational institutions because, so it is alleged, they had introduced a democratic, instead of an aristocratic, spirit into the schools. To support their petition the pupils declared a one day's strike. The Jewish students organized meetings to protest against the anti-Semitic move.

M. L. Fridman, acting chief rabbi of Algiers, is advocating the construction by the community of a large building, which will comprise a rabbinical school, Yeshiba, meeting hall, library, reception room of foreign guests, and some dozen other rooms for the various Jewish institutions and societies, a ritual bath, and a motza factory. The consistory of Algiers has adopted the scheme and has issued a stirring appeal to the community to provide the funds for carrying it into effect.

Following the Balfour declaration Colonel Sykes was one of the big figures at the great demonstration of thanksgiving by the Jews of London, which took place in the Opera House on December 9, 1917. His address, regarded by many as one of the greatest utterances that has ever been delivered concerning a Jewish Palestine, the destiny of which, according to his visioning, was to be the bridge between Europe and Asia—to bring the vitality of Europe to Asia and the spirituality of Asia to Europe.

A branch of the Intercollegiate Menorah Association has been established at Wesleyan University, Middletown, Conn.

An additional cottage donated by the Independent Workers' Circle of Los Angeles has been added to the buildings of the Jewish Consumptive Relief Association of Los Angeles, Cal.

Mr. Nahum Sokolow has received a letter from the Foreign Secretary of the Czecho-Slovaks explaining that the recent decision to expel certain Jews from their country, which has since been rescinded, was not inspired by anti-Semitism. It was the result of extreme scarcity of the necessities of life which caused the authorities to withdraw the right of residence from all who had not been residents before the war.

Complete representation in the government of Czecho-Slovakia has been promised by the Premier Kolfak. In a public statement recently issued he declared that the Jews of the new state would have full representation in Parliament and the right to establish and control their own schools and other cultural and religious institutions. It is understood that by "complete representation" is meant minority representation, or the assurance that Jews will have the right to elect a stated number of deputies to Parliament.

Los Angeles, Cal., has been selected as the place for holding the fifty-seventh annual convention of District Grand Lodge, No. 4, I. O. B. B., in February, 1920.

Maurice L. Stern, of Evansville, Ind., head worker for the Jewish Welfare Board at Camp Hancock, is dead at the base hospital at the camp. He was 53 years of age. Before entering welfare work Mr. Stern was manager of the Althoff-Howard Electric Company at Evansville.

Reports from committees indicate that the national campaign to raise \$300,000 for the Union of Hebrew American Congregations during the week of March 16-22 will be a success. Several cities have exceeded their allotments.

A large number of Jews, who had fled from Bukowina during the military operations there and had taken refuge in Bohemia and Moravia, are now returning home. A part of Bukowina, however, has been occupied by Roumanian troops, as Roumania claims that province. Jewish refugees returning to these parts of Bukowina are being refused admission by the Roumanian military authorities. These Jews are, therefore, in an extremely uncomfortable position and are suffering from the lack of shelter, food and clothing.

A deputation of Crimean Jews, representing mainly the local Zionists, visited the British Admiral in command of the Black Sea Naval Force. The deputation thanked the British Government for the Zionist Declaration, and drew the attention of the Allies to the deplorable pogroms in Galicia and Poland. The delegates also asked the Admiral to arrange for direct postal, telegraphic and shipping communications between Odessa and Palestine. At present, transports voyage from Odessa to Constantinople, and there a change has to be made for Palestine. The Admiral promised to convey the wishes of the deputation to the British Government.

General Lyautey, the resident of France in Morocco, accompanied by his civil and military staff, recently visited the Jewish quarter at Marrakesh (Morocco City), where he received an enthusiastic welcome. The object of the visit was the building of Jewish schools and the extension of the quarter. Passing through richly decorated streets, General Lyautey proceeded to the school of the Alliance Israelite Universelle, where, together with the headmaster, he studied the plans of the new buildings. Afterwards he conversed with the leading Jews of the city, whom he urged to contribute to the cleansing and proper sanitation and the extension of the Jewish quarter.

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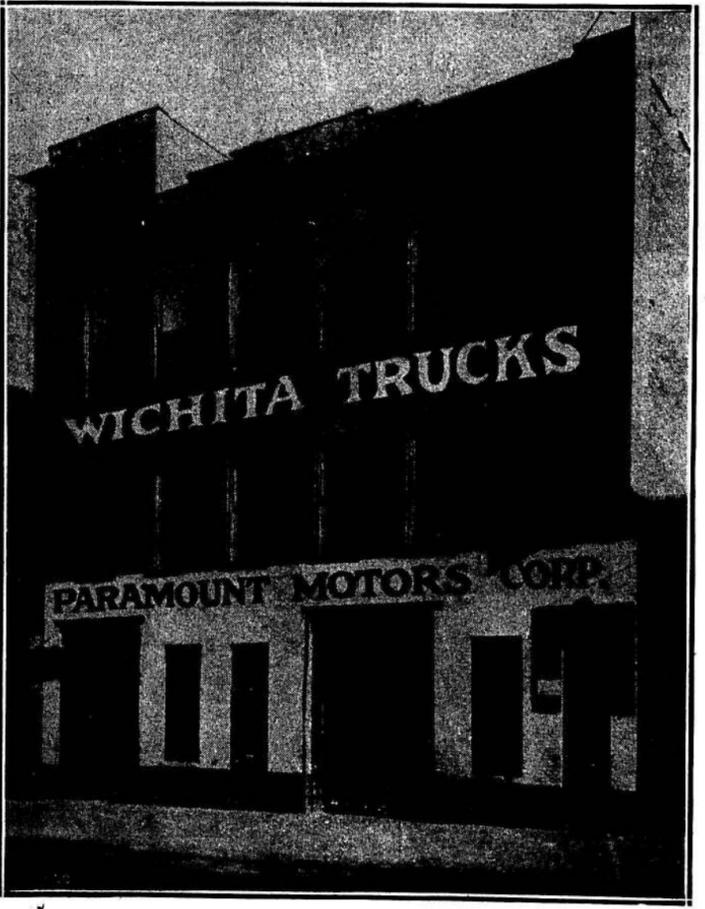
There is one obligation which all distributors owe to their dealers and their customers which is sadly neglected, and that is SERVICE. The Paramount Motors Corporation, in order to comply with this obligation and give REAL SERVICE to owners of WICHITA TRUCKS, has taken over a three-story fireproof building, 50 by 100, making 15,000 square feet, fully equipped as a service station and entirely devoted to the service of WICHITA users. This station is open 24 hours of the day, enabling a WICHITA owner to bring in his truck for inspection, repair or storage at any time during the day or night.

Our station is equipped with the latest type electric machinery, enabling us to build from the ground up any truck which may meet with any kind of a mishap. We do our own welding and heating and our equipment is sufficient for any job, no matter of what magnitude.

In addition to our service department we have added a new department which gives free inspection twice each month to WICHITA trucks. The customer is asked to bring in his truck twice monthly, either day or night, at which time the truck is thoroughly gone over, oil tested and all working parts and machinery adjusted. This assures proper insurance to the WICHITA owner, as we feel that it is unfair for one to make an investment of from \$3,000 to \$6,000 without adequate protection of this kind.

Our parts department is completely stocked with every working part of a WICHITA from a cotter pin to the entire assembly of any unit in the WICHITA truck. WICHITA owners are thus assured that their trucks will not be useless, waiting for parts to be shipped from the factory.

We also maintain a CONTRACT DEPARTMENT, which centers its activities on furnishing work for owners of WICHITA TRUCKS, either for idle days or by contract by the year or shorter periods. This assures the prospective buyer of a WICHITA that we are working with him to assist him in building up as well as to develop in his business.



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ENGAGEMENTS.

BAER—JOSEPH.—Mr. and Mrs. Alexander Joseph, of 2345 Broadway, announce the engagement of their daughter Beatrice to Mr. Harry Baer. At home Sunday, March 16, 3 to 6 p. m.

COLLINS—BLEYER.—Mr. and Mrs. Max Bleyer, of 176 West Eighty-seventh street, announce the engagement of their daughter Leonora to Mr. Lewis Collins. Reception Hotel Ritz-Carlton, March 9, after 8 p. m.

DAVIS—HOLZMAN.—Mr. and Mrs. Leopold Holzman, of 660 Riverside Drive, announce the betrothal of their daughter Juliette to Mr. Paul Davis.

GARRETSON—WALD.—Mr. and Mrs. Adolph Wald, of 324 West Seventy-eighth street, announce the engagement of their daughter Helen to Mr. David Garretson, of Philadelphia.

HOAR—KLEIN.—Mr. and Mrs. Joseph Klein, of 339 East Fifty-seventh street, announce the engagement of their daughter Florence to Mr. Samuel Hoar.

JACOBSON—GRANT.—Mr. and Mrs. H. Grant, of 500 West 177th street, announce the engagement of their daughter Tessie to Mr. Jerome N. Jacobson.

KATZENSTEIN—KATZENSTEIN.—Mr. and Mrs. Samuel Katzenstein announce the engagement of their daughter Gladys to Mr. Carl Katzenstein, of Mount Vernon. At home, 315 West Ninety-eighth street, Sunday, March 9, 3 to 6.

KONIGSBERG—HELLERSTEIN.—Mr. and Mrs. Elias Hellerstein, of 969 Fox street, Bronx, announce the betrothal of their daughter Mary to Mr. Herman Konigsberg.

