

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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Washington's Jewish Aide-de-Camp and Others of His Family

It is not generally known that a Jew, Isaac Franks, of whom we have heretofore presented a lengthy sketch in this place, was George Washington's aide-de-camp and bodyguard. Later, the Father of his Country resided with him at his Philadelphia residence, and a painting of Isaac Franks was made by the celebrated artist, Gilbert Stuart. This same artist also painted a famous portrait of Washington. All these facts were mentioned in detail in our sketch heretofore mentioned, and we repeat them here for the purpose of introducing to the notice of the reader a number of other members of this noted Franks family whose services to America well deserve grateful recognition.

There were a number of members of the family of Franks who figured in the American Revolution. Two of these were Loyalists, who firmly adhered to the British side. They were David Franks and his daughter, Rebecca Franks, the latter of whom achieved not a little distinction in American letters.

Of the third member of this noted family prominent in the Revolutionary annals we shall have more to say. This was David Salisbury Franks, a notable personage and a connection of the David Franks just mentioned, as well as of Isaac Franks, the companion and comrade-in-arms of George Washington.

David Salisbury Franks was prominently mentioned, in fact charged with complicity in the familiar treason case of Benedict Arnold. As to him the charge was proved to be altogether groundless. David Salisbury

Franks was a member of Benedict Arnold's staff at the time, and suspicion was naturally directed against him. He was arrested, but soon was allowed to go free, as no proof or foundation of proof existed against him. Being a man of unblemished honor, he nevertheless demanded a court of inquiry under military law. This took the evidence in his case and naturally completely

vindicated him, as he was in no wise concerned with Arnold's treasonable activities. Consequently, he was restored to his rank in the army, that of major, and subsequently represented the United States in a diplomatic capacity abroad. He was our vice-consul at Marseilles for some time, and served us well and as well in Morocco and elsewhere. Above all, he enjoyed the intimate

friendship of Thomas Jefferson which continued to the end of his life. We shall now enlarge on several of these incidents. A brief sketch of the early years of David Salisbury Franks will be of interest. We find him described as "a young English Jewish merchant residing in Montreal in 1775." It is probable that he came out to Canada from England, where he was born, the

affairs of the local Spanish and Portuguese Jews' Congregation, of the elders or governing junta of which he was at one time the president.

Franks' natural inclinations led him into the domain of politics and we find his name appended to a publication printed by B. White, London, in 1775, giving "an account of the proceedings of the British and other

tion from Canada to the United States. Thus the seat of his operations was changed from Montreal to Philadelphia. This must have occurred just before or at the outbreak of the Revolutionary War. His strong taste for political life again manifested itself, and led him to abandon all his other pursuits for a public career. At first, as we have seen, he sought and obtained military glory and then adventured on the field of diplomacy, where he was equally successful. Joining the Continental forces engaged in fighting the Revolution, he became the major of a regiment. In May, 1778, he was appointed aide-de-camp to Benedict Arnold and took up his station with his chief in the lower valley of the Hudson River. Arnold entrusted to Franks the carrying on of all his own military correspondence with General Washington, the commander-in-chief of the patriots. Arnold escaped the consequences of his treason by fleeing on board the Vulture, a British man-of-war, and from the ship he wrote a letter to George Washington, in a postscript to which he stated: "In justice to the gentlemen of my family, Colonel Varick and Major Franks, I think myself bound to declare that they, as well as Joshua Smith (who, I know, is suspected), are totally ignorant of any transactions of mine that they had reason to believe were injurious to the public."

After his full vindication, to which we have already alluded, David Salisbury Franks was ordered to join the army under Washington. Here he continued to serve with distinction and was promoted to lieutenant-colonel



GENERAL WASHINGTON AND HIS STAFF
A Picture of the United States in Miniature.

preceding year, 1774. He first resided in Quebec, where he was extensively engaged in trade with the French Canadians. When he came to Canada he simply followed in the wake of his own father, who resided at Quebec in 1767 for a brief interval, and is found there again on a visit in 1775. On David Salisbury Franks' arrival in Montreal he manifested a lively interest in

inhabitants of the Province of Quebec in North America, in order to obtain a House of Assembly in that province." Franks' name accompanied those of many prominent citizens of the province of the time.

Business affairs took David Salisbury Franks often from Canada into the New England colonies of North America, and eventually he removed his habita-

and, finally, reached the rank of colonel. Thus there are two Colonels Franks in this remarkable family, both of whom saw service under George Washington, and both of whom rendered signal aid to the infant republic. While Isaac Franks occupied a position of singular trust and responsibility under Washington, his cousin, David Salisbury Franks, attained to the same creditable distinction.

In 1781 the latter was ordered by the Continental Congress, then the supreme ruling authority of the Americans, to proceed to Europe on a diplomatic mission of importance and delicacy, and in January, 1784, the Congress of the United States, the American executive under the old Articles of Confederation adopted in 1781 and obtaining in force until the ratification of the Constitution of the United States in 1789, sent him to Europe once more with triplicates of the ratification of the definitive treaty of peace between Great Britain and the new United States, as promulgated late in the preceding year. These documents Franks was directed to deliver to various ministers plenipotentiary of the United States abroad. Since Benjamin Franklin and John Jay had already set out for Paris, Franks was constrained to follow them, and later in the same year he took up the duties of American Consul at Marseilles. He was well acquainted with the French language and fully comprehended the manners and customs of the people of France. This knowledge enabled him to discharge his consular duties with remarkable success and tact. In 1785 Franks accompanied the American agent to Morocco, to negotiate a treaty of peace and commerce with that country on

behalf of the United States; this instrument was concluded early in 1787 and brought back to this country by Franks. Thereafter he disappeared from public view.

The reader should be cautious not to confuse the two Franks. Colonel Isaac Franks was the confidential aide-de-camp of Washington; and Colonel Isaac Franks, again, was the owner of the house in Philadelphia in which the first President of the United States made his home during the yellow-fever epidemic of 1793 while Congress was in session.

But, while we have thus exhausted the list of patriot Franks during the American Revolution, we have by no means enumerated all the distinguished members of this notable family. True, those now to be named were all Tories, utterly opposed to any severance of the ties binding the American colonies with Great Britain during the revolution. Such a Tory was David Franks, the uncle of David Salisbury Franks, one of the wealthiest merchants of Philadelphia. For his steadfast convictions he beheld his entire fortune swept away. In fact, in 1780, he was ordered to leave the United States and to give security in the sum of two hundred thousand pounds sterling that he would not attempt to return to the country until the then existing war had been ended.

In 1780 for a brief interval David Franks, the proscribed Tory, resided in Canada, along with several other members of the family who had always lived at Montreal and whose immediate households took a profound interest in the fortunes of its struggling Jewish community. He did not tarry long in Montreal, for by 1781 he is found in England, where he thereafter con-

tinued to reside and where his descendants married into the best and noblest families of the land. Of course, they were thus eventually lost to Jewry.

But David Franks, the Tory, always was a Jew, and, in his early days in Philadelphia, as far back as the middle of the eighteenth century, was a great social leader as well as the patron of the Philadelphia community. He must have had political ambitions at this time, for we find him a member of the Pennsylvania House of Assembly in 1748 and a liberal subscriber to the fund of five thousand pounds sterling raised among the merchants of Philadelphia after Braddock's defeat in the French and Indian War to right this appalling disaster. His daughter was a belle of Philadelphia society and a leading Tory hostess during the British occupation of the city in the course of the revolution.

Thus it will be apparent to the reader that the Franks family was a most distinguished one in the annals of the Jews of America. Its members played many parts in their careers on our soil. They sought to perform their duty as they conceived and understood this. The patriots among them did a great deal for the infant United States, whilst those who felt that the mother-country was entitled to command the allegiance of her sons and daughters through every situation did simply what their hearts and consciences dictated as right.

Such a family well deserves the discriminating attention of the student of the history of the Jews in this country, and the reader ought to feel grateful for being enabled to sketch their work through the medium of this brief account.

THE AMERICAN JEW IN WAR.

That the American Jew is all American has been impressively demonstrated throughout American participation in the war. Not that the fact was ever in question is this a legitimate matter for particular notice, but that the demonstration has been of a character so distinctively uniform, enthusiastic and whole-souled. Somehow the conviction that the Jew is a man of peace, with little proclivity for war, had become a somewhat fixed attitude of mind among all the people. Possibly this is attributable to a lack of popular knowledge of history and a ready reference intimate acquaintance with Old Testament exposition. Or it may be that no one gave the matter any very thoughtful consideration.

Be all that as it may, the records of the War Department reveal under a bit of careful research, facts and figures in reversal of this estimate of Jewish character. Americans all are proud of the American army, and prideful in its acts and achievements. Not the least occasion for this pride is furnished by the part played by American Jews. Taken in comparative estimate with participation by Jews in army activities it is an established fact that the Jews of America contributed appreciably more than their proportionate quota to the armed forces of the United States in the war. This is shown in the official "War Record of American Jews," which has just been issued by the American Jewish Committee, through its office of war records.

This report does not pretend to be a complete record of the activities of all Jews who responded to the call of their country; yet it is sufficiently comprehensive to indicate the important part that they played. The total number of Jews in the military and naval service of the United States is estimated at from 165,000 to 200,000, or from 4 to 5 per cent. of total personnel of the American forces at the time the armistice was signed. The Jewish element in the

general population of the United States is about 3 per cent. The Jews of America have, therefore, according to these figures, contributed at least one-third more than their proportionate share.

Explanation of this excess is found partly in the presence of about 40,000 Jewish volunteers in the service. Other contributing factors noted are the more effective operation of the draft system in the thickly populated urban centers of the North and East, which happens also to be the centers of Jewish population, and in the fact that the majority of exemptions on industrial grounds were chiefly in agricultural, mining and in the metal industries, where Jews are not extensively employed.

The files of the office of Jewish War Records already contain over 100,000 individual records, of which about 80,000 have been minutely classified and tabulated. The number of Jewish commissioned officers so far recorded include 5,162 in the army, 206 in the navy and forty in the Marine Corps. It is probable, however, that these numbers will be more than doubled when the record will finally be completed. The highest rank reached by Jews is that of brigadier general in the army and Marine Corps and rear admiral in the navy.

The readiness of American Jews to fight for their country is shown by the fact that 72 per cent. of those in the army were in the combat branches, while in the army as a whole only about 60 per cent. were in these branches. Their casualties amount to about 10,000, of whom probably 2,000 were killed in action.

Other evidence of the quality of their courage is found in the long list of citations for valor furnished in the report and in the testimony of commanding officers like General Bell, Lieutenant Colonel Whittlesey and Captain Harrigan, who trained the Jewish recruits in camp or led them in action.

"From information now at hand," concludes the report, which is signed by Julian Leavitt, the director, "it has become apparent that the record of Jewish war service, when fully developed, will demonstrate conclusively that the same qualities which enabled the Jew to survive through the centuries—his capacity to endure,

without breaking, prolonged and intense nerve strain; his initiative, his elasticity of mind, his faculty for organization, and, above all, his idealism—have also enabled him to fit himself successfully into a democratic army fighting for world democracy."

That is a record of which the American Jew is justly proud. So is the American Gentile, his loyal comrade in arms.—Cincinnati (Ohio) Commercial Tribune.

GEORGE ELIOT'S TRIBUTE TO THE JEWISH PEOPLE.

An Extract from a Letter Written October, 1876, to Mrs. Harriet Beecher Stowe.

As to the Jewish element in Deronda, I expected from first to last, in writing it, that it would create much stronger resistance, and even repulsion, than it has actually met



"George Eliot" was the pen name of Mary Ann Evans, one of the greatest of English novelists and writers. Born 1819. Died 1880.

with. But precisely because I felt that the usual attitude of Christians toward Jews is—I hardly know whether to say more impious or more stupid when viewed in the light of their professed principles, I therefore felt urged to treat Jews with such sympathy and understanding as my nature and knowledge could attain to. Moreover, not only towards the Jews, but towards all Oriental

peoples with whom we English come in contact, a spirit of arrogance and contemptuous dictatorialness is observable which has become a national disgrace to us. There is nothing I should care more to do, if it were possible, than to rouse the imagination of men and women to a vision of human claims in those races of their fellow men who most differ from them in customs and beliefs. But towards the Hebrews we Western people, who have been reared in Christianity, have a peculiar debt, and, whether we acknowledge it or not, a peculiar thoroughness of fellowship in religious and moral sentiment. Can anything be more disgusting than to hear people called "educated" making small jokes about eating ham and showing themselves empty of any real knowledge as to the relation of their own religious and social life to the history of the people they think themselves witty in insulting? They hardly know that Christ was a Jew. And I find men, educated, supposing that Christ spoke Greek. To my feeling, this deadness to the history which has prepared half our world for us, this inability to find interest in any form of life that is not clad in the same coat-tails and frounces as our own, lies very close to the worst kind of irreligion. The best that can be said of it is that it is a sign of the intellectual narrowness—in plain English, the stupidity—which is still the average mark of our culture. Yes, I expected more aversion than I have found. But I was happily independent in material things, and felt no temptation to accommodate my writing to any standard except that of trying to do my best in what seemed to me most needful to be done, and I sum up with the writer of the Book of Maccabees: "If I have done well and as befits the subject, it is what I desired; and if I have done ill, it is what I could attain unto."

A NOBLE EXAMPLE.

"I am rejoiced to be able to call attention to a note on another page from one in the community whom I denominate a graduated Christian," says Rabbi Alexander Lyons, in a recent issue of The Supplement, the monthly organ of the Congregation Beth Elohim of Brooklyn. "The

Supplement is read by many of the best Christians in our city and elsewhere. This particular woman, who, by the way, is certainly not a class all by herself, exemplifies in her generous sympathy the finer Christian spirit such as can also be found in the best style of Jews. She has grown out of the narrowness of mere denominationalism into God's highest church of spiritual and humanitarian universalism. Blessings upon her head! May her example inspire others to like religiousness."

My dear Dr. Lyons:

I wish to express my appreciation of The Supplement. It expresses your broad view and friendly attitude to all.

I am glad to send through you for Jewish relief in the devastated countries a check for \$500.

With friendly good wishes,
Yours,

MRS. C. A. ZABRISKIE.
Brooklyn, N. Y.

ALABAMA METHODIST MINISTERS PETITION FOR JEWISH RELIEF.

At the recent meeting of the Alabama Methodist Conference a clear-cut resolution of protest against the persecution of Jews in Europe was offered and adopted unanimously. The preamble and resolution read as follows:

Whereas, During many centuries, in various countries of the globe, the driven, wandering Jews have suffered terrible persecutions and massacres, sometimes at the hands of professedly Christian nations; and

Whereas, All right-thinking men, and especially Christians, should let their voice be heard for the justice, humanity, mercy, forgiveness, and love of true Christianity as taught by the Lord Jesus Christ; therefore be it

Resolved, That we do hereby respectfully petition Woodrow Wilson, President of the United States, and other officials of our government, as soon as deemed advisable to intercede with the governments of Europe for an international conference to consider the condition of the Jews and to adopt such measures as may be deemed wise for their relief.

(Signed) E. A. DANIELLY,
A. J. LAMAR,
J. P. ROBERTS.

The Loyalty and Patriotism of the Jewish Immigrant

By U. S. Senator David I. Walsh

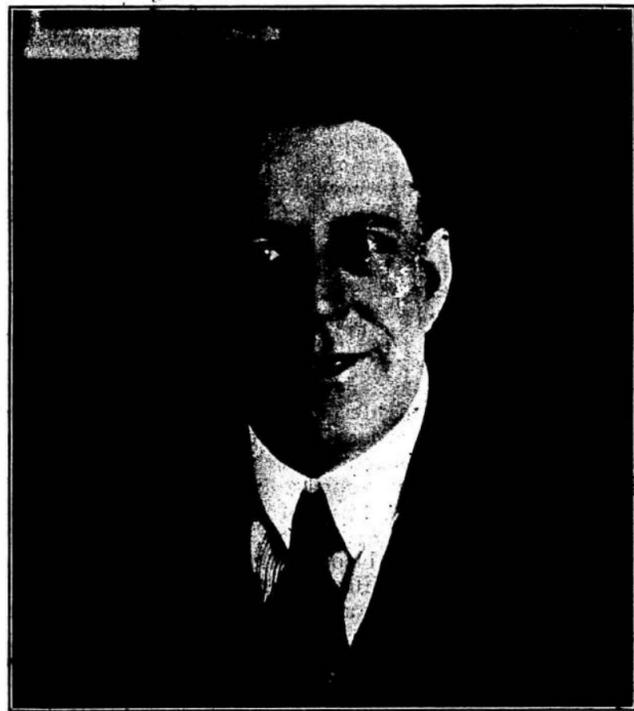
As a native born American, it is a great privilege to be able to testify to the loyalty and patriotism of the immigrants and the children of the immigrants who have done so much for this country in times past, and particularly in the present world struggle that has been so successfully terminated for America and her glorious Allies. The immigrant and the children of the immigrant have established themselves more solidly than ever, because of the world war. The intermingling in the trenches and on the battlefield of American boys with blood in their veins of the great immigrant races has forever removed whatever remaining barrier of prejudice there was in America because of their race or creed. When the boys of Italian, Jewish, Irish and other races, the Catholic, Protestant and Jewish religions can live, suffer, fight and die together for America, as they have done so gallantly during the past two years, there can be no doubt but that the "melting pot" has been a huge success, and that real Americanism in race and in spirit has been developed more successfully than

erly directed towards becoming familiar and acquainted with American institutions. In a word, we should start at once to make him wholly and entirely an American. In other words, we should assist and aid him in becoming familiar with the English language. We should enable him to attain a knowledge of American history and the differences between American government and institutions and the governments and institutions of the old world. All this should be done while he is preparing for naturalization. There are a number of very excellent societies that are now performing this work in a most valiant and heroic manner. Among these particularly is the Hebrew Immigrant Aid Society, and it may not be out of place for me to suggest that the work of the Hebrew Immigrant Aid Society should not be confined to the male immigrant. With the coming of universal suffrage it is equally important that the female immigrant should be given this preparation. It was a great privilege and a source of edification for me this morning to have had the privilege of visiting a Hebrew school

canism. Some of our greatest Americans have been foreign born. Carl Schurz, without a doubt one of the greatest statesmen of the past era, was a foreign born citizen. A great many of our Presidents have been the sons of immigrants, and a great many of the men who are now making our laws and are members of the Senate and the House of Representatives in Washington are the sons of immigrants, and who is there to doubt their patriotic and fervent Americanism. And if I may be permitted to inject any personality, I might say that I, too, who have been honored with the highest office in the gift of the people of my State,—that of Senator of the United States,—am the son of an immigrant. Most important of all, therefore, of the societies which work among the immigrants is not relieving their poverty, important as this is, but the making of good, loyal American citizens and the driving out of their minds the feelings of suspicion and hatred which they entertained towards governments in general because certain European governments have oppressed and impoverished them by teaching them what the American government stands for, and by impressing on them an appreciation of the equality of opportunity which America offers to all regardless of race, creed or condition of birth.

America sympathizes with the great world movement among the Jewish people for the establishment of a free and national home in Palestine, the land of their ancestors. Even more than American national belief in the principle of self-government for all of the small nations, is our appreciation of the great contribution to America's industrial, social and political progress made by the millions of immigrants of Jewish, Irish, Italian and Polish descent, which has made us more anxious than ever, and more desirous than ever of helping in the establishment of free and independent governments for these races who have done so much for America in this war, and in the upbuilding of the greatness of our nation. It is because we know these people that we want their kinsmen to be free; it is because of what their brethren in America have done for us that we want to help them. In a word, my friends, it is not an idle theory on my part or on the part of any other American public man, but rather an absolute duty that must be done not merely by way of recompense for services rendered, but because we realize that it is just to do it; because of their loyalty and love for the free institutions of America, we are convinced of their capacity to be able to govern themselves intelligently, and with a spirit of justice and equality for all political virtues which have become so noticeable among the oppressed races who have now made America their home.

It does not lie in the mouth of any American, in view of the great services and tremendous sacrifices made by the immigrant fathers and mothers and sons in the recent war, for world democracy and for the triumph of American ideals, to do other than give sympathy and support to the great movement for independent small nations among the Jews, the Poles and the Irish, and to give them who still remain in the old world, in their efforts to establish governments of their own and to become liberated from the yokes of persecution, tyranny and inequality, our able and courageous support. Causes which drove many immigrants from the land of their birth to this and to other free countries must never again exist. We welcome the immigrant to our shores. We need them, and they need us; but we want to make their present countries in the old world fit places to live in; we want to make the en-



Hon. DAVID I. WALSH

even the most sanguine desires of our forefathers and our forebears,—so much so is this realized at the present day, that it is not only unpatriotic, but also exceedingly unpopular to discriminate against men in the social, industrial and political life of America, because of their race or creed. The immigrant has won a place in the hearts of his fellow-American. He is one of us and we welcome him as a brother and a fellow patriot. We can never again think of him merely as a foreigner; but must always consider him as a fellow-American, just as much as a descendant of the most aristocratic blue-blooded man who can trace his ancestors to the Mayflower or to those people who accompanied the Calverts and other early gentry in their settlements in America. But all of this leads us to a realization of an important duty that that now confronts us. It is not sufficient for us to welcome the immigrant and to give him a home here. We must eliminate racial prejudice. Our duty must not end in merely welcoming the immigrant to these shores, in giving him food and shelter. We should see that he is prop-

of the East Side, where the children are instructed in the doctrines and theories of their religion. It makes no difference what a man's religion is, so long as he is a patriotic American. Americanism is not gauged by race or creed; but it is an undeniable fact that the more sincerely religious a man is the better American he is. If a man is a good Catholic he is prima facie a good American. If a man is a good Protestant he is prima facie a good American; and if a man is a good Hebrew, the same rule applies,—he is prima facie a good American; and the better Hebrew he is, the better American he is. Because a man who has a full knowledge and appreciation of what God is and what his religion teaches him will live up to the Golden Rule, will live up to the tenets of his religion and consequently, must without a doubt be a better citizen because of all of this. The world war has made us, if possible, more American than ever. There is to be no place in American life in the future for the immigrant who does not become as speedily as possible an American citizen and the champion of the spirit of Ameri-



For Every Time - Every Place Every Girl

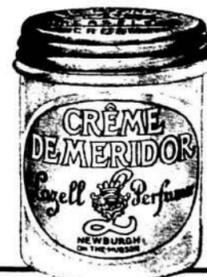
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THE WORLD'S WATCH OVER TIME

The Adventure of the American Mind

By Rabbi Joel Blau

February is a month of national memories. The mists that shroud the horizon part, and out of the Beyond there appear through the rift in the haze the shining figures of the past, wreathed with the glory of the heavens. Father Abraham is looking upon us as he ever did, with sadly beautiful countenance; only it appears that in these days of world crisis he, who once looked on the Gettysburgh of America, but now looks on a vaster cemetery, bears a yet deeper expression of suffering. Father Abraham! Art thou with us yet? We need thee, thy shrewd counsel, thy patient wisdom, thy love and forbearance. Art thou watching over us, Father Abraham?

Others of the great and goodly company of American leaders and statesmen appear in the parting mists: founders and fathers of this country, who conceived its liberties with consecrated minds and sealed them with sacrificial blood. But who among these is greater, who nobler, who more representative of the spirit which is America, than he whom this nation has fondly learned to call, "First in war, first in peace, first in the hearts of his countrymen"?

And as we gaze upon George Washington and upon the cloud of witnesses surrounding him, what say we? We say:—No man is an accident. No man's history begins at birth. Certainly, no great man's. Out of the heart of the nation to which he belongs the great man is born. Sometimes it happens that a nation, living silently and inconspicuously for centuries, gathering into its bosom wordless joys and sorrows, lifting up its soul towards daring heights, suddenly crowds all its hopes and aspirations, all the spiritual garnerings of the silent ages, into just one human heart: and then a child is born, living image of its spirit, who is destined to become its redeemer and savior, a light unto posterity! Such are these whom we now see: shaped by the nation's soul, in turn shapers of the nation's soul, born of and into America—Americans all!

Heroes these are in a wonderful romance, a romance as fantastic as any tale of hardy adventure. And I would call this romance, this wonder-story of a nation's spirit advancing through trials and triumphs towards ever-increasing liberty, "The Adventure of the American Mind."

tire world a place in every part of which decent men may live on equality. In other words, we want to make the world a safe place for the people, so that every government may be a government of the people; maybe more than this maybe be a government by the people; and maybe more even than this, maybe a government for the people; and God willing, with the realization of our duties along these lines these countries, with a new birth of freedom, may prosper as we have prospered; and instead of perishing from the earth as they must inevitably do under an oligarchy, shall have a new birth of freedom and shall work with us for the uplifting of mankind.

The Hebrew Immigrant Aid Society is but a cog in the wheel in this great movement; but a most important cog, and I would be recalcitrant in my duty were I not only to give it my hearty approval but also to urge each and every one of you to assist in the great duty that it is performing to make America continue to be a haven for the oppressed peoples of the world.

Shall we try to narrate this story, describe this Adventure?

First of all, let us admit that there is an American Mind. And the least we can say of it is that it is not European, nor Asiatic, but simply American. It is different. Its passion is for freedom, its glory that it seeks to apply God's laws of justice to ever-widening spheres of human thought and action. It is unique. Its outstanding feature is that it readily breaks with tradition, destroys precedent, and blazes new paths for the liberty of man. It crushes old tyrannies for the sake of the new freedom; it would rather encompass the fall of a thousand despots than suffer the violation of the essential worth of the humblest soul. Its chief task it considers to be the carrying on of a glorious human experiment: to create out of the living hopes of living men and women, out of the very substance of the common heart, a democratic civilization that shall lend a peculiar character to the life of this continent and serve as a pattern to mankind the world over.

Having admitted the existence and uniqueness of the collective American Mind, let us now admit its venturesomeness. We are not to suppose that the American Mind, having contrived ways and means of securing the liberty and happiness of the people of these United States, would sink into self-complacency, cultivate the reckless religion of prosperity, and remain for ever indifferent to the welfare of the larger human family. We are not to believe that America, this young giant among the nations, would be content to lie back supinely across this hemisphere, with its long limbs laving carelessly in the Atlantic and Pacific, with its fingers playing idly in the sands of the eastern and western shores! At any rate, the world war has shown that the American Mind is ready to go out on a new venture in order to put an end to the age-long blight of militarism, and to save mankind from the accumulated wrongs and errors of the cruel centuries. If it is the first time that American blood has been generously spilled on European soil, it is the last time that any blood anywhere at all shall be wantonly and unrighteously poured out to raise the throne of tyranny on the heap of innocently slaughtered victims. The latest adventure of the American mind leads to the ultimate road of freedom.

It is impossible to follow this adventure from its earliest beginnings, through the varied events of American history, without a thrilling sense of enlargement. The emergence of the colonies into statehood, the development of the States into nationhood; and, latterly, with the success of our latest experiment, the entrance of this Nation in the larger life of the world: all this points to a bold continuance of America's spiritual progress. The adventure of the American Mind is broadening, growing in sweep and scope, looking towards farther and larger horizons; but the end is not yet. Undreamed-of possibilities of human living lie beyond; any goal is but proximate; and the voices of our great ones, who more than the events of our story typify what is best in America, are calling to us from the rift in the parting mists, and summoning us to press ever onward.

When, however, we speak of the "adventure" of our national mind, of its bold, undeterred onward sweep, we must not mistake this term to have anything in common with that wild and weird disregard of all rule and law and order which is known as Bolshevism. Bolshevism and

Americanism are stark opposites. There can be no nobler attribute of human nature than the spirit of adventure and experiment, but in Bolshevism we behold the reckless exaggeration of this spirit: this is no longer an adventure in quest of new truths and new methods, this is a sheer running amuck with no clear aim, with no definite road, ahead. America stands for evolution, not revolution. If Liberty is the breath that speeds the winged feet of the American Adventure, Law is the iron rule that clearly marks the road for their miraculous race. Law without Liberty is Prussianism; Liberty without Law is Bolshevism: but Liberty ruled by Law and Law emancipated by Liberty—Liberty and Law in nice mutual balance—is Americanism, lending dignity and a free equilibrium to the adventure of the American Mind.

This, in brief outline, is our romantic tale.

And to the general consciousness this tale as here told, though brief, would appear complete; but to us Jews, to us American Jews, it does not appear quite so. For it does not go back far enough. We have a Jewish way of re-telling the story of the adventure of the American Mind, which satisfies more completely both the Jew and the American in us. Shall we try to rehearse this story in our special Jewish way?

This is the story: In ancient Palestine there lived a People having gone forth from the bondage of Egypt, that somehow became the pioneer of human liberty. Small in numbers, feeble in power, this People left an impress upon the life of the world such as no Potentate with the multitude of his hosts ever did. Gathering into itself a mighty scorn for all wrongdoing, freeing its spirit through the inspired utterance of prophets risen from its soil, this People whose passion for right as against might was its life-breath, succeeded in redeeming all the world, while becoming itself enslaved in everything except the unconquerable soul. How such a small people from such a small nook of the earth could with such contemptible material resources wield such a tremendous influence over the march of history is still among the unexplained wonders of the world. But it ever proved true that Israel ransomed the nations with his own blood, and by his age-long Passion proved the only true redeemer. From country to country did Israel wander, from land to land was he driven forth, without rest for the weary feet or respite for the agonised spirit; but whithersoever he went he carried with him the pristine love of liberty that had seen its first birth in Palestine. Persecutions, pogroms, auto-da-fés, wholesale slaughter and exile, could not bend his will nor swerve him from his course. Thus came about the greatest living paradox: that of a nation freeing others at the cost of its own freedom. The fettered feet of Israel clanked forth the song of freedom for all the world. On and on did he travel with clanking chains, until at last the spirit he upbore, and by which he, despite all vicissitudes, was himself upborne, found its fairest efflorescence in the blessed soil of America.

This, then, is the full story: The Adventure of the American Mind had its real beginning in Palestine—with the Chosen People of the East: from whence it progressed forward through the ages, until at length it reached the Chosen People of the West!

Today it is impossible to think of America without linking with it the name of Palestine. Are we concerned about the future of representative government? The Bible is the fountainhead of inspiration for this form of government. Do we mention the word democracy with high hopes for its ultimate triumph? We cannot forget that the beginnings of the

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people's rule, of the right republican spirit, are found with the Jewish nation of old. The Jew never got himself into trouble until he departed from republicanism. And do we not catch the accents of the Jewish prophets in the various pleas made by President Wilson for an enlightened Internationalism? Truly, the great adventure of that spirit which started on its journey in Palestine is now advancing with rapid strides towards fulfilment. The Hebrew Spirit, through its most modern representative—through America—is triumphant. The prophets of Palestine live again. They are risen: not white, bloodless phantoms ascending in the pale light of the dawn, but mighty world-rulers mounting the thrones from which crowned usurpers have fallen.

And, let us admit, that nothing would be more grim than if at this moment, when the Spirit of the Hebrew people is triumphant, the body of the Hebrew people would remain in slavery. The old paradox of the freedom-giving slave-people must at last be resolved. When the nations

The much-vexed problem of the adjustment of Americanism and Judaism stares us in the face in its gloomiest aspect.

Is it not strange that such a problem should arise here in this country, where the Jewish spirit found its finest home? America, inspired as it is by Jewish ideals, should afford the Jew the finest opportunity for the living of his own peculiar life, for the cherishing of his own language, literature and culture; but the reverse is the case. Here, where there should be the least conflict between the Jew and his environment, the Jew is literally swallowed up, *de-individualised*, by his environment. He is less of a Jew here than anywhere else in this wide, wide world: this is the appalling truth.

Let us cease to gloze over the facts and confess that JEWISH LIFE IN AMERICA IS A DISMAL FAILURE.

All the various attempts here made to solve the problem of Judaism in America have failed. Our Sabbath is gone: everything distinctively Jewish is fast disappearing.

One thing is certain. If there is any hope, if a solution is to be found, WE MUST BEGIN OUR WORK ALL OVER AGAIN. We must begin at the bottom, as though we had just landed in America. We must absolutely obliterate the history of the last fifty years of Jewish-American life. We must forget all about them, as though they were disconnected parts of an incongruous nightmare. We must begin anew, or everything is lost.

And that would be the greatest farce in history: that the Spirit, which we sent forth on its endless Adventure to reach its loftiest stage in America, should triumph through others while failing through us! Do you get this? It has failed, miserably failed, through us!

Shall it continue to fail? Shall we not realise that, as the Jews in Spain, while rising wonderfully to high worldly positions, did not neglect to foster their spiritual heritage, so the Jews in this land might repeat that illustrious example by remaining true to Judaism, by revering above all else the sanctum of Jewish individuality? Here the foundations of a new Jewish Golden Age might be laid, if—if we had but the courage to break with the immediate past, and begin anew.

BEGIN ANEW! is the word I would repeat with desperate insistence. Begin anew to lay the foundations of a life that shall be Jewish as it shall be American. Find new ways, if the old ways lead to perdition. Found new institutions, if the old institutions, in which we have placed false confidence, have failed of their manifest purpose. FIND NEW MEN!! and have the courage to drive the old men from their places of usurpation, if by them we have been led astray.

BEGIN ANEW, like the Spring which sings its new song to celebrate the passing of winter, of winter's chill and winter's desolation.

BEGIN ANEW, as mankind is beginning anew. Forever gone the old civilisation of injustice, to give place to the new civilisation of peace everlasting foretold by our prophets. Mankind is singing its Spring-song: BEGIN ANEW!

The period of destruction is over. the era of creative effort has dawned. Says *Michelet*: It is easier to kill fifteen-million men by famine and the sword than to make one little song, a tune beloved by all, "Rare and blessed gift. . . . This song will perhaps spring at dawn from some simple heart, where the skylark will find it while ascending towards the sun, cleaving the April air." . . . This little song of creation, of freedom, of happiness, is already springing and singing out of the common heart of man. The skylark that bears it aloft on triumphant wings, is the deathless spirit of adventure that mounts in order to discover new heights. Shall not Israel contribute its own note to the Song of Man? Shall we Jews not trust our aspirations to the up-bearing wings that shall carry forward to still greater triumphs the Adventure of the American Mind, the Adventure of the Jewish Mind, the Adventure of the American-Jewish Mind?

It is not the chipping off of the diamond's surface that polishes the diamond, but it is by the wise use of the diamond dust or chippings, in the hands of a skilled lapidary, that the diamond's polish is finally secured. It is not the making of mistakes that makes a man, but it is the wise use of mistakes that enables a man to be made—to become a polished man in his best sphere. Whenever we see the light and glow of a beautiful character, we may know that its illuminating power came through its slow polishing by its own diamond dust, at the hands of the Great Lapidary.—*H. Clay Trumbull.*

Charity cannot take the place of religion. Our splendid and richly endowed philanthropic institutions do but emphasize the emptiness of our synagogues and the poverty of our spiritual life.

Political emancipation cannot take the place of the true freedom of the spirit: the ballot-box cannot take the place of the Ark of the Covenant.

Even our Americanism is apt to be of the cheap, commonplace and superficial sort, devoid of the deeper implications of a spiritually conceived democracy. The charge has been brought against us—and is largely true—that we live but on the cheap outer fringe of Americanism, without penetrating into its depth. The Jewish type is becoming mongrelised: we are losing the best characteristics of Judaism without gaining the finest attributes of Americanism. We are degenerating into a comfortable, luxury-loving, money-worshipping commercial materialism which holds out little hope for any ideal progress.

Is there any hope for us? I do not know. My heart is full of anxiety and pain.



Rabbi JOEL BLAU

are free Israel must be free. Jewish freedom must become true in practice as it was in teaching. Indeed, the nations of the world seem resolved upon granting Israel the boon he long prayed for: the Jews are to receive the freedom of the land, which always was the Land of Freedom. Palestine is to be restored to the Jew as the Jew is to be restored to Palestine. The Jewish ideal is to be achieved in its completeness: we are about to behold a free mankind in a free world, a free Israel in a free Palestine!

But just because the fate of Israel in Palestine seems settled, just because our national independence as a separate political and cultural group living its own life in the Land of the Fathers seems approved, the fate of Israel in the Diaspora, and in America particularly, hangs in doubt. All-Israel will for a long time yet be unable to return to Palestine. A large number will remain in the *Golah*, scarcely touched by the *Geulah*. What shall become of these Jews outside Palestine? What shall become of the American Jew?

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RECONSTRUCTION

By Very Rev. Joseph H. Hertz

Chief Rabbi United Hebrew Congregation of the British Empire

"For the house when it was in building was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house while it was in building."—I. Kings, vi., 7.

The House in our text is the Temple, Solomon's Temple. It was King David's yearning desire to build a Temple unto God—a central sanctuary that was to be the symbol of Israel's obedience to God's law, of Israel's unity, and Israel's peace. He was not destined to see this life-dream realized; but Solomon, his son, makes its fulfillment almost the first care of his reign. Thus this holy ideal binds together the lives of father and son. After years of preparation, toil, and unbounded sacrifice on the part of Solomon and his people, the Temple at last arises silently and peacefully in Jerusalem. Silently and peacefully; note the wording of our text: "For the house when it was in building was built of stone made ready at the quarry; and there

lous deeds that were performed through its help, till with the destruction of the Temple the Shamir disappeared from earth.

The Temple is no more, and the Shamir has returned to the realm of legend; but the great moral truth enshrined in the command whence our text arose, and in the legend to which it in turn gave rise—this truth remains for evermore. It is this: A Temple of the Lord cannot be where there is discord, violence or revolt. The stones for the edifice of religion must be hewn in the quarry, and its trappings must arise without noise of axe or hammer.

