

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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THE SYNAGOGUE AT NEWPORT, R. I.

The Newport synagogue dates from 1761. Its architect and builder was Peter Harrison, favorably regarded in his day as the first among the colonial craftsmen. He supervised the construction and drew the plans for other Newport edifices of this period, which still stand; for example, the Redwood Library. Harrison's realization of his plan for the Newport synagogue strikes the beholder today, who sees the structure in much the identical condition in which it arose from the workmen's hands, as extremely simple yet dignified. The building is unpretentious but is admirably fitted for the purpose for which it was erected. Well it is that in the more than a century and a half since it was originally opened it has remained devoted to the use for which it was first consecrated amid appropriate ceremonies. In these exercises the leading Jewish citizens of Newport participated.

The congregation which uses the Newport synagogue for its holy purposes of worship is known to-day, as it has been for many years past, as Kahal Kadosh Jeshuat Israel. Whether this was the name under which it was originally founded is a matter of doubt; but since the reappearance of a small Jewish community at Newport it has always been called by this title. From about the end of the first quarter of the nineteenth century almost to the close thereof, only a stray Jew dwelt at Newport, and the synagogue existed only as a historical monument under the patient care of the Spanish and Portuguese Congregation of New York. But when a number of Jews settled at Newport and took up their permanent habitation in the place the synagogue, as it were, obtained a new lease of life. It as well as the ancient cemetery, close by, is no longer a relic of

the time when Jews made it the centre of their religious life. When the poet Henry Wadsworth Longfellow wrote his famous stanzas on the Jewish cemetery of Newport this God's acre and the synagogue were memorials of past glories. But the community of the present day makes appropriate use of

who made possible the erection of the synagogue. Then it was the point of attraction for all manner of Jews from home centres and from foreign lands. Even Christians traveled far with the incommodious methods of transit of the pre-Revolutionary days to witness the services held in the edifice. Thus Presi-

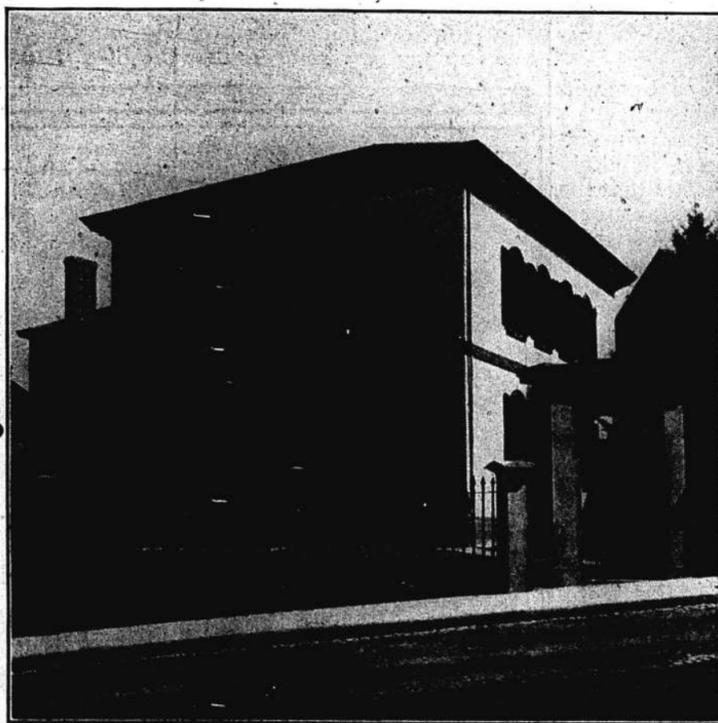
and his other literary remains, which have been published in sumptuous form of late years and are, hence, accessible to interested students, evidence these facts. In them he set down many quaint particulars concerning the Jews of Newport, their communal life, their synagogue, and above all the famous Rabbi Hay-

community in fact had no rabbi, but only a preacher and teacher, following in this respect, too, the practice of other Jewish congregations in America at that date. All these were governed and conducted according to the Sephardic minhag, that is, the usages, customs and traditions obtaining among Jews of Spanish and Portuguese origin.

The first hazan, as the preacher and teacher of the congregation was styled, was Isaac Touro. He was a native of Jamaica in the West Indies, who remained in Newport until the outbreak of the Revolutionary War, when he departed, fearful of the results of the warfare, for his home. But his relatives remained in America, and his brother-in-law, Moses Michael Hays, and his sons, Abraham and Judah Touro, became eminently distinguished in the commercial and philanthropic history of the Jews in the United States.

Of Moses Michael Hays we do not speak now. We may state, however, that he was a respected Boston merchant and a man who conferred signal honor on American Jewry through his rectitude of life and honored conduct.

The sons of the minister, Isaac Touro, deserve more attention here. Abraham, the elder, was apprenticed to his uncle, Hays, in Boston, and became a successful merchant-venturer in that town. He always uncovered an undiminished interest in the fortunes of Newport, his native town, and provided toward the close of his comparatively brief life for the renovation of the ancient cemetery. At his death in 1822 he left a substantial bequest by will to the trustees of the Newport synagogue and cemetery, the fruits of which are visibly observable to every passer-by to-day; for the railing and the gate around the synagogue was erected with a por-



Old Jewish Synagogue at Newport, R. I.

the synagogue, while the cemetery is properly and lovingly preserved through the munificence of Jewish citizens and other congregations of the United States.

Of course, the Jewish community of Newport to-day is not so prominent or so prosperous as were those members thereof

dent Ezra Stiles of Yale College attended the services there on several occasions. Stiles was profoundly interested in the study of Hebrew, and his interest in Hebraic learning begat his steady interest in the ancient people who had given this form of culture to the world. His celebrated literary diary,

yim Isaac Karigal, a great Jewish scholar of the period who had wended his way to Newport from far-off Hebron, in Palestine, of which he was a native.

Karigal, though he preached a sermon before the Newport congregation in their synagogue, was not the regularly appointed minister of the community. The

tion of the money thus bequeathed by Abraham Touro, and a tablet affixed thereto proclaims this fact.

Of Judah Touro, the younger son of the minister, we may speak at some length. He was born in the year in which the independence of the colonies from the mother country was solemnly resolved upon and declared. At the commencement of the nineteenth century he journeyed to New Orleans, then far distant in a foreign land, French Louisiana, in search of adventure, fame and fortune. He acquired all these in abundant measure. He served as a volunteer in the defence of the Southern city against the British during the glorious War of 1812. In this engagement he was wounded.