LEVY—DORFMAN.—Mr. and Mrs. Hyman Dorfman, of 695 St. Nicholas avenue, announce the engagement of their daughter Beatrice to Mr. Oscar A. Levy.

LINDEMAN—STERN.—Mr. and Mrs. Emanuel Stern, of 242 West 104th street, announce the engagement of their daughter Mabel S. to Mr. David Lindeman.

NATHAN—GOLDSMITH.—Mrs. F. Goldsmith, of 3117 Broadway, announces the engagement of her daughter Bertha to Lewis Nathan.

SARUYA—CANTER.—Mr. and Mrs. A. D. Canter, of 534 West 152d street, announce the engagement of their daughter Gladys to Mr. Abraham L. Saruya. Reception Sunday, March 9, at Savigny, 229 Lenox avenue, 3 to 6 o'clock.

SHERMAN—LAVEN.—Mr. and Mrs. N. Laven, of 965 Simpson street, announce the engagement of their daughter Gertrude to Mr. William D. Sherman.

STECKLER—GORDON.—Dr. and Mrs. Bernard Gordon announce the betrothal of their daughter Stella Amy to Mr. Samuel Price Steckler. At home Sunday, March 16, 1919, from 3 until 6 o'clock, 1881 Madison avenue.

WEINGARTEN—GROSSMAN.—Mr. and Mrs. H. B. Grossman of Lakewood, N. J., announce the engagement of their

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daughter, Fay R., to Mr. Maurice Weingarten.

WEINBERG—MASLIANSKY.—Rev. and Mrs. Harris Masliansky announce the engagement of their daughter, Anna, to Dr. Harold M. Weinberg, of Brooklyn, N. Y.

MARRIAGES.

BERKOWITZ—KAHN.—Mrs. Fanny Berkowitz, of 114 East Sixty-second street, announces the marriage of her daughter Sadie to Mr. Leo Lewis Kahn on Thursday, February 27, 1919, at the home of Rabbi Aaron Eiseman.

BRESNIKOW—GUTH.—Mr. and Mrs. Abraham Guth announce the marriage of their daughter Jeannette to Mr. Aaron Bresnikow on March 1, 1919, at their home, 52 Lenox avenue. Rev. S. Seidman performed the ceremony.

COHEN—HASSNER.—On Sunday, March 2, Mr. Jacob Cohen to Miss Adell Hassner, Rev. Dr. Isidor Reichert officiating.

EISENBERG—GOBIN.—Mr. and Mrs. Joseph Gobin announce the marriage of their daughter Clara to Mr. Leo Eisenberg on February 25, 1919. Rev. S. Seidman performed the ceremony at his residence, 1431 Madison avenue.

GOLD—GOLDSTEIN.—On Sunday, March 2, Herman Gold to Miss Henrietta Goldstein, Rev. Dr. Isidor Reichert officiating.

KUSLINER—CHERNICK.—Mr. Isaac Kusliner to Miss Frances Chernick on Saturday, March 1, 1919, by Rev. S. Seidman.

PHILLIPS—COHEN.—Mr. and Mrs. Harris Cohen announce the marriage of their daughter Augusta to Dr. Abraham Louis Phillips on Thursday, February 27, 1919. Rev. S. Seidman performed the ceremony.

SCHAFFER—SEIDER.—Mr. and Mrs. Jacob Dembroff, of St. John's avenue, Brooklyn, announce the marriage of their niece Miss Rose Seider to Mr. Isidore Schaffer, Sunday, March 2, 1919, at their home. Rev. Sol Goldenstein officiated.

SCHWARTZ—ROTH.—Mr. and Mrs. Bernhard Schwartz, of 555 West 144th street, announce the marriage of their daughter Helen to Mr. Bernard Roth, of Jersey City, N. J., on Sunday, March 2, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman.

BIRTHS.

COHEN.—Mr. and Mrs. Jacob Cohen (nee Hortense Steierman) announce the birth of a son, February 26.

ESTERSON.—To Mr. and Mrs. Morris A. Esterson (nee Estelle V. Alexander), a son February 28.

LURIE.—Mr. and Mrs. William Lurie, of 2480 Grand Concourse, announce the birth of a daughter February 28.

SACHS.—Mr. and Mrs. Jacob D. Sachs (nee Sadie Finkelstein), of 930 Fox street, Bronx, announce the birth of a son on Sunday, March 2, 1919.

BAR MITZVAH.

GINSBURG.—Mr. and Mrs. Leon B. Ginsburg, of 21 Mt. Hope place, Bronx, announce the Bar Mitzvah of their son Leon B., Jr. (Brother), on Saturday, March 8, 1919, at Tremont Temple, Grand Concourse, near Burnside avenue, Bronx. At home Sunday, March 9, from 3 to 6 p. m.

OBITUARY.

HOROWITZ.—A veritable Esheth Chayil, Mrs. Mary Horowitz passed away last Saturday, and the esteem in which she was held was manifested at the funeral held at her residence, Borough Park, the following day, when hundreds of sorrowing friends assembled to pay a last tribute to her memory. Mrs. Horowitz was 89 years of age, and to her last day she was active in various charities. She was the widow of the late Jacob Horowitz, who, thirty-six years ago, founded a large matzoth bakery, which she inherited and managed following his death, some twenty-five years ago. Later she turned this

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business over to her children, Messrs. Asher, Levi, Moses Aaron, Samuel Isaac Horowitz and her daughter Rebecca Anna Margaretten. Besides these children, Mrs. Horowitz is survived by sixty grandchildren and sixty-eight great-grandchildren. The interment was in Union Fields Cemetery.

SOCIAL NOTES.

The members of the Bronx Branch of the Free Synagogue will celebrate their fifth anniversary by giving a banquet at the Burland Casino, Westchester and Prospect avenues, on Monday, March 23.

New York registrants at the Breakers, Atlantic City, N. J., last week, were: Mr. and Mrs. Walter G. Greenebaum, Mr. and Mrs. A. D. Steinbach, Mr. and Mrs. Alfred Mandel, Mr. and Mrs. Fred Rosenberg, Dr. A. Wolfson, Stephen S. Tolk, Mr. and Mrs. Jos. Kraus, Mrs. Emile Straus, Mr. and Mrs. Leon J. Solow, Mr. and Mrs. Harry W. Silverman, Mr. and Mrs. Joseph Engel, Philip R. Poneman, Mr. and Mrs. Jos. H. Monheimer, Arthur Jaeger, Mr. and Mrs. Adolph Wiener, Mr. and Mrs. A. L. Richold, Ralph A. Belmont and Mrs. Sidney Phillips.

The thirty-second annual entertainment and ball of the Seligman Solomon Society will be held this year at the Central Opera House, East 67th street, Sunday evening, March 9. This society consists of the graduates of the Hebrew Orphan Asylum.

New York Officers for Wise Memorial Campaign.

A national campaign will be inaugurated during the week of March 16-23 to raise \$300,000 in commemoration of the one hundredth anniversary of the birth of the late Rabbi Isaac M. Wise. The proceeds will be applied to the Hebrew Union College, the Department of School Extension and the Jewish Bureau of Civil Rights.

Committees have been appointed in all the large cities, and the New York city campaign will be in charge of Mr. Daniel P. Hayes as chairman. He will be associated with Mr. Philip Goodhart, honorary chairman; Mr. Ben Altheimer and Mr. Morris Rothschild, vice-chairmen; Rabbi Isaac Landman, secretary, and Mr. Jacob H. Schiff, treasurer. The Executive Committee includes Messrs. Adolph Ochs and Ludwig Vogelstein.

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Motion Pictures Show the Work of Fed-
eration.

At the annual meeting of the Federa-
tion for the Support of Jewish Philan-
thropic Societies, held at the Hudson
Theatre last Sunday night, the audience
was treated to a novelty; for, instead of
the usual lengthy reports, a motion pic-
ture showed the progress of the various
organizations under Federation. The
picture ran the gamut of Jewish chari-
table endeavor, beginning with the ar-
rival of emigrants in New York and
their settlement in the East Side. It
showed the Educational Alliance, with
children and adults learning English,
and babies playing in the nursery while
their parents worked. There were pic-
tures also of the various activities of the
United Hebrew Charities; of the Hebrew
Free Loan Society, where loans are
made without interest; of the work of
the Hebrew Technical Institute and the
Hebrew Technical School for Girls; of
recreation and education at the Young
Men's and the Young Women's Hebrew
Associations; of the reformation of boys
in the Jewish Protectors and Aid So-
ciety at Hawthorne and at Cedar Knolls
School; of the Beth Israel and the
Mount Sinai hospitals; of the Monte-
fiore Home and of the Hospital for De-
formities and Joint Diseases. There
were scenes from the Institution for the
Improved Instruction of Deaf Mutes,
from the Hebrew Orphan Asylum, from
the Home for Hebrew Infants and from
the orphan asylum both for boys and
girls maintained by the Hebrew Shel-
tering Guardians at Pleasantville. The
factory in the Bronx maintained by the
committee for the care of the Jewish
sufferers from tuberculosis also was pic-
tured, as well as the Lewisohn work-
room at the Emanu-El Sisterhood.

A financial report of the federation's
work, copies of which were distributed,
showed that in 1915, before federation,
the eighty-eight societies in the federa-
tion expended \$3,343,476.83, and that last
year they spent \$5,044,633.70. One of
the largest increases was in the field of
juvenile delinquencies, where the amount
appropriated was \$268,732, against \$129,-
697 in 1915.