A timely truth this, and especially timely at this moment when temple-builders are abroad in the land; and the watchword Reconstruction is the order of the day. The word "reconstruction" rolls sonorously about our ears with ever-increasing fre-

would vanish for evermore. It is pleasant to note that these prophecies of woe are no longer taken seriously.

Much the same judgment must be passed on the wild schemes of religious reconstruction advocated by the small group of radicals who derive their inspiration from German-American sources. To them the individual is the ultimate seat of authority in religion—not the Torah, not Tradition, not the Synagogue. Not long ago, a prophetess from this school proclaimed the necessity of something like a spiritual class-war between children and parents. And alas too often liberal Houses of worship resound with abuse of "the Judaism of the Synagogues," and re-echo with the noise of axe and hammer wielded against ideals and institutions vital to Judaism—and all in the name of spirituality and faith, for the sake of "possessing God," and the rebuilding of the crumbling Tabernacle of David! Wisely have the Rabbis declared: "If the young tell thee, Build, and the old tell thee Destroy, follow the counsel of the elders; for often the destruction of the elders is construction, and the construction of the young is destruction."

Far more numerous and worthy of attention is the conservative wing of those who clamour "Reconstruction." They do not desire a complete break with the past—far from it. They, however, believe that the door to a better future for Anglo-Jewry is the complete independence and absolute autonomy of each and every congregation. Synagogues would then be free to introduce any changes and reforms deemed necessary by their worshippers. In the way of this consummation so devoutly to be wished for, they tell us, stands the Rabbinate. In London these also rail and gird at the United Synagogue, or for that matter, at any efficient control or combination of religious bodies. Despite their sincerity, however, these critics can never be the architects of our future. Perhaps a little history will explain my meaning, and effectively make clear whither their aims and methods tend. Some one hundred and ten years ago a leading Prus-

sian State Councillor was asked by the Minister Von Schrotter whether he could not devise a means by which all Jews could be killed at once without shedding blood. (*Zwar unblutig, aber doch auf einmal todzuschlagen*). His reply was that though to kill all the Jews at once was impossible, he knew a sure method of gradually attaining the same end, namely, by demolishing Judaism. He was pressed to formulate his scheme, and on October 29th, 1808, he handed in to the Government his draft of a new Code of Laws for Jews, which draft eventually became the basis of the Prus-

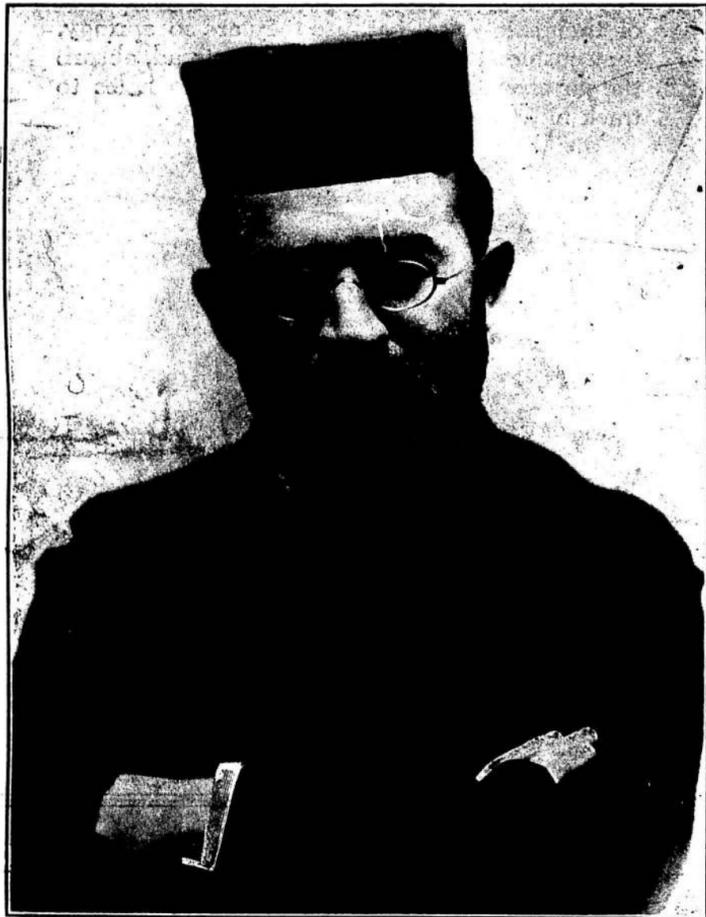
sian law dating from 1812. His plan for the demolition and disappearance of Judaism was quite simple and consisted of the following three recommendations:—

(a) To destroy whatever ecclesiastical organization or authority had hitherto existed among the Jews of Prussia.

(b) To forbid the union of congregations into one strong body or organization; and lastly.

(c) On the plea of toleration, to encourage religious scisms within Jewry.

I need not labour the moral of this historic episode.



Chief Rabbi JOSEPH H. HERTZ

was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." This, you will remember, was in accordance with ancient Jewish law. The very stones that went to the building of an altar had to be rough and unhewn, called in Hebrew "peaceful stones." That, according to the Rabbis, is to teach a moral of transcendent importance. No sword, no iron—symbols of violence and discord—shall be lifted up in connection with even the stones of a Jewish altar which stands for peace, unity, and reconciliation. So much for the law. Soon legend took up the parable and wove its magic web around this striking text. No hammer nor axe was used in the building of the House; how then were the stones fitted together?—the people asked. And Jewish folk-belief answered by telling that Solomon in his wisdom came into possession of a wonderful worm, one of the marvels of creation, the Shamir, which when placed upon even the hardest stones would instantly cleave them as desired, and all as easily and noiselessly as the leaves of a book open. Many were the miracu-

quence and insistence. Hardly a week passes but our press devotes a letter or article to it. It resounds from platform and pulpit; quacks whose stock-in-trade is the phrase "social service," as well as busy communal leaders, speak of it with unctuous wisdom. However, the very word "reconstruction" is a prolific source of confusion and fallacy. It means either that religiously Anglo-Jewry has been devastated and hopelessly demoralized in this war; or that everything hitherto constructed in Anglo-Jewry is so bad that it has to be done all over again. It is therefore something like an omnibus vote of censure on the founders of our religious and charitable institutions. And such in effect may have been the intention of those theologians from the trenches who, three years ago, first raised this cry. Young men of much enthusiasm but less discretion and very little knowledge of Judaism, came back from the front and preached the glad tidings of a new heaven and a new earth. They gave it as their expert opinion that "when the boys come home" the old forms and old faith

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A Jewish temple grows, in silence and peace, without noise of axe or hammer. That cannot be a true Temple which promotes confusion of tongues in the household, which sows dissension or encourages Israel to revolt against their Father in Heaven. A Jewish Temple unifies and cements the scattered atoms of Israel and binds the generations together in filial piety.

So far we have only dealt with one-half of our text; let us not overlook the all-important teaching contained in its opening words. The stones for the Temple were hewn in the quarry, and then without rest and without haste they were fitted into their places in the walls and ramparts of the Sanctuary. The walls and ramparts of the edifice of Judaism are its children, and their lives are its buildingstones. The quarry in which these must be shaped and rendered fit for God's service is the home. Every Jewish child has an inalienable right to such Jewish religious training as shall fit it for a place in the Temple of Judaism. Education has been defined as the training man by man for humanity. Jewish education therefore is the training of Jews by Jews for Judaism. And the community must help the individual in this vital task on which our life on earth as a religious body depends, namely, of giving his children an intimate knowl-

edge of the elements of the sacred language and the great facts of our Faith. As my renowned and revered predecessor, the Very Rev. Herman Adler, said nearly a quarter of a century ago:

"The object of education is not merely to enable our children to gain their daily bread, and to acquire pleasant means of recreation, but that they should know God and serve him with earnestness and devotion. Are you thus training your children? Is it your care that they are educated as Jews and Jewesses should be educated? Do you adopt the needful measures that they may understand the language of our prayers and of the Bible?"

Let me, in conclusion, drive home to you the vital message enshrined in these winged words of the sainted dead by asking the fundamental question: Have we or have we not *the will to be Jews?* Are we or are we not animated by *the resolve to remain Jews?* Unless we clearly and honestly and affirmatively answer this question, our Judaism has no future, because it has no present. When we have effectively proved our living faith and sacred determination to be and remain Jews, when fathers and mothers give their children a religious training which is sufficient, honest, Jewish; when Jewish communities realize that the pillars of the moral universe are, in

Talmudic phrase, the breath of their little school children, then we shall have something greater than reconstruction. We shall have regeneration. The spirit and the faith, the devotion and the consecrated service will be ours to continue the work so nobly begun by those who laid the foundations of Anglo-Jewry. We shall then rise to the new tasks that the new occasions and new times bring with them.

INTOLERANCE STILL RAMPANT.

Being the reply of Mr. L. A. Wittkowsky, of Camden, S. C., to the director of Camp Sapphire upon the latter informing Mr. Wittkowsky of a change in policy which in future would debar Jewish boys from Camp Sapphire.

Mr. W. McK. Fetzer, Director Camp Sapphire, Brevard, N. C.:

Yours of the 20th inst. received, conveying the information that the Directorate, while commending in the highest terms the class of boys who have attended Camp Sapphire, and their fine spirit and gentlemanly conduct, still have found it best in the future to limit the Camp to Gentiles, on account of what you call unavoidable friction, which arises between Jew and Gentile.

The information contained in your letter to me is somewhat gratuitous, as I have made no application for entrance for my sons for the coming summer. But, as you have taken the liberty to write me in reference to the matter, I will take the liberty of replying.

I have had two sons in the past attending your Camp, at different times—and neither of them were aware of any friction between the Jewish and Gentile boys. My eldest son had no idea of returning, but as my other son may have returned at some time—had it not been for this action of the Directorate—I deem it fortunate that the real attitude of the Directorate toward the Jew has been disclosed at this time, because if he had attended longer, and your attitude was disclosed later, I would have regretted that he had continued to attend a camp where the Directorate had so signally failed to grasp the true meaning and spirit of the Constitution and institutions of the country; a country where freedom of religious beliefs is guaranteed, and religious tolerance supposed to be practiced. I am indeed surprised that men, whose lives are evidently given to a great extent to the training of boys and young men, could be capable of entertaining or of being subservient to prejudices of this kind.

This action of the Directorate is bound to have a bad effect upon the Gentile boys attending the Camp. It will inculcate in them narrow prejudices towards those with whom they will come in contact in after life, instead of tending to train them to be broad minded, tolerant men, men who would be too big to harbor such unworthy prejudices and feelings, and only such men as these can hope to be the leaders of this country in the future.

The Jew has proved to be a good citizen, and has done much to build up this great country. While there are exceptions to all rules, and black sheep in every flock, the Jew compares favorably with the Gentile, and is often a better citizen than his Gentile neighbor. He has been able to hold his place in every walk of life, and successfully compete with the Gentiles.

My information is that the Jewish boys have in the past taken a good many of the prizes offered at Camp Sapphire. Is it just possible that this fact may have something to do with the alleged friction and desire on the part of some of the Gentile boys for the elimination of the Jewish boys from the Camp?

In the great world war just about ended this government entered it with the avowed purpose of spread-

ing the doctrine of democracy to the benighted of other lands throughout the world. In that war, the young Jewish manhood of this country flocked to the colors, and did their duty as American soldiers. Is such treatment as this to be their reward? Do we not need a campaign for democracy right here in America?

Recently, as county chairman of the United War Work Campaign to raise funds for the seven camp organizations, Y. M. C. A. and others, I was disgusted to find such a bitter feeling of intolerance among some Protestants toward the Catholics. Some men refused to contribute towards the great cause, because the Catholics had a part in the drive, men unwilling that any funds they subscribed should go towards helping a young Catholic soldier fighting for his country. Thank God, there is no such littleness in my soul.

We need a campaign here of big hearted, big brained, right thinking men, to teach tolerance and democracy, as well as to spread that idea to other parts of the world.

I am proud of the fact that I am of the Jewish faith, a religion that is the basic principle of all religions that can be dignified by that appellation. The light of monotheism has burned steady and true through the ages, oftentimes in lands otherwise enshrouded in darkness and idolatry, and by the grace of God it has survived the prejudices of many countries, and in many ages and, may I venture to say, can even withstand the action of the Directorate of Camp Sapphire.

Yours truly,
L. A. WITTKOWSKY.

JEWS IN CHRISTIAN PULPITS.

More and more frequently of late we hear of rabbis being invited to speak from Christian pulpits to Christian congregations. Time was, not so long ago, when the appearance of a rabbi in the pulpit of a Presbyterian, Methodist or a Baptist church, would have been hailed with the utmost surprise, both by Jews and Christians, and not without indignation on the part of some. It has not been infrequent in the latter years, if it is true, for rabbis to exchange pulpits occasionally with the leaders of the more liberal Christian denominations such as Unitarian and Universalist. And the question comes, "Is the growing tendency of rabbis to speak to orthodox Christian congregations to be encouraged, or should it, as some of our more conservative brethren seem to think, be frowned upon?"

The answer may be very clearly put: "If the rabbi is an honest man and if fearlessly and faithfully he presents the standpoint of the Jew to the people whom he addresses, he ought to welcome the invitation to speak occasionally from the pulpit of a Christian church. It gives him an opportunity to dispel many false impressions that our Christian friends have of us and to disentangle their confused ideas of the attitude of the Jew toward pressing and important religious and social problems. It is only when the rabbi is cowardly; when he is willing to cringe and cower before his Christian audience and to belittle his own faith by exalting theirs, that he should be discouraged from speaking to non-Jewish congregations."

On the whole, however, the rabbis of this country are men of earnest conviction and of dauntless courage. Their exchange of pulpits with ministers of other faiths ought, therefore, to result in a better understanding and in a heightened mutual respect between Jews and Christians.—Rabbi Leo J. Franklin, Detroit, Mich.

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A Jewish Aspect of Some of Our Presidents

By Isaac A. Millner

What was the attitude of Washington towards the Jews he knew and the Jewish people in general? In trying to answer this question one must bear in mind that in Washington's days there was only a small

number of Jews in this country, and that among Washington's acquaintances there were very few Jews. To form, therefore, an opinion of Washington's attitude towards Jews and Judaism one

must make deductions from Washington, the man, the thinker and statesman, rather than take for its basis Washington's actual relation to Jews. To be sure, Washington's relation to the few Jews he knew was of the friendliest, yet it is from his most liberal, practical-philosophical way of thinking and acting that we are at all justified to make the deduction that Washington's view of the Jewish people was altogether free from the taint of prejudice.

It has been said, and said repeat-

edly and truly, that Washington was not a Christian in the orthodox (or even liberal) sense of the word. Washington was, so all his biographers agree, a deist, that is, an adherent of those English thinkers of the 17th and 18th centuries, who believed in a universal and providential God, but not in revelation. Not one note will you find in all Washington's writings which would contradict this judgment of Washington's religion. To him religion, humanity, morality were synonymous terms. Studiously does he avoid any other name for man's reverential attitude towards his Maker and man's morally regulated conduct towards his fellowmen. A man with so broad a view could not harbor any pride or prejudice, such as would have excluded from his love for mankind certain groups of people on blind and bigoted ground.

On this score Washington stands on sure, unequivocal ground in contradistinction to Lincoln, whose name is linked with that of Washington more than that of any other American President, preceding or following. For the opinion of Lincoln's contemporaries and biographers concerning the latter's religion is far from being unanimous. Three of the most prominent biographers of Lincoln (William H. Herndon, Colonel Ward H. Lamon and John G. Nicolay), all of whom were his intimate friends, declared him to have been an out and out infidel and heretic, others again stoutly maintain that Lincoln was a good Christian (which is equivalent to saying that he was a believer in Christian dogmatism), while others put him religiously on one shelf with Washington, that is, represent him as a deist and a non-believer in revealed religion.

This controversy clearly shows that Lincoln was not quite consistent on the score of religion. He was both orthodox and heterodox as time required. We would say today that he was on the point of religion a temporizer. Lincoln, like some of our present day war makers, made use of the word Christianity more effectively to carry on war. Lincoln's admonition to the Army and Navy as to strict Sunday observance reads:

"The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian sailors and soldiers, a becoming deference to the best sentiments of a Christian people, and a due regard for the divine, will demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity."

Naturally, the thousands of Jews of Lincoln's day, who took a most prominent part in the Civil War, did not at all relish such a flagrant violation of their minority rights on the part of the great emancipator. The leading Jews of Lincoln's time, among them Dr. Isaac M. Wise, of Cincinnati, the creator and exponent of American Judaism, protested vigorously and repeatedly against the sectarian character of some of Lincoln's State papers.

Grant's anti-Semitic and scandalous order for the expulsion of the Jews as a class from within the lines of his armies (repeated some four years ago in most barbaric a manner in Russia), was not upheld by Lincoln after some of his Jewish contemporaries had appealed to him to revoke such an unheard of measure. Yet Lincoln's not altogether friendly attitude towards the Jews is seen from Hallock's words, directed to General Grant regarding said contemplated expulsion:

"The President has no objection to your expelling traitors and Jew-peddlers, which I suppose was the object of your order, but as it in terms proscribed an entire religious class, some of which are fighting within our ranks, the President deems it necessary to revoke it."

In spite of Lincoln's modified re-

peal of Grant's order, all the thirty Jewish families of Paducah were expelled, the order restricting them to leaving within twenty-four hours.

Lincoln, nevertheless, once boasted, in the presence of Dr. Wise, of being a descendant from an ancient Jewish family. Here are Rabbi Wise's own words, taken from his address on Lincoln's death:

"Abraham Lincoln believed himself to be bone of our bone and flesh of our flesh. He supposed himself to be of Jewish parentage, he said so in my presence, and indeed he possessed the common features of the Hebrew race, both in countenance and features."

Wise, of course, did remark on some other occasion that Lincoln could have meant it only as a bit of pleasantry. How well, then, does it bear out our impression that Lincoln was at times, on the question of race and religion, a time server and player-to-the-gallery.

Not so the great Roosevelt, who passed away only a few weeks ago. We may designate Roosevelt as a true Christian. For he was always on good terms with the church of his ancestors; yet he was withal as free from the stain of bigoted hate and blind prejudice as a human being ever could be. In Roosevelt the Jews lost one of the staunchest friends they have had since Washington.

As to the now all-great Wilson, he is still in the middle of the scene and should be judged by us Jews by the end of his acts. We know very well the present favorable attitude of Wilson towards individual Jews and the Zionist movement. It is also true that Wilson has, as a rule, avoided the word Christianity or religion from his State papers. The only exception to it is his decree issued about a year ago to the Army and Navy for a stricter Sunday observance, in which he made reference to Christian soldiers and sailors and the best sentiments of a Christian people, thus naturally offending some hundred thousand sailors and soldiers of our own faith. But note that Wilson was wary and chary enough to refer to Lincoln's example and to quote Lincoln verbatim, so as to shift the blame for sectarianism all on his great predecessor.

By the bye, there was not one voice raised among the three million Jews of this country in protest against the decree in question, in distinction from the attitude of Dr. Wise and his contemporary Jews, who protested vigorously against the sectarian references in the State papers of Lincoln. The reason for it is to be found partly in the fact that Wilson merely republished Lincoln's order and chiefly in the religious supineness of present-day Jewry.

Whatever the result be of the present world crisis for the Jews of the globe, the status of American Jewry is altogether secure in a material sense. There is no power big enough to take from us our full rights and immunities which date from the days of Washington. I wish all the Jews living here would fully and fitly realize and express it with an unmixed, high-pitched, continuous moral response as the only way of showing their gratitude towards the framers and fathers of this great country! Alas! there are some who do not, and they hurt the entire race. For there are so many in the Gentile world whom the exception stings into condemning us all. We would not reason with them; for reason is the logical equation—and theirs is psychological. Their attitude towards us will always differ from the standard of reason as long as we shall keep up our religious separatism, but our gratitude shall never differ and ever be expressed in unqualified manner whenever we remember Washington, the Emancipator of the oppressed and the founder of a New World.



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HEROISM*

By Capt. Basil L. Q. Henriques

"What doth the Lord require of thee?" Deut., x:12.

On the fateful morning of August 4, 1914, when the news spread throughout the country that England was at war with Germany, one thought rose to the mind of every right thinking man and woman, "What does the King require of me?" and with the thought there swelled the desire, "O that I may serve my King." It is with feelings of splendid pride that we look back upon the raising of the first hundred thousand, that gallant army of England's choicest fruit. A wild, an almost reckless spirit of sacrifice and of unselfishness stirred the hearts of women and of men. Without hesitation, with little thoughts for the future, young men, with promising careers before them, threw them on one side and offered themselves to their country. Mothers did not attempt to stay their only sons. Fathers, too old themselves to serve, encouraged their boys, be their age what it may, to take up arms in defense of England and her King. Rich men, accustomed to every luxury and comfort, joined in the ranks and laughingly bore the hardships of a private soldier. Young girls, who up to then had been guarded with scrupulous care by an overzealous mother or chaperon, went out into the world alone to tend the sick and bear the hardships of hospital life at home or else abroad. Girls, whose lives had been absorbed in choosing during the day dresses which they were to wear at night, sought work in dreary government offices, forgetful of their clothes, thoughtful only of the service they might render to the King who called them and to their country that needed them. Those were wonderful days! Men and women forgot themselves. Instead of that unnatural and exaggerated, that evil and in a way sinful calculating carefulness of themselves, their future, and their belongings, men and women became grandly careless, gloriously reckless, heroically unselfish. We suddenly learnt to do things that a convention, which had grown up and was based not upon nobleness and self-sacrifice, but upon lust and greed, had forbidden us to do. In our mad, wild and magnificent service we came nearer to truth, nearer to nature and nearer to God than we had ever done before.

That was the heroism which characterized the men and women at home and abroad in the early stages of the war. And when we think of the heroism of the soldiers, of the sailors, of the airmen, of the nurses and of the mighty band of people who strove to serve their King on the battlefields abroad during the later stages of the war, we can see that that which we call—and rightly call—heroism, was caused by the same careless recklessness which was so remarkable in the first days. Amid the deafening thunder of a thousand guns, in the smoke and beneath the illuminating rays of the star shells, you saw line upon line of men in khaki who but a few weeks before had been fighting in the great cities for money and yet more money, for luxury, for frivolous enjoyment, for pleasure as contrasted with happiness—you saw these men

going forward rifle in hand to meet the enemy. They fall on every side, some to make the last great struggle between life on earth and the Eternity of Heaven, some to shriek and yell in the agony of their wounds. But those who are not hit go on. It would seem that they are mad, in their carelessness, as they march forward to meet what seems must be either death or agonizing wounds. But these men are not mad. They are only careless, gloriously careless of themselves. They just go forward heedless of all things except to do their duty, for the honor of their regiment, for the honor of their King. An heroism which was no less was to be seen in the every day life in the trenches or behind the lines. In the almost animal life which the men were forced to live, in the wet and reeking dugouts, in the painful progress of the ration carriers as they carried up the food along tracks which were always shelled, and accurately shelled, by the enemy, sinking deep into the slimy mud at every step they take, in the billets that let the rain pour in or the wind rush through, and around which the shells burst through the long hours of the night, you saw the same recklessness, the same carelessness, the same glorious and self-sacrificing heroism. But not only did we forget ourselves. From out of all this there grew up something even more wonderful, for we got to know, to understand and to appreciate one another. Through a reckless loyalty to England, there grew up a reckless loyalty to the regiment. And through a reckless loyalty to the regiment—and by regiment I would include not only the hospitals, but the women's regiments as well—there grew up a reckless loyalty to one another.

There can be no such thing as a conscious heroism. To be heroic we must forget ourselves, lose sight of the honor of disappointment and sorrow which our act may bring to ourselves. Heroism means the grand carelessness which prompts us to deeds by which another may benefit, whether that other be an individual, a nation or a cause. Even if the war has been the means by which a greater number have attained the splendid heights of heroism, it in no way signifies that heroism did not exist before the war, nor that it cannot exist without the war. It was to be found in the playing fields of the public schools and universities, where men and boys, and latterly women, learnt to forget themselves in the games they played for the honor of their teams and of their schools. It was to be found among the members of any club or society that stood for any definite principle. It was to be found among some of the humble but splendid heroes who had made themselves the servants of God's children. It was to be seen in the explorer who with a set object in view suffered every hardship and risked every danger. It was to be found in all those who were seeking after some new truth, in the scientists and the philosophers. To such people nothing mattered but the end. They, like the patriots of 1914, cried out, "What is required of me that I may attain the object for which I seek?" They, too, like the soldier heroes, learnt to forget themselves in their endeavor to reach that end, reckless as the adventure often was, careless as they always were of every-

thing except the one great end for which they have lived.

How then are we placed today? Now that the war which touched all men has ended, does it mean that we are to revert to the old order and find our heroism among only a chosen few?

The war is over, that fight against Germany and all that Germany stands for, but there is a war which never ends, and which touches all of us as did the other. It is the war against sin and evil, the fight for brotherhood and righteous happiness, the battle for knowledge, for progress, for truth. When the King called us we answered willingly, madly, recklessly, joyously. But the king of kings is calling to us today. Are we willing to, can we, dare we, show the same heroism in answer to His call as we have shown as a nation and as individuals during the last four years when England told us that she needed us?

"What does the Lord require of thee?" The very thought would stir us with an enthusiasm unbounded. That God Almighty, tremendous in Holiness, glorious in goodness, God the spirit of righteousness, the Lord of Hosts, needs us, calls to us, longs for us, such poor human beings, so humble, so mean and so lowly, is a trumpet call that simply must resound in harmony with all that is best in us and cause to vibrate the very strings of our heart.

For what then does the Lord require us? Perhaps in one sentence the question may be answered this—to establish and construct His kingdom on earth—a kingdom ruled by love, governed by righteousness, overflowing with happiness, blossoming with beauty. Because evil and sin have ever been, we cannot—it is against our reason and above all against our conception of a perfect king to believe that evil and sin must always remain. Sorrow and pain are not in themselves to evil, for we think of a sorrowing God—"In all their affliction He was afflicted." Both can and do enoble us and transfigure us. But impurity, injustice, lust and greed, both of the flesh and of the mind, unkindness, both of thought and action, ambition and envy, ignorance and hatred and above all selfishness—these are evil, these are characteristics that we can never apply to God, in whose image we are built.

Just as it is necessary to go through physical military training and military discipline to make us fit soldiers of England, so is it necessary now for us to go through the very hard, the very difficult and at times the very painful training of eradicating from our hearts impurity, greed, hatred and selfishness, to make us fit soldiers of God. But can we hope, are there any grounds for hope, that we want to serve our God as we have served our King? With a heavy heart must we admit that that reckless self-sacrifice which we showed so magnificently for England is not being shown for God? Ourselves do we place first, God we place second. We would have died to save a wounded comrade in France, but we will not—unless it happens to be convenient to us—miss a meal, give up a theatre, do without a luxury, forego a worldly pleasure to obtain the unsurpassable happiness of saving a poor man from starving, a woman from falling, or a child from wandering all the days of his life in ignorance. Those whom we love we help. But we do not seek out our brothers in order to love them; we just love those who happen to come our way. We give to others the things we do not need for ourselves, but if we do need them for ourselves, we hold



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them to our keeping. We are willing to organize, but we are not willing to serve. We are anxious to gain honor, but we do not seek to win love. We would establish the kingdom of man over which materialism is supreme, and not the kingdom of heaven over which righteousness rules.

O that we might see in the mighty army who profess to serve God that glorious heroism which we saw and admired and loved so rightly during the last four years—the carelessness which risked all to gain all; the self-sacrifice where nothing mattered except the achievement of the goal; the forgetfulness of self which enabled us to find ourselves, and in finding ourselves to find God. There is no peace or armistice on this earth—the war which the Lord bids us wage. But comes upon who us into His presence humility we feel "done our bit" just private soldier, we the dazzling count Perfect Spirit of Love from Him the everlasting of Peace and the radiant Victory.

The King of Kings call us answer, "Master I am.

Deep down in our hearts the Father whispers to us and points the way. Fearlessly, recklessly, heroically let us go forward, so that at the end, when we stand before the mysterious portals of the great Unknown, we may cry aloud with the psalmist, "Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts. He is the King of Glory." And as the doors open, let us behold the Lord God, our Father and Master, whom reckless served on earth.

If I sh
a pl-

*Given at the Liberal Jewish Synagogue, Sabbath afternoon, December 28, 1918.

Jewish Boys Won Deathless Glory

By Henry Emerson, M. C.

Julius Kahn, my esteemed member of congress from the state of California, born in Germany, ranking Republican member of the great military affairs committee, and its next chairman, leader at the war session of the last congress in the fight in favor of the military bill as desired by experts, uttered these words:

I am an American, for America first, last, and all the time; no other country appeals to me.

Julius Kahn's liberty-loving attitude is a symbol of what America and Americans stand for. His untiring work in that congress for his country, his intelligent and fearless guidance, places him in the front rank of American statesmen.

There may be excellent reasons for the establishment of a Jewish nation in Palestine for the persecuted Jews of other countries, but the Jews in this country are satisfied and contented with the liberty, freedom, and opportunity they have enjoyed here for many decades.

If there is to be a league of nations, I hope it will provide, among other things, that citizens of all classes, races, religions, and creeds shall have equal protection of the laws of the countries in which they live, the same freedom, at least, that we have in the United States.

Previous to the Civil War Jews

corps, 3,964 in the signal corps, 1,895 were in the engineer, corps, 1,213 in the cavalry, 1,019 in the ordinance branch, 3,521 were in the quartermaster's corps, and about 8,814 in other branches.

There were 5,021 Jewish commissioned officers in the army, of whom 30 were colonels, 202 majors, 782 captains, and 4,007 lieutenants. In the navy there 205 commissioned officers, including one rear admiral, and in the marine corps 25 commissioned officers. Over 30,000 Jewish soldiers went from New York city alone. Philadelphia sent over 7,000, and about 3,000 from Chicago.

In casualties the Jewish soldiers suffered heavily, probably more than is generally expected. Out of a total of 64,157 casualties reported on November 1, 1918, 2,502 were Jewish troops, or nearly 4 per cent of the total.

The entire Jewish population in the United States is about 3 per cent of the total population, and if these casualty lists signify anything it means that the Jewish-Americans furnished from 4 to 5 per cent of the total personnel, or more than their share. And the beautiful part of it all is the large number of them were Jewish volunteers, and this is from statistics.



Hon. HENRY EMERSON

came to this country as individuals, but after the war conditions in Russia forced them to come to America to find an asylum from the oppression of Russian tyranny. Since 1870 they have come here in large numbers. In 1880 it was estimated there were 250,000 Jews in the United States, mostly belonging to the mercantile class; now there are several million distributed among all trades, professions, and in the mercantile pursuits.

Julius Kahn says:

This country has been their Zion for 140 years. They ought to be so loyal to the flag of the United States as to leave no desire whatever in the heart of any man of the faith to carry any other flag.

Let us see how the Jewish-American has lived up to this advice during this present war. Jewish-American soldiers have done their part and have gone over the top for American institutions and for the honor of the flag. Thus they have shown their love and appreciation for a country that gave them liberty and opportunity. There were in the army, navy and marine corps during this war between 150,000 and 200,000 Jews. Of 80,000 tabulated, 69,000 were in the army, 8,800 in the navy, and about 1,700 in the marine corps. Of the 69,000 in the army, 35,000 were in the infantry, 6,500 in the artillery, 9,300 in the medical

It was the Seventy-seventh (Up-ton) division that was in the thick of the fight at the Argonne Forest, and it was a Jewish battalion belonging to the famous Three Hundred and Eighth that won deathless glory for itself and for the honor of the Jewish name in the Argonne.

Many have been cited for bravery, and it will be found in the last analysis that the Jewish-American has done his part in this great war, and history will write their names alongside of the other brave American boys who have made themselves immortal. Let me cite the poem to America written by a Jewish poet by the name of Emma Lazarus:

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cried she,
With silent lips. "Give me your tired, your poor,
Your huddled masses, yearning to breathe free—
The wretched refuse of your teeming shore—
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door."



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- 1 cupful of cherry juice

Soften gelatine in cold water; dissolve in hot cherry juice. Add sugar (if necessary) and lemon juice; add stoned and halved cherries. When mixture begins to set, add stiffly beaten egg whites and whip up. Pour into wet mold and chill. Decorate with whole cherries, and if desired, whipped cream. Preserved peaches, strawberries, blackberries, raspberries, pineapple or any "out up" fruit may also be used.

*This recipe makes one-pint mold or five individual servings and uses only one-quarter of a box of Knox Sparkling Gelatine. It is only one of many easily and quickly made recipes to be found in Mrs. Knox's Knowledge Books—"Delicious Desserts" and "Food Economy." Sent free if you give your grocer's name and address.

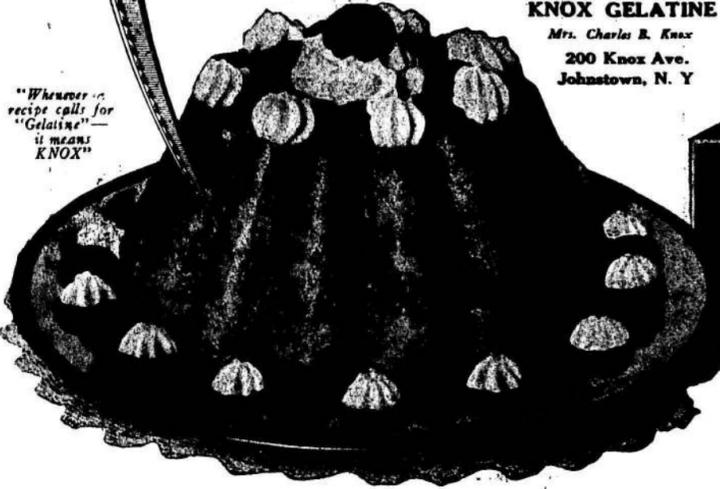
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WHAT AN EDITOR THINKS OF THE BARRING OF JEWISH CHILDREN FROM PRIVATE SCHOOLS AND SUMMER CAMPS.

We have just seen a copy of a letter which might have been written in Germany or in Russia one hundred years ago. That letter was written in North Carolina ten days ago.

We have just read a story of the fighting of the 77th Division, National Army. This story was printed in the New York World last Sunday.

First we shall tell the story of the letter.

During the last twenty-five years a number of boys' summer camps have been established throughout the country. To these camps boys go during the summer. Usually these camps are located along streams in high countries. The boys swim, play baseball and study a little.

Usually a number of young men have charge of these camps who, during the scholastic terms, are teachers. These camps are recruited mainly by young men who teach eight or ten months in the year and then spend their vacations in them.

Memphis boys usually go to camps in West Virginia, North Carolina or in Arkansas.

The letter we read is from a camp in North Carolina. The superintendent of the camp in his letter stated that he was very much pleased that the recipient's son had been with them last year. He was thankful to the father of the young man for this patronage. He stated his letter was written after a thorough consideration. In view of racial and religious differences that fundamentally existed, it was the determination of the camp managers hereafter to open this place of study and recreation only to Gentiles. The Jews were no longer to be admitted.

A prominent citizen of Memphis last year was solicited to send his boy to this camp. His little boy enjoyed himself. He is a gentle-souled little fellow. He has been carefully reared. He uses no bad language and has no bad habits. The poetry of the mountains, the song of the streams and the pleasant association of other little boys charmed him. He wants to get back to the camp this summer. His father will have to tell that little boy that he cannot return to this camp because he is a Jew.

This little boy knows something of the Constitution of the United States; he has heard declamations having for their subject matter liberty and equality. Some of his near kin have been over in France; in the infantry and artillery and in machine gun companies. Some have been wounded in the first line. The little boy was proud of his kin, because they were fighting for liberty and equality, fighting for the brotherhood of man and fighting to establish a condition wherein all men would be measured according to their individual excellence or deficiencies. And the little boy when he sees the Stars and Stripes feels they are the emblem of equality and liberty. He knows of the greatness of soul of Washington, of Jefferson, Patrick Henry and of the Jewish banker at Philadelphia who made it possible that the Stars and Stripes should wave in the heavens. When his father tells him that there are certain places in this United States, over which maybe a flag flies, wherein he is not wanted, he will think it strange. He will not understand. His little heart will be crushed.

For the benefit of the man who controlled this camp we cite the story of the 77th Division, composed nearly entirely of Jews:

The Jews of this division fought well; they fought magnificently. They were as good as any other soldiers in the American line. They were not better; they were not worse; they were just plain American fighting men. They fought neither as Jew nor Gentile, they fought as Americans. They died as Americans, and yet, if the son of one of these fighting men, a little boy, should decide to go down and spend a brief season in one certain camp in North Carolina, his company would not be desired.

If the father of the boy should receive this information he would wonder what he had been fighting for in Europe. The doctrine of equality and of the brotherhood of man preached to him would be jarred by a note of insincerity.

But we have written enough about this. Let us pass to an article on the beauty of doing away with racial and class hatreds in

Europe and establishing there that perfect equality which we read so much about in our books and hear so much about on the Fourth of July. — Memphis Commercial-Appeal.

"THE JEW IN AMERICA."

By RABBI ABRAHAM NOWAK.

George Washington is the symbol of American liberty and equality and opportunity. He expressed these ideals in the letter to the Jewish Community of Portsmouth:

"It is no more that toleration is spoken of, as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires that they who live under its protection, should demean themselves as good citizens, in giving it on all occasions their effectual support."

As Jews, we should never forget these words of Washington. Indeed, when has the Jew ever snarled and snapped at the hand of hospitality extended to him by any nation? He understood too well the message of Jeremiah to the exiled brethren in Babylon:

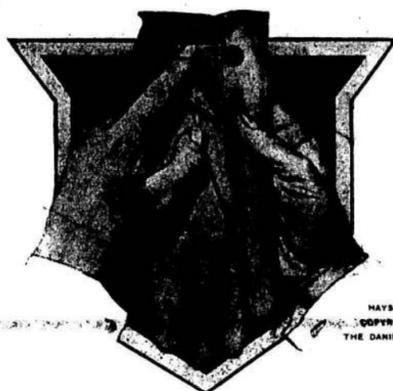
"Seek the peace of every city whither ye are carried as captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace."