But outstanding as his success in commerce and affairs was, his name remains in high veneration among American Jews for his unexampled philanthropy. During his life he made substantial gifts to various institutions, both Jewish and non-Jewish, in the city of his residence and took a generous and ever-ready interest in every expression of communal advancement throughout the country. He never married, and, in fact, was the last of his line, and the will by which he distributed his great fortune (great for those days) in 1854 is a most remarkable document.

Every Jewish institution of the United States existing at the date the Judah Touro will was drawn was remembered therein, and his bounty went even so far as to embrace Jewish associations in other countries and the worthy Christian charities of New Orleans. His remains were interred in the Jewish cemetery at Newport, and there they continue to repose to this day under a plain but imposing shaft proclaiming the circumstance that he wrote his name eternally in the book of philanthropy.

For one who wishes to obtain a notion of the communal development of American Jewry around the middle of the nineteenth century no better source may be found than the Judah Touro will, for the reason hereinbefore indicated.

Thus it is apparent that the Jewish community of Newport, even nearly one hundred years after it flourished to the greatest extent, numbered many remarkable men among its members. They did not confine their activities to the mart, the wharf and the counting-house, even though these were of absorbing importance. They cared abundantly for their spiritual well-being and especially for the succor of those who had not their own material success. Thus their synagogue arose. Thus their cemetery came into being. Thus they taught the undying truths of Judaism diligently to their children, and these, in turn, to their own posterity. Thus the sons of Touro, the minister of the congregation, long after those who led and worked for the community with him had been gathered to their fathers, exemplified the traits and glorified the traditions associated with the Newport Jews of the eighteenth century.

A Jew's Prominence in Marine History

By MARK J. KATZ
of the New York

The death of Rear Admiral Adolph Marix, U. S. Navy, retired, on July 11, 1919, at Gloucester, Mass., recalls at once to mind the active part he played in naval affairs at the time the Maine was blown up in Havana Harbor.

It was on the night of Tuesday, February 15, 1898, the United States battleship Maine, built in the City of New York under the supervision of a Jewish engineer, and for a number of years after being placed in commission in charge of a Jewish commander, was destroyed by a violent explosion while at anchor in the harbor of Havana, Cuba.

The catastrophe to the ill-fated battleship resulted in the untimely death of 260 brave American sailors, seven of whom were Jews. Five of the latter were entombed in the hulk of the Maine, and the other two are interred in a Catholic cemetery at Havana.

The relations between Spain and the United States at the time of the explosion were strained to the point of rupture and the prevailing opinion throughout the country was that the Maine was blown up as the result of design and machination and not by accident. The deplorable disaster naturally produced an intense war feeling in the United States, which culminated in a decisive conflict with Spain, the subsequent loss of Cuba to the latter and the acquisition of the Philippines and Porto Rico, by the former.

Among the eye witnesses to the explosion of the Maine were several gentlemen of the Jewish persuasion, two of whom (residents of this country) were called upon to testify before the United States Court of Inquiry convened at Havana for the purpose of inquiring into the circumstances connected with the loss of the battleship.

While the testimony of these witnesses was of a most important character, and would no doubt prove interesting reading matter, infinitely more interesting is the fact that the report of the Court of Inquiry referred to (the submission of which no doubt had much to do with hastening the Spanish-American conflict) was framed, signed and presented to President McKinley by a Jew, Lieutenant Commander Adolph Marix, an officer renowned for his eminent and conspicuous conduct in battle (for which he received recognition by an Act of Congress), and afterward promoted to the rank of Rear Admiral.

Lieutenant Commander Marix was recognized as the foremost expert in the United States Navy on all matters relating to naval and maritime law. He had been appointed on numerous occasions to positions requiring tact and ability and was considered an officer of great force, character and individuality. When the Court of Inquiry was organized, he, as the man most fit and eligible, was made its Judge Advocate, a post requiring the exercise of considerable skill and diplomacy.

Besides the Judge Advocate the Court had as members Captain William T. Sampson, presiding officer; Captain French E. Chadwick, and Lieutenant Commander William P. Potter, officers well qualified by rank and practical experience to discharge the onerous duties imposed upon them. Captain Sampson at the time was in command of the battleship Iowa, Captain Chadwick was captain of

the flagship New York, and Lieutenant Commander Potter executive officer of the New York. It was a court which inspired confidence throughout the world and its report was awaited with widespread and anxious anticipation, for upon its findings momentous international interests were involved.

A court of inquiry might well be called a court of investigation. It

right man had been selected for the post of Judge Advocate. In the proceedings of the court he assumed the role of inquisitor. The sessions of the court covered a period of twenty-three days, the first session taking place on board the United States Lighthouse Tender Mangrove in Havana harbor, on February 21, 1898. Later sessions were held on board the battleship Iowa, off Key West, Florida, and one at the military station at Key West where the wounded were being cared for. Seventy-seven witnesses appeared before the court and were examined, not including the survivors of the Maine (officers and men) who were assembled

port which was a formal, dispassionate recital of facts, bore the stamp of that strict officialism which marks naval procedure, and was laid before President McKinley by Lieutenant Commander Marix, on Saturday, March 26, 1898.

From the time, on March 21, 1898, that Lieutenant Commander Marix went ashore at Key West, from the battleship Iowa in the torpedo boat Dupont, to obtain Admiral Sicard's approval to the court's findings, until he finally reached Washington, on March 25, 1898, and especially on the momentous day following his arrival, the eyes of the nation were centered on him and keenly followed his activities.

Sailing for Miami, he left Key West on the afternoon of March 22, 1898, on the City of Key West, with a guard of two naval officers, both formerly of the Maine. In consideration of the vast importance of the court's proceedings and conclusions, extraordinary precautions were taken to prevent anyone from tampering with this carefully sealed document. The court's findings were safely stowed away in Commander Marix's stateroom, with one of the party standing guard on the outside.

After reaching Miami he went to Jacksonville, Florida, from there he took a sleeping car on the Southern Railway for Washington. He was the subject of much interest wherever he appeared. Many hundreds of residents of Jacksonville cheered the commander as the train pulled out for Washington.