A motion was adopted to appoint a
committee of five to provide for the con-
struction of a permanent memorial for
Jews from New York who died in the
war.

Industrial Removal Office Concludes
Eighteenth Year.

The annual report of the Industrial
Removal Office has just been made pub-
lic. Mr. Louis Frank, the acting man-
ager, summarizes the year as follows:

"The Industrial Removal Office reached
the eighteenth year of its existence un-
der very trying conditions. Our annual
reports for 1914-15-16-17, published dur-
ing the war period, dwells fully on the
hardships of our society's existence dur-
ing that time.

"In 1914 the European war resulted in
a profound industrial depression, and
the considerable curtailment of our
finances caused us to limit or work to a
great extent. In 1915-16 we found con-
ditions unchanged and our policy con-
tinued to be one of 'preparedness.' In
the year 1917 the United States entered
the world conflict. The constant draft
of men, the unusually good conditions in
New York and in nearby towns, caused
by the great demand for labor at high
wages, in the ammunition factories, as
well as in the clothing and other war
industries, and the continued lack of
immigration largely limited our activi-
ties. Notwithstanding these difficulties,
1,006 persons were sent away from New
York by the Removal Office during 1917,
distributed in 116 cities.

"During 1918 the war was at the very



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height of its intensity. Not only did
the government continue to draft men
into service, but increased the age limit
of such men. The general uncertainty
and unrest as to the outcome of the
terrible struggle, the Spanish influenza
epidemic which raged over the entire
country, and is still doing its damage,
hampered our work very much.

"We are still 'marking time' and
patiently awaiting the developments that
will result after the Peace Conference
will have completed its work. Three
hundred and eighty-seven persons were
sent away during 1918 from New York
by the Industrial Removal Office to 55
different cities."

Mt. Sinai's Work for the Year.

Mt. Sinai Hospital concluded a very
active year, according to the report sub-
mitted to the members at the annual
meeting held last Sunday morning. It
was shown that during the year ended
December 31 last there were admitted
to the hospital 9,505 patients, against
9,518 admitted during 1917. The pa-
tients in the institution on New Year's
Eve were 403, against 395 a year pre-
viously; 9,908 patients were treated in
the hospital, exclusive of the emer-
gency ward, against 9,913 in 1917. The
mortality rate was 8.7, against 6.7, and
the total number of days of hospital
care given was 140,067, against 154,803.

The emergency ward patients num-
bered 4,864, against 4,999; of the total
number of applicants presented for ad-
mission during the year 6,292 were ad-
mitted as free patients and 2,048 were
admitted to general wards at nominal
rates.

In the dispensary 185,789 consultations
were held. The expenses of the hospital
during the year, which were \$652,835.79,
were covered by receipts of a similar
amount, \$213,388.45 of which came
through the Federation. Six perpetual,
two memorial and one life beds were
endowed during the year. The total
earnings of the hospital were \$343,870.90;
contributions, \$231,134.42; permanent
and endowment fund incomes, \$54,780.15;
appropriations from special funds, \$652,-
835.39; legacies and bequests, \$42,027.42,
and donations for beds, \$41,500. It was
announced that the building program
planned for the hospital and interrupted
by the war would be resumed in the
spring of 1920, with the expectation of
being completed in 1921.

English Investigator Reports on Lem-
berg Pogrom.

London (By I. J. P. B.).—The fact that
Polish soldiers and officers participated
in the great pogrom which took place
in Lemberg recently has been definitely
established by the English Zionist in-
vestigator, Isaac Cohen, whose recent
exposure of conditions in Poland and
Galicia caused a sensation. Mr. Cohen
reports that the total material damage
resulting from the pogrom runs into
hundreds of millions of kronen. One mil-
lion, three hundred thousand kronen
have already been disbursed by the Jew-
ish relief committee for the aid of the
surviving victims. Many members of
the Jewish self-defense organization who
had been arrested during the pogrom
and subsequently freed have again been
imprisoned. Mr. Cohen estimates that
a total of five thousand families have
been made destitute as a result of the
massacre.

The Berth of a Nation.

For a period of a year readers of this
paper will from time to time be in-
formed of the offerings of the Green-
point Metal Bed Company, whose prod-
ucts are now and will be on sale by all
good furniture dealers and department
stores. The immense plant of the Green-
point Metal Bed Company, the largest
in Greater New York, has the facilities

for producing metal beds and cribs in
large quantities at a minimum cost, as
every part is made and finished there
by skilled mechanics, aided by the most
perfect machinery ever constructed.

Besides making metal beds and cribs
of the ordinary kind, which they do in
a superior way, however, the Greenpoint
Metal Bed Company manufactures a
line of metal beds in imitation of the
most costly woods, reproducing their
natural colors on metal in such artistic
manner that only an expert can tell the
difference.

These metal beds and cribs are much
cheaper, more durable and just as at-
tractive as the wooden furniture, so
that people who would be thrifty should
purchase these Greenpoint metal beds
and cribs of their dealers, effect a great
saving, and at the same time not detract
from the artistic effects of the bedroom,
but match any period design of your
bedroom furniture. In producing these
elegant beds the Greenpoint Metal Bed
Company expended large sums of money
in experimental work, but the results
attained warrant the investment, as
their beds are the high mark of perfec-
tion in metal work, and to distinguish
these beds and cribs they have a trade-
mark, indicated by an arrow designed to
emphasize its point, colored green,
which will be found on all genuine
Greenpoint beds, Trip-lock and Han-D-
fold Cribs. See the point? Greenpoint!

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New Yorker is a trifle blasé, but we
warrant if he will pay a visit to the
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out of the ordinary. He will find a most
beautiful ballroom and a cabaret which
is not of the usual stereotyped kind, but
one which is always lively, interesting,
up to date and mirth-provoking at all
times. And another feature of the Hotel
de France is the intimate feeling which
pervades over the dining room. Many
members of the theatrical profession
frequent it, and almost every night
some stage celebrity volunteers his
services and entertains the patrons.

Perhaps this little article has con-
veyed an erroneous impression of the
Hotel de France, for we wish to state
that, above all, it is a restaurant par
excellence, furnishing the best of food
at all times, tastily cooked, perfectly
served, and at prices which are extreme-
ly moderate in these days of soaring
charges.

"Old wine in a new flask" describes
the Bousquet Restaurant at 157-159 West
Forty-fourth street, for it is the same
restaurant so familiar to New York
diners, but it is now in the hands of the
Gorini Brothers. These brothers an-
swered the call of Uncle Sam, and Ercole
Gorini was a sailor and Peter Gorini a
soldier in the recent world conflict. But
both have secured their discharges and
are now actively serving the "army" of
New York diners. They will maintain
the excellent standard of Italian and
French cuisine so successfully instituted
at the Bousquet, where one can dine
wisely and well and not feel that he
must have a plethoric purse in order
to pay the check.

A convenient market for the residents
of Mt. Vernon and vicinity is that of the
Victory Beef Company, located at 52
First street, Mt. Vernon, N. Y. Instead
of going to a separate store for her
meats, her vegetables and her fish, the
housewife will find that she can obtain
them all under one roof at the establish-
ment of the Victory Beef Company, who
handle none but the best and whose
prices are consistently low. Prompt de-
livery is a specialty of this market, and
orders phoned to Mt. Vernon 2143 will
receive immediate attention.

Central Jewish Institute Activities.
The activities for the current week in the Central Jewish Institute, 125 East Eighty-fifth street, are as follows:
Friday, March 7, 8.15—Lecture, "Theory and Practice," the Significance of Jewish Ceremonial Practice, by Prof. Israel Friedlander, of the Jewish Theological Seminary.
Sunday, March 9, 2.30 p. m.—Under the auspices of the General Organization of Clubs; (a) declamation contest, (b) basket ball game, (c) dance.
Sunday, March 9, 8.30 p. m.—Annual smoker of the Menorah Society of the College of the City of New York.
Wednesday, March 12, 8 p. m.—Public

lecture, "Verdi," by Mr. G. Quintano.
The Purim Festival will be celebrated Saturday evening, March 15, by the Parents' Association with an entertainment prepared especially for them by the children of the school. On the same evening the Interuniversity Zionist Organization will hold a Purim dance in the gymnasium of the institute.
Sunday, March 16, the young people of the institute will celebrate Purim in an entertainment and masque given by the League of the Jewish Youth. Children of the school and the Circle of Jewish Children will celebrate Purim with entertainments on the Afternoons of Monday and Tuesday, March 17 and 18.

Shaaray Tefila Sisterhood Helps West Side Y. M. H. and Y. W. H. Association.
The reorganization of the West Side Young Men's and Young Women's Association has made a strong appeal to the ladies of the Shaaray Tefila Sisterhood. This Sisterhood for geographic reasons, has always regarded the lower West Side of the city as the field for its philanthropic and social activity. In fact, for several years the Sisterhood had been discussing the establishing of a social center house in this section for the Jewish youth of that locality. Some funds to that end had been collected, but the center as such did not materialize.