The Jew has proved his metal in every national crisis in America, and has deservedly earned the blessings of this country. During the Revolution the Jews were few in numbers, yet their influence and service far exceeded their proportions. They gave their blood and their wealth, and indirectly also the source of inspiration—the Old Testament.

The material prosperity of the Jew is rivaled only by his wonderful moral transformation. His uncouth mannerisms and hard lines are softening and assuming those of true America.

Many nations have given the Jew a home. But no nation in the Diaspora has ever spread its pinions of protection so graciously and liberally as America. Of all lands it has become the veritable "land flowing with milk and honey."

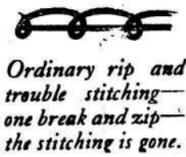
Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture with creeping.—Dean Swift.



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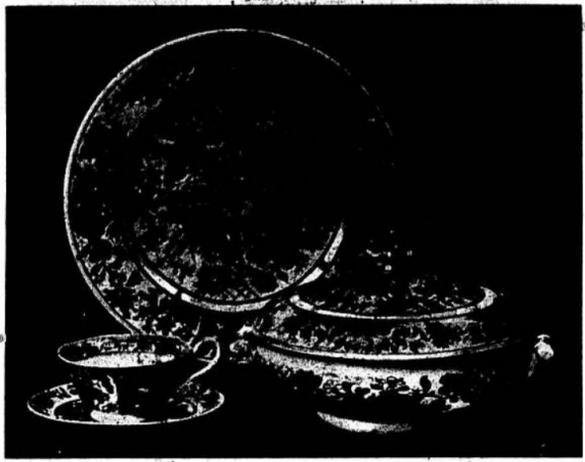
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The League of Nations!

By Dr. Maurice H. Harris

Temple Israel of Harlem

The greatest outcome of the world war, the triumph of which will outrival its tragedy, will be the formation of a League of Nations. The unity of the human race has always been presented as an aspiration of religion. The vital importance of the doctrine of Judaism early presented to the world (as against the theory that each nation had its separate divinity) was that there was one sole God of the universe; its implication more important morally than it was theologically and scientifically. For the natural corollary of one God of all peoples was the brotherhood of the human race. It was, in fact, so inferred by the prophet Zechariah in the words, "Have we not all one Father, has not one God created us all, therefore, should we deal treacherously one against another?"

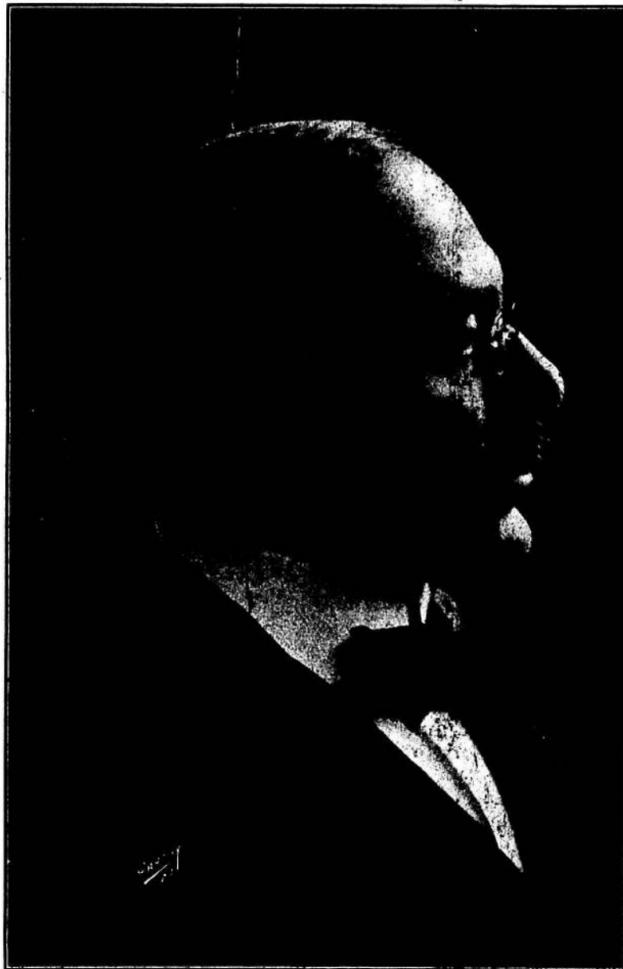
I.

The unfolding story of a man is one of steadily larger inclusiveness.

with Assyria, a blessing in the midst of the earth." The significance of this text is brought home by the fact that by those three peoples this author meant the known world. It is the earliest suggestion on record of a friendly League of Nations for the benefit of mankind.

Since that distant day here and there some noble soul has seen a vision of this world union. The poet Dante discovered it; the statesman Hugo Grotius; philosophers like Emmanuel Kant and Jean Jacques Rousseau; the philanthropist William Penn. In recent years its advocates have been too numerous to specify.

But the march of events no longer makes a League of Nations desirable as an ideal, but necessary as a practical need if the world is to continue at all. For what has the war taught us? Among other things, it has demonstrated that the application of science to deadly



Dr. MAURICE H. HARRIS

First, the individual, standing alone; then the family. Still later, a sense of obligation to the clan; then to the tribe; finally, to the nation, a sense of obligation toward those within the national boundary was recognized, though those beyond it were still "the enemy." But some of the noblest eyes of humanity in all eras have looked beyond those separating boundaries to an era when all the people of the earth might be united. We find it in Isaiah: "It shall come to pass in the latter days that the mountains of the Lord's house shall be exalted above the hills and all nations shall flow unto it." He is still more specific in the nineteenth chapter. After having said, "There shall be an altar to the Lord in the Land of Egypt" and that "God will send them a Saviour to deliver them," and the the Assyrian shall worship together with the Egyptians, he adds: "In that day shall Israel be the third, with Egypt and

weapons of offense are making them so alarmingly malignant that the imagination can easily conceive of wars of the future leading to the destruction of the human race. Jean De Bloch, a Russian Jew of the last century, a prophet in his way, discerned that outcome, and voiced it in a work called "The Future of War," and it was that book that led to the summoning of the Hague Tribunal. Had the very war just closed continued but a little longer, we learn that an explosive has been invented with a destroying power so appalling that we tremble to think of what its application would have entailed. For whatever rules might be passed with regard to restrictions during war, once the nations engaged, we have seen how impossible it was to hold the brutal passions of man in leash and that all international limitations were ruthlessly violated. A further evil in war lies in the fact that, unlike the struggle of

nature, it is not the fit, but the unfit—the weak physically and the slacker morally, that survives! Just because these grim facts have been brought home to the minds of the people in this terrible object lesson, sentiment has come to fruition in the hearts of the people at large, that war must no longer be—that they will not stand for it. Rather would they overthrow the nations to which they belong than enroll in the armies. So the world has come to a pass where the feeling has developed that some revolutionary departure must now be taken so that a picture of wanton carnage and devastation such as had been painfully witnessed in the last four years, must never again occur, and if some instrument can be called into being that shall prevent war in the future, almost will it justify the terrible sacrifice. Almost will it make worth while the martyrdom of the heroes, if their sorrowing survivors can know that through their death the catastrophe of war will disappear from the earth and the glad hosanna be carried through the world—"it will never happen again."

II.

How shall a League of Nations prevent it? The machinery that it will call into being will be mainly concerned in dealing with affairs international. First, a world court made up of judges selected from all the nations in the league; second, a council of conciliation to settle all disputes between the nations. It will include, third, a world Legislature to formulate international laws. And, fourthly, an Executive Council, which will take steps to carry out the functions of the league. This suggested grouping may be further readjusted. Starting with the "Allied" nations, it will gradually invite all nations, not excluding the "Central Powers."

Whenever, then, a difference shall arise between two nations, they will no longer proceed to settle it in their own way, regardless of the welfare of the world at large, or by warfare (if the stronger of the two should so determine). But they will submit the cause to the arbitration of the league. The very delay imposed of bringing the cause for discussion, would, in itself, become a war preventative. Such a delay would have prevented the last war, though as a threatened possibility it might still have hung over the world. But when the league shall have rendered its decision, and fairly adjudicated claims or complaints, suppose the parties concerned, or one of them, refuses to conform to it, and decides of its own accord to resort to war? Then the league will declare an economic boycott. This will mean that none of the other nations within it shall enter into any relation whatever with the offending nation, will refuse to trade with them or furnish them with food or clothing or necessary supplies, or hold any intercourse with them. No nation under such boycott could live. And, although a final resort to war is open to the league, we can see that it never would be necessary. Such a severing of relations like in the old church excommunication or the Cherem of the synagogue, would compel the nation to bow to the decision of the league.

Since no nation then, in the future, will be permitted to declare war against another for territorial aggrandizement, or national advantage simply because the military power is in its possession, this will discourage the increase of armaments. It will lead, in fact, to a steady lessening of armament. For no nation, however small, will find it requisite to build vast bul-

warks and man them by trained troops. The league will be its more complete defense; at the same time it imposes certain restrictions on the private manufacture of arms. One of the evils under which the world has been suffering was the tremendous cost in preparation for war and in preparation for defense in times of peace. While the terrific possibilities of future war with its colossal engines of destruction would make such military preparation in times of peace absolutely exhausting and would swallow up the resources of the nations.

Here, then, we see how the league would first make war less necessary. It would next make it more difficult. It would finally make it discreditable; until gradually without any official declaration or law, war, as a means of settling national differences, would disappear from the records of man. The logical inference from a League of Nations to that era of lasting peace was always discerned in the visions of its prophets. So the very chapter of Isaiah just quoted looking forward to a time when "all nations shall flow together to the mount of the Lord," is followed by the words, "And He shall judge all nations and decide for many people 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." Likewise the poet Tenyson united the two in these words:

"When the war drums beat no longer,
And the battle flags are furled,
In the parliament of man,
In the federation of the world."

III.

In spite of the league seeming such an obvious desideratum, it is meeting with much criticism abroad and at home. The fear is voiced that it may limit our national sovereignty. It will! Every union of bodies for a common purpose imposes limitations; but always for the higher good! When two powers formulate a treaty, they promise to be guided by it, and are limited to that degree. The formulation of a national government in itself imposes limitations on every citizen within it. This is true in fact of all law, which because it limits, at the same time protects, and we feel more the advantage of its protection than the restrictions of its limitation. Those only who fear the law are lawless—the criminal—the enemies of society. Only those nations would fear a league who would wish to make unscrupulous use of their material powers.

The criticism has been voiced more particularly in this country that the League of Nations would invalidate the Monroe Doctrine. This doctrine, formulated by the President that gave to it its name in 1823, was planned when Western nations were too weak and young to prevent any European nation imposing its systems upon any of the nations within this Western continent, and to prevent any European power from invading any of these Western nations, or conspiring to conquer them. It was also a warning against the "Holy Alliance," the spread of autocracy under religious disguise. The League of Nations, instead of destroying the Monroe Doctrine, rather enlarges it to a universal application. Instead of preventing any Eastern nation from invading any land in the West, or from unjustifiably interfering with it, it will prevent such invasion or imposition from any nation as against any other. In brief, the league will be a union of all the people of the world for international safeguard and

defense and against unjustifiable encroachments.

The theory is also expressed that such international organization would weaken our adherence to our respective mother countries and thereby lessen our patriotism. But the widening of our interest in benevolent regard for people abroad might just as likely result in increasing our loyal admiration for our country at home. There is an old-fashioned patriotism exclusive and vainglorious that boastfully rejoices in its own superiority and takes an ignoble comfort in the decline of other lands. The sooner such a patriotism disappears, the better it would be for the world. This is the kind of patriotism that Johnson called the "last refuge of a scoundrel. Have we of America the moral right to remain aloof from the world? To take a provincial attitude and say that the affairs of distant nations are not our concern? To be so self-sufficient in ourselves that provided our own welfare is secured, to feel indifferent as to any ruin that may overtake some unhappy peoples far away? Such surely is not a land for which the Pilgrim Fathers died, and such surely is not the sentiment that we wish to instill in the hearts of posterity.

IV.

For what is one outstanding purpose of the league? Is it not that the big nations, of which the United States is one of the most powerful, having nothing to fear for themselves, should begin to turn a kindly regard for these people that are not as large or as strong; for small nationalities like Switzerland, Holland and Belgium; for new nationalities like Poland and Czechoslovakia and Armenia? To give them the security and comfort that no big bully at their door will menace them any longer?

In this way the league will insure for all peoples on the globe full liberty; the right of self-determination; the choice of their own government; the freedom to live their own life, provided they do not harmfully interfere with the freedom and rights of others; with the opportunity to develop the best that is in them. It will, consequently, insure a fuller justice to all national groups scattered on the face of the earth and will assure them security.

It is natural to look with suspicion on anything new. Average people prefer to move in familiar grooves; so all great advances in human affairs have not been won without struggle. But I fear that a partisan element is behind much of the criticism launched against the league by many of the statesmen. Before so great a cause, all sectarianism should be swept aside. It is well the political opponents of President Wilson should realize that he is not the author of the League of Nations, though, at present, its best advocate and champion. Ex-President Taft, of the opposite political complexion, deserves quite as much credit in presenting it. If we are determined to discredit any project, it is not difficult to conjure up all sorts of possible dangers. The American Constitution was most scathingly condemned in its day. But the severest criticism of the critics of the league is that they lack vision. Like the birds who saw only the ugly legs of the peacock and ignored its resplendent tail, they are keen to discern flaws, but fail to grasp the spiritual grandeur of a world union. They do not discern its glorious possibilities. Nor do they realize how any governmental evils of the old discredited diplomacy will disappear as it emerges into being. The earlier conception of a national power was a species

of covert conspiracy, intriguing, as against other nations' advantages, and entering into secret treaties to circumvent them. That diplomatic state of things will be relegated to the realm obsolete. Secret treaties will no longer be permitted. The nations must come out in the open. No longer will there be an alliance of one group of nations to offset an alliance of another group in order to maintain that will-o'-the-wisp, the balance of power. For gradually all nationalities will be within the league, and it will be a coalition of mankind.

V.

An early result of a league once established will be the releasing of vast powers and resources—hitherto devoted to the building up of great military establishments for a world service. Instead of the individual being compelled to give certain years of his life to train as a soldier, and to prepare to fight a possible enemy, he might well be conscripted by his nation to fight many of the evils that infest the world—ignorance, poverty, sin. He should be encouraged to give a something of his time to social betterment and to solving some of the knotty problems that enter into our daily life that are still the cause of so much misery, woe and crime in the world. In brief, the nations wholeheartedly will be able to give their best to the arts of peace.

Thus among the great questions that will come before the league will be that of labor. How best to questions of wages, hours and output, to raise the whole standard of living. The proper adjustment of industrial problems is an immediate question before the world, filled at the present with unrest and discontent; aye, even with suppressed rebellion! We need all the united powers of a world league to deal with so vast a problem that it is interrelated with the concerns of all nations, and that, for the time being, is waging wars of its own—for a "strike" is a war—sometimes so widespread as to threaten industry and paralyze all production.

A world league would better aid the distribution of food so that we should not be presented with the strange anomaly of famine at one end of the world and wastefulness at the other, while vast unused wastes might be put to fertile production. The league might begin to pool many of the world's natural resources. So much in different areas is still unutilized. Sometimes a people's sloth allows whole districts to fall into arid waste. That is the story of Asiatic Turkey. Think of the boon attained by the union of all the scientific wisdom obtainable from the best minds of the world for the emancipation of its production, and for the discovery of its best in every domain of human endeavor.

A league would best safeguard the health of the human race. Never did we feel so much as now the need of an organized national sanitation. For no police, barrier or immigration law can prevent the entrance into any country of the noxious germs of disease. The league will have the authority to ask—what right has a backward nation, say China, for example—to live under primitive sanitary conditions such as were only tolerated in the Dark Ages, and thereby through modern means of transit, send its pestilential bacilli throughout the world? For that may be one of the explanations of the influenza plague that was almost as devastating as the war itself.

In this brief survey I have not entered into any detailed consideration of the twenty-six provisions in the league so far formulated. Nor have I touched on the question

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

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

as to whether it should precede or follow the peace terms. It is but the first draft. It is for the expert jurists to interpret it and if necessary to revise some of its details. Mr. Wilson has told us it is elastic. Mr. Taft has reminded us that it offers the opportunity for steady growth, and, therefore, its promoters will welcome an honest, constructive criticism.

I would dwell rather upon the idea—one of those ideas that make history. Let us not confine our attention to what we will get out of

it, but rather on what it will give us the chance to contribute to less progressive people with our richer, fuller opportunity. The very magnitude of America should awaken a keener sense of obligation and an enlarged feeling of generosity to the weak—the backward, whom we shall regard as our wards. Did we not enter the war to fight for their rights; let us now enter the league to defend these rights that we have for them secured. What a splendid means for human co-operation to solve the problems of mankind.

It has been our procrastinating habit to postpone the golden age, the "good time coming," or to use the religious expression, "the advent of the Messiah," to some distant era in the future. Hence it has been called the millenium, that is, something that will not occur till thousands of years have flown by. Why this persistent postponement? Let us hail this opportunity at last to usher in a better day, to achieve at last the solidarity of the human race, the brotherhood of man!

THE JEW AS A FIGHTING MAN.

By FRED LOCKLEY.

["An' we taught 'em to respect the British soldier," sings a Tommy in one of Kipling's martial ballads. In like manner might those who take just pride in the Davidic tradition exult, and with as just cause, in the light of the records as cited, by Mr. Lockley today. In the annals of the Great War there shine resplendent the devotion and the daring of the Jewish fighting man.]

A week or so ago I sat at the speakers' table with Bishop W. T. Sumner. In the course of our talk I said, "I believe the war will do much to wipe out the barriers of racial antipathy and religious prejudice." My remark reminded Bishop Sumner of an incident that happened at a Western cantonment. He said a society woman wrote to the commandant of the forces station there, saying, "I will be glad to have you send two soldiers to my home to share our Sunday dinner next Sunday. We will see that they have a good dinner and a pleasant time." In a footnote she added, "Send any one except Jews." The next Sunday there was a ring at her door bell, and when she answered it two six-foot negroes in uniform were on the doorstep with a note from the commandant saying he took pleasure in sending two soldiers to take dinner with her. The note was signed "Major Moses Mosessohn."

* * *

When I was in France a Jewish sergeant asked me if I could help him locate Passover bread for 140 of his comrades, all of whom were from Hester and Elizabeth streets in New York City. I not only located the Passover bread for him, but I was able to direct him to an English speaking French rabbi, who lived in a nearby village.

* * *

We have been rather accustomed to look upon the Jew as the very reverse of a fighting man, but if we have thought this in the past, we have another think coming. I do not know how many Jews served in the army, navy or marines of the American forces, but I know that the Jewish Welfare Board has more than 100,000 registration cards of Jews in the service. Of the 80,000 records which have so far been classified, the records show that there are 69,000 in the army, 8,800 in the navy and 1,700 in the marine corps. Of those in the army more than 25,000 were in the infantry, 6,500 in the artillery, 9,300 in the medical corps, 3,964 in the signal corps and the aviation corps, 1,895 in the engineer corps, 1,213 in the cavalry, 1,019 in the ordnance, 3,521 in the quartermaster corps and 8,814 in other branches.

* * *

There were more than 5,000 Jews commissioned officers in the army. There are 30 who are colonels or lieutenant colonels, 202 who are majors, 782 who are wearing captains' bars and more than 400 lieutenants. In our navy we have 205 Jewish commissioned officers, one of whom is a rear admiral. In the marine corps there are twenty-five Jews serving as commissioned officers, one of whom is a brigadier general. Of the Jews in the army, more than 30,000 came from New York City alone; Chicago supplied 2,700. As the Jewish population of the United States is about 3 per cent. of our total population, it will be seen that the Jews contributed more than their quota, when it is known that at least 4 per cent. of our armed forces are Jews.

Approximately 10 per cent. of the Jews in service are not within draft age limits, which means that they were volunteers. In addition to this there were not less than

10,000 Jewish sailors and marines, all of whom, of course are volunteers. This means that at least 20 per cent. of all the Jews in the service of the United States were volunteers. Up to November 1 the record showed that 451 Jews were killed in action, 142 died of wounds, 96 died from disease and 73 died from accident and other causes, while, in addition to the dead, 1,597 Jewish soldiers were wounded.

* * *

The fame of the "Lost Battalion" will never die, but it is not generally known that this battalion, composed of New York troops, was formed largely of Jews from the sweatshops of the East Side. One of these Jewish lads, Abraham Krotoshinsky, was awarded the distinguished service cross for his valor. When the "Lost Battalion" was cut off from the rest of the army, runners were sent out to secure help and reinforcements. One after the other the runners were killed without being able to secure help, and when volunteers were asked for this East Side Jewish boy volunteered for the task and made good.

* * *

In the sweatshops of New York City and in the big clothing lofts I have seen thousands of Jews sitting cross legged on tables sewing busily. They did not seem to be heroic figures. Yet I have seen these same East Side clothing workers clad in khaki at the front. They had as much snap, precision and pride in their job as any one.—Portland (Ore.) Journal.

The Timely Prayer of the Jew.

By BEN ADAM.

For centuries has Poland known the yoke
And felt the wicked hand of three oppressors.
Then came the war—old Clio's greatest stroke—
And Poland is all free from her aggressors.
What none five years ago could e'er have thought
Is now a fact: The Poles again a nation!
What great a thing the hand of God has wrought
To thus raise the oppressed to such high station!
And all who see say: God hath wrought great wonders!
Yet here's the Jew who prays to God and ponders!

O God! Thou art all righteous to the Poles.
The Czar is gone, and gone his executors;
But is it right for them to change their roles
From persecuted into persecutors?
They slaughter, maim, spare neither old nor young,
And rape the virtue of my habitations;
They drive me from the land—oh, grievous wrong!
Where I have lived for forty generations.
They who have known the hand of brute oppression,
What have they learned from this their bitter lesson?

And I? I know full well my lesson, Lord!
In fact, I knew it long ago as teacher;
For didst Thou not entrust to me Thy word
And render me Thy universal preacher?
As now my faith begins to fail, O God!
As well my old submissiveness and patience,
Then take from me Thy centuries-old rod
And render free the most enslaved of nations.
Lord! vindicate my rights! O hasten
The day of liberty—not toleration!



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WOMAN'S NUMBER—PASSOVER NUMBER

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THE PROPHET

By J. KAUFMAN



Everybody remembers the Seder nights of his childhood. Their peculiarly joyous sanctity, the feeling of unusual cleanliness, the smells of the herbs, the taste of the wine, the solemnity of the matzoth, continue distinct in one's memory after many years of unorthodox travel over a predominately Gentile world. How jovial the feasting was! How the old father, under the influence of good things to eat, chucked the mother under the chin and said she had become a young queen of the Passover tonight! And how the old mother used to laugh!

Bennie, although he was only six years of age, very well remembered the Seder nights he had already lived through. They had all been of the joyous kind except one. That was a year ago, and although nobody said anything about it, he knew what brought about the difference. There was no joy in that Seder, because Irving was not there to share it. Irving was a fun-loving spirit, half the soul of the family, always laughing, always telling stories of what he had seen or what he had done. But ten months before, in May of 1917, he had suddenly left them, dressed in an ill-fitting dust-colored uniform, not waiting for the outcome of the draft lottery or the bickerings of the local board. This action had angered Reb Meyer, their father, beyond even the power of his wife to calm him, and he had solemnly disowned Irving. That a son of his should voluntarily put himself into a military organization, among Goyim, was sheer madness as well as unspeakably sinful in the sight of the Lord. In those days Reb Meyer believed in the Germans. At least one could understand their language. There was something known and familiar, therefore desirable about it. But everything about those others was goyish, Gentile. And Reb Meyer sat the seven days of mourning, as if his son had died, and announced that henceforth his name was erased from the memory of the living.

So terrible had been his wrath that Irving had never again been mentioned in his presence. And on that Seder night a year ago his chair was nowhere near the table and his wineglass was not filled with wine. There had been no joy on that Seder night. His mother had wept a little as the tale of the sufferings in Egypt were retold, for there had been news of more blood in France that day. But

at a grim look from Reb Meyer she wiped her eyes and tightened her lips. And now there was another joyless Seder, like the last one. To

there to laugh and joke and make merry. It must be, thought Bennie, that Irving was the only one of them who knew how to laugh.

of the family. Bitter herbs were eaten. The tale of the Red Sea crossing was related. The wine was drunk. The feast was set on the

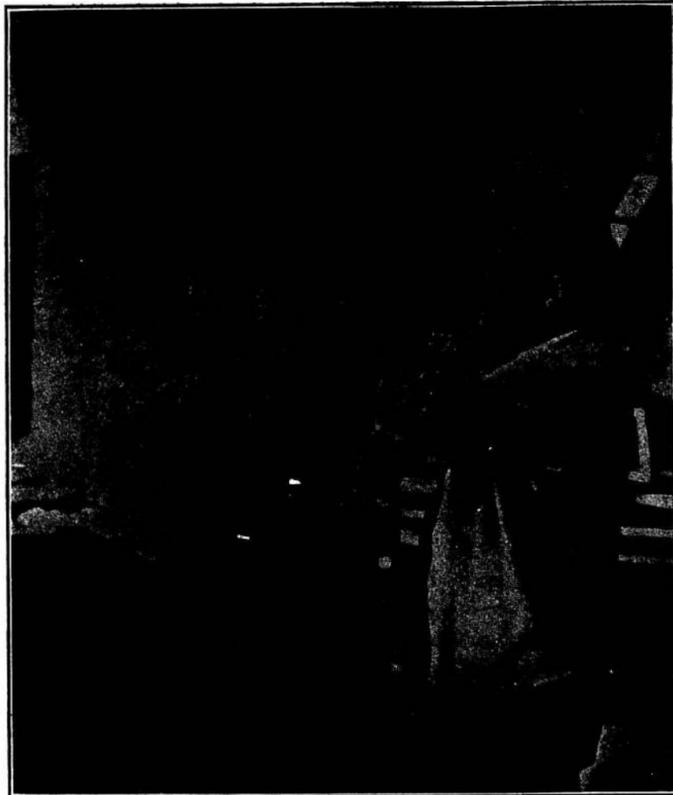
that his father's joy was forced and artificial. There was no life in it. They all remembered, even though they might not speak about it, that on previous Seder nights Irving had been there with his irrepressible laughter and his inimitable stories. Where was Irving at this time, they wondered. His absence was all the more felt because Hannah had in a quiet manner defied her grim husband tonight, had placed an empty chair where her first-born son used to sit and an extra wineglass on the table. Reb Meyer, preoccupied with his joyless thoughts, frowned and made no objection. Perhaps he was too preoccupied to notice the different arrangement.

The night dragged on wearily for Bennie. He wondered when it would come to an end. He was tired, and sleepy, and had eaten too much. He wanted to go off to bed. But he also wanted to remain awake until the end of the Seder. For Bennie came from a very learned family, and intellectual curiosity was strongly developed in him. He wanted to stay up until the third wineglass was filled, until the door was opened and while his father chanted a solemn peroration the Prophet Elijah entered unseen and drank from the cups on the table. This was the tradition and the belief. The prophet drank, and then by a miracle refilled the glasses to their previous condition. This belief Bennie meant to verify tonight by watching the wineglasses carefully, when the door was opened.

But, in spite of his resolution, he drowsed off in his chair, and he next became conscious of someone shaking him violently by the shoulder, while an insistent voice urged, "Bennie, Bennie, open the door!"

Bennie looked up into the stern face of his father, who stood at the head of the table, wineglass in one hand, open Hagadah in the other. Reb Meyer might not speak, but his lowered eyebrows were a command to Bennie to move. As he rubbed the sleep out of his eyes he remembered that this was the moment he had been waiting for. Now he would watch carefully and see if the prophet did indeed perform a miracle with the wine.

Only half awake, he stumbled into the hallway to open the door. It was very dark there, an unfamiliar feeling seized him—he became a little frightened. He was only a few days



U. S. Official Photograph from Underwood & Underwood, N. Y.

Noted Sculptor Completes Bust of Gen. Pershing

Mr. Jo. Davidson, the noted sculptor, who recently made the statue of "France in Arms," is here shown putting the finishing touches on the bust of Gen. John J. Pershing, Commander-in-Chief of the A. E. F.

be sure, the mother had whispered something in Bennie's ear of a letter from Brest, and of a return from across the ocean. But this could not be discussed. And Irving was not

The ceremonies of the Seder followed one another in proper and solemn order. The four questions were asked by Bennie, the youngest, and presumably the least well-informed,

table. Reb Meyer ate and drank with pious jubilation, for it is prescribed that the freeing of Israel from the yoke of Egypt be celebrated with rejoicing. But even Bennie could sense

more than six years old. Didn't something move, there near the door? With face averted, he threw it open suddenly and dashed back into the room. There it was not so bad. There was light and warmth there. Around the table the wine-glasses were lifted on high, and Reb Meyer, with a stern look on his face, chanted, to a rhythm more ancient than the tribes of Israel, this prayer to a tribal God:

"Pour out Thy wrath upon the heathen who know Thee not, and upon the kingdoms who invoke not Thy name; for they have devoured Jacob and laid waste his beautiful dwelling. Pour out Thine indignation upon them, and cause Thy fierce anger to overtake them; pursue them in wrath, and destroy them from under the Heavens of the Lord."

Not merely hate was in it, but the stored-up suffering and bitterness of many years. It was impotence taking revenge for the ceaseless blows it had suffered, with a curse. Of this Bennie, of course, had no thought. He only heard the solemn chant and the familiar words that had no meaning for him, because they were in a strange, dead language. Suddenly he recalled, as one does a forgotten errand, that he must watch the glasses. All those others were held up high where he could hardly see them. But one remained on the table. It was Irving's—the glass that Hannah had placed there in defiance of her husband, and Reb Meyer's pride had been too high to notice it, and it had remained.

This he watched now with a keen thrill of expectation. What was about to happen before his very eyes? Besides, was he not close to supernatural manifestations? Out of that dark that he had just defied the Prophet Elijah was coming—might even now be brushing his shoulder as he passed. Then he would drink and perform a miracle. Bennie thought that someone had indeed touched him from behind. But he must not be distracted. He turned his eyes resolutely to the wineglass on the table.

And as he watched a strange thing happened. From the empty air a hand reached out across the table cloth, and the fingers closed around Irving's glass. Then the prophet lifted the glass up to his lips to drink. "Father," shrieked Bennie suddenly, "the prophet!"

The glass in Reb Meyer's hand began to tremble and waver from side to side. Reb Meyer's voice faltered in his chant and finally broke. There was a dead silence for a moment. Then he resumed, rapidly and uncertainly, and when he came to the end he fell back into his seat and dropped the glass from his hand. Hannah was sobbing aloud now, and Bennie's sister Miriam was scrambling unceremoniously from her place at the other end of the table. As Bennie turned to go and shut the door again he saw that it was not the prophet who held Irving's glass in his hand, but Irving himself. In an ill-fitting, dust-colored uniform, with a queer little twisted cap on his head, there he stood as of old, smiling. Presently his mother and his sister were hugging him, and Bennie tried to draw his attention to himself, and Reb Meyer looked into his Hagadah with great perplexity, as if nothing else interested him, and the tears rolled down his cheeks.

How it happened nobody knew, but suddenly it had become a joyous Seder night, like those they used to have years ago, before Reb Meyer assumed that permanently grim look on his face, before the Jewish papers began printing lists of the Jewish

dead in France. What ceremonies were left to be performed were hurried through rapidly. That intellectual curiosity of Bennie's even led him to wonder at one time if his father was not omitting certain large parts of them. At any rate, the ceremonies came to an end and nobody thought of sleep. Not even Reb Meyer. But there he sat, evidently communing with his own thoughts, not a part of the talk and laughter about him.

Occasionally Hannah glanced at him. But she remembered the grim two years that had passed, and how unflinchingly he had stayed by his task of forgetting that his son was among the living. Occasionally Irving glanced at him. But he remembered their stormy farewell, and certain things his mother had secretly written him. So they left him to his silence and talked far into the night. Or, rather, Irving talked, while the others listened and laughed. He told of ridiculous things that had happened on board ship, of negro soldiers and their antics, of Jewish tailors mistaking a rifle for a yardstick, of pompous second lieutenants. Concerning blood and fighting he had little to say.

At last Hannah and the children went away to bed. The two men remained alone. When everything had quieted down, Reb Meyer asked casually, "Discharged?"

"No."
"What, then?"
"A furlough for two days. The government gives it to all Jewish soldiers."

"For the Passover?"
Irving nodded.
"Well," conceded Reb Meyer, "for a goyish government that is not such a bad deed."

"And see," said Irving, pointing to his right sleeve.
"What is that?"
"Sergeant."
"Ah. Unter-offizier. In Europe it takes a long time to become an officer." But he was visibly pleased, nevertheless.

Presently he asked: "Have you seen—blood?"
But Irving did not answer this. Instead he turned to his father with a question of his own.

"Do you remember what you used to say before America came into the war—that America would never come in—that Americans could fight with fists like children, but on the battlefield they were afraid?"
"Yes."

"Well, I have been with Americans on all the battlefields, and let me tell you—" And, instead of laughter, he began to relate tales of life and death and adventure, such as Reb Meyer had heard very little of, because he had resolutely denied himself reading about the war.

* * * * *
In the morning Hannah stirred uneasily, awoke and heard a strange sound. Her husband was laughing! In a little while she heard Irving's voice once more, recounting in a familiar tone:

"And then the sergeant fell, and I became commander because I was corporal at that time."

"And then what did you do?" asked Reb Meyer.

"Then I said, 'Come on. We will show them.' And I held up my bayonet up, like this, and showed them."

"Ei, ei," said Hannah to herself, "but the One-on-High protected you."

"Were they Jews, those that were under you?"

"No. Americans."

"Ach! Just as I thought. Goyish Americans, and they were afraid." And looking at his son with critical approval Reb Meyer added: "I ask you, where would America be now if not for the Jews?"

And in this manner he became reconciled to his son and took his revenge on Gentile America.

My Lady Sells Flours

Being a Series of Pen Pictures

By E. C. Ehrlich

Leah, I would have you know, is a lady with a mission. To be sure; the mission varies with the season, but how can one expect a pretty girl of twenty always to follow the same guiding star, the fires of the same old idols aglow within her youthful breast? I have known Leah several years, and I must confess that I take the same delighted surprise in her ever-changing ideals as I believe her women friends (unless they are jealous cats) must take in her frocks which shame the lilies of the field in their varying hues and designs. If I remember correctly, the first month I knew Leah Rosen, she was interested in a Newsboys' Home down near the river, a fine charity to which she devoted a goodly part of her allowance and as much time as she could spare from bridge and other social obligations. She helped the Board collect funds for a new dormitory; she brought three of her pretty girl friends to wait on the table at their Thanksgiving dinner; dressed in her most becoming frocks she sang several selections at their Wednesday night concerts. Then she became interested in a sewing class at the settlement and left the newbies to their fate. But when I next met her—about a month later—I learned that a humanitarian friend had interested her in his anti-vivisection crusade and the kind-hearted little lady spent most of her waking hours in distributing pamphlets and attending meetings devoted to the protection of lap dogs and white mice against the surgeon's experimental scalpel. From this crusade it was quite a natural step to joining the Humane Society and League for the Protection of Native Birds. Of course, suffrage claimed her time on the way, she did missionary work for a while for the Consumer's League and sold tags for the benefit of the Children's Hospital. All more or less worthy charities and causes, you must allow, and I smiled indulgently. But last week she informed me that she had heard "a perfectly lovely lecture about Zionism" and I began to feel a little worried. For if a cause is at all near and dear to me I cannot help wishing for thoughtful as well as enthusiastic crusaders in its name.

At first it seemed that Leah's Zionism would be like the measles—not at all dangerous as long as it "took well." She joined a club and read—or tried to read—the pamphlets its leader gave her; she sewed for the babies of Palestine and purchased a Bezalel desk set for her room; she attended Nationalist mass meetings, a blue and white emblem pinned to her blouse, and hummed "Hatikvah" at the close. She even thought of joining a Hebrew class—"that I may speak the language our fathers spoke when we were at home" as she soulfully told me one evening when I found her wrinkling her pretty forehead over a Hebrew primer. All of which was charming and praiseworthy, until I dropped into the library one evening and heard her high, sweet voice pleading and explaining as she telephoned in the next room.

"I've been appointed chairman of the flower committee in our district,"

she was saying. "And I want you to help me sell flowers on Flower Day. And won't you ask your cousin Ida and Lily Hurwitz—you know her so much better than I do—and that girl I met at your house last Sunday? We want as many helpers as we can get. Yes, I know you're not a Zionist, but that's not my fault, and you can sell flowers just as well as anyone else and I've promised to get at least fourteen girls for this neighborhood and if you don't help me out, I'll not be around when your Junior league wants someone to wait on the table at your next benefit supper. What's that? Oh, of course, I knew you'd be willing—you want to know what it's for—what we're going to do with the money? It's for the Provisional fund—I'll tell you all about it the next time I see you, but I can't take the time now—and, anyhow, you're so charitable, you'll be tickled to have the money go to the poor women and children of Palestine and we ought to look out for them because Palestine's our country and we all want to go back there and live as soon as we can.—No. I'm not joking—you'd understand if you were a Zionist and—How should you dress?—oh, something awfully attractive 'cause so much depends on how we look, you know. I'm going to wear that grey silk I had on Sunday—yes, mamma thinks it's loud, but it is becoming, isn't it?—and a floppy hat and I'm going to buy a lovely corsage bouquet of sweetpeas—why not save the money for the Provisional fund?—now, don't be foolish, for if I look just right I'll be able to sell more flowers for them, won't I? And be over here with your girls at nine sharp Sunday morning for your flowers and instructions. Awfully nice of you to help me out—of course, I'll pay you back when I can—alright, good bye!"