He arrived at the capital on the night of March 25, but Secretary John D. Long, of the Navy Department, had notified him that the report would not be received until the next day, the 26th, when it would be read to the Cabinet. Commander Marix carried the document all the way from Key West securely sealed in a seaman's haversack. On his way north, and while in Washington, he was continuously besieged by newspaper men for advance information with respect to the important mission entrusted to him, but closely adhering to the



REAR-ADMIRAL ADOLPH MARIX, U. S. N.

has no power to impose sentence. It makes findings and may suggest whether or not it is advisable that further action be taken. As Judge Advocate of the court it was Lieutenant Commander Marix's duty to definitely determine the rights of the court and to lay down the lines of procedure, and with his broad knowledge of the law there was no doubt among naval officers that the

in a body at the army barracks at Key West in the presence of the whole court and there examined collectively. The court completed its report at Key West on March 21, one month after its first sitting at Havana. The testimony, taken together with the findings and conclusions of the court and exhibits, made a voluminous book of upwards of 300 pages. The re-



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general rule prevailing in the Navy Department, that the country's interests in government affairs of high importance are best subserved by complete reticence, he vouched no information whatever. Never before had government confidence and secrets been so well kept, thanks to the habit of foresight and reserve with which the custodian of the court's findings was possessed.

Early on the morning after his arrival at Washington Commander Marix laid the report before Secretary Long, who at once accompanied him to President McKinley at the White House, where the members of the Cabinet, were awaiting them. Here for the first time the seals on the white canvas bag, which he himself had affixed at Key West, were broken and the document revealed. The President and his Cabinet spent six hours that day considering the Maine report. Lieutenant Commander Marix remained with them to explain the testimony and conclusions and to assist the Cabinet, if necessary, in interpreting the charts and drawings which accompanied the report. In order that Commander Marix might be on hand to elucidate any point in the court's report over which the authorities might puzzle he was temporarily attached to the office of the Judge Advocate-General. It was Saturday when the first of these historic meetings took place and the conference was resumed Sunday morning.

In the meantime Secretary Long and Commander Marix went to the Department of State and gave to Assistant Secretary Day a synopsis of the report which was later cabled to Minister Woodford at Madrid, together with the formal diplomatic note to the Spanish Government.

By Monday morning the President had determined to give the court's report to Congress as it stood, with only a resume of its contents and without comment other than that of "deliberate consideration." The report was submitted on Monday, March 28, 1898, and the next day when Congress convened, the bulky volume of 307 pages, illustrated by twenty full-page half-tone engravings of the wreck and by many diagrams made by the order of the Board of Inquiry, and containing even an index, was found to have been prepared in a night. It was the most remarkable piece of book-making ever accomplished by the Government printing office.

The war storm broke out with the Maine report, and the spirit of unrest and uncertainty that had prevailed throughout the country up to that time was intensified to the highest pitch. Even the members of Congress who desired peace were convinced as soon as the contents of the report were known that war was inevitable, and no time whatever was lost by that body in providing the sinews of war for the conflict that ensued immediately thereafter.

Many of the 5,000 Jewish soldiers and sailors who participated in the successful effort to liberate Cuba from Spanish control (thus again refuting the ancient and often repeated libel that the Jew will not fight for his country) have recently celebrated their nineteenth annual re-union in the City of New York, where, because of their pride in the Jewish record made in that struggle, they had organized themselves as the "Hebrew Veterans of the War with Spain."

Admiral Marix was born in Dresden, Saxony, on May 10, 1848. His father, Henry Marix, who is now dead, was a professor of languages in Russia, and after coming to this country was employed in the State and Treasury Departments of the United States Government. His remains are interred in the Jewish cemetery at Anacosta, a suburb of

Washington, D. C.

Young Marix came to America while still a boy, and on September 26, 1864, was appointed to the United States Naval Academy, at Annapolis, Md., from the State of Iowa, graduating with the class of 1868, at the age of twenty. His advancement in the Navy followed rapidly from step to step.

In 1869 he was promoted to the rank of ensign and in the following year was assigned to special duty on the U. S. S. Congress. From Ensign he rose to master in 1870, and to lieutenant in 1872, after which he was assigned to special service in the Judge Advocate-General's office, where he received the valuable experience which stood him in such good stead when later he became Judge-Advocate of the Maine, disaster Board of Inquiry, an appointment which was destined to make him the chief character in an interesting chapter of marine history.

In 1893 he was promoted to the rank of lieutenant commander, the highest of the subordinate officers of the navy, and when the U. S. S. Maine was put in commission in September, 1895, it fell to his lot to be her first executive officer. He served on the ill-fated battleship (to which he had been transferred from the Receiving Ship Minnesota) from the time she was first put in commission, until January, 1898, a few weeks before she arrived in Havana harbor and was blown up.

He was thoroughly familiar with the structure of the Maine and her organization in every detail; in fact, under a former commanding officer, Captain Arent S. Crowninshield, (now Rear Admiral, retired) he organized the crew of the vessel, so many of whom were afterward sent to a watery grave in the harbor of Havana.

At the beginning of hostilities with Spain he was placed in command of the converted cruiser Scorpion and distinguished himself in the naval operations of the war, thereby earning the promotion to commander which soon followed. He was by act of Congress advanced two numbers in two engagements at Manzanillo, July 1 and July 18, 1899. Later he commanded the Minneapolis, flagship in the training squadron, became supervisor of naval auxiliaries, was president of the board which tried various types of submarines, and selected the one adopted by the Navy Department and then was chairman of the Lighthouse Board, to which post he was appointed on December 31, 1907, by Secretary Straus, of the Department of Commerce and Labor. This post he filled until his retirement in 1910, previously making an extended trip through France, Germany, Holland and England on an official inspection of the workings of the lighthouse service in those countries. On July 4, 1908, he was appointed Rear Admiral by President Taft.

When President Taft was Governor-General of the Philippines, Commander Marix was a naval attaché at the islands, and a warm friendship between the Governor-General and the Commander followed.

In the early part of the nineteenth century Uriah P. Levy was a Commodore in the United States Navy. The title of Commodore has for many years been abolished, but at the time was of more importance than a Rear Admiral is today. With the exception, therefore, of Rear Admiral E. D. Taussig (who has recently been retired from active service), and Commodore Levy, Admiral Marix was the only other Jew who has ever climbed to such a lofty height in the naval history of our country.

Admiral Marix had a naval experience covering a period of 50 years, four years at the Naval Academy, twenty-four years' sea-duty, the rest shore duty, and in April, 1910,

on attaining the age of sixty-two years, he was retired from active service under the provisions of an Act of Congress.

In the opinion of Naval officials Admiral Marix was a highly intelligent, active and decisive officer, of indomitable courage and dogged perseverance and possessed of sound judgment.