The efforts of the West Side Y. M. H. A. to establish itself was followed with interest, in Shaaray Tefila's circle. Its present opportunity to serve the West Side Jews, and particularly to serve the returning soldiers who live there, was clearly grasped. The need once seen clearly, Shaaray Tefila through its Sisterhood responded to an obligation. The Rev. Dr. Nathan Stern, of the West End Synagogue, and Mrs. Max Levenson, president of Shaaray Tefila Sisterhood, presented and championed the cause of the West Side institution. At a special meeting of the Sisterhood called recently, it was unanimously carried that the sum of \$1,000 be drawn from the special endowment fund of the Sisterhood and be presented to the West Side Y. M. H. and Y. W. H. Association to be used in fitting out the association rooms at Forty-second street and Eighth avenue.
The Sisterhood, however, did not feel satisfied with giving only money. Through its membership it has also offered service through such effort as it can bring by way of supervision and of leading young women's clubs. Some of the ladies of the West End Synagogue (Congregation Shaaray Tefila) and of the Shaaray Tefila Sisterhood have already enrolled themselves for such endeavor and more will do so as the demand for their co-operation will appear.

Mr. Turkel Returns From "Over There."
Mr. Samuel Turkel, of the Vienna, 131-133 East 58th street, New York City, who has been in France since last June as a member of the American Expeditionary Force, has just returned to the States with his unit, the 2d Anti-Aircraft Machine Gun Battalion, and is now at Camp Dix waiting his discharge from the service.
During the time he spent in France, Mr. Turkel took part in the fighting in the Meuse-Argonne sector, and his unit played an important role in keeping down the activities of the Hun aviators. In the very forefront of the fighting in this region for an extended period of time, this organization surpassed the best records of all similar organizations in any of the Allied armies, and was able to be of material service in the great drive which culminated in the defeat of the German forces.
Mr. Turkel expects to receive his discharge from the Army within a short time, and will then again resume his former connection in the direction of the Vienna.

New Jersey Sabbath League.
A very largely attended conference was held under the auspices of the League of Sabbath Associations of the State of New Jersey on Monday evening, February 24, at the Hebrew Institute, 60 Morton street, Newark, N. J. Mr. Emanuel Gross, of Jersey City, was appointed temporarily to head the movement, and a committee was appointed to communicate with all rabbis throughout the State for the purpose of securing the addresses of all prominent Jews who would be interested in the movement. Another meeting will be held at Mr. Gross' residence, 895 Bergen avenue, Jersey City, on March 12, to select an Executive Committee to carry on the work.

Institutional Synagogue to Raise Building Fund.
A campaign to raise \$500,000 for a new building will be launched by the Institutional Synagogue, No. 112 West One Hundred and Sixteenth street, at a benefit reception and theatre party at the Plymouth Theatre, Sunday night, March 9. A program of twenty acts, headed by Henry Lewis and Sophie Tucker and her jazz band, has been arranged, and addresses will be made by Congressman Isaac Siegel, Rabbi Herbert S. Goldstein and Senators Calder and Wadsworth.

New Officers for Young Israel Sisterhood.
At a meeting of the Sisterhood of Young Israel Synagogue on Monday evening, February 19, election of officers was held, with the following result: Anna Sarnoff, president; Rebecca Flohr, first vice-president; Julia Hurowitz, second vice-president; Edith Preiser, third vice-president; Bertha Greenberg, treasurer; Fanny Pfeffer, recording secretary; Frances Buchsbaum, corresponding secretary; Flora Hyman, financial secretary; Naomi Shapiro, sergeant-at-arms.

Art Exhibition at Y. W. H. A.
An exhibition of modern art arranged by Alfred Stieglitz is on view at the Young Women's Hebrew Association, No. 31 West 110th street. In the exhibit are oils, water colors, pastels, drawings and photographs, and among the artists represented are Dove, Hartley, Konrad, Cramer, Marin, Wright, Stieglitz, Strand, Walkowitz, McSee, Of, and O'Keefe. Practically all the work exhibited is shown for the first time in public.

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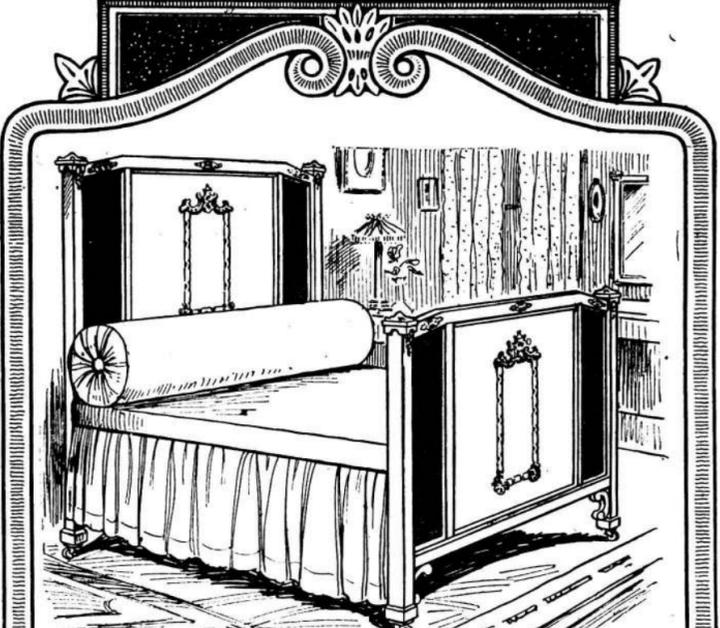
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CORRESPONDENCE.

Why the Mizrahi Organization Has Severed Relations With the American Zionist Organization.

Editor Hebrew Standard:

In view of the fact that the Executive Committee of the Mizrahi Organization has unanimously decided to sever all relations with the American Zionist Organization, the Mizrahi Organization finds it necessary to issue the following statement which will explain its previous relations with the American Zionist Organization and clarify the situation which brought about the above mentioned decision:

(1) The Mizrahi has never entered into the Zionist Organization, nor was it ever a component part thereof, and consequently it never "seceded." The Mizrahi exists for the last fifteen years as a distinct Zionist Federation and was chartered as such by the World Zionist Congress and possesses all rights and privileges appertaining to any Zionist Federation. The World Mizrahi Organization has its own special funds such as: Tachkomi and Colonial funds, the founding of which was sanctioned by the Actions Committee of the World Zionist Organization and which money is applied towards carrying on educational and colonization activities in Palestine in accordance with the principles of the Mizrahi. The Mizrahi Organization of America has established on its fourth convention held in Pittsburgh its own Palestine fund—Keron Eretz Esreel—and the last Philadelphia convention has sanctioned the establishment of this fund. And thus the Mizrahi exists as an independent and distinct Zionist federation in various other countries as well as in this country.

(2) Last year, at the time when the Provisional Committee, which consisted of representatives of all parties in Zionism, still existed and when the moment had arrived for construction work in Palestine on a large scale the Mizrahi Organization had then agreed to cooperate with the American Zionist Federation in the raising of money for the restoration fund which was conducted under the auspices of the Provisional Committee in which the Mizrahi was also represented.

However, in the agreement drawn up between the Provisional and the Mizrahi, a clause was inserted which stated distinctly that the Mizrahi agrees to suspend raising money for its own funds on condition that the Mizrahi will be assigned from the restoration fund the necessary sums of money for its work in Palestine. It is on this ground that the agreement was ratified at the Mizrahi convention in Philadelphia.

(3) In the same agreement was a clause providing that the Mizrahi be given representation in all important committees which are elected or appointed by the Provisional Zionist Committee, and especially that representatives of the Mizrahi participate in a commission to Palestine sent by the American Zionist Organization. This last point was considered of special importance in view of the fact that the representative Mizrachists in Palestine have made it clear that the presence of Mizrahi delegates would greatly help organize the Orthodox Jewry of Israel and bring them in closer relations with the Zionist Organization. However, the condition was never fulfilled. Since the time of the agreement until the present day a number of representatives of the American Zionist Organization have left this country for Palestine to participate in the work of the Zionist commission, but no opportunity was given to Mizrahi representatives to go to Palestine.

(4) After the Pittsburgh Zionist convention, when the Provisional Committee ceased to exist and was succeeded by the American Zionist Organization, the Mizrahi has continually made it clear to the leaders of American Zionism that it cannot possibly work together with the American Zionist Organization unless the Mizrahi be represented in all the important committees which direct the various activities of Zionism. The leaders have promised a number of times that they will endeavor to find a way to make it possible in the direction of Zionist work, but even the promises were not fulfilled.

(5) When the Mizrahi agreed, in the

fall of last year to unite with the American Zionist Organization for the sake of harmony, according to the district plan the American Zionist Organization has agreed to certain conditions which were intended to guard the American Mizrahi. The leaders of American Zionism had at that time promised to publish a statement and directed it to the various district organizations embodying the conditions agreed upon, and urging their observance. However, neither were the conditions fulfilled, nor was the statement ever published. The "co-operative registration work" in the district as well as the peculiar attitude of the American Zionists toward the Mizrahi in that work, forms an interesting chapter in the history of Zionism in this country. But this is not the place to enumerate the various obstacles placed in the way of the Mizrahi by the American Zionist Organization, in the registration work. We will only mention one fact. In the agreement between the Mizrahi and the American Zionist Organizations, in regard to co-operation in the registration work there is a clause stating that certain sums be given the Mizrahi societies and groups for the propaganda work from the moneys which the district boards take from the registration fees for their expenses. But this condition was not fulfilled and the results are that while the Zionist districts employ a part of the dues of the Mizrahi members for their work, the Mizrahi societies have no means of subsistence and consequently the activities of the Mizrahi in various cities are being hampered.