A slight lull as she called up a fresh number and waited for Sadie to come to the phone. I sat writhing my chair as I remembered how Lily Hurwitz's brother was a bitter anti-Zionist. How he would grin with glee should his sister repeat Leah's fervent wish that we should all "return" there some day. "Sentimental rubbish" he had once characterized such a statement, never pausing to consider that the leaders of a movement are scarcely responsible for the fervent propaganda of some of their disciples.

"Is that you, Sadie?" Leah was busy again. "You've thought about what I asked you yesterday—selling flowers for the Provisional fund?—You won't do it?—What's that—feel sort of shy about begging from strangers on the street corners?—Well, I must say that's a nice way to look at it. It's not begging at all—don't you give them a flower—and suppose you do keep their change—people ought to be glad to give to a great cause like that.—All right, if that's the way you feel about it—and I'm sorry I asked you in the first place. I can get lots of girls to help me and even if you're not interested in Zionism, I think you ought to do what you can for your people as long as you're Jewish.—And Miriam told you to tell me she couldn't give up her Bible class Sunday morning to help me. Well, you can just tell Miriam that I consider it much more important to help Palestine than to teach a lot of poor little kids all about things that happened hundreds of years ago and that you don't understand yourself.—No, I'm not mad at either of you. Only you'd understand if you were Zionist how hurt one gets to see Jews so indifferent.—Well, you are indifferent, if

you think so or not, and I can't understand a Jew not being a Zionist unless he's a fool and if you ever came around to our club and—oh, hang up, if you want," and I heard "click" as she hung up her own receiver.

Another lull until she spoke with Frances. "Yes, I called you up to remind you about Sunday morning—I'm so glad you can come—eight o'clock sharp—or did I tell the others nine?—well, you come at nine because even if I told 'em eight no one will be on time, anyhow, so that will be alright.—Yes, lots and lots of people were perfectly lovely about donating flowers—of course, grouchy Mr. Mosser made a fuss; he always does when you come to him for donations for anything. What do you suppose he said after I just pounded at him for nearly an hour? 'I'll do anything to get rid of you, so if you'll let me alone for a while I'll send over several dozen carnations Sunday, but I'm not in business for my health and between donating for the Red Cross and War Relief and Jewish Work for the soldiers, I'll be in the poor house myself before I know it. Only I suppose I have to fork over as usual 'cause your folks trade with me once in a while.'—Yes, wasn't that perfectly horrid? And when I told mamma, she was mad about it and said how she supposed he wouldn't donate a cent to the Settlement house when she asked him and she didn't blame him. And I bet he'll send over old faded flowers—the way he did for our bazaar—but I don't care 'cause if we're selling them for charity people shouldn't mind how soon they fade.—What's that?—Ruthie won't come with you Sunday because her mother's not well?—What's the matter with her?—Mmh, broken up because her brother's sick in a hospital in France and she worries about him and—Yes, I know it's awful and I'm sorry, but I don't think it's a bit nice of Ruthie to upset my plans and make me call up some one to take her place the very last moment. And such a fuss as they made when he enlisted, too! I suppose it was brave and all that but if I were a man I'd fight for my own country and join the regiment that's going to Palestine.—Yes, I suppose America's my country in a way, but I haven't time to explain just what I mean, and I'm going to call Bessie up and try to get her to take Ruthie's place. 'Bye.'

I heard the leaves of the directory rustle as she looked up her new number. Leah was young—she meant no harm—yet I felt her flippant remarks when repeated to Ruthie and her mother might do more to injure Zionism in their eyes than the bitterest arguments terming the movement as disloyal and unpatriotic. Would Leah's criticism of the hero brother in France help to make them loyal supporters of the Palestinean unit?

But now she was talking to Bessie. "You can't come—so sorry you have an engagement but if you can't possibly break it, can't you ask your sister to help me out?—She's only fourteen? Well, I did hear our district organizer say that when we got our permit to sell the flowers Sunday we had to promise not to have any girls younger than sixteen—it's against some crazy law, or something—but if she does up her hair and—oh, I know no one'll know the difference and it's for a good cause anyhow. Besides it's a foolish law and she isn't really working so it's alright not to mind it.—Please tell her for me.—Between eight or nine will be alright—and tell her not to forget about her hair. 'Bye.'

She joined me a moment later and sank into a comfortable chair, stretching with fatigue. "It's a tiresome job," she told me with a yawn, "but I always say that when I'm interested in a good cause, I don't mind working myself to death for it."



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"Rebecca of Ivanhoe"—Her Massage to Jewish Woman of Today

By Dr. Israel Herbert Levinthal
Rabbi Temple Petach Tikvah, Brooklyn

"I may not change the faith of my fathers like a garment unsuited to the climate in which I seek to dwell; and unhappy lady, I will not be. He to whom I dedicate my future life will be my comforter, if I do His will."

A great writer once remarked that while the world saw only infamy and degradation in the Jewish man, it saw beauty and enchantment in the Jewish woman; that while the world despised the Jew it loved the Jewess. We see that truth vividly realized in that classic of Sir Walter Scott—Ivanhoe. There we see the portrayal of a Jew—Isaac of York—and of his daughter, the beautiful Rebecca. In the first instance, Scott could not free himself of the popular prejudice against the Jew, and he paints for us but a milder Shylock—a usurer, a miser, trembling for his wealth, lying, deceiving, so as not to part with his hoard; a Jew—to whom the miseries of his people count for naught, to whom the dollar is all. But in his treatment of Rebecca, we find him banishing from his heart all prejudice and hatred, and creating what Thackeray called "the sweetest character in the whole range of fiction."

Indeed, we could hardly believe that a Christian writer could display such sympathy in portraying the character of a Jewess. We would more readily believe that it is the work of some Jew who wants to win for Israel the sympathy of the world. In no work of literature do we find a nobler, a finer, and, withal, a truer portrayal of the Jewish woman than in Scott's Ivanhoe. I would have that book read and reread not only by the Christian world that they might learn to understand what a true Jewish woman is and represents, but I should like to have every Jewish woman read and reread this book in order that they might take Rebecca as their ideal and win for themselves the praise of mankind that Rebecca won for herself from a persecuting world.

For recall, friends, the age in which Scott places his characters. It was toward the end of the twelfth century—in England—in the reign of Richard the Lion Hearted. Remember how the Jew was treated in that age. To quote our author: "Except, perhaps, the flying fish, there is no race on earth, in the air, or in the waters, who were the objects of such unremitting, general, relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretenses, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every whim of popular fury." Christians were forbidden to associate with them, none were permitted to eat or drink with them, they were prohibited to employ Jewish physicians. They were used by kings and nobles simply as sponges to be pressed dry whenever money was needed.

Amidst such an environment Rebecca lives. These are the Christians she meets in her daily life. She feels keenly the sufferings that are heaped upon her people. She bewails the fate of Israel, and yet she displays that firm faith in God to believe that Israel, though persecuted, is still God's people, and that they are yet destined for a great future. She could look beyond present afflictions and see the finger of Providence guiding the course of her people. What im-

presses the reader most as he regards all the virtues of the beautiful heroine is her intense Jewishness, her firm faith in God, her devoted attachment to her people and her pride in her people's glorious past. When imprisoned in the castle of the templars, and when freedom, wealth, honor and happiness are offered to her if she should embrace Christianity and marry the Templar, Bois Guilbert, she showed that she had in her the stuff of a martyr, when she was willing to fling herself to death from the high tower rather than to prove false to honor and to God.

She knew the story of her people's past and therefore was proud of her people. And when tried by her Christian captors as a sorceress, because she displayed some knowledge of medicine, and urged again to renounce her faith, in the words of the presiding judges, "This do and live, what has the law of Moses done for thee that thou shouldst die for it?" She replied: "It was the law of my fathers. It was delivered in thunders and in storms upon the mountains of Sinai, in cloud and in fire. This, if ye are Christians, ye believe. It is, you say, recalled, but so my teachers have not taught me."

What her teachers had taught her sunk deep into her heart, and could not be erased or cancelled by the greatest power on earth. She knew that if the Jew of her day was not what he ought to be it was not his fault, but the fault of his persecutors, and that if he engaged in occupations that were not honorable, it was because all other occupations were denied him by his Christian tormentors. And so when the Royal Templar speaks to her of Israel as a degraded nation, she replies:

"Thou has spoken the Jew as the persecution of such as thou art hast made him. Heaven in ire has driven him from his country, but industry has opened to him the only road to power and to influence which oppression has left unbarred. Read the ancient history of the people of God, and tell me if those by whom Jehovah wrought such marvels among the nations were then a people of misers and usurers! And know, proud knight, we number names amongst us to which your boasted northern nobility is as the gourd compared with the cedar—such were the princes of the House of Jacob."

Rebecca's color rose as she thus boasted the ancient glories of her race, but faded as she added with a sigh, "Such were the princes of Judah, now such no more! They are trampled down like the shorn grass, and mixed with the mire of the ways. Yet there are those among them who shame not such high descent, and of such shall be the daughter of Isaac, the son of Adenkam. Farewell, I envy not thy blood-worn honors. I honor not thy barbarous descent from northern heathens; I envy thee not thy faith, which is ever in thy mouth but never in thy heart, nor in thy practice."

A noble speech that had its effect! "By heaven," cried out her lover and tormentor, the Knight Templar, "there is a spell on me. I almost think your besotted skeleton spoke the truth."

Not only in her attachment to her people and her God, not only in her high conception of honor, not only in the great respect that she always paid to her old father,

does Rebecca portray the true Jewish woman, but also in her kindly disposition, in her acts of loving kindness, in her deeds of charity and mercy does she teach the world what the Jewish woman was and is. When Ivanhoe, the hero, is wounded and brought to the home of her father, she lovingly tends to him, and nurses him, giving him the proper medicine that shall bring him a speedy recovery. That he is a Christian matters not to her. Her deeds of kindness are not limited to certain creed or tribe, but are for all humanity. When he wants to reward her for her kindness, what boon does she ask of him? "I will but pray of thee to believe henceforward that a Jew may do good service to a Christian without desiring other guerdon than the blessing of the Great Father, who made both the Jew and the Gentile."

What a terrible indictment of Christianity is contained in these few words. The Christian looked upon the Jew as the creature of the Devil—the Christian alone was a child of God. This daughter of the despised race looks upon God as the father of all men—Christian and Jew alike.

She is brave, this daughter of Israel; but her bravery is different from the bravery of the daughters of the land. She sees no heroism in the clash of arms, she sees no glory in the chivalry of the knight. And when, after chiding Ivanhoe for his love of the spear and the arrow, she imagines that he thinks her incapable of appreciating heroic deeds, she says to herself: "How little he knows this bosom to imagine that cowardice or meanness of soul must needs be its guests, because I have censured the fantastic chivalry of the Nazarenes! Would to Heaven that the shedding of my own blood, drop by drop, could redeem the captivity of Judah. The proud Christian should then see whether the daughter of God's chosen people dared not to die as bravely as the vainest Nazarene maiden, that boasts her descent from some petty chieftain of the rude and frozen north."

Her life means nought to her when principle, honor or ideal is at stake. But she can see no value or beauty in simply fighting for vain glory, for wealth or for conquest.

Time will not permit me, friends, to quote to you the numerous passages that I should like to quote, that reveal the many-sided virtues and qualities of this Jewish maiden. I purposely refrained from telling any of the plot around which her name is woven, because I would want those who have not read this classic, and who surely will read it, to enjoy in full the romance that Scott so beautifully tells.

But what I do want you to remember is this—that Rebecca is not a fantastic creation on the part of Scott. She is not a single flower culled from a devastated garden. Rebecca is a type of the Jewish woman who lived by the thousands in that age and in every age—women who won the admiration even of Israel's persecutors. Rebecca is but a type of your mothers of old, to whom we owe all that is finest in our religious beliefs—our mothers to whom we owe the very preservation of Israel today.

We need today women of Rebecca's type—women who should feel a close attachment to Israel and to Israel's God; women who should have faith in Israel's future; women to whom loving kindness should be their guiding principle in life; women who should be so conscious of their people's glory that they might ever say, even as Rebecca said: "I may not change the faith of my fathers like a garment unsuited to the climate in which I seek to dwell. He to whom I dedicate my life will be my comforter if I do his will."

Woman in the Talmud

(References to Various Sources)

By Rabbi C. A. RUBENSTEIN, Baltimore, Md.

In the presentation of the social and religious life of the Jewish woman the Talmud sets forth two very distinct phases, corresponding to its characteristic two-fold method of treatment, viz., the legal phase and, for want of a better term, the moral phase. These two methods correspond, roughly, with the main divisions of the Halachah and the Haggadah—the portions dealing with the civil and ecclesiastical law and the portions marked off by definite religious and ethical tendencies. Not only questions of moment but also matters of small import are made susceptible of consideration by the Talmudic teachers from these two points of view.

But while these two methods are distinctive they are not marked off from each other with any precision, so that we often pass from a legalistic discussion of a theme to its ethical and religious phase with the greatest abruptness. This is due to the fact that the sages of the Talmud could not draw a real distinction between legalism and Judaism. Law in the Talmud is religion, and religion is the same thing as law.

These two phases of Talmudic discussions are well illustrated in questions affecting the social and religious status of the Jewish woman. For our purpose, these phases must be clearly distinguished from each other; for, from our point of view, legalism is not Judaism. The legal enactments found in the Talmud are not regarded by us as part of our faith. They are only the evidences of the intellectual development of our medieval rabbis. On the other hand, their utterances respecting the ethical and religious influence of the Jewish woman proceeded out of the best traditions of the Jewish people and thus form the real appreciation of woman in the house of Israel.

I need hardly state that we can here touch only upon the most salient points.

The Talmud fixes the legal majority of a woman at 12 or 12½ years of age. A girl at that age is, in every sense, a woman. Before attaining her majority, her father is her absolute master. He is under moral compulsion to provide for her; but he can also, under certain conditions, sell her. She is not sent to school because in the school there is provision only for the study of the Law, and from that duty women are exempt. All her training is in the home, consisting of religious practices and ceremonials as exemplified by her parents.

While still under legal age, the girl can be married off by her father to whomever he pleases; but, when thus married, she can annul the marriage as soon as she reaches her majority. Should her husband die during her minority she passes out of the control of her father.

Marriage consists of three different stages:

- (1) The promise of marriage, Shidduchin.
- (2) The betrothal, Kiddushin.
- (3) The marriage proper, Misuin.

The promise of marriage has neither legal nor religious significance. The betrothal is the most important step, from the legal standpoint. It consists of the man's placing of a ring on a finger of the woman's left hand, reciting, in the meantime, a certain prescribed formula. While with this ceremony the marriage is regarded as legally and morally consummated, the marriage itself, or the third stage, can not take place within a year. The Talmud states explicitly that a year should intervene in order to enable the young woman to get her trousseau ready. In the case of the be-

trothal of a widow, the time can be shortened to thirty days. In all cases, during the time between the betrothal and the marriage, the man is to enjoy special immunities and privileges. Neither the man nor the woman is to visit a cemetery nor to perform any funeral office before marriage and within the year after.

A marriage scene, constructed on the lines of Talmudic tradition, would be as follows: The more distant relatives of the bride go to her father's house and lead her to the home of her future husband. Myrtle branches are waved over her head and she wears her hair loose. Arrived at his house, elderly matrons take charge of her, and her hair is carefully hidden under a thick veil and remains so covered ever after. Then she steps upon a platform under a canopy, built either in the house or in the open air. Her future husband is standing there waiting for her and the prescribed marriage benedictions follow, pronounced either by the father of one or the other of the contracting parties, or by any notable person present.

In the relations between husband and wife the woman, in all essential respects, must follow the man. The first duty of the husband is to make provision for the support of his wife. At the betrothal he has already fixed a certain sum which shall be exclusively her own in case of his death or her legal separation from him. The husband, however, is entitled to whatever the wife herself may earn.

The Talmud has no specific regulations as to the mother's attitude to her children; perhaps, because there was no need of any such legislation. In a general way, it covers the ground with the saying: "The merit of women consists in bringing their children to the synagogue."

There is a division of authority in the Talmud as to polygamy. One rabbi, Rabbi Ami, says that polygamy should be forbidden. On the other hand, Rabba, one of the greatest of the Talmudic authorities, declares polygamy legal, but that in each case the man must have sufficient means to support more than one wife. This view was generally accepted. Polygamy remained legally permitted until the eleventh century, when Rabben Gershom, of Metz, threatened polygamists with excommunication.

In case of the death of the husband, the widow could not inherit any part of the estate except what had been expressly stipulated for her at the betrothal.

According to the Talmud, divorces, in a great general way, are issued to the husbands. Only in certain specific cases is the privilege of initiative in divorce proceedings granted to wives. But whether instituted by the husband or the wife, a divorce is held as a dishonor not only to the unhappy couple but also to their children. When a divorce takes place in a family where there are children, all children under six years go with the mother. Of the children over six years of age, the boys go with the father. Divorced persons may marry, and a man and woman once divorced may become husband and wife again.

In nearly all legal proceedings a woman is incapacitated from serving as a witness. The only exception is where her testimony, as in a divorce suit laid against her, is needed to establish her legal rights.

Summing up the legal status of woman as established in the Talmud, we may say that Talmudic legalism could not emancipate itself from the Oriental conception of womankind. While under age, the girl is absolutely in the power of her father. As a wife, she is looked upon as the possession of her husband. Generally, it is the husband who has

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the right to get a divorce. Should her husband die she has no share in his estate. In courts of law she has practically no legal standing.

Far different is the Talmudic conception of woman when we turn from the legalistic phase of the subject to the religious or moral. Here we see the axiom exemplified that a people is always better than its laws. The legalism of the Talmud sinks far below the general conscience of medieval Israel. The remarkable feature in the history of the Talmud is that for hundreds of years it was studied for the civil and ecclesiastical laws it contains, the far inferior contribution of our sages, and not for its superior element, the ethical and religious side. It is no wonder that the Talmud, thus emphasized in its inferior part, was misunderstood. The outside world was left under the impression that that was all the Talmud contained. Hence, it proved such an element of danger to the Jewish people in medieval and modern times.

The ethical and religious aspect of woman revealed in the Talmud is in sharp contrast with the legal phase

of the subject. Here woman is vested with great dignity. True, just as in civil law, she has no positive rights. She has only obligations and duties to fulfill. But these obligations and these duties are guarantees of popular respect—the more so since, unlike the male members of the community, she has no visible compensations in special ecclesiastical prerogatives. She cannot even constitute a unit in the number requisite for holding a religious service—not being counted in the Minyan; and in the synagogue she is partitioned off from the men. Yet the rabbis in the Talmud are untiring in their eloquent exposition of the beneficent influence of the Jewish woman in the home, in the synagogue and in the community. Thus, the Talmudic sages taught publicly on the Feast of Passover that the redemption of Israel was due solely to the virtues of the women in Israel. The Hebrew women alone, they held, kept alive the spark of hope and faith amid all the Egyptian persecutions. On the Feast of Weeks, too, the rabbis taught that when God bade Moses speak to the Children of Israel, God wished him to speak to

the Hebrew women first. The expression, "the House of Jacob," they say, means the women in Israel. The same expression also gives them occasion for showing their admiration of the general influence of the Jewish women on Judaism as a faith. Why should the expression, "the house of Jacob," mean only the women, a rabbi asks.

In answer, another rabbi represents God speaking allegorically, as follows: "When I created the world, I gave my commandments first to Adam. What happened? Eve, his mate, won him over, and he, the strong man, was charmed by her into disobedience. Were I now to proceed in the same way with the revelation I wish to make, and speak only to the men who know but that Judaism will be endangered and fail of its mission?" "Therefore," concluded the Lord, "I will now give preference to the women and commit the priceless truths of the Law to their loyalty, their steadfastness and their love."

Another striking acknowledgment of their indebtedness to the Jewish woman is shown by the rabbis when they explain the part of the Bible re-

lating to the golden calf. While the men, they say, had forgotten the Lord who, a short time before, brought them out of slavery, and had gone so far as to demand of Aaron an idol, the loyal women in Israel pressed forward in the camp declaring that no golden idol should be made, and refused to give up their ornaments. It was in reward for this loyalty, the rabbis say, that the holiday of the New Moon, Rosh Chodesh, was instituted. It was always known as the Woman's Holiday and was so observed through the Middle Ages. In connection with this subject it is interesting to note that Jewish mystics believe that the original worshipers of the golden calf still exist, their souls having migrated into a continuous succession of human bodies from Mosaic times to the present. Their punishment, as Dr. Schechter states it, consists in this, that they are ruled by their wives. Accordingly, a hen-pecked husband is regarded by the mystics as one of those who originally danced around the golden calf.

With reference to the official synagogue, the attitude of the rabbis in

the Talmud toward the Jewish woman reflects to some extent their narrow legalistic spirit. There was even a tendency to exclude women from the synagogue altogether at certain seasons. With all this, however, they did not fail to recognize the great influence of the Jewish woman with reference to Judaism as a whole. Dr. Schechter quotes epithets to the memory of Jewish women, bearing such titles of honor as: "Mistress of the Synagogue," "Mother of the Synagogue, and the like.

While many features of the ceremonial worship, so dear to the heart of the Jew, were denied to the women, such as wearing the Talith, laying Tefilin, and holding the Lullav, the women were proverbially enthusiastic in the practice of those duties that were given over to them. These they carried out faithfully in connection with domestic worship, as on Sabbath eve and the Feast of Passover.

The study of the Law, too, while officially closed to the Jewish woman, was in many individual cases pursued by women with the greatest assiduity. There are numerous tales and legends in the Talmud showing the remarkable learning and wisdom of certain Jewish women within the knowledge of our sages.

As a social factor, the rabbis of the Talmud show the greatest appreciation of the Jewish woman. Their attitude is almost as chivalrous as that of knight errantry. But with this difference. The valuation of woman so pompously heralded in the age of chivalry found but faint echo in the hearts of the masses of the people. It had no popular basis and was entirely artificial. In the case of the rabbis of the Talmud, the respect they showed but reflected the genius of the Jewish people. They merely gave expression to the popular tribute. The following Talmudic injunctions show how deep and genuine that respect was:

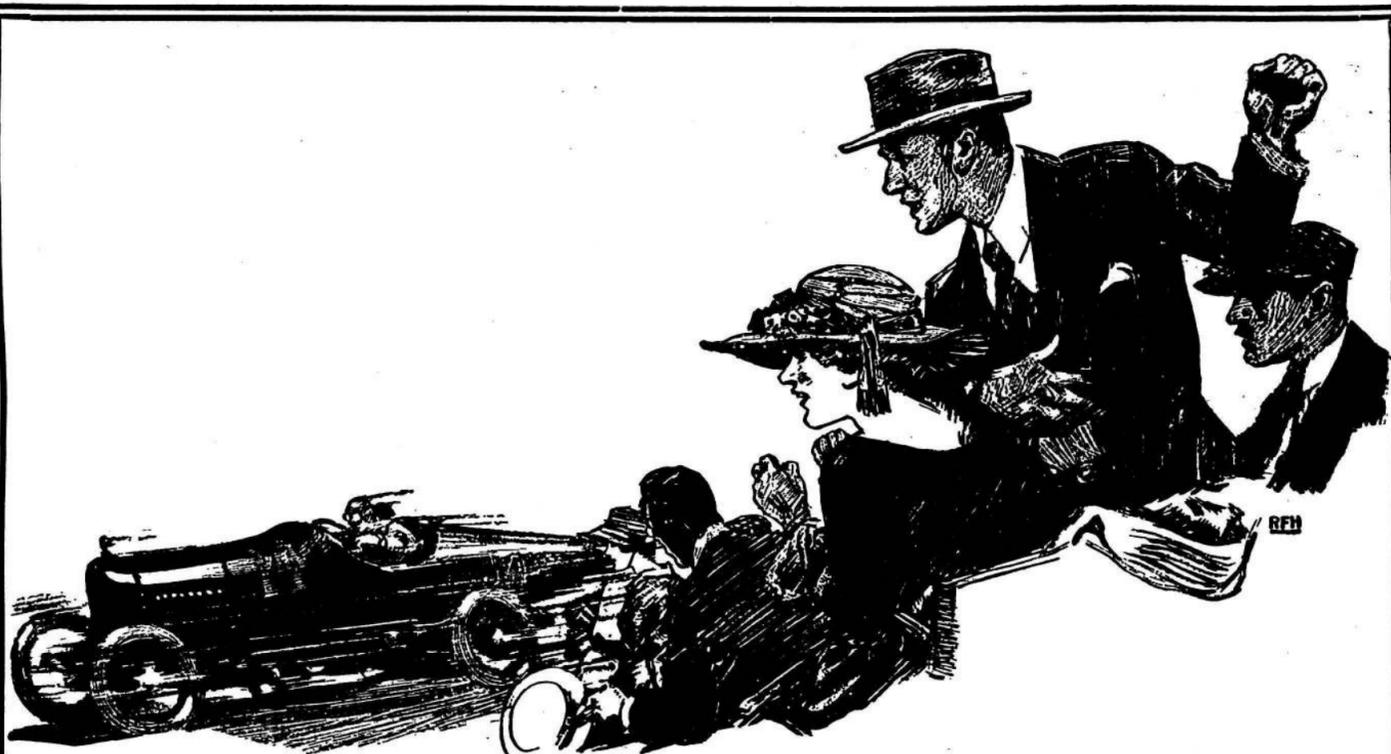
"Every man should always consider the honor and dignity of his wife, for only through the wife can a house be blessed."

"For food a man should spend less than his income allows; for clothing he should keep within his means; but for the honor and position of his wife he should go beyond his means."

One rabbi makes this boast: "Never did I call my wife by any other name than 'my house,' 'my home.'"

"It is enough," says another rabbi, in speaking of the respect due to one's wife, "it is enough that she raises our children."

This is but a brief summary of the attitude of the Talmudic rabbis toward the Jewish woman. In this hasty review many interesting features of the subject had, necessarily, to be omitted. I hope, however, that I have made this point clear, namely, that there is a sharp contrast in the Talmud between the legal status of the Jewish woman and her moral and religious position, and that the legalism of the Talmud falls far below its ethical contribution. Every thinking Jew must admit that it is emphatically a gain for the Jewish people that the legal authority or the Talmud has been abrogated. On the other hand, the ethical and religious ideals with respect to womanhood, which the Talmud reveals, will never fail to give genuine inspiration. The woman is the maker of the home, she raises her children in the fear of the Lord, she surrounds them with an atmosphere of holiness and love, so that in after days they arise to call her blessed. She is indispensable to the preservation of the faith through her domestic virtues and her native religious impulses. The good woman, according to the Talmud, is the woman who is a true wife and mother, who creates religion in the home. Such were the mothers in Israel through the ages, and the Talmud is an imperishable tribute to their worth.



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Camp Mills, at Hempstead, L. I., is one of the "Welcome Home" camps designated by the government for the first reception of its returning heroes. They come to Mills, salt water sticky, travel weary, their faces still bearing the horror scars of battle. There, in three days or a week, they are gradually readjusted

to the things that were before they sailed away.

Back in the days when Mills was a shadowy, mysterious camp from which troops quietly embarked for France, the Jewish Welfare Board gave its "God-speed" to thousands.

When those boys returned from their strange, new life, they found the Jewish Welfare Board waiting with its cheery welcome and with, besides, new plans for service.

To the welfare worker, Camp Mills presents a peculiar problem; men remain a few days or a week, and constant activities such as educational or other group activities, are for the most part out of the question. There is a constantly shifting group, changing in numbers and personality. To be of service to all men, at all times, in all conceivable ways, ready for any emergency, that is the only answer to the welfare worker's problem at Camp Mills.

A new building, a one and one-half story structure, commodious and attractively furnished, was dedicated when the first troopships began to dock at Hoboken. The larger quarters—symbolical of a larger field of service—became a mecca for the returning men. Fifteen thousand a week is the average for the Jewish Welfare Building. These boys are not just Jewish soldiers, but men of all faiths, for there is a saying around camp that "Everybody goes to the Jewish Welfare."

At 10 o'clock of a freezing morning the building was occupied. In an open fireplace, a bright fire was leaping and crackling, the men around it had laid aside their steam-wrinkled overcoats to read and smoke. From the auditorium came the uninterrupted sound of a piano playing over and over again "classical" selections and other songs that bled New York has ceased to call "popular." "That's the first piano that fellow has seen in nearly a year," some one explained.

The auditorium, which by night is jammed to the windows with cheering soldiers, was by day a writing and lounging room and postoffice. A line of soldiers waited before the counter where postage stamps were being sold, wrapping paper and twine given away, packages weighed and insured. Alongside the counter, packages for parcel post were stacked high.

Before all else in the returning soldier's mind is the letter to mother and dad and the girl, announcing the safe return. The figures prove it. Twenty-five thousand letters, 4,000 telegrams and 600 postal cards mailed in one week from the Jewish Welfare Board Building at Camp Mills, and 20,000 sheets of writing paper distributed.

Mail is taken away from the building three times each day, at 10 a. m., noon and 3 p. m., and it is carted away in truckloads, for in addition to thousands of letters, an average of 1,000 packages are mailed each week. In urgent cases, when a fellow is "dead broke" and can't pay for stamps or a telegram, the Jewish Welfare Board representative pays for it out of a fund provided for that purpose. In every barrack there is a J. W. B. mail box, containing on an upper shelf, cards, stationery and telegraph blanks. The "J. W. B. postman" calls three times a day to collect mail and supply postage.

But writing letters is after all the least part of the soldier's activities at the debarkation camp, and mailing them is the smallest part of the Jewish Welfare Board's work. Entertainment, information, personal and hospital social service,

religious work and educational activities are all part of the program.

The Camp Mills information service begins its work on the pier at Hoboken. One of the Camp Mills workers is on the dock and to each man designated for Mills he gives a tiny book of information, which not only tells what the soldier can expect from the Jewish Welfare Board at the cantonment, but where he may go when on leave in New York—a list of synagogues, reform and orthodox, the addresses of places where the soldier may obtain meals and lodging or entertainment under Jewish Welfare Board auspices and points of interest in the metropolis. A Jewish welfare worker is with them on the train, with his supply of postal cards, telegraph blanks and lead pencils. At the Hempstead, L. I., station there is a reception committee of women, with steaming coffee, home-made cake and cigarettes. The first links in the Jewish Welfare Board's chain of continuous service have been forged. The returning soldier knows that as long as he remains in Camp Mills there is a little building that is home to him and a group of "big brothers" interested in his welfare.

The soldier comes to the Jewish Welfare Board Building just as soon as he gets "settled." He finds there an information booth of incalculable usefulness. There are telephone books and street guides of every large city in the country, a hotel registry with rates of every hotel in the United States, a registry of theatres and eating places in New York City, railway and steamship guides and other general information. There is an "information lady" to give matters of insurance, allotment, vocational guidance, etc., and a bank representative to change foreign coin into American money.

At this booth there are other things to be given out besides information. For instance, twenty-five soldiers each morning receive cards giving them free admission to the Broadway and Strand theatres in New York City—the cards to the Strand admitting them on Saturday and Sunday as well as every day. Fifteen boys receive cards admitting them to half rate at several large metropolitan hotels for the night. These privileges have been obtained for the men by the Jewish Welfare Board representative and distributed without discrimination.

Nightfall finds the building jammed with an average of 1,500 men crowding seats, window sills and floor space in the auditorium. There is a "show" in the J. W. B. Building every night, except Wednesday, Sunday and Friday. On Wednesday and Sunday there are movies, and the J. W. B., through a special arrangement, presents its show at the J. of C. Building. On Friday evening the camp rabbi conducts religious services in the building for Jewish boys who are present in the building. When a group of entertainers comes to Mills they perform first in the Base Hospital, traveling from ward to ward, and in the evening entertain at the J. W. B. Building. No one is overlooked by the J. W. B. entertainments, for in addition to uproarious vaudeville shows in the building, there are dances at the Base Hospital for army nurses and entertainments for officers, and it's mighty hard to find an officer who'll miss a J. W. B. entertainment.

The boys in the Base Hospital are never neglected, for the chaplain and other workers visit them each day. Cake, lemonade, ice cream, candy and cigarettes are sent frequently, and a gallon of milk is delivered each day with the compliments of the J. W. B. There is a victrola in each ward, donated by the Jewish Welfare Board, and an entertainment in the wards each week. Even the men in the guard house receive donations of soap, tooth brushes and tooth paste and cigarettes.

Because the group of men was constantly changing, it seemed impossible at first for any permanent activities to be arranged, it was learned that two regiments of negro troops were to be stationed at Mills for several months. Proving again that the Jewish Welfare Board aims to serve all men in uniform, regardless of creed and color, a plan was presented for a school for negroes, and it met with the unqualified approval of the camp morale officers. Through a colored chaplain in the camp, he presented it to the negroes themselves, in the nature of a referendum, and the men voted to have the school. A small building, which had formerly been the J. W. B. quarters, became the school house, the faculty was composed of Jewish Welfare Board representatives, officers and representatives of other agencies. Attendance was made compulsory, for all who signified a desire to attend, and English, bookkeeping, carpentry, and other vocational subjects were taught.

The seal of approval has been affixed to the Jewish Welfare Board's work, by representatives of all other agencies, by the men and by the officers. Lieut. Col. Richard R. Pickering, commanding officer, wrote to the Jewish Welfare Board's representative, "I give credit for doing a vast amount of good not only with the Jews but with all soldiers at this camp."

It's a real welcome home the boys get at Camp Mills, a welcome home that warms the cockles of every home-sick heart. A welcome home with the proof behind it!

The Zionist Organization of America announced March 28 that \$2,500,000 have already been pledged by districts which have accepted the quotas assigned to them toward the \$3,000,000 Palestine Restoration Fund. The large number of districts still to be heard from give the managers of the campaign confidence that when all the returns are in there will be an oversubscription of not less than 33 1-3 per cent.

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EISENBERG, ABRAHAM.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Eisenberg, also known as Abe M. Eisenberg, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscriber, at her place of transacting business as administratrix at the office of Wales F. Severance, No. 256 Broadway, in the City of New York, on or before the 8th day of October, next.

Dated, New York, the first day of April, 1919.
METTIE EISENBERG, Administratrix.
WALESS F. SEVERANCE, Attorney for Administratrix, 256 Broadway, Borough of Manhattan, City of New York

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Edited by J. P. Solomon, 1882-1909.
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By WILLIAM J. SOLOMON.
Telephone 890 Cortlandt.

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Friday, April 4th, 1919 : : Nissan 4th, 5679

Sabbath begins 7.27 P. M.

חוריע

Sauerkraut may be camouflaged, as by calling it *Salade d'Allemagne*, but it is still sauerkraut. A reform Jew may be called a reform anything. Aber doch he is a Jew.

"The nations of the world represented at Paris recognize the international Zionist organization as the unofficial government representing the Jews of all countries." Thus writes a correspondent of the Zionists from Paris. We think he states the truth. So far as practical wisdom is concerned, so far as intelligent propaganda is concerned, the Zionists have bent all their energies in this direction and thus reaped the reward of their persistency.

In a recent paper under the defiant title, "Lost: Judaism in the A. E. F.," Lieut. Jacob R. Marcus points out that in relation to the American Expeditionary Forces overseas Judaism was not properly brought home to the Jews enlisted therein. This, says the writer, in effect, was not the fault of the men in the ranks, who literally craved for religious nourishment, but was the fault of our communal organizations. The prayer-book produced by the Jewish Publication Society and the paucity of welfare workers detailed by the Jewish Welfare Board by indentment made the objects of his criticisms.

It is unnecessary for this journal to remind its readers that a new duty now rests on them as loyal Americans. We refer to their position in respect of the approaching Fifth Liberty or Victory Loan. The Secretary of the Treasury announces that the campaign for this will open on the 21st of this month, and it is altogether probable that the amount to be raised by the Government from the people will again reach the six-billion-dollar mark. Accordingly, every man, woman and child in the United States must participate according to his means. We need add no more, except that surely our readers will do their full duty.

The Roman Catholic Cardinal Archbishop of Westminster, in the journal which conveys to the world the official thoughts of English Catholicism, *The Tablet*, forecasts the unsympathetic references to Zionism which the Pope permitted himself to make recently in his allocution. The significance of this fact should not be lost sight of. England was the country which first officially declared its sympathy with Zionist aspirations. If English Catholicism takes a different view of the declarations of the English Foreign Office than does the rest of the people, it is well that the world understand and appreciate this difference.

That German Jewry is, indeed bankrupt appears from the publication of the program of the Zionists in Germany as given in translated form in *The Maccabean* for March. The German Zionists acted altogether on separatist and nationalist lines, with the result that thereby they stimulated anti-Semitic tendencies in the non-Jewish elements of the population of Germany. Moreover, in the German Zionist statement we read a great deal about Jewishness and the living of a Jewish life, Jewishly, in the Jewish way, and, in the same breath, a demand for numerous representation in the directive posts of the nation. Such an attitude may have its own audacity to commend it, but, at the same time, it glaringly exhibits the lengths to which rampant nationalism will lead. We condemn the assimilationists as much as do the Zionists. We wish to preserve the Jewish religion for ourselves and our posterity in complete accordance with our time-honored traditions. But beyond these considerations we are loyal citizens of the state, not otherwise differing one bit from any other of our fellow-citizens. These remarks apply to Jews in all lands where they enjoy a measure of right.