In private life his manner of speech was quiet, deliberate and unmarked by haste or heat. He was a member of the Army and Navy Club at Washington, which he frequented when his official duties did not call him away from the capital, and was a corresponding member of the American Jewish Historical Society. Because of his long service at sea he had been able to attend services at synagogue but spasmodically. In this connection an interesting incident in which the Admiral was one of the actors may be apropos. The Jewish community of Portland, Maine, have cause to remember the incident, which occurred on a certain Sabbath in the summer of 1908, when five Jews of national fame attended their unpretentious synagogue to worship. Two were Admirals of the United States Navy (Marix and Taussig), one a member of President Roosevelt's Cabinet (Oscar S. Straus), one an ex-Congressman who had declined a portfolio in the Cabinet of President Cleveland (Isidor Straus), and the fifth a judge of Porto Rico (Adolph Grant Wolf). It is fairly certain that never before was a synagogue so honored by the attendance of so many men of national fame at one time. Admiral Marix died on April 11, 1919, at Hawthorne Inn, in Gloucester, Mass., at the age of 71. His death was due to the effects of an apoplectic stroke which he suffered two years ago and from which he never recovered, having been left speechless and an invalid.

Mrs. Marix, the widow of the Admiral, when he married on May 31, 1896, is the daughter of a Russian rabbi living in Brooklyn. She is a woman of much social grace, known to the theatrical world as Grace Filkins, and is very much interested in the movement for woman suffrage. New York, July 12, 1919.

CHAPLAIN PRAISES JEWISH BOYS.

That the Jews have played a great part in the war is a statement made by Chaplain Emmett P. Smith, 167th United States Infantry, in a letter received by the Jewish Welfare Board. He says: "I arrived yesterday after eighteen months' service in France and Germany, and, after seeing the evidence of the good work done by your excellent organization in France and with the Army of Occupation in Germany, I am persuaded that the Jewish Welfare Board has won the everlasting gratitude of thousands of soldiers of every creed who have benefited through the services rendered by your great organization. Your halls and tents in France were very popular places for the soldiers to assemble during the evening hours, and your representatives never failed to give whole-hearted cooperation to the chaplains of our various regiments, for which we are profoundly grateful."

"The Jewish boys in the combat divisions have by their courage in the face of danger and their heroism on the field of battle clearly shown their love for liberty and patriotic devotion to America in the hour of our great struggle against the tyranny of Prussian militarism. Those who read the history of the World War will never be ashamed of the great part played by the Jewish soldiers who served in the American army on every battle front in France."



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SEDER IN FRANCE

By RABBI JACOB GOLDSTEIN

Formerly Field Representative in France of the Jewish Welfare Board, and acting Chaplain, Eighty-first Division ("Wild Cats"), A. E. F.
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On March 18 last I was instructed, in the office of the J. W. B. in Paris, to abandon the tour of the various A. E. F. army divisions which I had been making for five or six weeks and to proceed to Chatillon-sur-Seine, about 160 miles south of Paris, and the cen-

ter of the area occupied by the Eighty-first Division.

"What am I to do there?" I asked.

"You are to arrange for a Seder and to organize J. W. B. work in the division," was the reply.

The "Wild Cats"—so-called from

their divisional insignia—had seen much active service. The division numbered about 23,000 men, with headquarters at Mussy-sur-Seine. At Chatillon was centered the Second Corps Schools organization, with a personnel of about 2,500 men.

I had paid a brief visit to Chatillon, about three weeks previously, holding meetings and conducting services attended both by Jews and non-Jews. As many as 300 men might be seen packing the hut at one of these meetings—90 per cent. of the number being non-Jewish boys. It was touching to

note the joy of the Jewish lads at meeting a representative of the J. W. B. In all their stay in France—and many of them had been overseas for more than a year—they had not previously met a J. W. B. man. En passant, it may be remarked that the local pleasantries that the initials "J. W. B." should be replaced by "A. T. W."—After the War—was not without considerable justification.

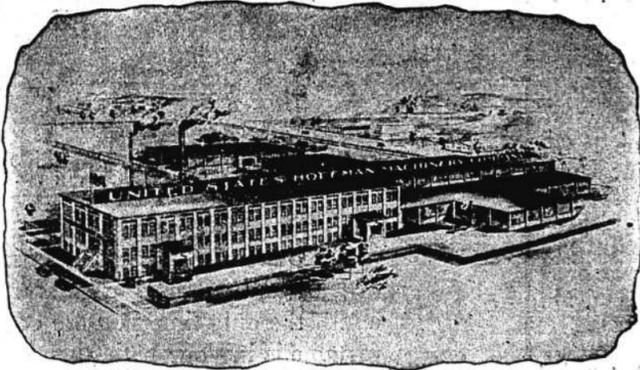
The quaint and beautiful old town of Chatillon, erstwhile the capital of the Sovereign Dukes of Burgundy, is of great historical interest. Marmont, Duke of Ragusa, one of Napoleon's marshals, was born and was buried in Chatillon. He built himself, when at the height of his greatness, a stately mansion overlooking the Seine in his native town. The chateau was General Joffre's headquarters in September, 1914, during the first battle of the Marne. Thence he issued his famous order stopping the retreat of the French army and commanding attack. There he received the first German standards captured in the great war.

On a hill overlooking the town stands the famous old *Eglise St. Vorles*, dating back to the eighth century. The still more ancient oratory enclosed within its walls is alleged to belong to the third cen-

This little historical digression is not wholly out of place. I cannot at the moment tell whether there was ever any Jewish community in Chatillon. The fighting Dukes of Burgundy must often have been in need of financial help and Jews may have resided in their capital. Certain it is that for many centuries there has been no Jewish community, and that at this moment there is but one French Jewish family resident there. Yet, on the night of April 14th last, within easy gun shot of the old medieval school, where Abbot Bernard studied his Book of Hours and counted the beads of his rosary, there was celebrated a Seder with perhaps the largest attendance in the world, at which Jews, Protestants and Catholics, laymen and clerics, were present and took part!

The 81st Division was billeted in an apple-shaped area of about 1500 square kilometers. Its extreme radius was about 25 miles.