(6) When this present campaign for the three million dollars restoration fund was launched, the Mizrahi Organization has demanded from the leaders of the American Zionist Organization, as a necessary condition to the co-operation of the Mizrahi in that fund that they adopt a definite attitude towards the demands of the Mizrahi. The principal demands were that inasmuch as large sums of money were drawn from the restoration fund for the expenses of the Zionist Organization of America, and still larger sums are given by the said organization for educational work in Palestine, which unfortunately is not conducted in accordance with the religious and traditional spirit of the Jew; that correspondingly certain sums be given from the restoration fund for educational work in Palestine in the spirit of our Torah as well as for the work of the Mizrahi Organization in this country. These just demands were rejected by the American Zionist Organization. The Mizrahi has then decided to organize separately the forces of Orthodox Jewry for the work of the restoration fund under its leadership. The Zionist leaders having noted that attempts have begun renewing negotiations with the Mizrahi leading for the purpose of finding a harmonious way of co-operation, and at the conference held at the Zionist offices in which there participated representatives of both organizations and agreement was signed which granted the demands of the Mizrahi in a minimum measure. However, the Mizrahi has agreed to accept the condition for the sake of harmony. This agreement was supposed to be ratified by the executive committees of both organizations. However, before this agreement was ratified the leaders of the American Zionist Organization have announced in the Jewish press that an understanding has been reached between the Mizrahi and the American Zionist Organization giving also the details of the agreement. But soon afterwards the leaders have changed their minds and proposed new conditions to the Mizrahi which granted their demands in a still smaller measure. The Mizrahi, however, striving to maintain harmony in the Zionist work, accepted even this new agreement. But the leaders of the American Zionism have not kept their agreement even this time, the agreement has not been ratified until this present day.

This attitude towards the Mizrahi on the part of the leaders of the American Zionist Organization reveals clearly the secret aim of these leaders—to undermine the existence of the Mizrahi as a Zionist Organization. Certain expressions to that effect have even been made explicitly by some leaders who stand at the very head of American Zionism.

Under these circumstances there was no other way left to the Mizrahi but to sever all relations with the American Zionist Organization and raise money for the Mizrahi Palestine fund according to the resolution adopted by the Mizrahi convention in Philadelphia.

This decision has been adopted unanimously by the Executive and Central Committee of the Mizrahi Organization with the consent of the president of the Mizrahi Organization of America, Rabbi Meyer Berlin, and the other executive members who are at present in London.

We hope that all Mizrahi members, as well as those who sympathize with the ideals of the Mizrahi to rebuild our Holy Land in accordance with the spirit of our Torah and traditions, will support the Mizrahi Organization in its campaign for the Palestine fund which is raised for the purpose of carrying on economic and cultural work in Palestine in accordance with our principles.

T. L. FISCHMAN,
Acting President of the Mizrahi Organization of America.

A WORTHY OF OUR DAYS.

Editor Hebrew Standard:

Far more than passing mention ought to be given to the late Louis Edward Levy, of Philadelphia; for if a man's relative importance is determined by the character of his works, and the benefits derived therefrom, then surely Mr. Levy is entitled to more than a niche in the association of worthies. Not alone he had obtained distinction in the sphere of remarkable photography, and in scientific development, which placed him high in the circle of the famous Franklin Institute, and the Academy of Natural Sciences of Philadelphia, but in letters, as well as in art, he occupied no mean position. He was a lucid writer, an adept in English composition and phraseology, a man whose advice was of no small importance in this sense; a thinker, possessing a mind acute and of quick grasp of intricate questions. His publishing house, the Levvtype Company, produced works which for typographical and artistic excellence could compete with the best in our times.

Mr. Levy took a deep interest in the weal of his fellow men. He espoused many a cause devoted to the improvement of mankind. To the Jewish community of Philadelphia, and even beyond that city's confines, his services were ever ready and most valuable. He was distantly related to the Hellprin family, which gave to our country some of the highest scholars of the generation—Michael Hellprin, the prodigious intellect whose learning was exceeded only by his innate modesty; Angelo Hellprin, in the vanguard of modern scientists, whose discoveries made him known to geologists and paleontologists the world over; Louis Hellprin, an historical authority; Fabian Franklin, and others of great merit in the world of study.

To the work of these Mr. Levy added more than an humble quota and joined

thereto a pleasing manner and an engaging personality, possessing as well elements of character that won and retained for him regard and esteem.

Such traits, all will admit, entitle their possessor to the thought and the remembrance of a benefited posterity.
HENRY S. MORAIS.
New York, March 4, 1919.

Rodeph Sholom Sisterhood.

On Monday, February 17, a meeting was held under the joint auspices of the Women's Association and the Sisterhood of Temple Rodeph Sholom, in the vestry of the temple.

Excellent reports of ever-increasing activity were read by the chairman of the Red Cross Auxiliary and of the Hospital Service; also by the chairmen of the committees on Membership, on Smokes for the Soldiers, and on Cakes. Plans for the Americanization of the foreign-born Jewish women living in the vicinity of the Sisterhood House, 157 East 94th street, are well under way, and give promise of achieving good results.

After the reports were read, a symposium was given on Philanthropic Work in New York.

Dr. Nathan Stern, of the West End synagogue, presented the Jewish point of view of philanthropy, emphasizing the humane and merciful qualities which must actuate every true Jewish worker.

Mrs. May V. Fisher, who has done fine work in practical philanthropy for the Free Synagogue and the Council of Jewish Women, offered several helpful suggestions along constructive lines.

Dr. John Willis Slaughter, director of Community Council National Defense Committee, delivered a splendid address on Americanization. He made a plea for the great need of understanding the soul of the foreigner before trying to make him an American in the civil sense of the word.

Yeshiva to Graduate Five Rabbis.

The first graduation exercises of the reorganized Rabbi Isaac Elchanan Theological Seminary, of which Rabbi Dr. Bernard Revel is president, will take place on Sunday, March 23, 1919, when the rabbinical degree will be conferred upon five of the students of the seminary.

The celebrations in connection with the conferring of the degree will last three days. On Sabbath, March 22, special services will be held in a number of local synagogues, the pulpits of which will be occupied by graduates of the seminary and out-of-town rabbis.

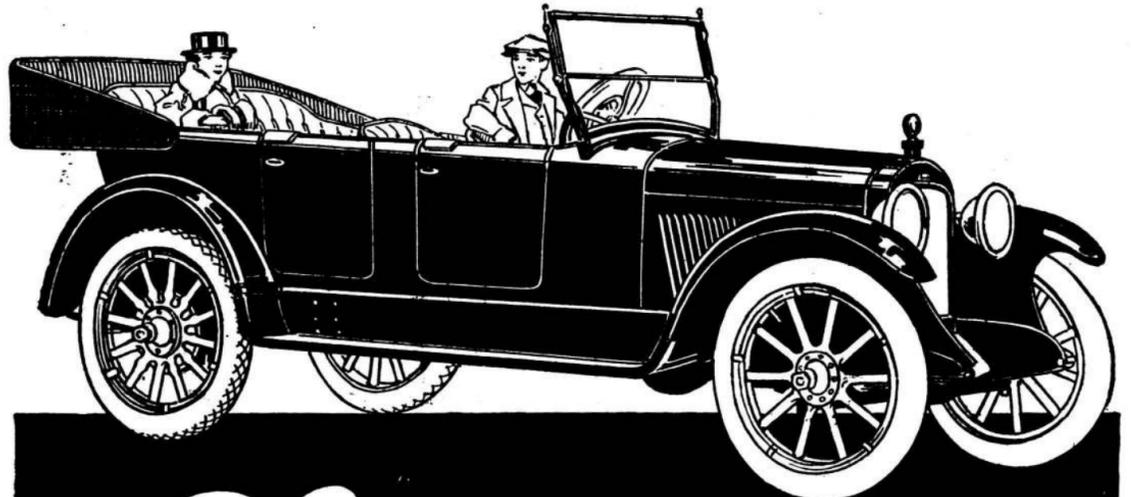
Sunday afternoon, March 23, at 2:30 o'clock, the graduation exercises will take place at the Spanish and Portuguese synagogue. The exercises will be of a religious character. In the evening a banquet will be given at the Hotel Savoy.

On Monday, March 24, the Alumni Association will meet, and there will be a conference of the rabbis out-of-town and prominent laymen from all parts of the country. Delegates to the conference are coming from Philadelphia, Baltimore, Boston, Detroit, Chicago and other cities.

Three of the graduates have already been elected to important pulpits. A fourth is completing his studies at Columbia University for a Ph.D., and it is expected that the fifth will receive a call before the end of the month.

Koniners Honor Their Late Treasurer.

On Sunday, March 2, a memorial service was held by the Koniner Young Men's Benevolent Association in honor of their late treasurer, Morris Myer. Rev. Dr. Isidor Reichert delivered the eulogy.



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and the electrical equipment. Most companies manufacture parts for themselves only. The LEXINGTON group in their various factories make these parts for the general market and in assembling their own car, use the best of materials. Making parts for the general trade they are in a position to pick out the very best, charging the lowest figure, and put the difference in value into the car itself. The LEXINGTON is better, stronger and more enduring than others, and that is why it is in such demand just now.

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IN THE SYNAGOGUES.

ADATH ISRAEL (551 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 Test of Americanism."

BETH-EL (Fifth Ave. and 76th St.).—Rev. Dr. Samuel Schulman preaches Sabbath morning. Sunday morning at 11 Rabbi Abram G. Simon, of Washington, D. C., lectures on "A Red Cross Worker's Experiences in France."

B'NAI ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—Rabbi Jacob Dolgenas will lecture this evening and on Sabbath morning.

B'NAI JESHURUN (257 West 88th St.).—Rabbi Elias L. Solomon will lecture this evening on "Jewish Culture." Sabbath morning Rabbi Israel Goldstein will preach.