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

ARE WE ZIONISTS?

AN interesting side-light on the recent turn in the relations of the Mizrahi to the international Zionist Organization is thrown by information which we have received from Zurich. There preparations have been under way for some time for a world-conference of Jews who are faithful to traditional Judaism, to consider the Jewish problems of the hour, and, notably, the attitude Orthodox Jews must adopt toward Zionism. It appears that from this conference the accredited delegates of the adherents of the Mizrahi are rigorously excluded, because, forsooth, in the eyes of the leaders of the conference, the Mizrahi is presumed to occupy a position dependent upon Zionism. It was high time, indeed, therefore, that the Mizrahi made clear their position on Zionism within Zionism, as their recent statement admirably set forth.

In this connection we deem it proper to point out our own position on the subject of Zionism. We may be called tersely and succinctly followers of the Mizrahi. We favor the creation of a Jewish homeland in Palestine. We loyally support the program for the educational and philanthropic and cultural restoration of *Eretz Yisroel*. We wish all agencies which aim to upbuild a Jewish Judaism to succeed and, in so far as Zionism may fall within the category of such, we extend our hopes for complete accomplishment to this great movement.

But we are opposed to any attempt to divorce the Jewish traditions clustering about *Eretz Yisroel* from our holy religion. We condemn the national and irreligious Palestinian policy of the Zionist leaders. We strenuously object to their emphasis on the political and racial aspects of their problem at the expense and the total extinguishment of the religious. Moreover, in the present condition under which Zionism carries on, we take exception to the personnel of the leaders of the movement (in part) as scarcely calculated to inspire confidence on the part of the generality of Jews.

In short, to our mind, Zionists of the usual stripe aim at the accomplishment of their aims minus Judaism. We, like the Mizrahi, would secure Zionism as a part of Judaism, the Jewish religion. Therefore, to call us anti-Zionist, as the Zionist professional scribes do, is to beg the question and, in fact, to misstate the truth.

THE RABBINIC COLLEGE

THE newly reorganized Rabbinic College, or Yeshiva ("Seat" of Jewish Learning, as it is affectionately called by its supporters), did well to have its first graduation exercises in the synagogue of the oldest congregation in America, just because that congregation stands and has always stood for Jewish rights, loyal Americanism and loyalty to historical or traditional Judaism.

That congregation was hardly formed, two hundred and sixty years ago, when it demanded Jewish civil and religious rights. In the Revolutionary War its minister, Dr. Gershom Mendes Seixas, closed the synagogue out of loyalty to the American cause rather than officiate while America's enemies held New York.

By holding its first graduation exercises in that synagogue the Rabbinic College, or Yeshiva, proclaimed its platform as the exponent of Orthodox Judaism to be the same, namely, "Jewish rights, loyal Americanism and loyalty to historic or traditional Judaism."

The proclamation is timely in these days when Reform leaders (?) suggest the renunciation of the word Jew and would thus read themselves out of Judaism. Furthermore, the plan to make the Yeshiva the center or heart of the union of Orthodox Jewish Congregations and Agudas Harabonim will emphasize the loudly voiced centenary of Isaac M. Wise, whose followers have spurred his opponents into forming no less than four opposing forces, the Jewish Theological Seminary, the United Synagogue, the Union of Orthodox Jewish Congregations, the Yeshiva of Rabbi Isaac Elchonon, now the Rabbinical College.

It is also the centenary of Rabbi Isaac Elchonon, whose life work, as expressed at the graduation exercises, was "love for Torah, loyalty to Torah and learning in Torah." The life work of which Isaac will survive?

The Maccabaeans, of London, recently entertained Lieutenant General Sir John Monash, of the Australian Expeditionary Forces, at dinner. The function was worthy of the man whom it honored, for General Monash is the first professing Jew to reach this high rank in the military service of the British Empire. Sir John has been a lawyer and engineer and only embraced the profession of arms through the needs produced by the Great War. Of course, Jewry the world over knows that General Monash is a member of the House of Israel, and justly proud of his Jewish heritage. But non-Jews do not appreciate this fact generally, and, therefore, the action of the Maccabaeans, no less than that of General Monash himself, is of extreme interest. As one of the speakers at this dinner said: "The Jewish man who knew how to respect himself won the respect of his fellow-men, and it was up to him whether he proved himself worthy of being the comrade of the finest body of men who ever formed part of the British Army." In proof of these assertions no better illustration can be offered than the career of General Monash himself, as well as the 1,000 officers and men of the 56,000 British Jews participating in the war who received official public decorations. These stretch from the great Victoria Cross to the Meritorious Service Medal. Such a banquet as this in honor of General Monash brings out all the latent virtues of Anglo-Jewry and proves that the good, old-fashioned spirit which once informed it and made it the envy of all other Jewries throughout the world is not completely dissipated.

JEWISH CHILDHOOD

אשה כי חוריע וילדה זכר:

"If a woman have conceived seed and born a man child."
(Lev. xii, 2.)

THERE are three worlds: Man's world, God's world, Baby's world. Of these three worlds most disheartening is Man's world; most mysterious, God's world; most fascinating, Baby's world. These three worlds touch; they are not separate. Farthest away, however, from God's world is Man's world, the disheartening world of grown-up folk. This world of greed and vain striving, of graceless sophistication and self-insistence, is far removed from the deep wonder and inscrutable grandeur of God's world. In the sweat and dust of the everyday life, whither we men of myriad passions are brought down like so many beasts of burden, God is seldom found. Yet we too are redeemed when our drab world touches upon the fairy-world of Childhood, for there verily we behold God. Can we fail being touched into the realization of the divine when the mystery of the blossoming of a new life fills our home with a solemnity akin to forests and cathedrals?

The world of Childhood, this frail tender world constantly trembling on the precarious edge of being and non-being, this world born out of the fathomless nothing behind us and threatening every moment to disappear into the dark night before us, which we would protect in the desperately insecure embrace of our perishing mortal arms, stands nearest to God. God's world is a world of mystery and wonder and expectation, and so is Baby's world. Its unconscious poetry is born of the same desire that ripples in a myriad laughter adown the stream of time. It is the visible delight that from the dim dawn of the world's history has renewed itself in a thousand spring mornings. It is the radiance that leaped into space with the first star. That little immortal soul whom we call our child has travelled along the pathless tracks of the immensities before God allowed it to rest on the threshold of our home; it journeyed through the lives of our ancestors, being present in the dreams and aspirations of our first forefather. Freightened most wonderfully and fearfully, the drooping little shoulders bring into our world what strange burden of past lives, what precious cargo of unsolvable riddles!

No stranger delusion than this that we parents call the child ours. The child is only in a limited sense ours; in a larger sense it belongs to God's life, it is part of the unfolding record of the ages;—it belongs to History. Each new-born child is the last word of History, the last revelation of God's life and light and love. When in moments of awe and insight we stand astonished over our children, our deepest emotions are evoked by the knowledge of the insignificant hold we have on these lives that are so much part of us and of whom we form so little a part.

What has been said of the world of Childhood in general is true, only more so, of Jewish Childhood. Here a plus-quality enters to deepen the mystery. History has set a fatal seal upon the Jewish child, not nearly so manifest in the child of happier races. The Jewish Child brings with him a heritage which on its ideal side is most precious, which on its actual side is most calamitous. The Jewish Child is the bearer of a noble tradition; in its veins flows the blood of the prophets, in its heart Sinai still thunders. But the agonised tale of our martyrs, too, is engraven on the scrolls of its soul: the Jewish Child brings with him the awful cargo of the shame and the reproach of the cruel centuries. That plus-quality, of which we speak, is a composite of matchless idealism and unequalled degradation. Dare we place the burden of shame upon our children without balancing it with the cargo of idealism? Dare we summon our children to a life of universal contempt without giving them the compensation of Jewish pride in a prolonged martyrdom for the sake of Jewish honor?

It is just in this respect that the education given by the average parent to the Jewish Child falls short of the mark. The only way to save the Jewish child from the reproach and the stigma attaching to the Jewish name is by intensifying the Jewish consciousness in the child-soul. We cannot, as the world stands today, roll the shame off the Jewish child: rightly or wrongly the child must suffer for being a Jew. But we can strengthen the child mind and the child heart against the malign accusations and unjust charges of the world. We can teach our child to bear malice with dignity and without giving affront in return; we can teach our child the meaning of Jewish dignity. Above all we must infuse our child with such love of Judaism, of everything that is part of Jewish life, as shall enable it to bear all indignities with patience not alone, but with a sense of the worthwhileness of suffering in a just cause. We must know how to give our child a *fund of spirituality* upon which to draw all life long. We must not be satisfied to educate the Jewish child merely into an efficient breadwinner, or into what is shabbily called a "respectable citizen," but we must educate it so that he may become a Jew conscious of his individuality and proud of his heritage. Let the Jewish child know that in addition to the general burden of living he is the carrier of the special burden of Jewish living; that upon his forehead is set the seal of the Jewish God, because he is born out of and into the Jewish people.

Jewish parents, facing helplessly the mystery of Jewish Childhood, need to be told of the answer a Spartan woman once returned to a Greek woman's query. The Spartans were known for their rigid discipline of youth. Said the Greek woman to her Spartan sister: "You, Spartan women, are the only women that rule the men." Whereupon the quickwitted Spartan lady replied: "We are the only women that bring forth men!" Let Jewish parents remember that it lies in them to bring forth Jews, and to rule Jewish Childhood in a Jewish spirit toward the highest Jewish idealism. JOEL BLAU.

CORRESPONDENCE.

An Open Letter to American Rabbis.

Editor of Hebrew Standard:
A circular has appeared proposing a repudiation of the word Jew, because certain Jews entertain nationalistic ideas and because the Century and the Standard dictionaries and Roget's Thesaurus give it the meaning of craftiness, cheat, tricky dealer, etc.

Is this a time to create division in our ranks and so give our enemies, so numerous in lands of Slavic pogrom, so subtle in lands of western civilization, the right to say "even Jews in enlightened America proclaim Jews to be disloyal, crafty, cheating, tricky, etc.," for do they not repudiate the word?

From our Slavic enemies in the East to our venerated haters in the West the cry is "condemn the Jew." And now Jews, Reform Jews, Reform Rabbis are found who cry "condemn the Jew!"

A protest to President Wilson against Jewish Nationalism has been drawn up and signed by thirty-one Reform Jews, rabbis and laymen.

Should not those thirty-one men have first examined such points as these:

1.—What does the Hebrew word for nation mean, only a political organization or a body consecrated for some sacred purpose? The very first moment that we were made a "nation" at Mt. Sinai we were constituted a "consecrated nation." Who is right, the Bible (Ex. 19th chap.) or those who see in the word nation only materialistic institutions?

2.—In Jeremiah XXXI it is distinctly declared that the Jewish "nation" shall never cease, no more than shall ever cease the functions of the heavenly bodies or of the heaving seas. This is declared in the name of the Lord. Who is right, the Lord or those thirty-one gentlemen who declare that Israel has ceased to be a nation.

3.—Are the Irish disloyal to America because they want a free Ireland? Then why should American Jews be disloyal if they want a free Palestine?

4.—Every American subscribes to a double allegiance, one to his State, the other to the Union.

In 1861 some Americans preferred their loyalty to the State and rebelled against the Union. There were practical reasons. But will any sane American dream that an independent Ireland any more than an independent Switzerland will ever declare war against America? Will any sane American imagine that an independent Palestine will ever declare war against America? How can their "policies" ever clash dangerously?

5.—That protest declares that the boundaries of Palestine are not defined. Do not those thirty-one gentlemen know that the boundaries are defined in Numbers, in Deuteronomy and in Joshua?

In the circular it is stated "we do know that the word Jew, which of course does not appear in any sacred text, etc., etc."

"We"?

Does not that "we," especially if Reform rabbis, know that the sacred texts of Jeremiah and Zachariah contain the word Jew not once but many times, not to mention interesting references to Jew and Jewish in other books of the Bible?

To make these incorrect presentations, that the Jew is not a nation "forever" as the prophet declares, that the boundaries of Palestine are not defined, that the word Jew does not appear in any sacred text, would by some people be called crafty, cheating and tricky, attributes which Reform rabbis and laymen wish to repudiate. How unfair it would be to ascribe those attributes to those very Reform rabbis and laymen. Would it not?

But those are trifles compared with that circular's innuendo as follows:

"Certainly there can be organized a church association that will be supported by men and women of our faith who believe in the separation of church and state; who wish to keep our religion free from the suspicion of disloyalty; who, without renouncing any canon of our creed, will wish to continue to worship the one God; who are eager to preserve faith in the immortality of the soul; who will support and maintain all the precious truths revealed in our religion; men and women who can uphold our faith in unsullied purity and perfection under some new and appropriate title different from the name now given us."

This is an innuendo that Jewish Nationalists do just the contrary, propose union of church and state, will not wish to continue to worship the one God, do not or will not believe in immortality of the soul, do not and will not wish to keep their religion free from the suspicion of disloyalty, etc.

Shall there not be found some Americans, Jews and non-Jews, who will call this innuendo crafty, cheating and tricky?

But the Reform rabbis and laymen who subscribe to such circulars and protest are, of course, all honorable men.

It is time that the Reform rabbis in convention declare for the Jew who is true not for the Jew who is bastard or dastard. He is a bastard Jew who seeks to hide his true origin under some camouflage name. He is a dastard Jew who does not stand up for the honor of the name and make it stand for that idealism which Judaism really means.

H. PEREIRA MENDES.
New York, March 30, 1919.

A Christian Science Defense.

Editor Hebrew Standard:
The rather caustic arraignment of Christian Science by a Doctor of Medicine in a recent issue of the He-

brew Standard is misleading as to its direct statements and its implications. The students of this religion do not tell Jewesses that they may become Christian Scientists and remain good Jewesses; for no one knows better than Christian Scientists how impossible it is for an individual to hold contrary views about any given subject; and the teachings of these two groups of religionists are quite impossible of reconciliation. It is not unusual for a doctor of medicine to generously accede to Christian Science its full rights as a religion, while utterly condemning its therapeutic qualities. On the other hand, many religionists are willing to acknowledge its power to heal, while utterly repudiating its theology. To many it will appear that self-interest is the factor which determines the positions of a great majority of these critics.

That the teachings of Christian Science are "false and ridiculous" is quite contrary to the understanding of that vast army of persons who have found it the inspiration to higher and nobler living, the way to happiness and usefulness both as earnest Christians and as good citizens. It would be very difficult to prove that Christian Science is "a menace to public health," as this critic declares. Christian Science accepts the promise of God to "heal all thy diseases" and acknowledges His power as the great remedial agency. Experience during the recent epidemic quite justifies the Christian Scientist's faith in both God's willingness and ability to heal. Careful investigation in certain up-State cities revealed that hundreds of cases were healed with no failures, while in each of several others there was but a single failure. In Greater New York there was an average of less than three failures to each thousand cases treated, and many of these cases had been diagnosed as influenza-pneumonia. There is no longer any doubt as to the efficacy of healing by spiritual means.

Its followers believe that Christian Science is the original religion taught and practiced by Jesus of Nazareth. It is Christian because it is based wholly upon his teachings. It is scientific because it sets forth demonstrable knowledge about God and man, being in fact the only true science, since its basis is the fundamental truth of the universe. Mrs. Eddy says of it in "The First Church of Christ, Scientist and Miscellany," page 205, "Christian Science is the full idea of its divine principle, God; it is forever based on Love, and it is demonstrated by perfect rules; it is unerring. Hence health, holiness, immortality are its natural effects. The practitioner may fail, but the science never."

Very truly yours,
ALBERT F. GILMORE,
Christian Science Committee on Publication, New York.

March 24, 1919.
[For those so-called Jewesses who have embraced Christian Science and tell us there is nothing contained therein which is in opposition to Judaism and that they may conscientiously follow its practices without becoming so-called "Christians," here is official refutation from Christian Science headquarters.—Editor Hebrew Standard.]

A Protest.

Editor Hebrew Standard:

Will you kindly insert a few words in correction of the statement published in the press that I was present and delivered an address at the meeting at the Roumanian Synagogue last week, at which, according to the same report, Rabbi Abraham Aaron Judelowitch was installed as chief rabbi of the United States? I was not present and did not deliver any address. Had I been present and aware of the form in which the proceedings were to be given to the public, I should certainly have registered a strong protest. The Federation of Orthodox Congregations, which, I understand, is the organization which has elected Rabbi Judelowitch its chief rabbi, has, of course an undoubted right to do so, and had the report stated nothing more than this it would have been entirely unobjectionable. But I consider it more than unfortunate to allow the impression to be spread broadcast that Rabbi Judelowitch had been elected chief rabbi of the entire Orthodox Jewish community of the United States, which, as anyone conversant with Jewish conditions in America knows, is not at all the case.

Very truly yours,
BERNARD DRACHMAN.

"New Time."

Editor Hebrew Standard:

Now a certain Midrash becomes clear to me.

In announcing through Moses the time when the smiting of the first-born of the Egyptians is to take place, the Holy One, blessed be He, is reported to have used the expression Ka'hatzoth halayla—"about midnight." Later, however, the expression (telling of the occurrence of the event) is vayehi ba'hatzit ha-layla—"and it was at midnight." The explanation in the Midrash is that though the Holy One could, being omniscient, have published the exact moment—out of consideration for Moses, He did not. For, Pharaoh's astronomers ("itztaginai Phar'oh"), not using correct standards or precise methods in time measurement, might, when according to their calculations midnight came and no plague in its train, say, "Moses is an impostor."

Our conclusion (does any one else wish to be included in "our"?) simply is, that in that year Passover fell early in April—and that Pharaoh's officers had moved the clocks one hour ahead.
ARTHUR A. DEMBITZ.
Philadelphia, Pa., April 1, 1919.

Polish Publication Retracts Slander on Jews.

Under date of December 20 of last year the Polish Daily News (Dziennik Polski), of Detroit, printed an editorial seriously attacking the Jewish people. The English translation aroused a storm of comment on the part of the Jews throughout the country. Very seldom has a more bitter piece of anti-Semitic literature appeared in this country, and equally seldom have the Jews been as stirred as they were by the publication of the scurrilous editorial.

The matter was referred to Mr. Louis Marshall, of the American Jewish Committee, the local phases of the question being handled by Milton M. Alexander, chairman of the Anti-Defamation League for Detroit.

Immediately after the publication of the article in the Detroit Jewish Chronicle, Mr. Alexander received a communication, signed by each of the six stockholders of the company. The letter reads, in part, as follows:

"In the last edition of the Jewish Chronicle we have noticed a reprint of our editorial from December 20 of an anti-Semitic contents. Furthermore, we notice that you also take active part in said matter, and therefore, with full confidence we refer to you in said matter, and declare:

"That we, the undersigned stockholders and publishers of Dziennik Polski, declare that the editorial in our edition of December 20 and anti-Semitic contents was inserted without our knowledge, as, in other words, our managing editor, Mr. Kowalski, abused our confi-

dence, and we will discharge him as soon as we are able to secure some one in his place.

"Furthermore, as publishers of Dziennik Polski, we declare that we do not agree with the tendency of the said editorial."

Since receiving the above statement of the position of the publishers, Chairman Alexander withheld it from publication until some evidence had been received that the actions promised would be forthcoming.

The publishers, soon after writing to the chairman of the Anti-Defamation League, made good their promise of displacing Editor Kowalski by the appointment to that position of Mr. Stanley A. Tarjanowski. The latter expresses himself in decided disagreement with the statements of the former editor as they appeared in the offending editor, and has given his assurances that the Polish Daily News under his administration would maintain at all times a policy of justice and consideration for the Jews both in America and in Poland. Mr. Tarjanowski has apparently already put his policy into practice, for frequent references to the Jewish people have been in a more just and moderate vein. During the past few weeks an article appeared on Rosa Raisa, in which the religion of the famous singer was given recognition.

More recently, under date of March 20, there appears a leading editorial under a two-column headline entitled "The Jewish Question in Poland." The fairness and moderation with which the subject is handled does credit to the writer, and

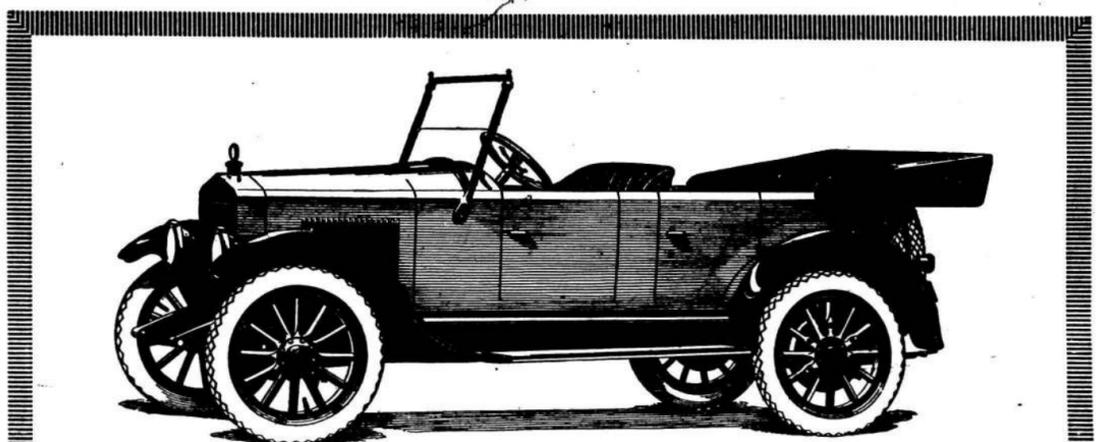
will undoubtedly do much to give to the Polish people a new conception of their relationships with the Jews.

Civil Disturbances in Poland Give Rise to Accusations Against Jews.

London.—Because of local revolutionary disturbances in Poland, the Jews in each locality are suffering from new accusations against them, of various kinds. Such a disturbance had occurred at Dombrovo, which gave the Polish soldiers there the excuse of breaking into many Jewish homes on the pretense of seeking Jewish participants in this disturbance.

In the talk of a possible autonomous Republic of Constantinople, in which case the Constantinople Parliament is to consist of thirty-four Deputies, five of these members, it is promised, are to be Constantinople Jews.

Two hundred and nine leaders of every walk of life in England have joined in a petition to the Peace Conference that it "make such provisions regarding Palestine as shall secure to the Jewish people the fullest rights and the opportunity to reconstitute Palestine as its national home." Among the distinguished signatories are Sir Oliver Lodge, Field Marshal Wood, Lord Hugh Cecil, Earl Brownlow, Neville Chamberlain, Hall Caine, the Bishop of London, the Catholic Archbishop of Liverpool, Sir Conan Doyle, Editor Steed, of the London Times; Professor Gardner, editor of the London Daily News, and Gilbert K. Chesterton.



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ITEMS OF INTEREST IN THE JEWISH WORLD

A new Talmud Torah building erected on Pearl street has been dedicated at Portland, Me.

A number of rabbis in Los Angeles, Calif., have formed the Rabbinical Association of Los Angeles.

Ground was broken for the Moshev Z'Kenim Home and General Hospital at Denver, Col., last Sunday afternoon.

Temple Beth Elohim, worshipping in the Williamsburg section of Brooklyn, is planning for a new house of worship.

New quarters have been secured by the Springfield, Mass., Y. M. H. A., and they will be occupied early in the present month.

The kosher kitchen maintained on Blackwell's Island by the City of New York for the past twelve years has been discontinued.

The Jewish Community at Radzeyeve was fined 25,000 roubles on the ground of an alleged attempt of Jews to fire at Polish soldiers.

David A. Brown has been chosen as chairman of the house-cleaning campaign, scheduled in Detroit, Mich., for the week of May 12 to 17.

The Zionist Organization at Warsaw has established a fund in aid of the pogrom victims at Lemberg. Over a million crowns have already been collected.

Senior Chaplain Elkin Voorsanger, of the 77th Division, has been promoted to a captaincy. He is the first and only Jewish chaplain to hold the rank of captain.

A Jewish Children's Home for Seattle, Wash., will soon be a reality, as the Seattle Hebrew Benevolent Association has undertaken to establish such an institution.

Boris Goldberg, the well known Wilna Zionist, and a one-time visitor to this country, has effected an escape from Petrograd, and has arrived at Copenhagen, doubtless on his way to America.

Of the three envoys to France to go to Germany and to constitute a committee for religion, Herman Struck, the well-known artist, is one, and he is to represent the Jewish religion.

The members of the Ohav Shalom congregation of Donoro, Pa., held a dual celebration last Sunday in honor of Purim and in order to burn a mortgage, freeing the synagogue from debt.

The municipality of Yaworzno compelled the Jewish members to resign their seats. Various anti-Semitic tactics were adopted, making it impossible for our co-religionists to continue their work.

The Jewish Nationalist and Zionist leaders at Lemberg have issued an appeal to the Jewish population to collect a fund for the purpose of rebuilding the three synagogues demolished during the pogrom.

The death has occurred at Drohobycz of the famous Talmudical authority, Rabbi Joseph Pantzer. He was an author of rabbinical books and lately led the movement for settling Orthodox Jews in Palestine.

Edmond A. Guggenheim, a member of the firm of Guggenheim Brothers, has been appointed a special Deputy Commissioner of Police for New York city, and will have entire charge of police matters in the Bronx.

The Committee of Legal Affairs of the Massachusetts State Legislature is considering a bill authorizing those who choose to maintain Saturday as their Sabbath to engage in their usual occupations on Sunday.

Dr. Charles G. Levison, one of the best-known San Francisco physicians, who left his post as chief surgeon of Mt. Zion hospital and went overseas in charge of Base Hospital Unit No. 30, has been promoted to the full rank of colonel.

Work is now in progress upon the new building to be erected for the Congregation Eln Jacob at 1422 Minford place, Bronx, New York City. The new structure will be five stories high and include a Talmud Torah. It will cost over \$50,000.

The relations of the Jews at Moscow with the Bolshevik Government continue to be strained. Our co-religionists boycott the Bolshevik tribunals of justice, and refer their disputes to a Beth Din. The Jews willingly abide by the ruling of the communal court.

The Jewish Council at Moscow opened a national university, but the Bolsheviki prohibited lectures in Hebrew. The office of the council was requisitioned by the government, and in consequence of its action the office was removed to the premises of the Great Synagogue.

Following the example of their co-religionists in Lithuania and Russia who in the darkest hours of the war, when starvation and misery were at their doors, built schools and libraries, Jews in Lemberg have opened a Jewish Gymnasium and a School of Commerce.

All cancellations of previous orders providing for the expulsion from Budapest of war refugees from Galicia and Bukowina have been withdrawn. Wholesale searches of such refugees, who are mostly Jews, are in progress, and large numbers of them are expelled daily.

Rabbi Jesse Bienenfeld, of this city, has accepted the call of the United Congregations of Worcester, Mass., where he will assume his new duties immediately. Rabbi Bienenfeld has been for the last two and a half years rabbi of Congregation Judah Halevi, of the Bronx.

All Jewish delegations now at Paris to obtain equal and national rights for Jews, have organized themselves into conference, with Judge Julian Mack, of Chicago, as its president. A special committee has been appointed by the conference to help Judge Mack in his political work in Paris.

Miss Nettie Adler and Mr. David Davis have been re-elected, unopposed, for Central Hackney and North Kensington, respectively, to the London (England) County Council. Mr. Arthur H. Norris has been elected, unopposed, a representative of the South Kilburn Division of the Middlesex County Council.

The Legislature of Rhode Island on March 18 unanimously indorsed the project for the establishment of a Jewish commonwealth in Palestine under the trusteeship of Great Britain, acting for such League of Nations as may be formed. This makes the fourth State Legislature to adopt similar resolutions, the others being Massachusetts, Wisconsin and New Jersey.

As a result of representations made by the Jewish National Council, the Austrian Government has abandoned its intention of repatriating the 50,000 Jewish refugees from Galicia and Bukowina, at present in Vienna. The government also decided that, in the circumstances, it was obliged to continue to pay the war grant to the refugees.

The Bolsheviki at Wilna have, so far, left Jewish internal affairs alone, and allowed our brethren to continue their public work within the community. During the brief period since their occupation of the city a Bolsheviki Educational Committee was, however, set up. It is feared that an attempt will soon be made to turn the Jewish National schools into Bolsheviki State institutions.

Agudath Isroel, through their recently opened bureau at Zurich, Switzerland, which was a result of the Congress of Orthodox Jews, has resolved to found a Talmudic Academy at Jerusalem. The aim will be to get the most highly equipped rabbis of the day as teachers for the academy, and it is hoped this academy will become, in time, the most important rabbinical seminary in the world.

The board of directors of the Jewish Hospital, St. Louis, Mo., have decided to offer for sale the buildings and full equipment of the institution with a view to erecting a larger institution to cost from \$750,000 to \$1,000,000. It is proposed to provide accommodations for from 250 to 400 patients in a new institution. The present capacity is 110 patients. The present building was erected in 1902 at a cost of \$300,000.

The Chief Rabbi of Salonika has issued a categorical denial of the news that appeared in a Swiss Jewish review, according to which Jews have been persecuted in Greece. The Chief Rabbi stated: "There have never been persecutions in Greece against the Jews. On the contrary, we are all living in perfect security. We are grateful to the Government of Greece for its tolerance and its sympathy for the Jewish nation."

The Jewish newspaper El Liberal learns from Sofia that an anti-Semitic movement is developing in Bulgaria where Jews are regarded with distrust. "The Zionist leaders," the paper writes, "are watched, and the Zionist flag has been forbidden. On Saturday, February 15, a powerful bomb was discovered in the Central Synagogue at Sofia. The bomb had been placed there by Bulgarian comitadjis, and had been timed to explode during prayers."

As a result of the recent triumph of the Nationalist Jewish parties in depositing the Assimilation party leaders from their posts as heads of the Warsaw Community, which they had held for a number of years, that party headed by M. Bergson (the former president of the community), petitioned the Ministry to establish a separate community for the Assimilationists. The signatories to the petition declare that they cannot possibly work together with the Nationalist Jews, and they claim that half of the communal fund should be handed over to the new community.

Mizrachi Organization of America to Welcome Returning Delegates.

In honor of Rabbi Meyer Berlin, president of the Mizrachi Organization of America; Rabbi Wald Gold, Rabbi A. M. Ashinsky, of Pittsburgh, and Rabbi Saul Silber, of Chicago, who have just returned from London, where they attended the International Zionist Conference a dinner will be given on Sunday evening, April 6, at the Broadway Central Hotel. Rabbi Berlin will render a complete report of the results of the Conference in respect to Palestine and the question of Jewish Rights. This will be the first opportunity afforded the Jewish community to hear a detailed report of the proceeding of the historic gathering.

Mr. Samuel Rottenberg is chairman of the committee arranging the dinner, and among the other members of the committee are: Isaac Allen, Louis Borgenicht, Louis Cohen, Moses David, Harry Fischel, Charles Garfiel, Moses Ginsburg, Jacob Goell, Rabbi Herbert S. Goldstein, H. B. Isaacson, Leon Kamalky, Ephraim Kaplan, the Rev. Dr. Philip Klein, B. Konigsberg, Joseph Kopelowitz, Nathan Lamport, Jacob Lunitz, Rabbi M. Z. Margolies, Nathan Roggen, Israel Rokeach, Albert Rosenblatt, G. S. Roth, Louis Rosenman and B. H. Schnur.

General Wood Praises Welfare Board.

Major General Leonard Wood, retiring from command at Camp Funston, Kan., paid tribute to the work of the Jewish Welfare Board in the following letter to its field representative at Camp Funston:

"Before relinquishing command of the camp, I wish to express to your various representatives in camp my sincere appreciation of the excellent work you have done. You added to the comfort and happiness of the men; in so doing you have aided in the discipline and training. Your work here has been a good work, and I hope it will be continued."

Bronx Y. M. H. A. to Dedicate New Home.

On the evening of April 5, 1919, the Young Men's Hebrew Association of the Bronx will formally dedicate their building at 1261 Franklin avenue, Bronx. Addresses will be delivered by Hon. Abraham I. Elkus, Rev. Dr. Nathan Krass, Mr. Felix M. Warburg, Borough President Henry Bruckner, and Mr. Richard Lawrence, president of the Bronx Y. M. C. A.

This is the only Jewish communal institution of its kind of any magnitude in the whole of the Borough of the Bronx. The dedication of its building, therefore, will mark an era in the civic and Jewish communal life of the borough. While the population of the Bronx has grown very rapidly, and along with it the Jewish population, this is the first institution to meet its needs.

Henry Morgenthau in Paris.
Ex-Ambassador to Turkey, Henry

Morgenthau, has arrived in Paris, where he is organizing the anti-Zionist forces. Mr. Morgenthau is accompanied by Rabbi Isaac Landman and will be joined by Congressman Julius Kahn and others who are opposed to a Jewish state in Palestine.

While Rabbi Landman is abroad his pulpit in Temple Israel, Far Rockaway, L. I., will be occupied by Rev. Dr. Barnett A. Elzas, while Rabbi Bernard M. Kaplan will act as editorial contributor of the American Hebrew.

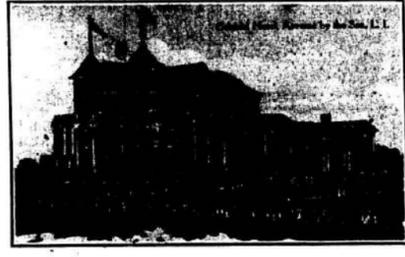
C. J. W. Changes Meeting Date.

On account of the Passover holidays, the date of the meeting of the New York Section, Council of Jewish Women, has been changed to April 9. The meeting will be held in the evening at the Central Synagogue. Captain Alan Bott, M. C., R. A. F., has a stirring message on "Flying for Allenby in Palestine," while Dr. Nathan Krass will speak on "The Aftermath."

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Misery — Hunger — Despair — Disease

confronts these people and their gaunt faces are turned to AMERICA, their one hope, with their agonizing cry of

"Give or We Perish"

As you calmly enjoy the beauties of the Passover festival, in the bosom of your family on the coming

Seder Night

won't you hearken to the call of these poor unfortunates and give something towards alleviating their wretched condition? Contrast their unfortunate position with your prosperous one and as a good and true Israelite you will send a donation, proving your readiness to do your part to the full in behalf of your naked, starving and destitute brethren.

LEON KAMAIKY, Chairman.

HARRY FISCHER, Treasurer.

CENTRAL COMMITTEE FOR THE RELIEF OF JEWS SUFFERING THROUGH THE WAR

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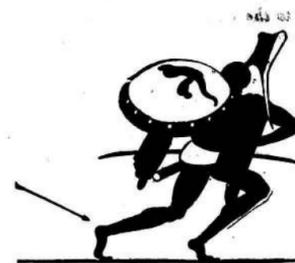
ASSETS.		LIABILITIES.	
Home Office Building.....	\$1,000,000.00	Reserve on life, endowment and term policies.....	\$106,760,277.00
Home Office Supply Building.....	76,000.00	Reserves not included above.....	2,553,593.33
Real estate acquired by foreclosure.....	47,496.56	Premiums paid in advance, and other liabilities.....	1,112,161.08
Cash on hand and in banks.....	7,774,440.39	Unearned interest on policy loans.....	309,151.02
Stocks and bonds.....	56,297,543.37	Taxes falling due in 1919.....	1,469,266.79
Mortgages secured by real estate.....	61,150,451.59	and dividends to policyholders payable in 1919.....	3,782,382.17
Loans on collateral.....	937,439.00	Losses and claims awaiting proof and not yet due.....	1,776,554.43
Loans secured by policies of this company.....	12,173,278.34	Unearned premiums on accident, health and liability insurance.....	5,488,794.10
Interest due and accrued December 31, 1918.....	2,841,676.41	Reserve for special class of policies.....	9,371,266.54
Due from re-insurance companies and others.....	70,497.46	Reserve for liability claims.....	17,164,653.93
Premiums in course of collection and deferred premiums.....	4,575,440.52	Surplus to policyholders.....	17,164,653.93
Amortized value of bonds and market value of stocks over book value, less assets not admitted.....	2,843,837.75		
Total assets.....	\$149,788,100.39	Total Liabilities.....	\$149,788,100.39
Increase in premium income.....	\$5,221,099.69		
Increase in assets.....	9,203,655.48		
Increase in life insurance in force.....	100,255,185.09		
Payments to policyholders during 1918.....	23,200,649.64		
Payments for taxes during 1918.....	1,426,456.39		
New life insurance issued in 1918.....	\$237,473,503.34		
Life insurance paid for in 1918 (\$218,251,456.34) and in process of collection (\$19,836,325.00).....	229,087,781.34		
Life insurance in force, Jan. 1, 1919.....	678,171,467.54		
Paid policyholders since organization in 1850.....	341,911,259.12		

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INCORPORATED UNDER THE LAWS OF THE STATE OF NEW YORK IN 1859

Statement, January 1, 1918

Cash Capital	\$1,000,000 00
Assets	9,609,646 00
Liabilities, Including Capital.....	7,214,228 11
Net Surplus	2,395,417 89
Surplus to Policy Holders.....	3,395,417 89

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Zionists and Their Memorials at the Peace Congress—Review of the Situation to Date—High Expectations—Preliminary Zionist Conference in London Held in Secret, but with Public International Meetings to Follow—Studies in Jewish Erudition—The Jewess of the Apocrypha.

London, Feb. 28, 1919.

Although the result is not known as I mail this letter, we are all aware that the Zionist point of view with regard to Palestine and Syria generally, in fact, was put forward yesterday at the Peace Congress in Paris to the Council of Ten by the Zionist leaders, Dr. Weizmann and M. Sokolow. A political correspondent of the Times, writing from Paris, and a man who is evidently extremely well informed as to the position of affairs there, summarizing the position there in connection with Zionism and the events that have led to the present situation, again reminds us that it was on November 19, 1917, that the British Government made a carefully worded declaration to the Zionist organization, a world-wide institution, formed to look after the interests of Jews in all parts of the world. In this the government promised to do all in its power to "facilitate the creation in Palestine of a national home for the Jewish people" subject to the safeguarding of the civil and religious rights of the existing non-Jewish population of Palestine, and provided that nothing was done to prejudice the political and civil rights of Jews in any other country.