My first task was to ascertain the number of Jewish lads in the Division and in the Second Corps schools. With the cheerful and efficient aid of Col. Cooper of the Second Corps schools and Lt. Col. Maddox, of Gen. Bailey's staff, I soon had a fairly accurate census of 550 Jewish lads in the 25,500 total. I mention the names of the two offi-



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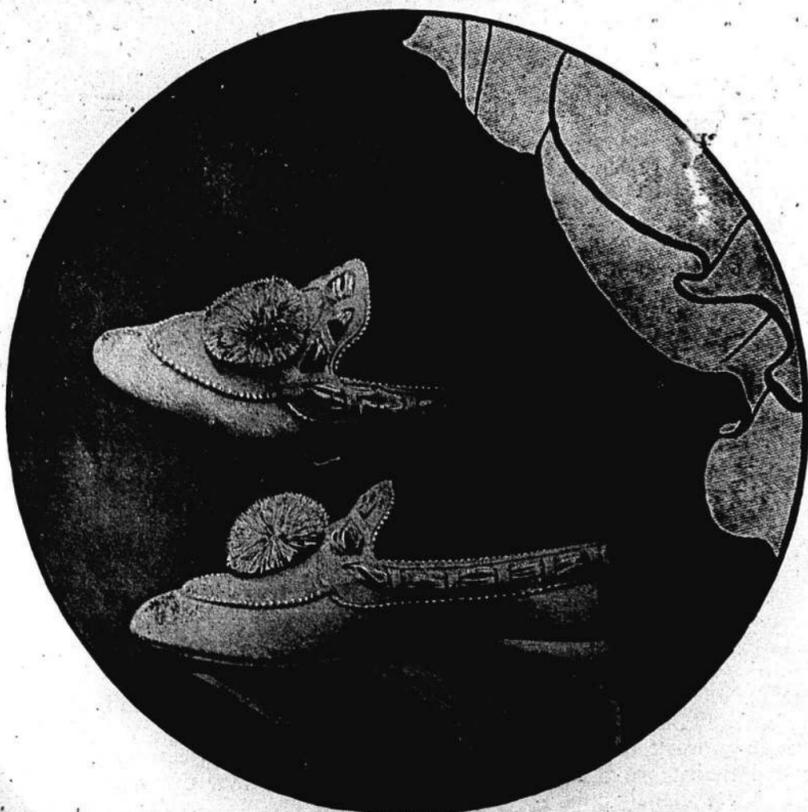
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RABBI JACOB GOLDSTEIN

tury, C. E. The church is named after a saintly worthy who was Chancellor to King Gontran of Burgundy and who died at Marcenay—a village about three miles distant—in 591 C. E. The houses in Marcenay today look as if they might date from the days of St. Vorles, who was canonized about the year 1000.

But, what makes the old town so famous is the fact that about the year 1,100 a little orphan boy, scion of a noble Chatillonnaise family, who was a pupil in the monkish school of St. Vorles, held vigil on Christmas Eve and saw a vision which decided him to embrace the monastic life. He grew up to be the greatest force in Christendom of his times and the founder of a powerful monastic order which is influential to this day. He was St. Bernard ("he of the golden mouth"), Abbot of Clairvaux, founder of the Bernardine order. It was his eloquence that instigated Louis VII., of France, and Conrad of Germany to undertake the ill-fated second Crusade. He healed schisms in the Catholic church. He made and counseled popes. Contemporary of *Rashi* and *Rabbenu Tam*, his undying glory for us is that his influence saved from maltreatment the Jews of France and Germany during the Second Crusade.

cers with gratitude for their charming courtesy and unflinching aid in all my little difficulties. Indeed, I am glad to bear testimony to the fact that every officer of the A. E. F. I met in France, was helpful and kind on every occasion to the highest degree.

The next step in arranging for the Passover Ceremony was to organize the scattered groups of Jewish boys in little local centers each with a "keyman" or local secretary to correspond with me at Chatillon. A very busy fortnight was occupied in this work. Then I organized central committees, elected by the boys, in Chatillon—one on personnel; another on arrangements, a third on purchasing. Meeting after meeting was held. At first, allowing for those who had applied for Passover leave at Paris, Dijon and elsewhere, we estimated that we might have three hundred at the Seder. As it proved over 700 were present.

The reader—bearing in mind that in an area which before the war might have had a population of about 20,000, there had been billeted, for months, more than twenty-five thousand husky American soldiers endowed with very healthy appetites a determination to gratify them and the financial ability to justify their determination—will realize how every article of food was at famine prices where it was to be found at

all. We had to purchase supplies at Dijon and Troyes, from sixty to seventy kilometers distant. The local Motor Transport Corps came to my assistance nobly. Motor trucks, Ford cars and chauffeurs were placed at my disposal almost without stint.

At first the Paris office allowed me five francs per head for the *Seudah*. Later, it rose to the occasion and granted seven and one-half francs *per capita*. At a meeting I consulted the boys about the menu. What would they like, in the first place? A unanimous call for "beefsteak, smothered in onions," was the answer. Afterwards? "French fried potatoes," came the response to which was added, "Beaucoup."

(The first French words learned by our boys over there were: "hokoo," "toot-sweet—and the *tooter*, the *sweetener*— "Pas compree," and "feeneesh"—the latter being a Gallicised form of an English word as employed by French storekeepers to convey the sad news that there was no more of a desired article in stock.) Well, granted the *pommes frites*, in plenty, what next? "Apple sauce, made from fresh apples," was the universal craving. Then came demands for lettuce, fruit and nuts. (Now all these things were at previously unheard of prices. But I determined they should be provided even though I perished in the attempt to procure them. In addition I was resolved to supply roast chicken. They got them all and I live to tell the tale!) "Now what about wine?" I asked. The cry came "White Wine." I was surprised. "Would you not prefer red wine? This is the Burgundy country, you know," I said. No, they wanted white wine. I learned later on, that their reason was that white wine was the costlier. Poor, foolish lads—and now with prohibition here they may never have the chance of learning vinous wisdom!

Let me here copy the menu of the Seder of Passover 5679-1919, held at Chatillon-sur-Seine, Cote d'Or, France,—surely the first public Seder ever held in that picturesque town since the world began. To understand it the reader must think in English and have some knowledge of French and Hebrew. Failing that I can't help him to grasp the true inwardness of that unique menu, the most remarkable, I think, ever printed.

SEDER SERVICE
Passover of 5679-1919.
Celebrated on

Monday Evening, April 14th, 1919.

In the Main Hut of the Y. M. C. A.
Chatillon-sur-Seine, France

Under the Auspices
of the

JEWISH WELFARE BOARD
U. S. Army & Navy.

MENU

Hors d'oeuvre

Moror Oeufs Durs dans l'eau salee—plat obligatoire de la saison. Yomtovdik!

ENTREE

Bifteck

"etouffe aux Oignons"
(demandes populaires.)

Pommes Frites "Beaucoup de"

ROTI

Poulet Roti Sauce aux pommes

SALADE

Laitue.

DESERT.

Oranges

Noix

VINS

Bourgogne Blanc et Rouge
(pour l'arba kosos, ou kos achas, arbah pomim.)