BRONX FREE SYNAGOGUE (163d St. and Southern Boulevard).—Fifth anniversary services tonight. Dr. Stephen S. Wise speaks on "The Peace Congress and the Jewish Question."

CENTRAL SYNAGOGUE (55th St. and Lexington Ave.).—Sabbath morning Rev. Dr. Nathan Krass will preach. Sunday at 11 a. m., Dr. Krass lectures on "Was Jesus a Christian?"

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.

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

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 on "Fame in a Name."

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.

PENI-EL (525 West 147th St.).—Rabbi Aaron Eiseman lectures this evening on "Our Young Men and Women." Sabbath morning on the weekly portion.

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.).—This Friday evening Rabbi Max Reichler will speak on "Will the League of Nations Prevent War?" Saturday morning, "How Did Forms Originate?"

TEMPLE ISRAEL OF HARLEM (Lenox Ave. and 120th St.).—Rev. Dr. Rudolph Grossman lectures this evening on "Moral Aims of Art." Sabbath morning Dr. M. H. Harris lectures on "Isaac M. Wise."

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

TEMPLE ISRAEL (Jamaica).—Rabbi G. Lipkind will preach this evening on "The Waters of Babylon."

TIFERETH ISRAEL OF KENSINGTON (West St., opposite Ditmas Ave., Brooklyn).—Rabbi Jacob Katz preaches this evening on "Jehudah Halevi—Zionist."

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

Y. W. H. A. (31 West 110th St.).—Sabbath services held every Friday night at 5 and 8:30 o'clock. At the late services Mr. Mortimer J. Cohen will speak. Sabbath morning services at 8:30, Mr. Mortimer J. Cohen speaks.

bazaar and dance to be given at the Waldorf-Astoria on Saturday evening, March 15.

Last week a "Bazaar of the Allies" was held, the proceeds of which netted over \$3,000. A series of whists are also being held, and all the junior members of the temple are actively working for the cause.

The Board of Trustees in charge of the campaign are J. W. Endel, president of the temple; Alexander Weinbaum, vice-president; Herman Appel, treasurer, and Dr. Elias Blauhut, secretary. The Junior Sisterhood, under the direction of Miss Sylvia Levison, who is president of that organization, will sell flowers and programs at the Waldorf affair.

The Junior members of the temple have formed a Junior Brotherhood and Sisterhood under the presidency of Miss Sylvia Levison and Herbert Giles. The youngsters are running their religious school on the City Government plan with Gordon Simons as mayor, while Mrs. E. Simons, the mother of the boy, is president of the Parents' Association.

Eighty-sixth Street Temple Sisterhood.
The Sisterhood of the Eighty-sixth Street Temple will have an open meeting and installation of officers on March 11, 1919, at 2 p. m., when Rev. Dr. Gabriel G. Schulman will install the following officers: Mrs. Betty Friedman, president; Mrs. Bertha Simon, first vice-president; Mrs. Carrie Oppenheimer, second vice-president; Mrs. Bertha Kosminsky, financial secretary; Mrs. Lillian Sukoening, recording secretary; Mrs. Johanna Stein, treasurer; Mrs. Sarah Lewis, custodian; Mrs. Lena Saler, assistant custodian. The next meeting will be held March 25, at 2 p. m. sharp. The next charity whist on March 27, at 2 p. m. sharp.

Hebrew Tabernacle to Celebrate Purim.
On Sunday evening, March 16 (second night of Purim), a reunion will be held in the vestry rooms of the synagogue. This is to be a purely social gathering of the members of the congregation and their ladies and the members of the Sisterhood and their escorts. An entertainment will be furnished and refreshments served. The committee in charge—Rabbi Edward Lissman and Secretary Adolph Schwarzbaum (the founders of the Hebrew Tabernacle)—are leaving nothing undone to give all who attend a very enjoyable time. They are being assisted by a number of the Sisterhood members.

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SIMONS, MARTIN.—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 Martin Simons, 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, Oscar A. Lewis, No. 50 Court Street, Borough of Brooklyn, in the City of New York, on or before the 12th day of September, next.

Dated New York, the 26th day of February, 1919.

SIGMUND WYLER, ALBERT I. VOORHIS, LOUIS L. FIRUSKI, Executors.
OSCAR A. LEWIS, Attorney for Executors,
50 Court Street, Borough of Brooklyn, City of New York.

KERN, HENRY.—The People of the State of New York, by the Grace of God, Free and Independent, to Sarah Kern, Berthold Kern, Frederika Gutman, Marguerite Lederer, Roselle Bettman, the heirs and next of kin of Henry Kern, deceased, and greeting:

Whereas, Sarah Kern and David Stern, who reside at No. 52 East 61st Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Henry Kern, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 4th day of April, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York, to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 19th day of February, in the year of our Lord, one thousand nine hundred and nineteen.

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

HIRSCHBERG, ABRAHAM A.—The People of the State of New York, by the Grace of God, Free and Independent, to Mrs. Sadie B. Meldner, Joseph Hirschberg, Elsie Hirschberg, Mrs. Blanche Meyer, Mrs. Celestine Sohn and Theodore Hirschberg, the heirs and next of kin of Abraham A. Hirschberg, deceased, and greeting:

Whereas, Solomon C. Hirschberg, who resides at No. 77 East 89th Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property duly proved as the last will and testament of Abraham A. Hirschberg, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 10th day of April, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York, to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 26th day of February, in the year of our Lord, one thousand nine hundred and nineteen.

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

Temple Beth-El 5th Avenue and 76th Street
Sabbath Morning—Services begin at 10.15
Dr. Samuel Schulman will preach
Sunday Morning—Services begin at 11 o'clock.
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SPIEGELBERG, SIDNEY L.—In pursuance of an order of Honorable John E. 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.

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 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.

MEYERS, MORRIS.—The People of the State of New York, by the Grace of God, Free and Independent, Chane Ancholofsky, send greeting: Whereas, Becky Meyers, who resides at 870 Riverside Drive, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Morris Meyers, who was at the time of his death a resident of 870 Riverside Drive, the County of New York, deceased.

GREENBERGER, ALBERT.—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 Albert Greenberger, 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 Meighan & Necarsulmer, their attorneys, at No. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of August, 1919, next.

GOODWIN, NATHANIEL C., JR.—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 Nathaniel C. Goodwin, Jr., also known as Nat. C. Goodwin, 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 House, Grossman & Vorhaus, his attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of August, 1919, next.

MR. HENRY HOLTZ, formerly of MONTICELLO, N. Y., announces that in response to the demands of his many friends and patrons he will open for the coming summer season THE ROSELLE GRANDVIEW & SEAGIRT AVES. FAR ROCKAWAY, N. Y.

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

WOLFSON, NATHAN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Wolfson, 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 Isaac R. Horowitz, at No. 225 Fifth Avenue, Room 1102, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1919, next.

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BROOKLYN NOTES.
\$250,000 Jewish Centre to Be Erected.
An event of unusual importance to the Jewish community of Brooklyn was the purchase last week by the recently incorporated Brooklyn Jewish Centre of a large plot of ground on Eastern Parkway, between Brooklyn and New York avenues.

Campaign for War Sufferers Progressing.
The lid is off for the fifteen-day drive of the Brooklyn Jewish War Relief Committee for \$500,000 to relieve the war suffering Jews, both abroad and at home.

Early Monday morning, according to reports received from the sectional chairmen at the headquarters of the committee, 50 Court street, the workers started out from their various offices imbued with enthusiasm in their task after listening to appeals made by the chairmen to extend themselves for the greatest efforts of their lives.

Jewish newsboys at Columbus, Ohio, have organized the Jewish Newsboys' Club.

ISAAC R. HOROWITZ, PHILIP HOROWITZ, Executors.
CHARLES J. FOLTZ, Attorney for Executors, Office and P. O. Address, No. 2 Rector street, Borough of Manhattan, New York City.

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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.

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, 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.
Dated, New York, the 22nd day of January, 1919.
DAVID P. JACOBS, STANLEY P. JACOBS, JOSEPH E. GILBERT, Executors.
BANDLER & HAAS, Esqs., Attorneys for Executors, 2 Rector Street, 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.

HAAS, KALMAN.—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 Kalman Haas, 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 attorneys, Messrs. Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, next.
Dated, New York, the 17th day of February, 1919.
EDITH HAAS, GEORGE C. HAAS, HARRIET F. HAAS, Executors.
ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

WILENSKY, HARRY.—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 Harry Wilensky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Kahan, No. 63 Park Row, in the City of New York, on or before the 1st day of September, next.
Dated, New York, the 17th day of February, 1919.
YETTA WILENSKY, Administratrix.
SAMUEL KAHAN, Attorney for Administratrix, 63 Park Row, New York City.

LIPSHIZ, 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 Lipshiz, 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 LIPSHIZ, Administratrix.
LOUIS B. BRODSKY, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

BECK, SARA S.—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 Sara S. Beck, 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 Studin & Sonnenberg, his attorneys, No. 55 Liberty street, in the City of New York, on or before the 15th day of September, next.
Dated, New York, the 1st day of March, 1919.
MARTIN BECK, Administrator.
STUDIN & SONNENBERG, Attorneys for Administrator, 55 Liberty Street, New York City.