He points out to the general reader that the best way to understand the meaning of the phrase, "a national home," is to examine the position of the Jewish people now scattered over the world as the result of persecutions which started in Roman times and reached their greatest intensity when the Jews were driven out of Spain in 1492. This last general expulsion had lasting effects. Thousands had to find a home elsewhere, although most countries closed their doors to them. The majority of the refugees emigrated from Spain to Leghorn, Salonika, Smyrna and Bagdad, while some settled in Holland, many passing from there to England in the time of Cromwell, who was the first ruler of the country to allow the entry of Jews since they had been expelled in the reign of Edward I. Recently the main flow of Jewish migration has been to America, and it has been for the most part, as all know, from Russia and Poland, where oppression has been so severe.

It is for such Jews as desire to leave the countries where they now live and yet do not wish to adopt a "second nationality" that the establishment of a "national home" is so urgently needed. A case very much in point and of present-day importance is the position of thousands of poor Jews who have seen their property lost in the recent fire at Salonika, where 80,000 of the population were Hebrews.

What are these people to do if they desire to emigrate? It seems probable that the present places of immigration for Jews—America and England—will not be open to them or others discontented with their present homes, for England and America will, it seems certain, be compelled to close their doors to immigrants for a definite period, not from any feeling of animosity to the Jewish race, but in order to have a period of greater social rest, without the disturbance caused by new inflowing people, for the purposes of internal reconstruction. Therefore it becomes a work of humanity to facilitate the creation of a national home of refuge for Jews, and it has been thought by statesmen that it should be combined with the national sentiment which is so profoundly felt by many Jews for the land of their ancestors. The word "national" is important, especially in the eyes of the Zionists, who want the home in Palestine to be built up of Jews who are not consciously Russian Jews, or, say, English Jews, but, first and only, Jews, Jews who will take part in the revival of Hebrew national consciousness and national language.

This writer also tells us that the growth of this national movement is very conspicuous among the Jewish colonists recently settled in Palestine, numbering some thousands, who have gone there mainly from Russia and Yemen in Arabia. This Jewish colony has adopted Hebrew as its vernacular language, and it has Hebrew newspapers and schools. The action of these colonists goes to show that the national spirit is strong in Jewry and that, given proper support and protection from possible oppression by the majority of the population of the country, the "national home" would be appreciated and used by the Jewish world.

When peace has been declared, he adds, it is certain that large numbers of Jews will flock to their traditional home, whether for reasons of necessity or because of sentiment. There will be room for them if the country is properly organized. Before the war Jews inhabited Palestine to the number of about 120,000, which is about one-fifth of the total population, but this number has been much reduced since by the action of the Turks, who deported large numbers, and by the emigration of others who refused

to stay under Turkish rule when the country declared war against the Allies, and by the typhus epidemic which has been so severe during the last year of the German-Turkish neglectful rule.

Finally, he points out that the problem before the Peace Conference, therefore, is to establish in Palestine such political and administrative organization as will enable the Jews from all parts to build up their national home without infringing the rights of other nationalities occupying the country. This should not be a difficult task to an enlightened government, free from racial prejudices, whichever of the Entente Powers may be chosen as the mandatory power. The Zionists themselves are most anxious to avoid friction through becoming involved in religious problems in connection with Palestine.

The Times also gives the weight of its opinion to the following statement: Ill-informed persons are apt to assume that the aim of the Zionists is to establish a Jewish Government in Palestine. In reply it may be noted that no Zionist leader has ever put forward such a claim and no such proceeding is likely to be adopted by the Peace Conference. The government of Palestine will probably be conducted for the time being by a great Allied power as mandatory for the League of Nations. For the distant future things will shape themselves. The power selected will be responsible for the maintenance of fair play and the automatic development of the various races and creeds which may form the Palestine State. . . .

Eloquent memorials have been drawn up on behalf of the joint committee of the Board of Deputies and the Anglo-Jewish Association for delivery to the Peace Conference, and there is also a special one on the rights of Jews in Roumania. Both of these are signed by Lucien Wolf and it is pointed out that the Joint Foreign Committee that pens these manifestos is the only body elected to deal with foreign affairs on behalf of the Anglo-Jewish community. Through its parent bodies it represents all the leading Jewish congregations and other societies in the British Empire, with a membership of about 80,000, practically all of whom are heads of families. Its delegation to the Peace Conference consists of Sir Stuart M. Samuel and Lord Rothschild for the Board of Deputies, and Claude G. Montefiore and Lord Swaythling for the Anglo-Jewish Association. . . .

In London the International Zionist Conference, which was held preliminary to the presentation of these documents and views to the Peace Congress, took place in private, but further meetings are to be held next week, which will be open to the press. Sixty delegates were present at the above mentioned private meetings and the chair was taken in turn by Dr. Weizmann, M. Sokolow and Dr. Schmarya Levin. . . .

Quite a number of very interesting lectures are delivered in London from time to time at various educational centers on Jewish topics. Reference might be made, for example, this week to the lecture on "The Jewess in the Apocrypha," delivered by Dr. Israel Abrahams. He opened by pointing out that in the Apocrypha we read both what men said about women and what the women really were. With regard to the former position, there were two phenomena of the period. In the first place, Greek culture had, besides its valuable contributions to enrich Jewish life and thought, an evil consequence. It strengthened the growth, especially in the aristocratic society of Judea, of laxity of marital morals. Most of the bitter taunts against women in Proverbs and Sirach were due to this cause. But, in counteraction to his laxity, there also developed, under the native genius of Judaism, a stronger ideal of the home. The Apocrypha is remarkable for its praise of the happy married life. "A good wife is a good gift, the portion of them that fear the Lord." Anything that disturbed the purity and calm of the home life, whether from the side of husband or wife, was justly denounced. On the other hand, Sirach drew charming pictures of a home life, in which husband and wife were life-long partners, and in their death were not divided. It is a fine trait that so often husband and wife were buried together in one sepulchre. The lecturer also showed how, in the Apocrypha, there was no preference to sons over daughters as such. And there was also a notable strengthening of the honor to parents, "in word and deed," as Sirach puts it, to mother as to father and on the part alike of daughter and son.

Reinach's Summary Dismissal of Nationalistic Claims.

London (by I. J. P. B.).—Joseph Reinach, author, publicist and a leading assimilationist among French Jews, in an article in the anti-semitic Morning Post, summarily dismisses all nationalistic Jewish claims. The first point in this attack is the time-worn assertion that Jews are only a religious sect and not a people. Next Reinach points out that there is lacking the racial basis for the Jews' claim to Palestine, giving it as his opinion that the Jews are not even a real race; that the majority of Jews in Russia, Poland and Galicia were of Tartar origin, and that furthermore,

many other strange peoples had adopted the Jewish religion. His third point is that the Jews have not even an historical basis for their claim to Palestine, inasmuch as the Jebusites and not the Jews, according to him, were the first settlers in Palestine. In fine, the Jewish National claims, according to Reinach, are historically and ethnically a colossal error.

In Reinach's opinion, moreover, the entire effort of getting Palestine as a refuge for Jews, was superfluous, inasmuch—he claimed—as the Jews of Russia and Rumania are about to get freedom and equal rights in those lands.

He claimed, however, that he was not at all against the founding of Jewish colonies in Palestine, though he thought that non-Jews should have the same privilege of founding similar colonies there.

Official Poland Indignant at Jewish Presumption.

Paris.—Because the Jews in Poland had dared to take their grievances before the Peace Conference in Paris and because of the consequent sympathy created all over the world for the recent victims of Polish atrocities, Deputy Glombinsky, speaking in Parliament for the government, made an indignant, though veiled, attack against Polish Jews, calling them malicious accusers and besmirchers of Poland's good name. He argued that in making of the Jewish question there, an international problem, an issue for the League of Nations, to be dealt with at the Peace Conference, these representatives lied about pogroms in Poland and sought to discredit the country before the world. Hitherto denying the existence of a Jewish question in Poland and suppressing so far as possible all reports as to pogroms, Glombinsky now claimed that pogroms in Poland were a purely na-

tional question, a strictly private affair for Poland alone to deal with. He ended his fiery attack with a motion that Poland appoint a commission of fifteen to investigate Jewish grievances. Of all the Jewish Deputies, Noah Prilucski, of the People's party, was the only one to object to the appointment of such a commission. In a counter-attack against the Polish Government, he accused it of giving official aid and encouragement to all anti-Semitic persecution against Jews, and of her attitude before the world of friendliness to the Jews as being masked and insincere.

Jews of Vitebsk Gubernie Victims of Anti-Semitic Campaign.

London.—The Jews in the whole province of Vitebsk are undergoing great sufferings, caused by a consistent anti-Semitic Bolshevik campaign. The most flagrant cause of the misery is with the holding of food from the Jews, so that about 16,000 of them are said to be starving in the streets. All public Jewish activities, furthermore, have been interfered with by the Bolshevik officials, who demand that all Jewish charitable activities and communal affairs generally should be in their hands. The attempt of the Bolsheviks to run these Jewish affairs, however, has resulted in utter chaos, some of the prominent Jewish leaders being now in prison, while all others who had the means and power to do so have sold their possessions and left their homes.

The Bolsheviks are also continuing their policy of transforming synagogues into camps for the Red battalions, always leaving the churches undisturbed. In the city of Kursk, the anti-Semites have changed the language of instruction for Jews from Hebrew to Yiddish, and an attempt of the Jews to boycott the schools on that account was answered with a threat from the Bolshe-

viki to punish the whole Jewish community as counter-revolutionists. They have already confiscated all Jewish cultural and economic institutions in Kursk. The slightest civil disturbance, furthermore, that occurs in the province is blamed on Jews, some being at once arrested by the Bolsheviks and kept as hostages.

Welfare Board Overseas Educational Work.

Paris, March 28.—Dr. David S. Blondheim, of Baltimore, executive secretary of the overseas work of the Jewish Welfare Board, will represent the Jewish Welfare Board on the Army Educational Commission for American Soldiers abroad.

Members of the overseas personnel of the organization are now being transferred to the Educational Commission to aid in the development of the "World's Greatest University," and are conducting classes in elementary and university subjects. Miss Rebecca Affachiner, of Brooklyn, N. Y., assistant regional supervisor of the Jewish Welfare Board's work in the Le Mans area, has been appointed educational director of this area.

Jewish War Fugitives Invited to Belgium

London (by I. J. P. B.).—The Jews who, at the beginning of the World War, had left Belgium and had settled in Holland or in England, as well as other Jews in similar circumstances, were accorded an official invitation to return in Belgium. The government promises them further, that all losses they had incurred in Belgium through the war, will be made good, and that their homes will be reconstructed. Those of the fugitives who had demanded to be recognized in Belgium as Jews, as members of the Jewish nation, were assured their demands would be granted.

Stand up and be counted

YOU who are thankful that this war is over—stand up and be counted. You who feel it was worth it to spend billions of dollars to save millions of men—come forth and answer.

You to whom kith and kin are dear—who see your loved ones returning safe and sound—show that your thanks is of the heart and real.

Let's pay the bill clean. Let's show our sense of honor is keen when the job is done, even though martial music and the stirring tramp of serried rows are dumb.

Peace came before we had to pay more—because we were willing to pay more. Now let's pay it.

*Satisfy your own sense of honor—
Subscribe to the Fifth Loan—the*

Victory Liberty Loan

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THE HEBREW STANDARD

Prepared by American Association of Advertising Agencies

Baron's First Anniversary.

Baron's, the noted cloak and suit bazaar, 150 West 125th street, is decorated in gala attire this week in honor of the first anniversary of the store, which will be commemorated by unusual offerings to customers of the establishment and to as many new patrons who will participate.

Baron's is one of the show places of Harlem, yet its success is not due to the fixtures of the establishment or to its beautiful showrooms, which, of course, contribute their share to the comfort and happiness of its patrons.

It is the quality, style and price of the garments sold that have been the factors in Mr. Baron's success. It is his knowledge of the garment industry, his expert knowledge, that has enabled him to buy to advantage what he does not design or make himself; for it should be

remembered that Mr. P. Baron is a designer and tailor himself, and has been in Harlem for twenty-five years, having had one of the first cloak and suit specialty shops in that section, and which he still has in successful operation, at Third avenue, corner 122d street. There is no more handsome assortment of new dresses, skirts and suits anywhere in the city than can be found at Baron's. And they are all selected for their novelty and their artistic design, no less than for their superior workmanship and durability.

All the women folk will find the anniversary celebration an advantageous time to get acquainted with the Baron shop, its polite salespeople, its unvarying one-price, low-price system and the security that goes with every purchase—reliability of product.

Mr. Baron is to be congratulated upon

his success in this location, and all his business neighbors rejoice in his unqualified first year's triumph in 125th street, the store with the blue and white sign hanging out in the street—Baron's.

Chaplain Uses Prize Ring for Pulpit.

Chaplain Lee J. Levinger, now with the A. E. F., in a recent letter writes: "Went up to a 'Y' building the other day and found no place had been arranged for me to hold services. So I climbed up into the 'prize ring' roped off in one corner and told the Jewish fellows to come if they wanted to. About a dozen climbed upon the platform and, as usual, a number of boys in the room put aside books and writing to listen. I don't know whether they enjoyed the sermon. I know I did, if only for the novelty of my pulpit."

A Car Rapidly Gaining in Popularity

Perhaps no pleasure car has attained greater popularity in a shorter time than has the Essex; in fact, the Essex at the present time is the talk of the automobile world, and its sales have far exceeded the expectations of its manufacturers.

The Essex is sold by the Hudson Motor Car Company of New York, of which Mr. Harry S. Houpt is the president. Mr. Houpt is one of the oldest factors in selling automobiles to the New York trade, and while his organization is keen, alert and progressive, at the same time the Essex sells on merit and its unparalleled success is due to its sterling performance and not to the efforts of smooth salesmen.

"Judging from comments of our customers," says Mr. Houpt, "about the only criticism they hear of the Essex cars from salesmen of rival cars is that the Essex is a new car."

While it is true that it was displayed at the recent Automobile Show for the first time, the car is new in name only as it has been undergoing the most rigid tests in the hands of its builders for the past two years.

"The Essex was not built for speed alone, however, as comfort, reliability, economy in upkeep were the first considerations. It was built to fill the need for a car of the highest quality which should still be light in weight and moderate in price."

"The Essex at present is being built at the Hudson Super-Six factory and was designed by the same engineers who turned out the Super-Six. It is not necessary to describe it in detail as the car can and will talk for itself."

In order to take care of the growing army of Hudson Super-Six and Essex car owners in this territory, the Hudson Motor Car Company of New York has taken over as a service station the Hudson Garage at 315 West Sixty-eighth street, near West End avenue.

With the possible exception of the garage owned by the Automobile Club of America, the Hudson building was the largest garage in the city, and it now becomes the largest building devoted exclusively to passenger car service and repair work maintained by any automobile company in New York.

The building, which has room for the

**Mr. Morris Engelman**

OF THE

New York Life Insurance Co.

ANNOUNCES to his many friends and his clients, that at present, he is in Europe as a member of the COMMISSION representing

The Joint Distribution Committee.

During his mission Mr. Engelman will visit Russia, Poland, Austria, Hungary, Roumania and other countries and will obtain first-hand information as to the condition of our afflicted brethren in these countries.

If during his absence any information respecting insurance is desired, it may be obtained from his son, David I. Engelman, No. 217 W. 125th St., (phone Harlem 400) who will attend to your wants promptly.

Upon his return Mr. Engelman will be pleased again to meet his friends and patrons, and trusts to continue their business as heretofore. In the meantime, he wishes them all

**A Very Pleasant
Passover****HARRY S. HOUPT**

"When the Essex first appeared like a stray ghost on the roads around Detroit it earned for itself the title of the 'mystery car' because of its seemingly miraculous power and endurance and the fact that even in that motor-wise city no one could recognize its make."

"Clad in a mud-stained coat of factory gray, with its bonnet tightly sealed and with no name plate to reveal its identity, for months it haunted the outlying paths most used by factory testers. No challenge was ever refused, no matter how great the odds, and many an amateur sportsman or budding factory 'speed demon' lowered his colors to that 'mystery car.'"

"All cars, regardless of size, looked alike to the oil covered pilot of the gray wizard, which seemed to have nothing to do but loaf over the roads in search of new adversaries to 'dust.' The news of the car's powers spread from the testers to the factory executives, who, however, despite every effort, were unable to solve the mystery."

storage of 700 cars, is a four-storied fireproof structure built less than three years ago on modern lines. It has ample light on all four sides, and a feature of the building is that no elevators are used, as wide ramps connect the various floors and prevent congestion and delays.

The building, 200x275 feet, contains more than four acres of floor space, and every inch of it will be devoted to the service, care and repair of Hudson Super-Six and Essex cars.

The receiving department in the new building will be double the size of the one in the former service station, and the small parts department has also been considerably enlarged. Here will be carried more than \$200,000 worth of Hudson and Essex parts.

One important feature of the new building which will materially help in rapid repair work is the light which floods the workroom from all four sides. On the west side of the building there is an unobstructed view of the Hudson River.

Details of Ukraine Pogroms.

Details of the recent pogroms in the Ukraine have been cabled to the Zionist Organization of America by reliable eyewitnesses, whose names must be withheld. The massacres were organized by the Haidamaks and a "Death Regiment" under Commander Poljenko took the leadership in the savagery that ensued the posting of placards in all the railroad stations from Bachmatch, reading "Beware of Jewish Smugglers Who Are Bolshevik Officers."

Fifty-six Jews were killed at Berditcheff and over 200 wounded. In Zhitomir every Jewish dwelling was wrecked and 105 killed and 305 wounded. At Bachmatch, Colonel Angel of the Death Regiment ordered all Jews and Jewesses to be stripped naked. At Tschernobyl thirty-six Jewish notabilities were thrown into the river and drowned, and Jewish girls, members of the best families, were assembled and publicly dishonored. At Ovrutsch fifty-six prominent Jews headed by the rabbi, were stripped and then shot. Pogroms also occurred in Belajzerov, Letetschew, Elizabethgrad, Vasilikov and Fastov. No Jewish townlet was spared.

The Ukrainian Government, it is charged, lacked the courage openly to oppose the Haidamaks, and prohibited the press to publish reports of the outrages, although it permitted the publication of resolutions adopted by Jewish organizations protesting against the pogrom, suppressing, however, clauses condemning the government for inaction.

Temple Petach Tikvah.

The junior congregation of Temple Petach Tikvah will hold its annual dance at Hotel Bossert, in Brooklyn, Saturday evening, April 5.

The Sisterhood of Temple Petach Tikvah held a theatre party at the Majestic Theatre Monday evening, March 31, at which a large sum of money was realized for the benefit of the Sunday school fund.

Congregation Kehilath Jeshurun.

A study circle for men meets Dr. Solomon every Saturday afternoon at 5 o'clock.

The Junior League will hold a dance at the Plaza, Saturday, April 5.

LOUIS H. SALTZMANN

"The Man in a Class by Himself"



LOUIS H. SALTZMANN.

He did not land from an aeroplane, nor did a submarine divest itself of a passenger from the depths of the Atlantic, but the appearance of Louis H. Saltzmann as the lessee of the two hotels at Edgemere, L. I., struck everybody as an event equally astonishing, not to say revolutionary.

His long career as a hotel man warrants the latter conclusion, because everything he does is spectacular and to the staid, old-fashioned methods of people in places where he locates, he is a revolutionist and, somehow or other, he is proud of it, and he invariably "gets away with it."

If he had leased one hotel, that might have been expected of almost any other person, not Louis H. Saltzmann. He had to have two hotels to be operated at one time, and he certainly knows how to conduct them. He has so many friends and patrons that he figured it out that one house would not be large enough to accommodate them, so he took two, the Shelbourne and the Palace, each of them a modern hotel, situated opposite each other, directly on the ocean front. They are the leading hotels of Edgemere and are destined to have a wonderful season with such a wonderful host as Louis H. Saltzmann, the man with a meteoric career in the hotel business. To those who know him intimately there would have been no surprise had he leased every house at Edgemere, because he is so resourceful, but there are some limitations placed even upon the overambitious and these cannot be overcome, if they could be, leave it to Saltzmann and, presto, they would be overcome in such manner as would shed luster upon his efforts, if financial success did not result.

He is essentially a plunger; always

progressive, but not always fortunate. But wherever and whenever he opens a hotel, innovations are made and a new era dawns for his guests. His methods are such that they are conducive to their well-being and happiness while assuring them the utmost comfort. These are the things sought by the summer guest, and he is invariably willing to pay for them *if he gets them*.

Louis H. Saltzmann sees that they do get them and directs all his energy and talent to the one self-same task of pleasing his guests, satisfying their palates, contributing to their amusement and assuring their undisturbed slumber. What mortal can do more?

A great number of people have summered at Edgemere in recent years, so that its increasing popularity is limited only by the land accessible for hotels. Directly on the edge of the Atlantic ocean, from which its name is derived, within thirty minutes of New York city, it appeals to the commuter as a summering place.

Edgemere, likewise, is popular among our people, because many of them cannot give up their business affairs during the summer season to spend their vacations with their families. At Edgemere they can enjoy both their business hours in the city and their rest and happiness at the seashore, the former giving means for the full enjoyment of the latter.

The business man in his spare hours wants recreation and amusement. He does not seek the narrow confines of the seclusion of isolation, nor the humdrum existence and monotony of the hotel life that only reflects the everyday life of his wife and children with the families of their fellow neighbors.

Louis H. Saltzmann knows how to provide these different essentials to a tired man's well-being, and he does provide them in good measure. Wholesome entertainment, sociability and diversions added to domestic tranquility are his prescription and when compounded make the stay of the commuter a matter of early repetition, a return engagement, so to speak, a desideratum. And in selecting Edgemere for his new record, he has weighed everything carefully to bring about these things and has planned, accordingly, a season of unalloyed contentment for his guests, who will find the Shelbourne and the Palace the center of attraction, the Mecca of all seeking the balm of ocean atmosphere, its regenerating properties, and yet who would not be denied easy accessibility to the invigorating life of the city.

Aside from the metropolitan population that seeks the pleasure and recreation of the seashore resorts during the summer, there is a floating population made up of business men and their families who come here from the South, the West and from foreign lands, the heads of these families having the same ideals as New Yorkers. They combine business with pleasure, and they are loud in their praises of New York and its nearby resorts. They regard it as an annual outing and they prefer it to travel in foreign countries, while many of our own people in former years thought they must go away from home to find their pleasure.

Our visitors from other States opened the eyes of the New Yorkers to the charm of their own city and its environs, but so far have not thoroughly aroused property owners to the possibilities of the nearby resorts. Ten to one that when Louis H. Saltzmann finishes the season at Edgemere there will be an awakening. Mr. Saltzmann would be pleased to demonstrate to the Southern and Western visitors and to New Yorkers that, so far as he is concerned, the famous resorts of England, Belgium or France "have nothing on him." He would surpass any of those places if he had full control, but as it is he will do his bit in his own masterful way and hopes to impress friend and stranger with the magic of his wonderful interpretation of the art of entertaining, his masterful control of the culinary and dietary adjuncts of a hotel such as he purposes conducting for the coming season which he inaugurates April 19, just one day before Easter Sunday.

People desiring accommodations at the Shelbourne or the Palace should apply early, as sixty per cent. of the available rooms have already been leased to people in the best of circumstances, and the right sort to summer with. These hotels have every modern convenience and utility for the comfort of its guests.

There are large verandas where they can warm up after a bath or cool off during the day or night right on the ocean.

There are comfortable beds and properly appointed rooms.

There is plenty of foyer space, and communication systems, such as telephones and electricity, are installed.

And the dining-rooms, just leave them to Saltzmann. The secret of dining well lies not only in good food, prepared with perfect culinary skill, and quiet and ease of service—but quite as much in the feeling of personal comfort, the absence of hurry, the nice fitting of material surroundings, the atmosphere, and the people you meet.

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1st ANNIVERSARY

125th Street Store

A year ago this store opened to serve the shopping public of 125th Street. They were keen to realize the possibility of obtaining the same exclusiveness and originality of style that they were heretofore accustomed to find in the downtown shops, could be purchased here at a saving of 20% to 25% without the tiresome travel. This alone has gained for us thousands of friends. Should you happen to be one of them, you need no invitation, if not, we would suggest that you get acquainted during the celebration of our first anniversary. Starts Monday morning and will continue all next week.

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Special Anniversary Prices

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Georgette Crepe Frocks

Arranged in striking color effects, beautifully designed in Georgette crepe frocks.

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Dolmans and Capes

Appealing directly to the desire for simple elegance are the Capes and Dolmans in the newest colorings and fabrics.

Special Anniversary Prices

7.98 15.98 19.98 24.50

Our Alteration Policy means a saving of from 5.00 to 10.00

OPEN EVENINGS



Isaac M. Wise Centenary.

Cincinnati, Ohio.—The one hundredth anniversary of the birth of the Rev. Dr. Isaac Mayer Wise is being commemorated by a special session of the Central Conference of American Rabbis, held here April 2 to 7, 1919. The anniversary address was delivered on the evening of April 2 in the Plum Street Temple from the pulpit occupied by Dr. Wise for nearly half a century.

After an introductory address by Dr. Louis Grossman, president of the conference, Dr. Henry Berkowitz spoke on Dr. Wise as "The Pioneer Leader of American Israel." He reviewed the century and pointed out three great tides of influence that entered into the life currents of the times, by which the career of Dr. Wise was mightily determined. These were the forces that inaugurated, first, the political emancipation; second, the intellectual freedom, and finally the religious reformation of the Jew from Medievalism. Into these currents Dr. Wise directed the course of his people. The rare gifts with which he had been endowed gave him the vision—clearer than that of any of his contemporaries, and the vigor, more lusty in energy and more powerful in execution—that made him, as all now freely acknowledge, the pioneer leader of American Israel.

In a stirring peroration, Dr. Berkowitz pictured the spirit of Dr. Wise, the pioneer, still impelling to union, and now active in the united efforts of all branches of American Israel to bring the blessings of political emancipation to Jews in all lands. He told of the delegates of the conference and the union now in Paris laboring to secure such an article in the covenant of the League of Nations. The collapse of the centers of Jewish learning abroad places upon American Israel the onus of future leadership in Jewish education. The free spirit of the new education must inevitably lead to the spread of that reform which aims to bring religion and life into honest conformity. The old autocracy that bound the synagogue to a final code is destined to fall because there is no final code. The law of unfoldment reveals the values of the gifts of each age to the religious life of the race. Our age is witnessing the glorious fulfillment of the prophetic words with which Dr. Wise spoke his valedictory to the conference on his 80th birthday. "All thinking men and women will, within a quarter century, recognize in the ethical monotheism of the Hebrew prophets, which is the essence of our reform, the true religion for mankind." The war has taught nations the supremacy of the moral law. Today, the visions of Micah and Isaiah for disarmament, arbitration and justice have become the practical issues of our statesmen. At such a time, reactionaries are heard ridiculing the mission of Israel; Socialist-Nationalists declare religion negligible and subordinate to race, nationality and culture. The whole unselfish career of our great leader inspires us, in the face of these false outcries, to face the future inspired by new courage and exalted by new hope.

Institutional Synagogue Buys New Home.

The Institutional Synagogue has purchased the large three-story building at 45-49 West 116th street, formerly occupied by the Columbia Typewriter Company. Extensive alterations will be made and a synagogue, auditorium, class rooms, etc., will be established. Complete plans will be announced later.

Under the joint auspices of the Institutional Synagogue and Independent Order B'nai B'rith, a public meeting will be held celebrating the second anniversary of the entry of the United States in the world conflict this Sunday morning, April 6, at 10.45 a. m., at the Mount Morris Theatre, 116th street, corner Fifth avenue. Among those who will address the meeting are United States Senator William M. Calder, Rabbi Herbert S. Goldstein and Charles H. Shapiro, of Bridgeport, Conn.

Y. M. H. A. Notes.

Two very important celebrations will take place at the Young Men's Hebrew Association, Ninety-second street and Lexington avenue, this week-end. On Saturday night the members of the association who were active during the past ten years will return for Old-Timers' Night. Basketball, wrestling, jumping and other sports will be given, and a dance will conclude the celebration. This entertainment is for the purpose of bringing back to the association the large numbers of the young men who have graduated within the past decade.

On Sunday evening the Myriad Club will present the annual Y. M. H. A. minstrel show. Due to the fact that a number of members have already returned from the service, the show this year will be more than usually elaborate. An audience of 500 people is expected.

Noted Communal Worker Dead.

Mrs. Joseph Fine, president of the Hebrew Day Nursery, which she founded fifteen years ago, and a director in various other organizations, died last Friday of heart disease at her home, 617 West 161st street. Mrs. Fine, who was forty-nine years old, when a social worker, conceived the idea of establishing some institution which would take care of little children of mothers who are forced to work for a livelihood. The realization of her idea was the Hebrew Day Nursery, which was founded in the basement of the four-story building at 262 Henry street, fifteen years ago, and which now occupies the whole of that building and another four-story building at 61 East 107th street, caring for between 300 and 400 babies daily and feeding and clothing them free of charge.

Mrs. Fine was also a director of the Home of the Daughters of Jacob, in East Broadway; of the Harlem Daughters of Israel, and of the Rabbi Jacob Joseph School. Mrs. Fine was born in Poland, but came to this country when ten years old. Her father was Rabbi Johia Seigel, who died about nine years ago. Mrs. Fine leaves her husband, five sons, Messrs. Arthur, Milton, David, Jesse and Lawrence, and two daughters, Miss Annabelle Fine and Mrs. Jessie Greenberg.

Annual Intercollegiate Zionist Conference.

The Intercollegiate Zionist Association which comprises Zionist societies in forty colleges and universities throughout the United States will hold its annual conference on April 12-13 in this city.

On Saturday evening, April 12, at 8.30 the conference will open with a scholars' evening at the Jewish Center, 137 West 86th street. The program will be a "Symposium on Zionism," in which among other prominent Jewish scholars, Prof. M. M. Kaplan, of the Jewish Theological Seminary, and Dr. Max Radin, of Columbia University, will participate.

On Sunday, April 13, the business sessions will begin at 10 a. m. in the offices of Nathan Straus, Aeolian Hall, 29 West 42d street. The conference will close with a dinner and dance at the Lenox, 227 Lenox avenue. Prof. Israel Friedlaender, of the Jewish Theological Seminary, will act as toastmaster of the occasion.

The activities of the societies are comprised in lectures delivered by prominent scholars, and study circles where students read and discuss subjects of Jewish interest. In most cases the activities are carried out in cooperation with the Menorah Societies of the various colleges and universities.

Cantors' Raising Relief Fund of \$250,000.

The Cantors' Association of America

have decided to raise \$250,000 for the purpose of establishing a relief fund for the aged cantor and his dependents. As a rule the rabbi of the congregation is taken care of and pensioned in his old age, but the cantor, with few exceptions is permitted to shift for himself, and as his salary is very meagre he finds when old age comes on that he is without funds and unable to provide for his future.

The relief fund is being raised to guard against this contingency and to take care of these indigent cantors and their dependents, and is an entirely worthy cause which has received the indorsement and support of some of our leading communal workers. The purpose of the fund was explained at a concert given at Temple Rodeph Shalom recently when in response to a stirring address by Hon. Otto A. Rosalsky, a substantial nucleus for the fund was collected.

Mr. Joseph S. Marcus, president of the Bank of United States, has consented to act as honorary treasurer of the fund.

N. J. League of Sabbath Associations.

It has been decided to change the name of the organization heretofore called the League of Sabbath Associations of New Jersey to Agudath Israel, or Alliance of Israel of the State of New Jersey.

Branches are being established in all parts of the State and a committee of seven prominent rabbis has been appointed to take up with the New Jersey Legislature a bill to protect Jewish citizens against misrepresenting food as "Kosher." This bill will be similar to the one recently passed in New York State.

Bronx Y. M. H. A. to Dedicate New Home.

The building recently acquired by the Young Men's Hebrew Association of the Bronx at 1261 Franklin avenue, will be dedicated on Saturday evening, April 5, at 8 o'clock, with appropriate exercises. At 10 o'clock a dance will be given.

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MUSIC NOTES.

For next season the Philharmonic Society announces, as heretofore, its series of twelve Thursday evenings, sixteen Friday afternoons, twelve Sunday afternoons and four Saturday evenings in Carnegie Hall, as well as five Brooklyn Sunday afternoons at the Academy of Music. Among the assisting artists already engaged by the society for its concerts appear the names of Jascha Heifetz, Fritz Kreisler, Margaret Matzenauer, Sergei Rachmaninoff and Percy Grainger. Old Philharmonic subscribers have the usual privilege of retaining their present seats for next year, and the Philharmonic books are now open at the society's office in Carnegie Hall for new subscribers.

A concert of Jewish music will be held on Sunday evening, April 6, at 8:30 o'clock, under the auspices of the Bronx Free Synagogue, at the Community Building Auditorium, 163d street and Southern boulevard. The concert will be divided into two parts. The first will consist of selections from Jewish folk music in Yiddish and Hebrew; the second of selections from operas in which the Jew figures as subject or composer, among them "La Juive" and "Le Juif Errant," by Halevy; Appolloni's "L'Ebreo," Mascagni's "L'Amico Fritz" and Moussourgsky's "Josua Navine." Among the artists who will participate are Messrs. Mark Hofman, baritone, a well-known interpreter of the Yiddish folk song; Fred Duff, tenor; Oscar J. Ehrigott, baritone; Fay Weil, soprano; Sadie Yergen, soprano; Edith Friedman, pianist. Rabbi Louis I. Newman will give an introductory address on "The Jew as Subject and Composer of Opera Music." The concert will be open to the public.

Walker Whiteside, in "The Little Brother," will be the attraction at the Bronx Opera House week of April 7, at which time this distinguished actor will be seen in the powerful role of Rabbi Elkan. It has been conceded by the metropolitan critics and the theatregoing public that Mr. Whiteside has created a part which is on a par with the great characterizations of this eminent player, for Rabbi Elkan supplements the gallery of stage portraits, among which may be mentioned David Quizano, in "The Melting Pot"; Mr. Wu Tokeram, in "The Typhoon," and his never-to-be-forgotten Hamlet. Mr. Whiteside will bring to this theatre his original supporting company intact, and in the organization will be found Mr. Tyrone Power, who will be seen in his convincing portrayal of Father Petrovitch. By special request David Belasco will

again present at the famous Bronx Opera House "Tiger Rose" for week of April 14, with the identical cast that played at the B. O. H. last fall.

Rafaelo Diaz, the young Texas tenor of the Metropolitan Opera Company, who has distinguished himself in the leading tenor roles of "Thais" and "Le Coq d'or" at the Metropolitan Opera House, will give his first New York song recital at Aeolian Hall next Sunday afternoon, April 6, at 3 o'clock. Mr. Richard Hageman will preside at the piano. Mr. Diaz has chosen a varied program.

The rarity of a New Yorker making a professional appearance on the local concert stage occurred on the evening of March 28 at the Waldorf-Astoria, when Miss Dorothy Marx gave a violin recital—her second public appearance. Her bowing and technique gave every evidence of good training and doubtless the latent musical traits which Miss Marx possesses will come more to the front as she matures. A large audience in which were many professionals, applauded her efforts and compelled her to give several encores. Miss Marx had the valuable assistance of Mr. Josef Adler at the piano.

Rose Levison, the South American pianist, who made a very successful debut at Aeolian Hall a couple of seasons ago, will give another recital at the same hall on Thursday evening, April 10, playing the following program:

- Sonata, op. 26..... Beethoven
- Prelude..... Mendelssohn
- Arabesque..... Debussy
- Gavotte..... Gluck-Brahms
- Nocturne..... Chopin
- Polonaise, F sharp minor..... Chopin
- Poeme Heroique..... Mana-Zucca
- Rhapsodie No. 12..... Liszt

Mt. Vernon Y. M. H. A.

On Sunday evening, April 6, the Young Men's Hebrew Association of Mount Vernon will hold a banquet and reception in its auditorium in honor of the members who have served in the world war. The Board of Directors of the association will be the hosts. Reservations were open to all members of the association, and last Monday evening they had to be shut down, owing to the fact that great demands were made. Among the speakers will be Congressman Isaac Siegel, of New York city; Lieut.-Col. Theodore Roosevelt, President A. Colish, Honorary President A. Shiman, Ben Neiman, president of the World War Veterans' Club of the Y. M. H. A., and others. Covers will be laid for approximately 250 persons.

Last Sunday afternoon an inter-Y. M. H. A. checker tournament was conducted at the association, and the result was: Harlem, first; Mount Vernon, second, and Brooklyn, third. The score was: Harlem, won 8½ and lost ½; Mount Vernon, won 6 and lost 3; and Brooklyn, won 3 and lost 6. Bronx finished fourth. The names of the Harlem players are: L. Schoenberg and A. and I. Greengold. For Mount Vernon, L. Federman, Muscles Perelman and young Zimmerman, and for Brooklyn, Waldstein, Spiewack and Koehler. Zimmerman, of the Mount Vernon, was the youngest player, being only fifteen years old, and won two games and lost one.

Immediately after the tournament, a buffet supper and refreshments were served and prizes were presented to the individuals on the teams finishing first, second and third by Superintendent Kolber. A round-table discussion then followed, with every one participating. The referee of the tournament was Mr. Kolber, superintendent of the Mount Vernon Y. M. H. A. A magnificent placque will be presented to Harlem Y. M. H. A. for winning first place in the tournament.