Cafe

Cigars

MATSOS (pain azyme) a discretion.

Chocolat

Cigarettes

To complete this part of the record I proudly state that from General to Buck Private, Goy and Yid, all present univocally declared that it was the finest meal they had eaten in France. Let's give all credit to Sergt. Leo Rosenthal, steward, and Sergt. Harry Avery, chef. Be it known that in every di-

on the rival merits of the various are most earnestly discussed and that these army cooks, many of

them never having touched a pan—sauce or frying—before they entered the army, really did at times produce marvelously well cooked meals. This Seder, from the culinary point of view, was a brilliant triumph. The Jewish boys all averred that they would never forget the Seder though each should live *ad me-oh v' esrim shonoh*. When I stop to reflect on the brilliant success achieved, despite the many difficulties to be overcome, I am conscious of a sense of real grievance that our Congress has not yet awarded me a Distinguished Service Medal. Does the reader blame me for purchasing a *Croix de Guerre, avec Palme*, and bestowing it, formally, on myself?

But I am anticipating! Let us return to our mutttons chronologically.

The next step was to find a hall in which to hold the celebration. We had no possible site other than the main Y. M. C. A. hut, about a kilometer and a half south of Chatillon. There we were met in the most fraternal spirit. They passed the hut over to us for the day. They allowed us to remove partitions and use the whole floor space for our guests.

Permit me here to say that the helpfulness and courtesy of the Y. M. C. A. officials in France were, always and everywhere, beyond praise or cavil. For my part I am *eager* to bear testimony, from my unusually wide experience, to the splendid work done in France by that organization. It does my heart good to recall the way in which the Chatillon hut secretary worked. Like a beaver, I was going to say, but beavers are idlers compared to him!

Now, when the J. W. B. despatched me to Chatillon they did not supply me with funds. True, they repaid monthly, all approved expenditures—but I had to pay first and then claim repayment. Very naturally I left all the millions I possess safely invested in America. I took very little with me—worse luck! For all ordinary purposes the arrangement did not entail much hardship. But here I was on Thursday, April 10th, with between 4,000 and 5,000 francs' worth of supplies contracted for at Troyes, Dijon and elsewhere, with trucks, chauffeurs, porters, cooks, waiters and stewards ready and "straining at their leash"—and about 400 francs of my own money left!

I telephoned to Paris about it. That is easily stated. But telephoning in the A. E. F. in France was no light work. Gossip had it that on a certain occasion Gen. Pershing wished to telephone from G. H. Q. ("who is this Mr. Queue, whom the soldiers are always talking about?" asked a newly arrived lady worker. He is "General Head Quarters.") at Chaumont to Paris H. Q. The courteous and overworked French authorities informed him that the lines were all pre-engaged for the next twenty-four hours. At the end of that time he would be first on the list. "Pooh!" said Gen. Pershing. (I tell this story as it was told me. I vouch for nothing. The general will pardon me, I'm sure, for stating that he used the forcible and violent "pooh." Most probably he remarked, "?—!!?X!" or perhaps a little more emphatically, "!!—!!—X—?—!!") I'll not trouble you. I'll have a line of my own to Paris within twenty-four hours." And he had.

Well, I sat at the Chatillon end of that wire for nearly four hours trying to secure connection with the Paris office. Then I spoke. They soothed me with the assurance that a check for 5,250 francs had been mailed to me on the *seventh* and would be delivered to me at any moment. Friday morning came—no check. Noon came—still no check! If that money was not available before Saturday at dawn how would



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Fruited Spanish Cream

- 1 envelope Knox Sparkling Gelatine.
- 3 eggs
- 1 quart milk
- 1 tablespoonful vanilla
- 8 tablespoonfuls sugar

Soak gelatine in milk. Put on fire and stir until dissolved. Add yolks of eggs and four tablespoonfuls sugar well beaten. Stir until it comes to the boiling point. Remove from stove and have whites of eggs well beaten with four tablespoonfuls sugar. Add whites, stirring briskly until thoroughly mixed. Flavor and pour into sherbet glasses to become firm.

At serving time, make a deep impression in the centers, and fill the cavity with sweetened raspberries, strawberries, or other berries or fruits (fresh or canned). Cover the top with a spoonful of whipped cream, or with the original mixture, concealing the berries or fruits. Decorate with choice berries or pieces of fruit.



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it be possible to give the Seudah? I consulted my loyal and hard working aides, Privates Paul Oppenheimer and Abraham Mark. Never were there more faithful and reliable workers—more amiable, cheerful and docile—than they. Blessed be the mothers that bore them! Stoutheartedly, they bade me be of good cheer. That night, after *Maariv*, they floated a "Chatillon-Seder Victory Loan" among a dozen of the boys present. The necessary 4,000 francs were handed to me in a few moments.

The missing check had arrived after the banks were closed and was awaiting me on my return to my billet. I strove early next morning to open an immediately operable account with a local bank. The manager welcomed me with true French politeness. *Mais-helas!* No cash would be available until the check had been returned, O. K. from Paris. Yes, it would take about 8 days. Or he would cash it if I got the commanding officer to endorse it. He could think of no other alternative. Then it was my turn to speak—and I spoke! I have never been prouder of my knowledge of the ultimate resources of the French language! Let those who doubt my ability as a linguist listen and perpend. I expressed my opinion—in fluent, if ungrammatical, French—of French

banks and bankers and their system. I told him many important, enlightening and useful things about himself and them. It was a great occasion and I rose to the full measure of its greatness.

I called into counsel my good friend, Sgt. Leo Rosenthal, sergeant of the Field Officers' Mess. Having been my efficient head of the purchasing committee, proving to be a most efficient steward, supervisor of chefs and major-domo, he now became my financial salvation. With the aid of his fellow mess-sergeant, Bohrer, he paid the check into the account of the Field Officers' Mess and a few hours later handed me the cash, thus enabling me to liquidate the "Seder Loan" within twenty-four hours of its successful flotation. May Rosenthal's shadow never grow less. He proved himself the Napoleon of American non coms.

One important point to be decided was the question of a kitchen. There were, of course, no facilities at the Y. M. C. A. hut for the preparation of a meal of such magnitude. The military authorities granted us the use of the barracks kitchen some 200 yards behind the hut. Every article of food prepared for between seven and eight hundred guests had to be carried that 200 yards from fire-side to table!