President Wilson Receives Jewish Congress Delegation.
Washington, March 2.—This afternoon President Wilson received at the White House a delegation from the American Jewish Congress, consisting of Judge Julian W. Mack, chairman; Louis Marshall, Esq.; Dr. Stephen S. Wise and E. G. Richards, secretary. This meeting was in pursuance of a request made by the President in Paris to Dr. Wise that the delegation await his return from abroad for conference with him in Washington.

The delegation presented to the President a memorial, setting forth the present status of the Jews in Eastern European lands and the effect upon them of the organization of new and enlarged states growing out of the war in those lands. The deputation presented the resolutions adopted by the American Jewish Congress, held in Philadelphia in December, 1918, which set forth the guarantees required by the Jews to secure for them fundamental human rights. These resolutions define citizenship in the various territories, declare the principles which should be part of a self-executing indefeasible and inerasable grant. These rights include those of civil, political, religious and national equality.

An explanation was given of the various guarantees advocated and the reasons calling for their adoption through the Peace Conference. The importance of immediate favorable action was dwelt upon. In view of the fact that this is regarded as a critical moment in the history of the Jews of Eastern Europe, and that new and enlarged sovereign states are sought to be created through the act of the Peace Conference the grant of a charter of liberty to the Jews, in common with all other people, is imperative, so that they may of right play their part in a regenerated world.

The delegation further presented those resolutions of the Congress which urged that the Peace Conference recognize the aspirations and historic claims of the Jewish people in regard to Palestine and declare that, in accordance with the British Government's declaration of November 2, 1917, indorsed by the allied governments and the President of the United States, there be established such political, administrative and economic conditions in Palestine as would assure its development into a Jewish commonwealth, under the trusteeship of Great Britain acting on behalf of such League of Nations as may be formed, it being clearly understood that nothing shall be done which will prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

The delegates stated that they had found the President, as always, sympathetic with the incontestable principle of the right of the Jewish people everywhere to equality of status. As for Palestine, he said that he had before this expressed his personal approval of the declaration of the British Government regarding the aspirations and historic claims of the Jewish people respecting Palestine, and that he was persuaded that the allied nations, with the fullest concurrence of our own government and people, are agreed that in Palestine shall be laid the foundations of a Jewish commonwealth.

Within a few days Judge Mack and Mr. Marshall, accompanied by Mr. Richards, will leave for Europe, in order to join the other members of the delegation who are now abroad.

Zelenko Camp Removes to Green Mountains.
After seven successful seasons in the Catskills Mr. H. Zelenko will this year remove his camp for boys to beautiful Lake Dunmore, which is ideally located in the Green Mountains of Vermont. Lungalows lighted by electricity will be a feature, and every modern convenience has been installed. As heretofore, the dietary laws will be strictly observed.

MUSIC AND DRAMA.
Bella Hecht gives her first piano recital of the season at Aeolian Hall the evening of March 17, playing works of Schumann, Chopin, Gabilowitsch and others.

John Cort's musical comedy, "Flo-Flo," which proved a magnet for theatre patrons for many months at the Cort Theatre last season, and which is being presented by the same cast seen on Broadway, will open a week's engagement at the Bronx Opera House Monday evening. The "Flo-Flo" personnel includes Andrew Tombes, Rena Parker.

SPINGARN, SOLOMON.—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 Solomon Spingarn, 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 Studin & Sonnenberg, his attorneys, No. 55 Liberty street, in the City of New York, on or before the 15th day of September, next.
Dated, New York, the 1st day of March, 1919.
SIMON SPINGARN, Administrator.
STUDIN & SONNENBERG, Attorneys for Administrator, 55 Liberty Street, New York City.

BECK, SARA S.—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 Sara S. Beck, 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 Studin & Sonnenberg, his attorneys, No. 55 Liberty street, in the City of New York, on or before the 15th day of September, next.
Dated, New York, the 1st day of March, 1919.
MARTIN BECK, Administrator.
STUDIN & SONNENBERG, Attorneys for Administrator, 55 Liberty Street, New York City.

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Ten Jews in Polish Constituent Assembly.
 London.—It appears from the latest information which has been received here that ten Jews have been elected as representatives in the constitutional convention in Poland. Previous reports had stated that there were nine. The Jewish representatives are Dr. Thann of Cracow, Dr. Rosenblatt of Lodz, Greenbaum of Warsaw and Veinzieher of Bendin, Zionists; Halpern of Lodz and Perlmutter of Lublin, orthodox; Drs. Rosenfelt and Schiffrin, Poalei-Zionists; Noah Prilutski and Hirshhorn, both of Warsaw, People's party.

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The Lexington Motor Company occupies an enviable position in the automobile manufacturing world, by reason of the fact that nearly fifteen factories, all under the control of a group of men behind the Lexington Motor Company, produce most of the units that are used in the Lexington car. Other automobile factories in the main produce parts for themselves alone, but the Lexington associated factories produce parts for many other automobile concerns, and as a result effect a tremendous saving in the cost of parts that are used in their own cars. These factories produce bodies, winter tops, springs, axles, motors, radiators, lamps, fenders, splashers and practically everything that enters into the construction of an automobile, except tires and the electrical equipment.

The manufacturing policy of the Lexington Motor Company has from the start been an unusually progressive one. It is a positive fact that the present Minute Man chassis embodies more of the very latest features of construction than any other chassis on the market today. It has never been the policy of this company to stick to old and semi-obsolete methods of construction, merely to keep their production at top notch. For instance, they are using the Brush patented frame, which eliminates 124 loose parts that are to be found in automobiles equipped with the stereotype frame. Incidentally, the Lexington is the only car selling for less than \$4,000 that carries this frame. This patented device practically eliminates rattles and squeaks and furnishes the only perfect foundation for an automobile. The lubrication system is the latest word in up-to-dateness. There are four oil cups and three grease cups, all of which may be reached from a standing

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The emergency brake will lock rear wheels with pressure of the little finger, and it requires no relining, eliminates skidding, and has many other advantages. Bodies, constructed in the Lexington's own factory, are low, rakish and distinctively individual.

The Lexington Motor Company, of New York, who are Eastern distributors for the Lexington Motor Company, have kept pace with the progress of the factory behind them. Five months ago they trebled their showroom space, taking a corner location in the Circle building, at Broadway and Sixty-first street. This move was made on the first of last September, when it was generally understood that all automobile factories would be on a 100 per cent. war basis after the first of the year. A lot of people in the trade, and out of it, seemed to think that the Lexington crowd were crazy for making this move, but their action was explained by the fact that they found a showroom that was suited to their requirements, and they seized upon it on a long-time basis, without regard to what the immediate future held in store for them.

In line with the policy of the local company to look well to the interests of their customers, they have just closed a contract for 10,000 square feet of additional service station space, fifty feet from Broadway on Sixty-first street and only a few steps from their showroom, in what is probably the most thoroughly appointed and modern service station building in the city.

While some other companies are providing service stations in the Bronx, Long Island City and other remote localities, the Lexington company is providing service in the very heart of the city for the convenience of their customers, because they feel that service is as vital as car quality. The company finds that most of its owners operate their own cars and haven't the time to go to remote sections of the city to get service. By having a location at Columbus Circle, within a few steps of the subway, elevated, bus lines and surface cars, they are at a heavy expense looking after the best interests of their patrons. The Lexington Motor Company, of New York, has recently closed a contract for the erection of a new showroom and service station at the corner of Bedford avenue and Eastern Parkway, in Brooklyn, which, when completed, will be by far the most attractive automobile establishment in that borough.

Hypocrisy of Roumanian Government Again Exposed.

Paris.—Premier Bratnanu, the head of the present government in Roumania, has openly declared that the recent measure for the emancipation of Jews in Roumania does not mean that the government will not have the right to expel such Jews as are deemed undesirable. This intelligence has been brought here by a committee of Roumanian Jews, which is engaged in preparing an expose of conditions for submission to the Peace Conference. They declare that anti-Jewish riots have become chronic throughout Roumania, especially since the evacuation by the German troops. The struggle for self-preservation has succeeded the struggle for equal rights.

Jewish war prisoners returning to Roumania after their release by the Germans are being subjected to the cruellest insults and indignities upon their arrival at the frontier. The Roumanian committee has documentary proof also of the fact that during the course of the war, Jews were organized into special companies and were dressed in black coats, which made them an easy target for German artillery fire. Another fact which is also substantiated by documents, is that one Roumanian general has, since the declaration of the armistice, executed one hundred and sixty-five Jews.

The Yagdil Torah.

The January-February issue of the Yagdil Torah, a journal devoted to Jewish lore and law, contains many important articles. Most of the contributors are members of the faculty of the Rabbi Isaac Elchanan Theological Seminary, by whom the Yagdil Torah is published. It contains an article on the "Levitical Furity of the Diaspora," by Rabbi Dr. Bernard Revel, president of the Rabbi Isaac Elchanan Theological Seminary, and articles by Rabbis Aranowitz, Preil, Levine and Gerstenfeld, teachers of the seminary. Rabbi D. L. Goldberg writes on the "Chronology of the Second Temple." There are also articles on purely legal questions by eminent rabbis.

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VELLEMAN, ABRAHAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Velleman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the undersigned, 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 STRASBURGER, Executor. MAX L. SCHALLER, Attorney for Executor. Office and P. O. Address, 74 Broadway.

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HAMMERSLOUGH, SAMUEL.—In pursuance of an order of Honorable John P. Cohanlan, 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. Dated, New York, February 4, 1919. EMILIA HAMMERSLOUGH, Executrix. STEINHARDT & GOLDMAN, Attorneys for Executrix, 111 Broadway, Manhattan, New York City.