Rabbi Mazure Honored.

Pittsburgh, Pa.—At the annual meeting of the Tree of Life Congregation, Rabbi Maurice M. Mazure was voted a substantial increase in salary, as a mark of appreciation for his excellent services to the congregation, although his term does not expire for some years to come. During Rabbi Mazure's incumbency of office, the congregation has experienced a remarkable growth in all its departments.

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ENGAGEMENTS.

BLICK — EPSTEIN.—Mr. and Mrs. Morris Epstein, of 1105 Forest avenue, Bronx, announce the engagement of their daughter, Elizabeth, to Mr. Louis L. Blick.

BRILLIANT — HOLLANDER.—Mr. and Mrs. J. Hollander of 860 East 161st street, Bronx, announce the engagement of their daughter, Esther, to Mr. Leo I. Brilliant. Reception Sunday, April 6, 1 to 5 P. M., at Pink Room, Burland Casino, Bronx.

FREUND — STRASSER.—Mr. and Mrs. Frederick Strasser, of 1932 Third avenue, announce the engagement of their daughter, Cora, to Mr. Sidney J. Freund. Reception Sunday afternoon, April 6, from 3 to 6 o'clock, Hotel Nederland, Fifth avenue and Fifty-ninth street.

GREENWALD — SALLINGER.—Mr. and Mrs. E. M. Sallinger announce the engagement of their daughter, Birdie, to Mr. Arthur M. Greenwald. Reception at Carleton Hall, Sunday, April 6, at 8 p. m., 108 West Twenty-seventh street.

KRAKER — GROSNER.—Mr. and Mrs. Samuel Grosner, of 736 Riverside Drive, announce the engagement of their daughter, Ruby Gertrude, to Mr. Leon D. Kraker.

MEYER — MANHEIMER.—Mr. and Mrs. Jacob Manheimer, of 2607 Jerome avenue, announce the engagement of their daughter, Bertha, to Mr. Morris Meyer.

MOSKOWITZ — HOLLANDER.—Mr. and Mrs. J. Hollander of 860 East 161st street, Bronx, announce the engagement of their daughter, Margaret, to Mr. Isadore Moskowitz. Reception Sunday, April 6, 1 to 5 P. M., at Pink Room, Burland Casino, Bronx.

MORRIS — PIERMONT.—Mr. and Mrs. Max Piermont, of 935 East 163d street, Bronx, announce the engagement of their daughter, Nettie, to Mr. Arthur D. Morris.

REINER — MEIROWITZ.—Mr. and Mrs. Max Meirowitz, of 14 West 115th street, announce the engagement of their daughter, Dorothy to Mr. Benjamin William Reiner.

ROSENTHAL — SHWEITZER.—Mr. and Mrs. Julius Schweitzer, of 133 West 113th street, announce the engagement of their daughter, Gertrude, to Mr. Harry T. Rosenthal, of Detroit, Mich.

ROTH — GREENBAUM.—Mr. and Mrs. Henry Greenbaum of 328 East Ninetieth street, announce the engagement of their daughter, Millie, to Mr. Sidney Roth. Reception Sunday, April 6, from 2 to 6 p. m. at the Carlton, 108 West 127th street.

SHAPIRO — RUDINSKY.—Mrs. Rose Rudinsky announces the betrothal of her daughter, Dorothy, to Mr. Bernard Shapiro. Reception Sunday, April 6, 1919, at the Wallace, 448 West 152d street.

STERN — SUDSAN.—Mr. and Mrs. H. M. Sudson of 249 West 112th street, announce the engagement of their daughter, Minnie B., to Mr. Louis A. Stern.

TARNOWER — RECHSEIT.—Mr. and Mrs. Hyman Rechseit, of 63 West 113th street, announce the engagement of their daughter, Roslyn, to Mr. Philip Tarnower. Reception at the Hollywood, 41 West 124th street, April 6, at 8 p. m.

MARRIAGES.

BRAIN — RABINOWITZ.—Mr. and Mrs. Joseph Rabinowitz announce the marriage of their daughter Anna to Mr. Louis Brain on Sunday, March 30, 1919. Rev. S. Seidman performed the ceremony.

GREENBERG — SHAPIRO.—Mr. Saul Greenberg to Miss Anna Shapiro on Saturday, March 29, 1919. The ceremony was performed by Rev. S. Seidman.

HEIMAN — BERNSTEIN.—Mr. and Mrs.

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Julius Bernstein, of 736 West 181st street announce the marriage of their daughter, Dorothy, to Mr. A. Helman, of Pittsburgh, on March 23 1919.

HOROWITZ — ACKERLING.—On Sunday, March 30, 1919, Miss Mollie Ackering, of 66 East 101st street, to Mr. Isaac Horowitz by Rev. Joseph Salzman at his residence.

KISHNER — CHERNIAK.—Mr. Isaac Kishner to Miss Fannie Cherniak on Thursday, March 27, 1919, by Rev. S. Seidman, at his residence.

MEYER — LINDENSTEIN.—Mr. and Mrs. M. M. Lindenstein of 216 West 100th street, announces the marriage of their daughter, Fannie, to Mr. Bernard Meyer, on March 27.

NITZBERG — RADIN.—Mr. and Mrs. Solomon Radin announce the marriage of their daughter, Sadie, to Mr. Solomon Nitzberg on Saturday, March 29, 1919. Rev. S. Seidman performed the ceremony.

ROSENBERG — LEVY.—Mr. and Mrs. Moe Levy, of 54 East Eighty-second street, announce the marriage of their daughter, Dora to Moe Rosenberg, son of Mr. and Mrs. Hyman Rosenberg, on Tuesday, March 25, 1919, at their residence. Rabbi Aaron Eiseman performed the ceremony.

SHORT — SCHAEFFER.—Mr. Harry L. Short to Miss Anna Schaefer on Saturday, March 30, 1919, by Rev. S. Seidman.

SOKOLOFF — LEVEY.—Mrs. Abraham Levey announces the marriage of her daughter, Rosella, to Mr. Lee Sokoloff, March 30, 1919, at her home, 985 Aldus street, New York City by the Rev. B. A. Tintner.

WOLFF — WURM.—Mr. and Mrs. R. A. Wurm, Asbury Park, N. J., announce the marriage of their daughter, Theresa, to Mr. Bertram M. Wolff, March 27, 1919.

BIRTHS.

BUXBAUM.—Mr. and Mrs. Gus Buxbaum (nee Irene Steegerwald) announce the birth of a daughter March 29, at Lenox Hill Hospital.

FLAM.—Mr. and Mrs. Adolph Flam (nee Sarah Bergman) announce the arrival of a son on March 28, 1919, at their residence, 10 Pinehurst avenue.

LIPSHUTZ.—Mr. and Mrs. Philip L. Lipshutz (nee Jeanette Salit), of 1505 President street, Brooklyn, announce the birth of a son, Friday, March 28, 1919.

PEARLSTEIN.—Mr. and Mrs. Chas. S. Pearlstein (nee May Berman), of No. 45 West 110th street, announce the birth of a daughter (Doris Lillian) on Thursday, March 13, 1919.

ROTHSCHILD.—On March 25, to Mr. and Mrs. Sidney Rothschild (nee Etta Hart), a daughter, Helen Evelyn

BAR MITZVAH.

BAUM.—Mr. and Mrs. Richard Baum, of 404 West 116th street, announce the Bar Mitzvah of their son, Arthur L., Saturday April 5, at Temple Agudath Jeshorim 117 East Eighty-sixth street. At home Sunday, April 6, 3 to 6 p. m.

SILBERBLATT.—Mr. and Mrs. S. Silberblatt, of 120 West 119th street, announce the Bar Mitzvah of their son Beryl at Congregation Ohab Zedek, 18 West 116th street, on Saturday, April 5, 1919, at 10 a. m. Reception at home Sunday, April 6, after 6 p. m.

IN THE SYNAGOGUES.

AGUDATH JESHORIM (113 E. 86th St.).—Rabbi G. Schulman preaches this evening on "The Thinker." Sabbath morning, "The Power of Prayer."

ANSICHE CHESED (114th St. and 7th Ave.).—Rabbi Jacob Kohn preaches Sabbath morning on the weekly portion.

BETH-EL (5th Ave. and 76th St.).—Rev. Dr. Samuel Greenfield will preach Sabbath morning. Sunday at 11 a. m. Rev. Dr. Alexander Lyons, of Brooklyn, lectures on "Jewish Reconstruction."

BETH ISRAEL BIKUR CHOLIM (Lexington Ave. and 72d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "The Need of Religious Reconstruction."

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

BRONX FREE SYNAGOGUE (163d St. and Southern Boulevard).—Rabbi Louis I. Newman lectures this evening on "Why Judaism Is Not a Capitalistic Religion—An Answer to Sombart, Upton Sinclair and Company."

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

EMANU-EL BROTHERHOOD (15th St. and Second Ave.).—Hon. Mark Eisner will speak at the services this evening.

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

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

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—Sabbath morning Mr. Isidore Goodman will speak. United States Senator William M. Calder, Rabbi Herbert, S. Goldstein and Charles H. Shapiro will speak at a second anniversary of the United States' entry into the war celebration Sunday morning at the Mt. Morris Theatre, 116th street and Fifth avenue.

KEHLATH JESHURUN (117 East 85th St.).—Rabbi Elias L. Solomon preaches Sabbath morning on "Our Sanitary Code."

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

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

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

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

PENI-EL (525 W. 147th St.).—Rabbi Aaron Eiseman lectures this evening on "The Ideal Husband." Sabbath morning on the portion of the Law.

PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi I. H. Levinthal preaches this evening on "Has the World Outgrown the Need for Religion?" Sabbath morning on the weekly portion.

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

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

TEMPLE ISRAEL OF HARLEM (120th St. and Lenox Ave.).—Dr. M. H. Harris preaches this evening on "The Power of Little Things." Sabbath morning, "Art of Healing."

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

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

WEST END (W. 82d St.).—This evening Dr. I. Edwip Goldwasser speaks on "The Problems of Employment." Sabbath morning Dr. F. de Sola Mendes on "Religion for Everybody."

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

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

SOCIAL NOTES.

A special performance of "Somebody's Sweetheart" will be given at the Central Theatre, Forty-seventh street and Broadway, next Monday night in aid of the building fund of Temple Beth El-him, Keap street, Brooklyn.

Mr. and Mrs. Henry Socolow, of 1422 Madison avenue, have announced the engagement of their daughter, Lillian Pearl, to Mr. Henry Koenigsberg, son of Mr. and Mrs. Jacob Koenigsberg, of 1 East 106th street. No date has as yet been set for the reception.

Recent arrivals from New York at the Breakers, Atlantic City, N. J., are: Mr. and Mrs. Morris Goldzier, Mr. and Mrs. H. E. Hart, Mr. and Mrs. S. M. Brownold, Mr. and Mrs. Elkan Kahn, Mrs. Jerome Rice, Mr. Robert B. Mayer, Mr. and Mrs. Harry Newcorn, Mr. and Mrs. Henry Mayer, Mr. and Mrs. S. M. Young, and Mr. and Mrs. B. Josephson.

A theatre party was given at the Casino last Tuesday night, when "Sometime" was played for the benefit of the Krakauer Charity and Aid Society. The proceeds of the affair will be used in assisting the needy for Passover. The officers of the society are S. J. Manne, president; Alexander Pfeiffer, vice-president; D. Buchner, treasurer, and M. Scheller, secretary.

Tremont Temple to Be Completed.
The members of Tremont Temple, who have been worshipping for some years past in the basement structure at Burnside avenue and Grand Concourse, have decided to complete their building and are raising a fund with which to erect the upper portion. Twenty thousand dollars have already been subscribed and it is expected that the balance necessary will soon be forthcoming.
The congregation is without the services of a rabbi, Rev. Clifton Harby Levy, who was rabbi from the inception of the congregation, having resigned about a month ago.

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Dr. Samuel Greenfield will preach Sunday Morning—Services begin at 11 o'clock.
Dr. Alexander Lyons will speak on "JEWISH RECONSTRUCTION"
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Sedar Services at House of Refuge.
Rev. Isidore Frank, cantor of Mt. Neboh Congregation and chaplain of the House of Refuge, will conduct Sedar services on April 15, for the Jewish inmates, numbering about seventy-six boys at the House of Refuge.
Colonel Barger, superintendent, promises to provide Matzoth for the entire week, as well as a special dinner for the boys on that evening.

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STEINBERG, HARRY.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Steinberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business, No. 320 Broadway, in the Borough of Manhattan, City of New York, on or before the 6th day of June, next.
Dated, New York, the 25th day of November, 1919.
JOSEPH STEINBERG, Administrator.
LOUIS H. LEVIN, Attorney for Administrator, 320 Broadway, Manhattan, City of New York.

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Leaders in Their Respective Lines

Who have always catered to and valued most highly the patronage of the readers of this publication
TO OUR READERS IN BEHALF OF OUR ADVERTISERS

THE HEBREW STANDARD unhesitatingly endorse every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unquestionable in every manner, shape and form.

Status of Jewish Welfare Board Raised.

Louis E. Miller, Paris correspondent for the Day, in a cable published March 19, has this to say to the Jewish Welfare Board overseas.

"Since the arrival of Colonel Cutler a great change for the better has taken place in the Jewish Welfare Board in Paris. At the present moment the Jewish Welfare Board is celebrating a great triumph. Very recently General Pershing announced that the status of the Jewish Welfare Board would be changed. Under a former ruling of General Pershing the Jewish Welfare Board in France operated under the auspices of the Young Men's Christian Association. But from this time on the Jewish Welfare Board is to act as an independent organization. It is put on the same basis as that on which the non-Jewish organizations operate, with equal rights and privileges and with the same opportunities to fulfill its mission. In this way the Jewish Welfare Board has been raised from its former condition which had belittled and hindered it previously.

"The change was immediately reflected in the activity of the Jewish Welfare Board. The board immediately availed itself of the opportunity offered it to help establish university courses in the American camps throughout France. The Welfare Board threw itself into this work with marked energy. Thousands of Jewish soldiers will now have the opportunity of obtaining elementary and higher education. The Welfare Board has succeeded in including a course in Jewish history among those that are given at the army universities.

"The Jewish Welfare Board obtained the consent of the various staffs to arrange definitely Jewish entertainments. In consequence, Purim was observed in most of the American camps with addresses, with the reading of the Megillah, religious services, banquets, singing of Jewish songs and theatrical performances. The national Hymn, Hatikvah, rang out from many American barracks. "Colonel Cutler assured me fervently that he would establish a method for the systematic assistance of the Jewish Russian prisoners in Germany and Austria. With the assistance of the Red Cross, plans have already been made to provide each of the 6,000 Jewish prisoners with five pounds of matzoth for Passover. Reports of the terrible condition of these prisoners arrive in Paris from time to time.

Appeal from Poland to Scandinavian Central Relief Committee.

Copenhagen (by I. J. P. E.).—The Central Relief Committee of Poland and Lithuania sent an urgent appeal for help to the Scandinavian Central Relief Committee at Copenhagen, in which the situation of the Jews in those countries is represented as desperate. Prices, the appeal claimed, were high beyond belief, and food was no where to be had. All business negotiations were at a standstill, so that thousands of small dealers were without occupation and without bread. Furthermore, it looked as though many institutions—particularly the Talmud Torahs and Yeshivas—would have to be closed. All this in face of the fact that relief funds and all sources of help in Poland were utterly exhausted. The appeal ended with the statement that conditions there are growing worse every day, and that if a colossal catastrophe is to be averted help must come at once. To avoid such a calamity and to prevent the collapse of the relief system in Europe, the Scandinavian Committee will turn for help to the Joint Distribution Committee of New York.

THE MARLBOROUGH HOTEL

BROADWAY, 36th to 37th STS. Rooms \$1.50
The Hotel with the Quiet Touch of Dignity PER DAY AND UPWARD

RESTAURANT UNDER THE PERSONAL SUPERVISION OF J. AMRON

New York's Most Successful Popular Price Restaurant Manager
TABLE D'HOTE DINNER \$1.10. A la Carte at Popular Prices



L. H. BAGLEY

Victrolas and Records

Open Evenings 2110 BROADWAY
Tel. Columbus 99. Near 73rd St., New York City

Detroit Cadillac Motor Car Company

INGLIS MOORE UPPERCU, President
1881 Broadway, New York.

BRANCHES

WHITE PLAINS NEW ROCHELLE BROOKLYN NEWARK BRIDGEPORT POUGHKEEPSIE

THE CO-OPERATIVE ARTS CO.

107 EAST 59th STREET
Objects of Oriental Art Repaired by Japanese Artists
Makers of Novelties
REPAIRING—Ceramics, Glass, Enamels, Metal Works, Ivory, Wood Carvings, Marbles, Antique Furniture, Etc.
PLATING—Gold, Silver, Bronze and all Metal Plating.

A New and Better STORAGE BATTERY SERVICE STATION

The Manhattan Storage Battery Co. Inc. EVEREADY
With men ready to cooperate with you to eliminate your previous Storage Battery troubles and expense, regardless of make.
204 WEST 76th ST., N. Y. TELEPHONE SCHUYLER 1860

HOTEL BON RAY

Madison Avenue and Ninety-second Street
Family Apartment Hotel, for permanent and transient guests. Banquet Hall for Weddings, Receptions and all other Social Functions. Special department for STRICTLY KOSHER CATERING. MORRIS NEWGOLD, Prop.



MALCOLM & HAYES
2, West 47th Street, New York
Designers, Engravers & Producers of Artistic Society Stationery, Invitations, Menus, etc for Public & Private Dinners. Heraldic Experts.

SOHMER

A Standard for piano quality—no premium charged for reputation

Booklet on "Piano Construction" Fifth Avenue at Thirty-Second Street
may be had for the asking.



Dobbs & Co Hatters

244 Fifth Ave.
620 Fifth Ave.

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

WAINERD FURS WAINERD

2517 Broadway, near 94th Street 106 W. 32nd St., New York
Creations have no equal. Design and Quality of the Highest Standard. RETAILED at WHOLESALE PRICES

CIGARETTES, CIGARS HUMIDORS and Smokers' Articles de Luxe



Benson & Hedges

435 FIFTH AVENUE
London NEW YORK Montreal

Jewish Members of the A. E. F. Will Celebrate Passover.
 Paris, March 27.—The approximately 60,000 Jewish soldiers of the A. E. F. will receive an average of five to six pounds matzoth from the Jewish Welfare Board to enable them to observe the Passover holy days, it was announced today at the continental headquarters, 41 Boulevard Haussmann.
 Arrangements have been made by the board for the purchase of 206,000 pounds of matzoth in France. In addition,

160,000 pounds left New York City aboard the transport Santa Paula on March 22.
 General Pershing has offered the welfare organization the facilities of the quartermaster corps in the distribution of the unleavened bread among the Jewish soldiers.
 The distribution of matzoth forms but a small part of the arrangements being made by the Jewish Welfare Board for the observance of Passover. The fifteen large centers and the dozens of small

Jewish Welfare Board huts in camp will be scenes of seder services such as the boys know at home. Twenty thousand haggadahs have been printed.
 French Jews have been canvassed by the Jewish Welfare workers, and many of them have offered to be hosts to one or more American soldiers during the holy day. Jewish soldiers of the A. E. F. will be given furloughs wherever feasible, army headquarters have announced.

It was not as Jews that it had attacked Lord Reading and Minister Montague, but as English officials, and denied it was anti-Semitic. At the same time, the Post blamed the Jews for not publicly denouncing Bolshevism and for not organizing propaganda against it. To show its friendship to Jews, however, it expressed in full accord and the hope that Zionist aspirations in Palestine now have a chance of fulfillment.

London Morning Post Says Russian Jews Are Bolsheviki.

The anti-Semitic London Morning Post recently accused in its columns all Russian Jews as being Bolsheviki. At the same time they came out with a similar attack against the well known author and publicist, Israel Zangwill. This accusation, accordingly, called out, through the same columns, a reply from Zangwill, in which he denied that he was in any way allied with Bolshevism. He further went on to defend the Russian Jews, stating that they, too, were against Bolshevism. However, he requested the Morning Post not to hold the entire Jewry responsible for his statements, since he desired them to be merely a personal expression of opinion.
 Answering Zangwill's public defense, the Post claimed his explanation was unsatisfactory as to how he came to be present at the meeting in Albert Hall, where he, among others, criticized the attitude of the Allies toward Bolshevism. The Post took this opportunity further to bring up for criticism the Jewish Minister of India, Edwin Montague, and also Lord Chief Justice Lord Reading, now English Ambassador to America.
 When accused by the London Jewish Chronicle and many leading Jews of anti-Semitism, the Post explained that

We call the attention of our readers to the announcement of Mr. G. Pirone, which appears on another page of this number. Mr. Pirone, who is located at 60 South Sixth Avenue, Mt. Vernon, conducts an up-to-date tailoring establishment, and any gentleman in need of good clothes, properly tailored and surprisingly reasonable in price, will do well to consult Mr. Pirone.

Satinover Galleries

27 WEST 56th STREET, NEW YORK.
 Between Fifth and Sixth Avenues

High grade Old Masters from 14th to 18th Centuries. Very reasonable prices. Constituting real opportunities as investments

CHATEAU RESTAURANT

86th STREET, Corner LEXINGTON AVENUE
 DIFFERENT DECORATIONS. FOOD AND SERVICE. Chef's Dinner \$1.00
 served daily from 6 to 9 P. M., Sundays and holidays, noon to 9 P. M.
 —Beefsteak Dinners and dancing. Banquet halls for weddings, receptions and dinners—for which we cater.
 MUSIC ENTERTAINMENT DANCING

PLACE YOUR ORDER TO-DAY WITH YOUR GROCER OR DEALER FOR

MANISHEWITZ'S MATZOS
 CINCINNATI

RECOGNIZED ALL OVER THE WORLD AS THE STANDARD FOR KASHRUTH AND QUALITY UNEQUALLED.

ESTABLISHED 1888.

מצה כשרה יפה ומחודרת

KOSHER AND WHOLESOME



THIN MATZOS A SPECIALTY.

BWARE OF IMITATIONS.

SPECIAL one pound, 5 pound and 10 pound cartons put up in dust and moisture-proof containers. No human hand touches these Matzos in their manufacture, and they reach you as fresh and clean as when they left our establishment, which is the largest Matzo Bakery in the world. To be had at all dealers, delicatessen and grocery stores and restaurants.

NEW YORK OFFICE, No. 1 Union Sq., MEYER MANISHEWITZ, Vice-Pres. Rabbi J. REDELHEIM, Agent; Store, 24 Pike St. cor. East B'way, N.Y.

Sheffield Milk Kosher for Passover
 כשר של פסח



GRADE A

We beg to inform our customers and all the Jews of Greater New York that we have made all necessary arrangements to supply during the coming Passover week, our

Best Country Bottled Milk Grade "A" and Grade "B"

bottled under the strictest supervision and certification of Rabbi Abraham Barash.

Every one can readily understand the difficulty and expense attached thereto, in providing the Jewish residents of Greater New York, with KOSHER MILK FOR PASSOVER. We do this simply for the accommodation of the many thousands of our Jewish customers, and therefore urge that they co-operate with us by notifying our delivery man in advance how much they will require daily, and thereby avoid disappointment. Price is the same as usual.

ORDER FROM OUR DRIVERS, TELEPHONE OR SEND A POSTAL TO OUR MAIN OFFICE.

READ WHAT RABBI BARASH SAYS:

I hereby proclaim to all the Jews of Greater New York that the milk produced by the Sheffield Farms-Slawson-Decker Co. is under my supervision. I have placed supervisors on many of the Farms to watch the milking of the cows and the cleaning of the utensils.

All the cans, bottles and utensils are new, and all Jews, who are very particular all the year round, as well as during the Passover Holidays can safely use Sheffield's Milk without hesitation. Watch and examine the bottles for my signature, which will be found on the label under the cover. Every bottle must have my initials, כ.ר.פ. as reproduced here, on the bottle.

SHEFFIELD FARMS COMPANY

534 W. 57th St., 531 W. 28th St., Manhattan

1370 Fulton St., Brooklyn



GRADE B



The 125th Street Baths

(Formerly Hollanders)
 149 W. 125th ST., NEAR 7th AVE.
 Entirely rebuilt, renovated and redecorated
 Largest and Best Equipped
Russian-BATHS in the Turkish-BATHS World
 Never Closed
 For all privileges including individual rooms.
\$1 Newly built baths for **WOMEN** with all the latest comforts.
\$1
 Entrance on 126th St., near 7th Ave.

JEWISH ORGANIZATIONS and PROFESSIONAL MEN

Should know what the Jewish press writes about them
THE JEWISH PRESS IN ALL LANGUAGES IS READ AND CLIPPED BY US
 We are the first and only Jewish Clipping Service.
 For Clippings from the Jewish press on any topic write to
CLIPPING DEPARTMENT
 5 Beekman Street New York
INTERNATIONAL JEWISH PRESS BUREAU, Inc.
 Telephone, Cortlandt 5450.

STIEFEL, MATILDA.—In pursuance of an order of Honorable John P. Cohalan, a surrogate of the County of New York, notice is hereby given to all persons having claims against Matilda Stiefel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, City of New York, on or before the 20th day of July next.
 Dated New York, the 9th day of January, 1919.
SAMUEL STIEFEL, MORTIMER STIEFEL, ABRAHAM STIEFEL, Executors.
WISE & SELIGSBURG, Attorneys for Executors, No. 15 William Street, Borough of Manhattan, New York City.

LOBENTHAL, MICHAEL.—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 Michael Lobenthal, 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 Steckler, Herman & Weitzner, his 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 22d day of August, 1919, next.
 Dated, New York, the 21st day of February, 1919.
LEVI LOBENTHAL, Executors.
STECKLER, HERMAN and WEITZNER, Attorneys for Executors. Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

BUY THE MERROW OVERSEAM SEWING MACHINES

For Finishing
In One Operation!
 [SHIRTWAISTS, KIMONAS AND POCKETS]
MERROW MACHINE CO. OF NEW YORK
 467 Broadway New York

No Theories But Facts

KREM BEREZA shows results on wrinkles commencing with first application, 2-oz. Jar \$3.50.
BEREZA ASTRINGENT is essential for flabby necks and sagging muscles, 3 1/2-oz. bottle \$1.50.
ONOMIA whitens and bleaches the skin. Good before powder, 2-oz. Jar \$1.00.
 You will be delighted to use our Products, Face powder, kerosene perfumed Hair Tonic, etc.
NATURAL FLOWER PERFUMERY CO.
 500 Fifth Ave., New York City.
 Retail at Stern Brothers, West 42d Street.



A glass of Borden's Malted Milk every afternoon — make it a practice! Tones up the system. All fountains. Insist on Borden's—always. It's the improved Malted Milk.
Borden's MALTED MILK

"STORM HERO" UMBRELLA
 LOOK FOR TRADE MARK FOR MEN AND WOMEN



None Better.
 Costs \$2.00 or More
 On sale at Bloomingdales', R. H. Macy's, Hearst's, Abraham & Straus, Batterman's, Adams-Flanagan's, Blumstein's, The Balley Co. and hundreds of smaller stores throughout Greater New York.
 Miller Bros & Co., N. Y., Mfrs.

JACOB L. GUTTAG

Oldest Furniture House in the Bronx
Retiring from Business
 Announces the SALE of Everything in Stock at Remarkably LOW PRICES
 This is Your Opportunity to Get Real Bargains
 4065 THIRD AVENUE
 Near 175 Street BRONX

Three Great Musical Instruments

- are now to be had in New York
1. THE PEARLMAN PIANO.
 2. THE PEARLTON PLAYER-PIANO.
 3. THE PEARLTON TALKING MACHINE.

You can obtain these instruments only from the well-known and reliable piano manufacturer,

H. W. PEARLMAN
 414 GRAND ST. NEW YORK

Every one of these instruments is the very best that capital and brains can produce.

The public is cordially invited to view these instruments and to compare them with others on the market.





BRANDS A.I. SAUCE

A SAUCY SAUCE
DIFFERENT FROM ANY OTHER
IT'S ORIGINAL

Delicious with
FISH SOUPS GAME etc.
and particularly
appreciated on
WELCH RAREBITS

BROILED LOBSTER AND
ENGLISH MUTTON CHOPS

Sole Importers: G. E. Klein & Co., New York

Ferdinand Ezra M. Bullowa Scholarships.

It has just been made possible for about eighteen additional boys to receive the remarkable advantages in Jewish education that are being offered by the Central Jewish Institute at 125 East Eighty-fifth street. There are in attendance at the institute 500 boys at present, and the institute, with its wonderful facilities could educate many more boys, provided the cost of their tuition were defrayed. In the vicinity there are scores of boys unable to pay even the modest tuition required and the boys are very keen to be educated in the traditions which are their inheritance. Because of the late Ferdinand Ezra M. Bullowa's devotion to the cause, a permanent fund of \$5,000 has been established, which will take care of eighteen boys. A room at the Central Jewish Institute will be dedicated to his memory and Kaddish will be recited by the children of the institute on the anniversary of his death.

Zionism in the A. E. F.

The organization of a Zionist society by soldiers of the American Expeditionary Forces, stationed at Chaumont, France, is now added to the numerous items of Zionist activities "at the front" which have been published from time to time. This society was brought into being in February after an address on Zionism by Rabbi Jacob Goldstein, former prison chaplain in the State of New York, in response to a request by the "boys." A. S. Weisberger, of Scranton, Pa., is president, and Manfred Krauskopf, a son of Rabbi Joseph Krauskopf, of Philadelphia, is secretary and treasurer. In their report to the Zionist Organization of America, these officials say: "The men responded to the feeling that is near and dear to all Jews, the longing for a Jewish Commonwealth. They will do their utmost over here and will continue to carry on when they return to their homes and civil life."

Leo Wolfson Sails to Represent Us in Europe.

Mr. Leo Wolfson is soon to sail for Europe, where he will remain as representative of the International Jewish Press Bureau, Inc.

Mr. Wolfson is well known as a writer, a social worker and as champion for Roumanian Jews in their struggle for human rights.

He is to visit the principle countries of Europe, including England, Italy, France, Roumania, etc. He will study the conditions of Jews in each country, as well as the prospects of Jewry at the Peace Conference, and will send us special cables and correspondence relative to these important matters.

This paper as subscriber to the service of the International Jewish Press Bureau, Inc., will receive and publish these special cables and correspondence.

Memories for Welcome.

The 27th Division, returning from France, turned back the calendar nine whole months and saw itself as it was when it was when it marched away, with all the buddies who have gone West swinging along. On the evening when the boys came off the Leviathan, several thousand of them congregated in the Jewish Welfare Board Building at the camp and were surprised with moving pictures of the 27th, taken when the division was in training at Camp Upton, and when it paraded in New York shortly before departure. Several times during the showing of the film pathetic scenes were enacted, when the members of the audience recognized a deceased comrade.

Mrs. Simon Baruch, mother of Barney Baruch, was hostess of the Jewish Welfare Board for the 27th and distributed 5,000 bricks of ice cream.

MAURICE
107-109 W. 43d St. - Bryant 1483
BUSINESS MEN'S LUNCH, 75c
DINNER TABLE D'HOTE, \$1.50
Souper
Service a la Carte
Music and Dancing

Welfare Centers in Le Mans Area.
Ten Jewish Welfare Board centers are now in swing in the Le Mans area. Among the facilities to be found in each clubhouse are circulating libraries, writing and reading rooms, classes, lectures, concert moving pictures and dancing. Refreshments, consisting of hote chocolate, cookies, cigarettes, candy, etc., are served every day and twice on Sunday.

Sergeant Charles S. Rivitz, of Cleveland, who is the first soldier to be honorably discharged from the U. S. Army to enter the Jewish Welfare Board work, has been appointed regional director of the Le Mans area, and Miss Rebecca Affachiner, of Brooklyn, N. Y., who was sent to Le Mans as a Jewish welfare worker, as been made educational director of the entire area.

The Fairmont Lodge

LAKEWOOD, NEW JERSEY

Now open for the season. Rooms Single and En Suite with or without bath. Also proprietor of the Fairmont Hotel, Tannersville, N. Y. S. JACOBSON

The GRAMPION Highmont
Catskill Mountains, N. Y.

High class summer resort, located in the finest section of the Catskill Mountains, equipped with all improvements; large, airy rooms and home comforts. Spacious grounds. Dietary regulations strictly observed. For rates and particulars address Mrs. Philip Coble, 203 W. 111th street, until May 1, 1919, and to the above hotel after that date. Phone Cathedral 9281. PHILIP COBLE, Prop.

Telephone Connection.
The VENDOME Park Ave. near Beach 79th St.
ARVERNE, L. I.

Directly on the ocean. Large airy rooms with all modern improvements. Hot and cold running water in every room. Electric light. Sanitary plumbing. American-Hungarian cuisine. Home comforts. Reasonable rates. MRS. L. POLLACK

The GROSS of Saratoga Springs, N. Y.
IDEAL LOCATION. STRICTLY KOSHER
Home comforts. Reasonable Rates.
312 SEVENTH ST., LAKEWOOD, N. J. Phone Lakewood 351 GROSS & BAUM, Props.

BERGER VILLA 16 FIFTH STREET
Near Monmouth Avenue
LAKEWOOD, N. J.
Newly renovated, modern throughout, Hungarian cuisine. Jewish dietary laws observed. Rates reasonable. H. BERGER, Prop.
Summer season Kiamasha Villa, Kiamasha Lake, N. Y.

The ATLANTIC Is in Lakewood's choicest section. Beautiful surroundings and home comforts. Rooms single or en suite, with or without bath. Strictly Kosher cuisine. Summer season The Atlantic, Long Branch, N. J. S. GLASER, Prop.

Woodward-Hall-In-The-Pines 321 FIRST STREET, Lakewood, N. J.
Ideal location. First-class service. All modern conveniences. Best cuisine under observation of Dietary Laws. Moderate rates. Summer resort, Tannersville, N. Y. S. SHINER, Prop.

FURS IN ALL THE PREVAILING STYLES, also Remodeling and Repairing at Moderate Prices.

SAUER & SCHAEFER, Furriers, 4 West 37th St., N. Y. PHONE GREELEY 2746

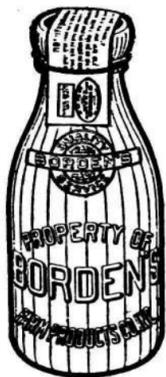


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Hotel des Artistes
One West Sixty-seventh Street

The Home of Artistic New York
S. ARTHUR NIES, late of Delmonico's, Manager
RESTAURANT a la Carte and Table des Artistes (\$2.00)
Balls, Banquets, Weddings, Concerts, Bazaars and Private Dinners. Capacity for Banquet, 850-for Ball, 1,300. Outside Catering in Town or Outside for Any Number. Studios with unique food service eliminating all Housekeeping cares. Twenty years' experience manager Catering and Entertainments at Delmonico's.

Capital and Surplus, \$1,250,000.00
The Bank of United States
Fifth Avenue at 32nd Street
77-79 Delancey Street, Madison Ave. at 116th St.
NEW YORK

ARTHUR CHEGNAY WE CALL for your articles and deliver same promptly.
EXPERT FRENCH
CLEANER AND DYER
10 EAST 48th ST. MURRAY HILL 7086 The highest class of work at the most reasonable prices.



Grade A
Pasteurized
This is how each bottle of Borden's Kosher Milk for Passover must appear.

Borden's Kosher Milk for Passover

We beg to announce to all Jews that for this coming Passover we will deliver KOSHER PASSOVER MILK. We have made all the necessary arrangements so that the milk will be bottled and the cows milked under the supervision of inspectors with the certificate of Chief Rabbi SOLOMON E. JAFFE. He will strictly enforce that the bottling and the milking shall be performed absolutely in accordance with the Jewish dietary laws.

The inspectors will be at the Borden's plants the whole week of Passover, from which the Kosher milk will be shipped. Each inspector must seal the bottles of milk. By so doing the milk is strictly Kosher, so that the most pious Jew may use it for Passover. All utensils as bottles, cans, etc., which are used for Passover are absolutely Kosher.

Send your order to Borden's or order your Passover milk from a BORDEN'S DRIVER. Write a postal card or telephone 7961 Corlandt, or any BORDEN'S Station. Remember, BORDEN'S KOSHER PASSOVER MILK costs no more than their regular bottled milk.

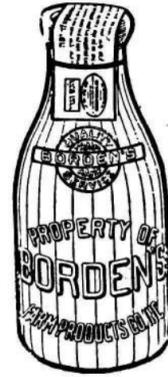
The Certificate of Chief Rabbi SOLOMON E. JAFFE

I proclaim to all Jews that Borden's bottled milk, with a certificate on every bottle of milk, is Kosher for Passover, because I have installed inspectors, most pious and God-fearing Jews, on all Borden's plants from where Kosher milk is to be shipped, that they shall supervise at the milking of the cows and the bottling of the milk, so that there is no doubt that the milk so produced under my certificate is Kosher, for Passover for all the most pious Jews.

SOLOMON ELCHANAN HALEVY JAFFE, of New York.

Dated, 5th day of the week, 6th day of the month of Adar the First, of the year 5679.

BORDEN'S FARM PRODUCTS CO., Inc. 63 Vesey Street, New York



Grade B
Pasteurized
This is how each bottle of Borden's Kosher Milk for Passover must appear.



Brighton Beach Hotel

BRIGHTON BEACH, N. Y.

ROOMS BY THE SEASON

OCEAN BATHING DIRECT FROM THE HOTEL

RATES, \$150 AND UP PER ROOM FOR SEASON

RESERVE ROOMS THROUGH PHONE
NEW YORK OFFICE, 47 W. 42d STREET MURRAY HILL 3139

OPEN ALL YEAR ROUND

The FLAGLER HOUSE

SOUTH FALLSBURGH, SULLIVAN CO., N. Y.