We needed scores of tables, hundreds of benches and chairs, thousands of knives, forks, spoons, plates, dishes and goblets, acres of tablecloth and napkins. Deducting the very small supply of a few of these necessities available in the hut every one of them had to be hired or borrowed from a score of sources. Trucks and automobiles by the half-dozen, were busy all day of the eve of that Passover transporting this table-ware and furniture. All had to be returned by noon of the next day. That all this was done without a hitch is proof of the splendid work, faithfully and efficiently done by a hundred volunteer aides. The lad whose services were preeminently valuable in this direction was Private Paul Oppenheimer, whom Col. Chase had lent to me for fully three weeks and without whose help the arrangements would infallibly have broken down.

This may be the place to mention the one deplorable incident in the whole bewildering swarm of events. Private Abraham Mark, secretary of the "personnel" committee, was, as I have mentioned, one of those whom I consulted about my financial difficulty on Friday 11th April. He had long before put in an application for leave to Paris. In anticipation of the visit he had self-denyingly saved his money for months until he had amassed 300 francs. A week before Passover came, the adjutant told him that the ardently hoped for leave had been granted. Without consulting me, but feeling that his presence and help would be needed in the myriad of things to be attended to, he waived his leave in favor of the next on the list. Only a lad, who had been for about fifteen months with the A. E. F. and had, at last, a chance to see Paris, can realize what a superb act of self-sacrifice and devotion to a voluntary duty was this rejection of the long looked for treat. When I consulted him about my threatened lack of funds he went straight away, drew out his cherished 300 francs, and handed the money to me. I declined to take it then, explaining that I preferred that it should be handed in that night with the other expected loans. That afternoon he accompanied me to the canteen to purchase cigars, cigarettes, etc., for the Seder. He took out his pocket book to pay for a personal purchase. I, at the other end of the counter, called out a direction to him. He placed his pocket book on the counter and left for a second to attend to my request. In that instant the pocket-book disappeared and he has never heard of, or seen it since. There can be no question of the truth of this story as there were plenty of witnesses to all the facts except as to the vital one of who it was that "salvaged" the pocket book. Mark took his loss with a far better grace than I. His philosophy, proof against such a vexatious incident, should stand him in good stead in life. I hope he may not have many more such trials. Relatively, it was as great a test of the fortitude of a youth, as many far more serious misfortunes would be to an older man.

A desire to cut down waste led the Commissariat authorities in the A. E. F. to adopt a stringent rule that no doughboy should receive a meal away from his own billet unless the ration had been previously, or would be later, deducted from the requisition of his own mess and added to the one visited. Now, many of my boys had to cover twenty-five miles each way in order to attend the Seder. I arranged that motor trucks should be sent for them. But, necessarily, the trucks—in this region of little railroad facilities—had to be sent to several distant points. Thus,

by eleven a. m. on Monday, I found about a hundred Jewish strangers wandering about Chatillon, foodless, and begging to be shown non-existent restaurants where they might get a meal. The Sixth Division, neighbors of ours, had not been able to arrange for a Seder and sent about a hundred, unexpected guests. From Troyes, 60 kilometers away, and from other equally distant cities, came small contingents, attracted by the bruit of the wonderful Seder the 81st was to give. In the midst of my anxious preoccupation I had to drop everything and make immediate arrangements for housing and feeding about 200 unexpected guests. No doughboy existed who did not know that moving about within a billeting area, he was supposed to take his blankets and mess-kit with him if he had to remain away from home overnight. And no doughboy, since the armistice, did not try to evade the regulation as to blankets, etc., and trust to the luck of the American army when he secured permission to wander forth and view the land and the inhabitants thereof. "Heaven preserve my wits," was my heartfelt, if unuttered prayer. Away we dashed with a couple of Ford trucks and purchased cocoa, milk, sardines, cheese, jam and crackers at the different canteens. To the bakery we hied, but the Sergeant-in-charge was away at the moment. We explained the situation and the *locum tenens*, who had no authority to make any concession, turned his head and became absorbed in the distant horizon while we stole?—nay not that, "a fico for the phrase"—*annexed under military necessity* a great sack with sixty loaves of army bread—bread, by the way, very much better than that supplied by the French bakers. My unexpected guests, fed and tamed, they were at once set to work helping to get things ready. Many of them immediately developed headaches, pains from old wounds and nausea and excused themselves. Others frankly announced that they wanted a rest and had not come over to work. The majority, with cheerful grins, took off their jackets and worked like heroes.

And now behold the fateful hour drawing near. Was everything alright? Up ran an excited worker crying, "I'm told that the Matsos have not come!" It was true! Ye high Gods, a *Pesach*, without Matsos! It was unthinkable. Messengers were hastily despatched in autos to gather Matsos from the various supply centers of the Division. Oh, those faithful messengers! Matsos began to arrive a couple of hours later, and they continued to arrive for 36 hours. Two days after the Seder piles of cases, stencilled "300 (or 350) kilos," might be observed neatly stacked behind the Y. M. C. A. hut. Oh, yes—yes, indeed—we had an ample supply of Matsos for that great Seder.

Now approaches evening. The tables are set and the scene is attractive, indeed, to the boys who for all those months had been living the camp life over there. Covers for over seven hundred guests. Flowers on the tables. Glasses and pitchers of wine all ready. At each cover a great Normandy apple and a great golden orange. Nuts and figs in great dishes at each end of each table. Half a hundred volunteer ushers and waiters in their places, ready and smiling. *Charoses*, in great masses on half-matsos, at each plate. We are ready. But we all held one black, sinister fear in our hearts.

During most of the six months that I was in France there was one unpardonable offense, to be punished by ostracism, by assault—even by justifiable manslaughter. That was to refer to "the Sunny Land of

France." In five solid months I counted just four days in which there was no rain. One often got wet and dry twice and three times a day if one did not have an office job. On that *erev Pesach* it rained from dawn to dusk. Remember that our food was to be cooked in a kitchen 150 metres from the hut. Suppose it rained while the meal was being served! Fancy hot beefsteak "smothered in onions" or piping hot fried potatoes borne nearly an eighth of a mile under a falling rain! A system of serving the food in the banquet hall in the huge regimental pots had been discussed. We all hoped that it might not be needed, but the hope was faint, for the dripping landscape offered very little encouragement.

The ushers had done their duty well. The men had filed in quickly and orderly, and seated themselves without confusion or delay—nearly 700 of them. At special tables were about fifty officers of the division, colonels, lieutenant-colonels, majors, captains, "Loots," chaplains. A score of representatives, male and female of the Y. M. C. A. and K. of C. were grouped together. At the central table were seated Gen. McFarland, Cols. Cooper, Maddox and Bell; Major J. T. Hunter, chief chaplain of the A. E. F., Lieut. Morton, acting senior chaplain of the Division, and Chaplain Freehof, the only Jewish chaplain in the "First Army," and others. A score of army musicians was present and discoursed dulcet music at intervals. They were fed with the others. We greatly missed Maj.-Gen. Bailey, who, with Col. Roberts, his chief of staff, was to have been present, but both were called away on a military affair to the German front the day before.