SINSHEIMER, LEONTINE.—In pursuance of an order of Honorable John P. Cohanlan, 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, Pitcher & Stern, their attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next. Dated, New York, February 4, 1919. HATTIE HARBURGER, ALEXANDER I. SINSHEIMER, Executors. ENGELHARD, POLLAK, PITCHER & STERN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

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JAFFA REVIVED.

(From a Correspondent in Palestine.)
In days of bounteous spring Jaffa more than ever justifies her Hebrew name, kept inviolate through the ages, meaning the Beautiful Place. When the whole countryside is fair to look on, the town, with its red roofs and white domes set round its orchards and gardens, and its palms and cypresses on the hills that rise straight from the sea, is yet distinguished by its loveliness. I had come down the flowery slopes of the Judaeen hills, past the shady avenues of Wilhelm—emptied now of its German inhabitants, but still preserving its German neatness—then over the meadows and cornfields past Yehudiyah and Bna Bruk, villages celebrated in rabbinical lore, and, lastly, through the orange groves. It was a progress of fertility and fruitfulness, and at the end the scent of orange blossom and the more transparent blue of the sky, which is the sea's gift, suggested an approach to the Elysian Fields.

The promise is not entirely realized, for Jaffa is still largely a collection of mean and dirty houses. Outwardly it is little changed. It has escaped the horrors of war, and during the last three years has even been embellished by the Turks. Djemal Pasha has desired to be remembered for good in one place, and an avenue bearing his name now runs from Ramleh road to the High street, which is flanked by ornamental gardens and has in its center a music-kiosk of the most approved and showy character. The avenue was the work of a Jewish engineer and contractor, and was apparently prompted by a desire to emulate the boulevards of the Jewish suburb, Tel Aviv.

Within the town the British authorities on their part have already introduced a measure of cleanliness and order, and they have cleared a road through the mass of lanes leading to the port. They have restored, too, in part, the commercial activity of the place and made it again a haven.

Tel Aviv, though not yet restored to the whole of its eager life, has, however, a new distraction. The Zionist flag flies from the house where the director of the Palestine office of the Zionist organization used to dwell, and it marks the presence of a headquarters more nearly touching the people than any other. Here in constant session worked the Zionist Commission from England, authorized by the British Government to prepare the way for the national resettlement. Its arrival meant that through England's noble impulse the Jews are recognized by the allies as the people who have the paramount interest in the living Palestine and the capacity to restore the land to its fitting place in civilization. The erection of Tel Aviv is one of the evidences of that capacity. And as a young Jewess, who lives there, said: "Not only is the place good, but the life in it is very good." It was one of the principal tasks of the commission to spread the spirit of the founders of Tel Aviv over the whole of the country that has been redeemed from the Turks.

As I stood on the balcony of the house overlooking the townlet, which when I saw Jaffa first, ten years ago, had been nothing but sand dunes, I remembered the last time I was there, a few months before the outbreak of the war. Dr. Ruppin, the director of the Palestine bureau, had brought out a telescope, and we looked through it at the moon and the stars. He was used to seeking peace and rest in this way from all the worrying cares of the world. The moon was in her first quarter, and gazing through the telescope, I saw beyond the thin golden crescent the rest of the orb touched with the light and relieved from the surrounding blackness. The sight blended strikingly with my thoughts concerning Palestine. During the last twenty years the Jews had opened a new era in the history of Palestine. As yet only a small portion of the country was lighted up by Jewish efforts, but the rest, though still in semi-darkness, exhibited to the gaze of the faithful a reflection of the light which shone from the smaller part, and gave a suggestion of beauty of the whole which would be manifest when the revival was fully achieved.

Despite the gathering of terrible storms, the light has never been eclipsed. It has continued so to extend its illumination that if the Jewish people will rise today to the height of their opportunity we may hope to see the perfection of the full orb.

JEWISH CALENDAR.

Purim Sunday, March 16.
Rosh Chodesh Nissan..... Tuesday, April 1.
1st day Passach..... Tuesday, April 15.
7th day Passach..... Monday, April 21.
Rosh Chodesh Iyar..... Thursday, May 1.
Lag b'Omer..... Sunday, May 18.
Rosh Chodesh Sivan..... Friday, May 30.
1st day Shaboth..... Wednesday, June 4.
Rosh Chodesh Tamuz..... Sunday, June 29.
Fast of Tammuz..... Tuesday, July 15.
Rosh Chodesh Ab..... Monday, July 28.
Fast of Ab..... Tuesday, Aug. 5.
Rosh Chodesh Elul..... Wednesday, Aug. 27.
*Also observed the day previous as Rosh Chodesh.

FRIEDMAN, WILLIAM 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 William A. Friedman, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, at the office of Jay C. Guggenheimer, her attorney, No. 27 William Street, in the City of New York, on or before the 5th day of September, next.
Dated New York, the 21st day of February, 1919.
JOSEFINE FRIEDMAN, Administratrix.
JAY C. GUGGENHEIMER, Attorney for Administratrix, 27 William Street, Manhattan, New York City.

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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, 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.

GOLD, ISRAEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel Gold, also known as Israel Gold, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Kahan, No. 63 Park Row, in the City of New York, on or before the 1st day of September, next.

PECKER, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Pecker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 309 Broadway, in the City of New York, on or before the 18th day of August, next.

MARTIN MARKS, Executor. S. EARL LEVENE, Attorney for Executor, 160 Broadway, 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.

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 20th day of January, 1919.

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.

OLLENDORFF, 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 Ollendorff, 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 Elkus, Vogel, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 25th day of July, next.

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 Moses Altman, their attorney, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of July, 1919.

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.

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 Kahan, 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.

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.

ST. GOAR, FREDERICK.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick St. Goar, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the offices of Wise & Seligberg, their attorneys, No. 15 William Street, in the City of New York, on or before the 30th day of June, 1919.

EPSTEIN, ROSALIE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Epstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business at the office of her attorneys, Cohen, Gutman & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 9th day of May next.

MANCHESTER, LOUISE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louise Manchester, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Maurice Block, his attorney, No. 95 William Street, in the City of New York, on or before the 9th day of May next.

PLONSKY, GUSTAVE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave Plonsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob M. Kornfeld, No. 206 Broadway, in the City of New York, on or before the 20th day of May next.

GLASSBERG, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Glassberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Henry Goldstein, No. 37-39 Liberty street, in the City of New York, on or before the 25th day of April next.

ROSENTHAL, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Arnstein & Levy, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

OBLER, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Obler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Price Brothers, attorneys, No. 371 Broadway, in the City of New York, on or before the 1st day of May, next.

NEUBURGER, MAYER.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mayer Neuburger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, William Klein, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of June, next.

SIEGEL, HARRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Siegel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, 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.

ASHER, MARTHA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martha Asher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Edward Jacobs, No. 25 Broad Street, Manhattan, in the City of New York, on or before the 2nd day of June, next.

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.

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.

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.

DOOB, LEO.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leo Doob, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 705, No. 141 Broadway, in the City of New York, on or before the 18th day of April, 1919.

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, their attorney, No. 7 Pine Street, in the Borough of Manhattan, in the City of New York, on or before the 10th day of July next.

BUCHSBAUM, MICHAEL.—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 Michael Buchsbaum, 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, Otterbourg, Steindler & Houston, No. 200 Fifth Avenue, Borough of Manhattan, New York City, on or before the 15th day of July next.

GOLDBERG, RACHAEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachael Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 135 Broadway, in the City of New York, on or before the 15th day of April next.

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 July next.

ARONSON, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Aronson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Louis Salant, No. 34 Pine Street, Borough of Manhattan, in the City of New York, on or before the 9th day of May next.

SCHORSCH, ISAAC E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac E. Schorsch, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Kurzman & Frank, attorneys, No. 25 Broad Street, in the City of New York, on or before the 15th day of May next.

GRABOWSKI, LENA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lena Grabowski, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of William P. Maloney, No. 43 Exchange Place, in the City of New York, on or before the 22d day of March next.

MICHAELSON, RACHEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Michaelson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Isidor Cohn, of No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1919.

MUSLINER, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Musliner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Charles Nassau Street, in the City of New York, on or before the 17th day of March, next.

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 subscriber, at her place of transacting business, 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.

HELLER, BERTHA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Heller, also known as Betty Heller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, William Weiss, No. 320 Broadway, in the City of New York, on or before the 15th day of June, next.

LEHMAN, MEYER H.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer H. Lehman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, the office of their attorneys, Hirsch, Sherman & Limburg, No. 160 Broadway, in the City of New York, Manhattan, on or before the first day of April next.

BLUMENTHAL, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Blumenthal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 21st day of March next.

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, the attorneys, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next.

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LOEB, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Alexander, Cohn & Sondheim, attorneys, at No. 51 Chambers street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of March, 1919.

HANF, LOUISE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louise Hanf, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 51 Chambers Street, in the City of New York, on or before the 1st day of April next.

LOWENSTEIN, MORRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Lowenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 18th day of April next.

GOLDE, ISADOR.—Also known as Isadore William Golde, also known as Isidore W. Golde. In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isadore William Golde, also known as Isidore W. Golde, 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, M. J. Sneider, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of June next.

RUBENSTEIN, BETSEY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Betsey Rubenstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business, at the office of their attorney, Abraham H. Sarason, No. 309 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of June next.

ROTHSCHILD, MONROE R.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Monroe R. Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Crawford & Tuska, No. 20 Nassau street, in the City of New York, on or before the 2d day of June next.

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