Beautifully Situated on the Neversink River. All Modern Improvements. Rooms With Hot and Cold Running Water. We Raise Our Own Poultry. Strictly Fresh Eggs Served. Good Bathing, with Shower Baths, Fishing and Rowing. Twenty Boats Always on the Premises.

ELECTRIC LIGHTS. TELEPHONE CONNECTIONS. STEAM HEAT PROVIDED FOR THE WINTER. BOWLING ALLEYS AND DANCING PAVALION.

CUISINE STRICTLY KOSHER

A new addition has been built and the dining room greatly enlarged, materially to the comfort of the guests. A Synagogue is provided on the premises. Send for booklet.

Dietary Regulations Observed during the Passover Holidays. Make your reservations immediately.

FLEISCHER & MORGENSTERN, Prop.

ANNOUNCEMENT

Hotel Nautilus

ARVERNE, L. I.

DIRECTLY ON THE BEACH BETWEEN STRAITON AND STORM AVENUES

Telephone Hammels 1250

Mr. M. Rosoff takes pleasure in informing his many friends, patrons and the public in general, that for the coming season he will conduct the HOTEL NAUTILUS as a first class Family Hotel, under strictest Jewish dietary regulations. Open for inspection on May 1st. For information until the above date communicate with New York office, No. 781 Sixth ave. Phone Bryant 5727 M. ROSOFF, Prop.

Now Under Jewish Management

WHITE SULPHUR SPRINGS HOUSE

WHITE SULPHUR SPRINGS, SULL. CO., N. Y.

Mr. H. Wiener takes pleasure in informing his many friends and the public in general that he has become the owner of the famous White Sulphur Springs, as well as the White Sulphur Springs House, and will conduct the same under his and Mr. D. Isaacoff's management in strict accordance with the Jewish dietary laws.

The White Sulphur Springs House is now undergoing a thorough renovation and redecoration, and is being equipped with all the latest improvements, such as electric light and running water in every room. Send for booklet and other information to H. Wiener, 202 Greene Street, New York. Telephone Spring 3521.

THE HILLCREST

FLEISCHMANN'S, N. Y.

Newly built and newly furnished. The most modern hotel in the Catskill Mountains, having every convenience that characterizes the best New York Hotels. Every room has hot and cold running water, open plumbing, ample closet space and telephone. Rooms en suite and with baths. Cuisine strictly Kosher and in conformance with the dietary regulations. Entertainments will be of the highest order, and guests are assured the hospitality that always prevailed in our establishments, but in our new hotel all records will be eclipsed.

For booking, write to the Pinewood, Lakewood, N. J. H. Levinson, Prop.

THE MOUNTAIN SUMMIT HOUSE

Mrs. L. Levinson & Son
TANNERSVILLE, N. Y.

The hotel has been completely renovated, refurnished and placed in first-class condition. We have installed our own water system. Hot and cold running water, electric lights, and electric bell system in every room. Rooms single and en suite. We shall maintain the high standard of excellence which the hotel has attained in the past. Our strictly Kosher cuisine will be under the personal supervision of Mrs. Levinson. Mountain Summit House is within the famous park section of the Catskills, including Onteora, Elka, Twilight, Sunset, Santa Cruz and other parks. For booking and rates, write The Pinewood, Lakewood, N. J.

Kiamesha House

Kiamesha Lake, Sull. Co., N. Y.
Mrs. J. SAFRAN, Prop.

Finest location—directly on Kiamesha Lake. All modern improvements, running water in every room. Jewish dietary laws rigidly observed. Hungarian cuisine. Boating, bathing, fishing, bowling, dancing. Moderate rates. Write for booklet. Winter season Safran House, Lakewood, N. J.

THE ELIZABETH

3 STORM AVENUE
(at Straiton Station)
ARVERNE, L. I.

Located in finest section of Arverne. Large, airy rooms with all modern improvements. Home comforts. Rooms single or en suite, with or without bath. Jewish dietary laws, rigidly observed under the supervision of the well-known Mrs. Jacobson of No. 249 W. 130th st., New York. Good Food. Good Service. Rates reasonable.

JACOBSON and HECKER, Props.
For information apply to D. Jacobson, 247 W. 130th st.

How a Jewish Commonwealth Should Be Created in Palestine.

In this statement Dr. Wise simply confirms what he has said in these columns before. That the nations favor a homeland for the Jews in Palestine, there can be no doubt. They have so expressed themselves a number of times; but that they can make a Palestine a Jewish Commonwealth at the present time is something radically different. They simply cannot do it. They will guarantee the Jews equal rights there—as, indeed, everywhere. But it will be the task of the Jews of the world to settle in Palestine, if they want to control its affairs. We do not see how any one can expect anything else under existing circumstances. Self-determination has been announced as a very definite principle by the Peace Commissioners. This means that the inhabitants of a territory will have a decisive influence in whatever settlement is made for that particular territory. The Jews are outnumbered four to one in Palestine. If there is self-determination there it will be applied not by the Jewish minority, but by the non-Jewish majority.

The Allies are willing, however, to go so far as to give the Jews of the world an opportunity to make Palestine a Homeland, in fact as well as in theory. Let those who have been prating about the greatness of our "nation" and its possibilities do that which is now the MOST important thing to do—go to the Holy Land and pioneer. Let them settle there, as did those hardy pioneers in the early eighties—the men who really loved Zion to the point of the utmost sacrifice—men who went there to live and to die if necessary—without salaries, without remuneration, without the luxuries enjoyed by the American vicarious Zionists. Let those do the shouting who are not willing to make this sacrifice, but all of their shouting and all of their vociferations and all of their boasts will never make of Palestine a Homeland for the Jews.

Too many Zionists are like the little boy who wanted to learn to swim, but was afraid to go into the water. What the Jews now need, and need more badly than ever before, are the men and the women who, like those who composed the Jewish Legionaries and the Hadasah Unit, are willing to leave these shores behind them, willing to leave their relatives behind them, willing to leave the great prospects that America holds out behind them, and sail for the land of our fathers. They who do this are the real and the meritorious Zionists—the others, and among them we include ourself—are, well a slang word expresses it best—"pikers."—Rabbi George Fox, in Jewish Monitor, Fort Worth, Texas.

Anti-Semitic Sentiment of Arabs Growing.

Paris (by I. J. P. E.).—According to reports reaching Paris, Jew-hatred among the Arabs in Palestine is said to be growing. This anti-semitic sentiment, it is stated, is due to the talk of founding a Jewish State in Palestine.

Because of these reports, which have made an impression on the English Government, there is talk of a new commission to be sent by the Peace Conference to investigate the situation in Syria and in Palestine.

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EDGEWATER HOTEL, Edgemere, L. I.

which they will conduct in accordance with Jewish dietary regulations and as a first-class family hotel.

The hotel is equipped with all the latest improvements, is handsomely furnished, every room facing the ocean, and with hot and cold running water. Rooms single or en suite, with or without bath. Will open on April 1 for accommodation over the Passover holidays. For terms and particulars address No. 51 St. Nicholas Avenue. G. FRISCHMAN—MRS. L. JOACHIMSTHAL, Props.

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Marconi Official Endorses Welfare Board's Transport Service.

If proof were necessary to establish the importance of transport service, for which the Jewish Welfare Board is now recruiting one hundred workers, a letter made public today by this organization might serve as evidence. The letter is written by Mr. Edward Nally, vice-president and general manager of the Marconi Wireless Telegraphy Company. Mr. Nally wrote:

"I have just returned from Europe, and counting the two days we were delayed at Brest we were eleven or more days on the voyage. We had nearly three thousand men and a couple of hundred nurses on board, and I realize that you are on the right track when you seek to look after their wants while on the transports, because they are in sad need of entertainment and employment. A few organizers who would help them to pass the tedious voyage would be of enormous help. There is nothing left for the boys to do except to play cards. They would make a pathetic attempt to sing, and if they could be taught and organized in doing this it would, more than anything else, assist them to stand the tedium.

"I take great pleasure in enclosing herewith my check for \$50 as substantial evidence of my sympathy and support in your fine proposition. I sincerely hope you will persevere and that you will get the right kind of entertainers. Some of the organizations have been deplorably deficient in the men whom they selected. One young boy on my ship—I think he was a Jewish boy—did more than anything else to lighten the journey with his clever delineations and his latest Broadway songs."

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Almond Cake. One pound of almonds, pounded; one pound sugar, one or two eggs and enough cinnamon to give a strong flavor.

Matzoth Kleis. Soak four matzoth in cold water, and after they are thoroughly saturated (if not well soaked they become tough and weathery) press out the water.

Cocoanut Pudding. One grated cocoanut, six eggs, six apples, grated rind of a lemon, the juice of one orange and one cup of sugar.

Matzoth Shalet—I. Three soaked matzoths, eight eggs, two cups of sugar, two grated apples, one and a half cups seeded raisins, one tablespoonful cinnamon, grated rind of an orange and a lemon, a few pounded almonds and one and a half pounds of suet or rendered fat.

Matzoth Shalet—II. Soak four matzoth in cold water and then squeeze them dry as possible. To ten well-beaten eggs add plenty of brown sugar, a little salt and a tablespoonful of cinnamon, a cup of seeded raisins, a sliced apple, the grated rind of a lemon, a few pounded almonds, a cupful of suet, rendered fat or butter, and a half gill of rum.

Matzoth Shalet—III. Four soaked matzoth, eight eggs, one cup granulated sugar, one cup seeded raisins, one tablespoonful cinnamon, one tablespoonful of lemon juice, a few pounded almonds and one-quarter pound rendered fat.

Charoseth—I. One-quarter pound almonds, with a few walnuts, filberts, cream nuts, etc., all pounded together; two tablespoonfuls grated cinnamon, one-half pound seeded raisins cut into very small pieces, two grated apples, two tablespoonfuls brown sugar.

Charoseth—II. One-quarter pound almonds, pounded fine; three grated apples, three tablespoonfuls granulated sugar, one scant tablespoonful cinnamon. Mix the ingredients thoroughly together and form into small balls if desired.

Raisin Wine. To two pounds of raisins (cut in half if desired) add three quarts of cold water. Either place the mixture on a corner of the range and let it simmer for two or three days, or boil it until one-third of the water has evaporated.

Almond Pudding. One pound blanched almonds, one pound sugar, six or eight eggs and cinnamon to taste.

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Jewish Boy First Soldier to Fall.
Camp Mills, L. I.—The first soldier in the 27th Division to fall in the memorable attack on the Hindenburg line was Robert Friedman, a Jewish lad, of New York City. A group of Friedman's companions, who arrived recently, told the story of the fight last night in the Jewish Welfare Board building here, while reminiscences of France were being exchanged before the crackling fire. Friedman was a member of the 102d Engineers, and he fell in the attack on Mt. Kemmel, according to his comrades. Two of his companions had also been decorated for conspicuous bravery. One, Sergeant Solomon E. Schiff, of 507 West 184th street, received recently the Distinguished Service Order and a Division Citation from Major General O'Ryan. Schiff won his decoration for crawling through barbed wire entanglements to clear the ground of mines so that the tanks might proceed in the attack. Another Jewish youth, Sergeant Rosenberg, won the certificate of merit from Major General O'Ryan for volunteering to swim across a river near St. Soufle under heavy shell fire to repair a bridge.

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Want Column

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PAKER, 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 Paker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, care of Reit & Kaminsky, No. 309 Broadway, in the City of New York, on or before the 25th day of August next.

ROSA JERSKI, Administratrix.
HOUSE, GROSSMAN & VORHAUS, Attorneys for Administratrix, 115 Broadway, New York City.

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

HAROLD CAHEN, Executor; EDITH ROSALIE CAHEN, Executrix.
COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

JACOBS, PHILIP.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Bandler & Haas, attorneys, No. 2 Rector Street, in the City of New York, on or before the 3rd day of August, 1919.

DAVID P. JACOBS, STANLEY P. JACOBS, JOSEPH E. GIBBERT, Executors.
BANDLER & HAAS, Esq., Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

GOLDE, ISADOR.—Also known as Isador 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 Isador Golde, also known as Isidore W. Golde, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business at the office of her attorney, M. J. Sneedalra, No. 309 Broadway, Borough of Manhattan in the City of New York, on or before the 20th day of June next.

ALICE IRENE GOLDE, Administratrix.
M. J. Sneedalra, Attorney for Administratrix, 309 Broadway, New York City.

EINSTEIN, JULIUS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Einstein, 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 Gifford, Hobbs & Beard, their attorneys, No. 60 Broadway, in the City of New York, on or before the eighth day of October next.

MONROE L. EINSTEIN, LINA EINSTEIN, PAUL MICHAELSON, Executors.

FRANK, SIDNEY J.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sidney J. Frank, 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 attorneys, Messrs. Barnett & Jablow, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

ROBERT L. FRANK, Administrator.
BARNETT & JABLOW, Attorneys for Administrator, No. 271 Broadway, Borough of Manhattan, New York City.

CHILDREN'S PAGE

LAWS OF HUMANITY.

Dear Children:

Let us pause for a moment to consider the punishment inflicted upon that Hebrew servant who, when given his freedom, refused it. We will consider it in the light of American history. When the great proclamation of freedom from slavery was announced to the colored people many of them, who had good masters, wept when the shackles which bound them in servitude were sundered. They were not imbued with the sentiment expressed by the famous motto, "A crust of bread and liberty." It is from that slavish feeling that actuated those negroes that the Holy One, blessed be He, desired to save Israel. True, that there were no cruel masters in Israel; true that the Hebrew servant was treated with the utmost consideration; in fact, as the Talmud expresses it, "Ki tob lo imach." ("It shall be well with him with thee.") "Imach bemachal—imach bemishteh. "With thee in eating, with thee in drinking, that he, the servant, shall not eat coarse bread while you eat fine bread; that he shall not drink new wine while you drink old wine; that he shall not sleep on straw while you sleep on feathers; that he shall not live in the city while you live in the country; or that he shall not live in the country while you find it more pleasant to live in the city, but do not change his manner of eating and drinking from yours in the least, and not only must you treat him as your equal, but you must also support his wife and children; and not only must you treat him with respect, not giving him any menial or degrading work to perform, but even the Canaanitish servant you must not rule over with rigor." And yet, although such treatment would tempt him to remain with you in servitude as long as he lives, still, says the Torah sternly: "If the servant should plainly say 'I love my master, my wife and my children, I will not go out free,' then shall his master bring him unto the

judges, and his master shall bore his ear through with an awl, and he shall serve him till the jubilee." "Why," says Rashi, "should the ear be bored through more than any other member of his body?" And he cites Rabbi Jochanan ben Zaccai, who said the ear of the thief who heard on Mt. Sinai "Thou shalt not steal," and yet he went and stole, should be bored through. And if he sold himself as a servant, his ear, that heard on Mt. Sinai the Great Master of the Universe say, "For unto me are the children of Israel servants," and yet he went and acquired unto himself another master, his ear shall be bored through. "Why," asks Rabbi Sivan, "were the door and the doorpost preferred above other parts of the house?" Said the Holy One, blessed be He, the door and doorposts were witnesses in Egypt when I passed over the lintel and the two side-posts and said, "For unto me are the children of Israel servants, and not servants unto servants." And yet this one went and acquired a master unto himself. Let his ear be bored through before them—vavado leolam—"And he shall serve him till the jubilee." Or, perhaps, leolam means "as long as he lives" (which is its literal meaning.)

We learn from the following: "And every man shall return to his family," that fifty years is called olam, and he is not required to serve him fifty years, but only till the jubilee, whether it is near or far away. "And if a man sell his daughter for a maid servant." This is spoken of a minor. Shall we think that this also applies to her who has reached the age of puberty? That cannot be, because of her the Torah says: "She shall go out free without money." Hence, even if she was a minor at the time she was sold, yet, when she reach the age of puberty, she shall go free. How, then, can she be sold originally during the age of puberty? (Mechilta.) "She shall not go out as the men-servants go out," Rashi says. This means as the Canaanitish men-servants go out, in consequence of having his eye smitten or his tooth struck out by his master. If this occurs to the Jewish maid servant it shall not cause her to be freed, but she shall serve six years or until the jubilee or until she reach the age of puberty, whichever of those events occur first—shall be the cause of her liberation, and the master must recompense her for the damaged eye or tooth; or, perhaps, this means "She shall not go out as the men-servants go out"—in the sixth year or in the jubilee. That cannot be, for we learn this from the command: "If thy brother, the Hebrew, or a Hebrew woman, be sold unto thee he shall serve thee six years," thus making the Hebrew woman equal to the Hebrew man in his time of going free, just as the Hebrew goes out at the end of six years and at the jubilee, so must the Hebrew woman go out at the end of six years and at the jubilee. Then what is meant by the command, "She shall not go out as the men-servants go out?" She shall not go free in consequence of the above-mentioned injuries inflicted upon her as the Canaanitish men-servants go free. Shall we, therefore, think that the Hebrew man-servant shall go free in consequence of such injuries? Hence we are taught "the Hebrew or the Hebrew woman (making the Hebrew man equal to the Hebrew woman), just as she is not liberated on account of those injuries, so is he not liberated in consequence of those injuries.

JACOBS, JOSEPH W.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph W. Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Henry Leon, an executor, at No. 23 East 26th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of September next.

HENRY LEON, DAVID C. GREENWALD, EUGENE M. STROUSS, Executors.
EUGENE M. STROUSS, Attorney for Executors, Office and Postoffice Address, No. 247 Powers Building, Rochester, N. Y.

BARTELLS, EMILIE.—The People of the State of New York, by the Grace of God, Free and Independent, to Jennie Rothschild, Jacob H. Morris, Alvin H. Newmyer, Hattie Frankford, Alfred Gross, Samuel J. Tilden Gross, Estelle Less, Bertha Isenberg, Charlotte Isenberg, Esther Isenberg, Saul Isenberg, Fannie Nelke, Charlotte Nelke, Evelyn Nelke, Marion Nelke, Lawrence J. Nelke, and David Milford Nelke, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Emilie Bartells, deceased, who at the time of her death was resident in the County of New York, Send Greetings:

Upon the petition of Leopold Rothschild, residing at Milford, in the State of Connecticut, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records in the County of New York, on the 29th day of April, 1919, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Leopold Rothschild, as substituted trustee of a certain trust created in favor of Cecelia Nathan, under the Last Will and Testament of said deceased, should not be judicially settled.

In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

[L. S.] Witness, Honorable John P. Cohalan, Surrogate of our said County, at the County of New York, the 18th day of March, in the year of our Lord one thousand nine hundred and nineteen.

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

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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 subscriber, at his place of transacting business, 74 Broadway, Manhattan, in the City of New York, on or before the 18th day of May next. Dated New York, the 30th day of October, 1918. SAMUEL STRASSBOURGER, Executor. MAX L. SCHALLEK, Attorney for Executor, Office and P. O. Address, 74 Broadway.

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Jacob H. Schiff and Zionism.

It is characteristic of a number of organizations to claim, as their ardent supporters, everyone who may sympathize with some of their undertakings and yet is strongly opposed to their ruling ideas. The more noted these sympathizers may be, the more anxious are they to have it known that these individuals have united with them in all the things they stand for. Thus, through the medium of their publicity bureaus they advertise the fact, time and again, because they feel that it has real value for purposes of propaganda.

Of the organizations, which, today, are receiving so much attention, we know of none that is using this method of publicity more than the Zionists. They have a way of telling the world that certain great Jewish leaders have become affiliated with their movement. Recently they have issued a statement to the effect that Jacob H. Schiff, than whom there is no more celebrated Jewish layman in the world has joined their ranks, though for the longest time he was unalterably opposed to their philosophy. Now it is possible that this man, who for years pointed out what he believed to be the dangers that were inherent in the movement, has so completely changed his views on it and has become converted to the cause? The publicity department of the organization says that not only has Mr. Schiff declared himself in favor of Jewish homeland in Palestine, but he endorses the central aim of Zionism which is the "creation of a legally assured, publicly secured homeland for the Jewish people in Palestine." Let us compare this construction which the Zionists put upon Mr. Schiff's declaration with what he has said. We wish to quote just enough of it to show that they are greatly mistaken in their interpretation of the position he has taken with reference to Zionism. Here are Mr. Schiff's words: "With the disappearance of the concentration of Jewish population in Russia, the distinctive life of the Russian Jewish communities will also tend to disappear. From this it follows that a homeland for the Jewish people becomes a necessity. And right here another cause entered which turned my attention to Palestine. I am referring to the wonderful progress that the Jewish settlements have made in Palestine in the last generation. * * * And alongside of these agricultural villages there has arisen a very hopeful educational activity, comprising schools from the kindergarten through the college grades. In most of these schools the language of instruction is Hebrew and the spirit which they radiate is a very wholesome and hopeful one. It is a spirit which, with the proper fostering it should receive from the Jews of other lands, will prove itself capable of invigorating Jewish life wherever Jews live.

"The Zionists have made the mistake of emphasizing Jewish nationalism, whereas they should have emphasized the Jewish spirit. An autonomous Jewish homeland is necessary for the development of the Jewish Spirit in Palestine. Of course, all practical men realize, and many Zionists among them, that an autonomous Jewish homeland is not a matter of months or even years. It cannot be created by edict. The population of Palestine must become Jewish and by this I mean that the majority of the population must consist of Jews; but in order to bring this about, the Jews of all lands must get together and supply the wherewithal which will make it possible for Palestine to receive large numbers of Jews, especially of the countries where civic rights have so long been denied to the Jew. Agricultural and educational opportunities must be created. Roads must be built, swamps drained, arid lands reclaimed and harbors improved. And this involves large sums of money. These sums must be provided by Jews all over the world, and American Jews must bring forward their share. I would urge all Jews who give thought to the future of their people and of their religion to contribute to the Palestine Restoration Fund of the Zionist Organization."

If this be Zionism and it is considered as such by the Zionist organization, then there are few Jews who may not be called Zionists. But as we understand Mr. Schiff's ideas, we are far from being convinced that he is a Zionist in the truest significance of the term. He is a Jew with a noble attachment for the Holy Land. He is a big-hearted man who believes that the settlement of that country by Jews who do not enjoy civic rights will partially solve the Jewish problem. We cannot see that he is in favor of the securing of a legally established home. Though he speaks of an autonomous Jewish homeland, it does not mean to him what it does mean to the Zionist. And further, he states in the clearest language that "it cannot be created by edict." It is in behalf of this very thing that the Zionists have endeavored to create favorable sentiment. Mr. Schiff certainly does not ap-

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prove of Palestine as the Jewish homeland and therefore while sympathizing with the plans for the restoration of Palestine and though willing to give of his means for that purpose, it is not logical to call him a Zionist. Mr. Schiff is a staunch Jew who wishes to do all in his power to help his unfortunate brethren. He recognizes the responsibility that rests upon him and he would have every Jew realize it and meet it willingly and liberally. And with this view of Jewish duty we heartily coincide.—Chicago Jewish Standard.

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RUSSAK, FRANK.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frank Russak, late of Paris, France, but domiciled at the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Strauss, Reich & Boyer, their attorneys, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next. Dated New York, the 6th day of January, 1919. CENTRAL UNION TRUST COMPANY OF NEW YORK, Executor. STRAUSS, REICH & BOYER, Attorneys for Executor, 141 Broadway, New York City, Manhattan.

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 13th 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.

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. Dated New York, the 28th day of February, 1919. ISAC 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.

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. Dated, New York, the 20th day of January, 1919. PAUL L. LOWENWARTER, ARTHUR WOLFF, Executors. ELKUS, VOGEL, GLEASON & PROSKAUER, Attorneys for Executors, 111 Broadway, New York City.

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HAMMERSLOUGH, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Hammerslough, late of the County of New York, deceased, to present the same, with the vouchers thereof, to the subscriber, at her place of transacting business, at the office of Steinhardt & Goldman, her attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next. 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leontine Sinsheimer, late of the County of New York, deceased, to present the same, with the vouchers thereof, to the subscribers, at their place of transacting business, at the office of Engelhard, Pollak, 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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Sergt. William Sawelson, son of Jacob Sawelson, of Harrison, N. J., aged 24 years, who was with Co. M, 312th Infantry, was the only Jewish soldier with the A. E. F. in France honored with the Congressional Medal of Honor. This exceptional distinction was awarded for his great personal bravery under the circumstances narrated in the enclosed letter from the boy's commanding officer to his father:

Alise, France, Jan. 28, 1919.
My Dear Mr. Sawelson: Your letter of December 23 arrived this morning, so knowing and admiring your son personally, I decided to make an attempt to answer the same.

You have undoubtedly received most of the information by this time, but I will do my best to give you all data I could possibly procure.

It was on the 26th day of October, and our company was to capture a hill beyond Grand Pre; the company went over at 10 o'clock in the morning and had a hard day of fighting. William, although being supply sergeant, was never satisfied unless he was among the boys nearest the enemy, so when the day was just about over he was one of those in the front line. It was just at this time about 4.30 in the afternoon, when he heard one of the lads calling for water. He was with Corporal Eckert, whom you know, and Private Lyspura, and had good shelter, but to leave this shelter meant exposure to heavy machine gun fire, but your son, hearing a call from a wounded comrade, immediately started in search of him, bravely sacrificing his own safety to try and comfort a wounded pal.

He was gone about ten minutes when Corporal Eckert heard him call, and knowing William was having trouble getting back, answered him several times until he finally found his place of safety, but he at once secured more water and again returned to the wounded men, and it was on the way back from the second visit that he was struck by machine gun bullets and died instantly.

The men to whom he had carried water were Private Pinchard, who died later in the hospital, and Private Crooke, who is still in the hospital, but will recover.

William's body was buried where he fell by a chaplain from the 311th Infantry. The grave is now marked by a cross on which his identification tags are tacked. It is located at a bend in the road about 400 yards beyond Grand Pre, his grave being next to an American lad from Co. F, of this regiment.

Any words of mine will do but small comfort to one with such deep affliction as yours, yet I cannot refrain from offering you my most sincere and heartfelt sympathies. The greatest comfort must be to know that your son proved in the cruel test of war to be one of the very best, and that every member of this company looks upon his death as a personal loss, because never a day goes past without remembering his absence.

Any further information I can furnish, or if there is anything I can possibly do to assist you, please call upon me.

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

LEWISOHN, JESSE.—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 Jesse Lewisoohn, 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 August, next.
Dated, New York, the 10th day of February, 1919.
MARTIN VOGEL, EDNA R. LEWISOHN, FREDERICK LEWISOHN, Executors, Elkus, Vogel, Gleason & Proskauer, Attorneys for Executors, 111 Broadway, New York City

BULLOWA, FERDINAND E. M.—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 Ferdinand E. M. Bullowa, 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. 32 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1919, next.
Dated, New York, the 21st day of March, 1919.
EMILIE M. BULLOWA, Executrix.

SAWYER, 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 Sawyer, also known as Sam Sawyer, 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 Susman, No. 3208 Third Avenue, Borough of the Bronx, City of New York, on or before the 6th day of October, next.
Dated, New York, the 24th day of March, 1919.
LOUIS STILLER, JOSEPH MARX, Executors.
LOUIS SUSMAN, Attorney for Executors, 3208 Third Avenue, Borough of Bronx, City of New York.

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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.

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 his 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 August, next.

MARKS, HENRIETTA.—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 Henrietta Marks, 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 S. Earl Levine, his attorney, No. 160 Broadway, in the Borough of Manhattan, City of New York, on or before the 22d day of August, next.

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.

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

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 24th day of August, next.

BRAUDE, SIMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Braude, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Price Brothers, attorneys, No. 271 Broadway, in the City of New York, on or before the 10th day of August, next.

OBLER, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Obler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Messrs. Price Brothers, attorneys, No. 271 Broadway, in the City of New York, on or before the 1st day of May, next.

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 attorneys, William Klein, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of June, next.

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, on or before the 25th day of August, 1919, next.

HAMMERSLOUGH, ISIDORE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidore Hammerslough, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Edward Hynes, No. 55 Liberty Street, in the City of New York, on or before the 23d day of April next.

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

KAHN, EUGENE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eugene Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Fisher & Diemel, No. 88 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 & Seligsberg, their attorneys, No. 15 William Street, in the City of New York, on or before the 30th day of June, 1919.

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

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. 266 Broadway, in the City of New York, on or before the 20th day of May 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 2d day of August, 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.

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.

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 attorneys, Cornelius Huth, No. 34 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 18th day of July 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 June, next.

ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

SIEGEL, HARRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Siegel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of her attorney, Oscar Englander, No. 403 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 13th day of April, 1919.

FLORANCE, EMILY HANNAH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emily Hannah Florance, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Albert L. Cohn, their attorney, No. 7 Pine Street, in the Borough of Manhattan, City of New York, on or before the 10th day of July next.

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 subscriber, 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.

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.

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 thereof 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.

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 Israil 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.

ADLER, CAROLINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles Harrison Meyer, their attorney, No. 27 William Street, in the City of New York, on or before the 12th day of July next.

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.

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 her attorney, William Weiss, No. 320 Broadway, in the City of New York, on or before the 3d day of June, 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 his attorneys, 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.

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

FUERTH, ANNIE I.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie I. Fuerth, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, William H. Chorosh, No. 51 Chambers Street, in the City of New York, on or before the 1st day of May next.

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.

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

LEONARD, 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 Leonard, 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.

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 thereof 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.

ADLER, CAROLINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles Harrison Meyer, their attorney, No. 27 William Street, in the City of New York, on or before the 12th day of July next.

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LOWENSTEIN, MORRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Lowenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 13th day of April next.

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

RUBENSTEIN, BETSEY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Betsey Rubenstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his 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.

JACOB RUBENSTEIN, Executor. ABRAHAM H. SARASON, Attorney for Executor, 309 Broadway, 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.

MARVIN BECK, Administrator. STUDIN & SONNENBERG, Attorneys for Administrator, 55 Liberty Street, New York City.

PIEGELBERG, SIDNEY L.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sidney L. Spiegelberg, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Edward Joseph, his attorney, No. 165 Broadway, in the City of New York, on or before the 25th day of April next.

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

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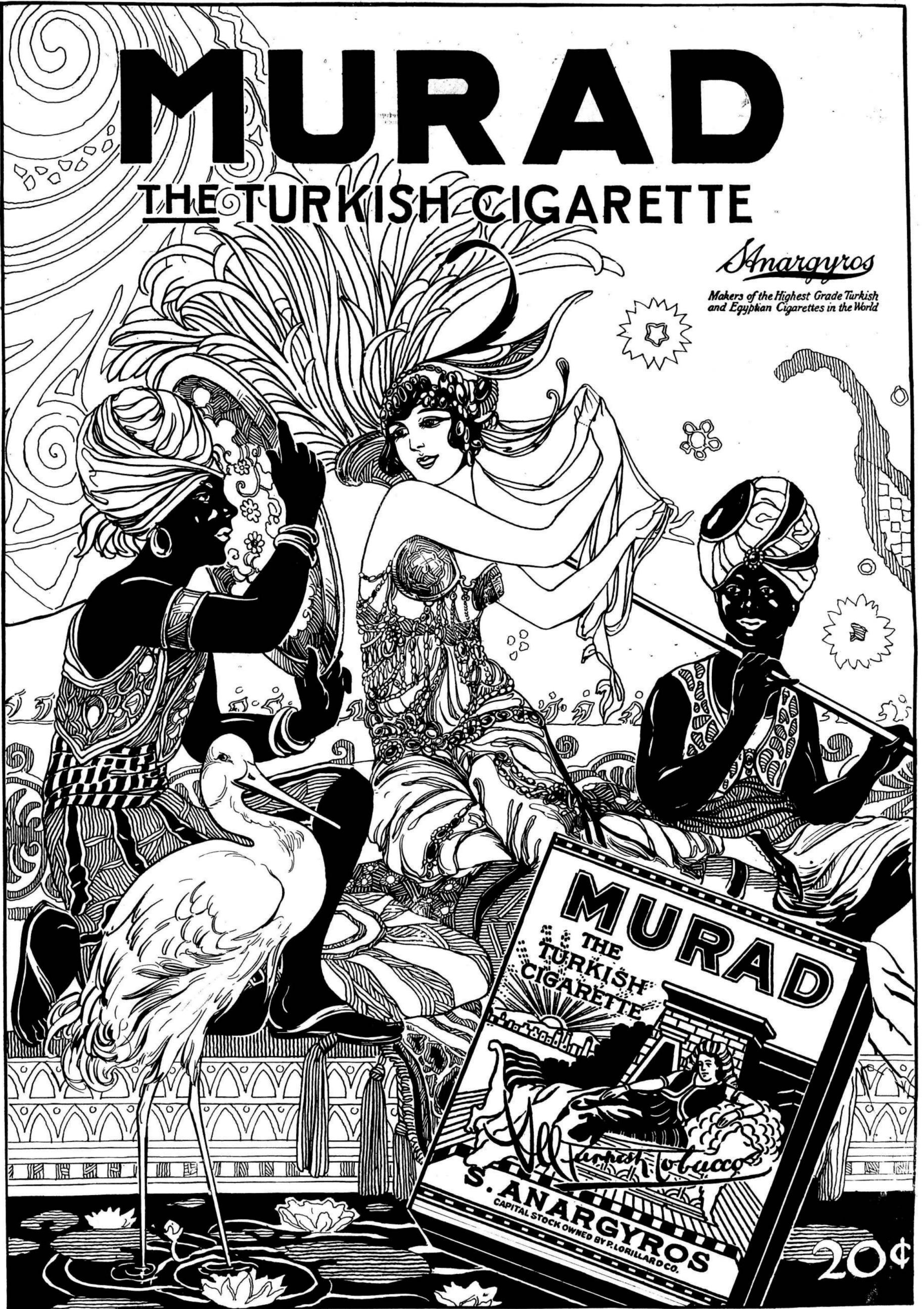
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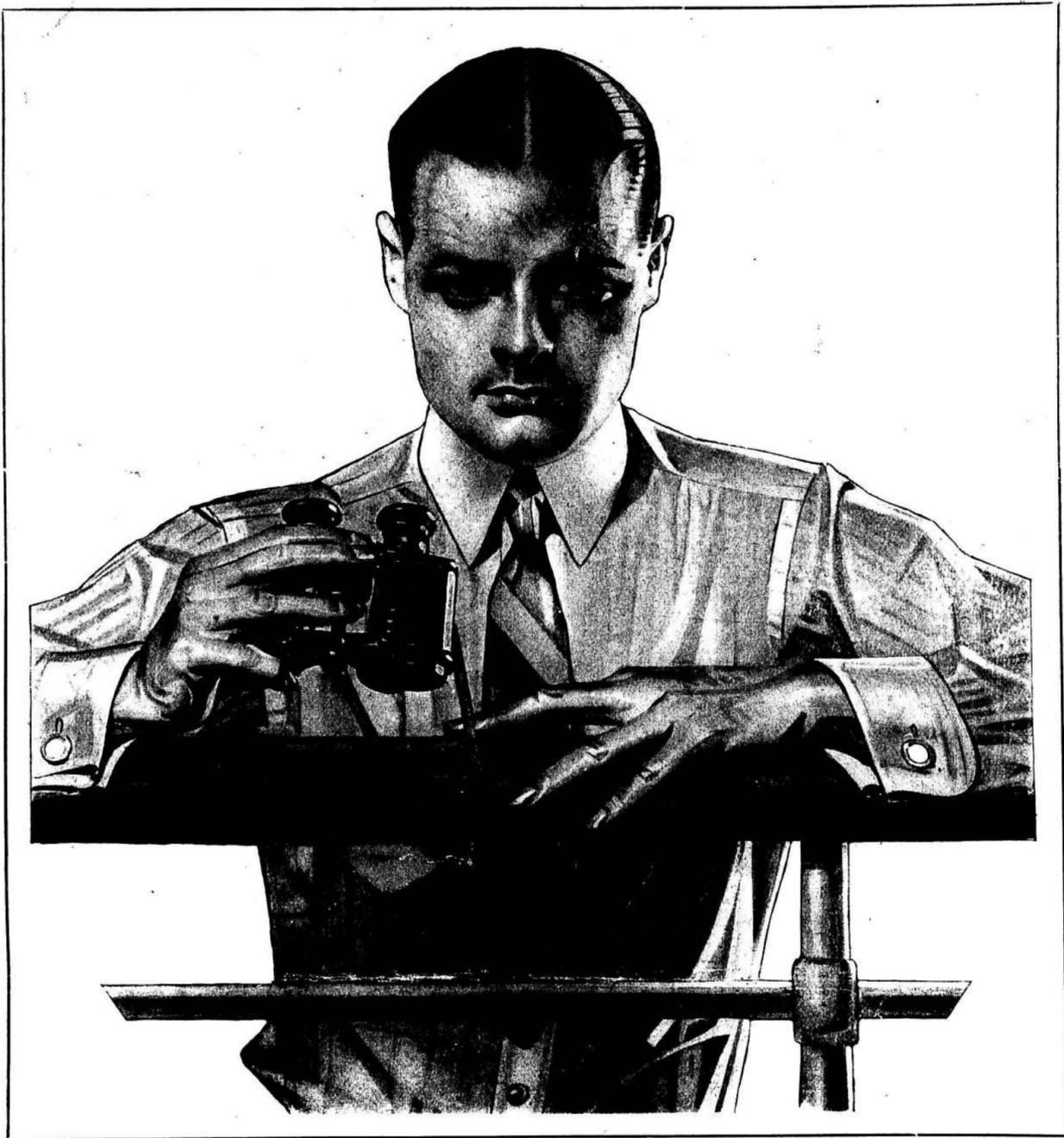
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