Each guest had been furnished with a *Hagadah* and a souvenir program. The *Seder* was given largely in English by myself, Chaplains Hunter, Morton and Freehof and partly in Hebrew by myself, Chaplain Freehof and J. W. B. representative, Simon Barchak, attached to the Sixth Division. Everything went off without a hitch. The quaint and beautiful old ritual in judicious selection, enchaind the attention of all, Jew and Christian alike. The non-Jewish participants all kept their *Hagadahs* as souvenirs and during the following days I received, and granted a large number of requests for additional copies from non-Jewish officers.

Then came the *Seudah*. What pen shall describe the joy and content of the diners? Supplies were practically unlimited, portions were unstinted. The service was exceptional—rapid, faultless. How they ate; how they drank; how cheerful and joyous was the scene! Yet there was not a single instance of overstepping the bounds of orderliness.

The miracle—in that hour of celebrating miracles—had happened. Seven hundred hungry doughboys had eaten and drunk to their hearts' fullest content—a thing only dreamed of before.

Then came speeches, alternating with songs, recitations and musical selections. The only trace of grievance arose here. Nearly every one of the boys sent in a message, oral or written, to me begging that his own pet officer should be asked to speak, and assuring me that (to his certain knowledge) he was an orator of exceptional parts. But as we were in Chatillon, and not in *B'nai B'rak*, I could not face a *Pesach ad sh'yigia' z'man shel shach'ris*, and had to reject these applications.

I really believe that this was the most remarkable Seder in the world this year. In spite of the brag of other J. W. B. representatives I hold that we had the largest number present. This was the only Division in which a stranger had come and

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organized a Seder, where there had been no previous Jewish organization and in an area where there was no large city and where nearly everything had to be imported from beyonds its bounds. The content and satisfaction were unlimited. For the first time in history, seven hundred odd Jewish young men had taken part in a Jewish affair and not a soul had an objection to urge.

There was about one thousand francs surplus to be repaid to the J. W. B. funds.

About a week later I had occasion to call on Col. Maddox. He had many questions to ask. His imagination was seized when he attempted to realize that for about twenty centuries every year, all over the world the same ceremony with a similar ritual was being observed. He was particularly struck—as had been others—when I ventured the statement that the "Last Supper" of Jesus was at a Seder. "Does not that Passover ceremony commemorate the exodus and the passage of the Red Sea where the waters divided to the right and left of the Children of Israel and allowed them to pass through on dry land?" he asked. "Yes," said I. "Did you notice one peculiarity—almost miraculous?" he continued. "It had teemed with rain from early morning to about 8 o'clock that night. Then the rain stopped and about ten-thirty it began again to pour in bucketsful. Looks almost like a miracle in your favor, doesn't it? We were all able to enjoy our food. The meal would surely have been spoiled if the rain had not stopped."

Who am I to claim special privilege? "It certainly was a happy coincidence," I said.

WHAT THE WORLD OWES TO THE JEWS.

By RABBI S. A. HECHT,
Los Angeles, Cal.

In the poems of Emma Lazarus is one entitled "GIFTS." I mean to give a brief resume of it in prose. She first makes the Egyptian call on the universal god for wealth. The world-god hears and grants the petition, and through numerous channels wealth flows abundantly into her domain. Next came the Greek, who petitioned for beauty. His prayer was granted, and as a consequence she became the source of grace in form and figure, of art in its perfection. The Roman in his turn prayed for power, and the Roman became the mistress of the world, her power swaying undisputed over all the lands. "OH, GODHEAD, give me TRUTH," the Hebrew cried. His prayer was granted; he became the slave of the idea, a pilgrim far and wide, cursed, spurned and scourged with none to save. The Pharaohs knew him, and when Greece beheld, his wisdom wore the hoary crown. Beauty he had forsown, and power and wealth. Seek him today, and you find him in every land. No fire consumes him, neither floods devour, immortal through the lamp within his hand. This is not only poetry; it is, when stripped of its poetic exterior, an undisputed and indisputable fact, a lesson verified by daily experience, a lesson that teaches how wealth takes wings unto itself and flies away, how beauty fades, and how power succumbs to higher power, and that truth alone survives and abides forever.

With this gift the Jew has marched through the ages, has met with many difficulties, and though often crushed to earth did ever rise again, "immortal through the lamp within his hand." That truth is the religious truth, it is the truth in which all other truths meet and blend. And the Jew stands for re-

ligion, the religion that stands for life and deed and conduct.

The Jewish institutions, the Jewish ceremonials, Jewish ethics, Jewish doctrines and the spiritual life of the Jews are so many ways in which religious truth finds expression, and by which the religious world has been greatly benefited. The Temple that once stood on Zion's height, and the later-day Synagogue, have served as models for cathedral, church and mosque. The institution of the Sabbath the world owes the Jews. The Easter of the Christian world bears a striking resemblance to the more ancient Passover of the Jews. The Pilgrim fathers have borrowed from the Jews the idea of the Thanksgiving day, which is nothing more or less than the Jewish harvest feast. The Jews have given the Bible to the world, a book that has been and is a never-failing source of inspiration and aspiration, of comfort, hope and strength to millions of people on earth. The Decalogue upon which all law, all order and all government is based, has been given to the world, and its high standard has not been superseded in the course of the ages.

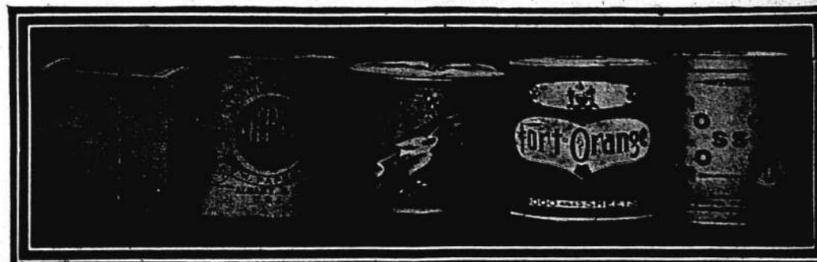
In the face of these facts, which might be multiplied, it is little short of the marvelous to find that the world is so slow in admitting this indebtedness, so slow in liquidating it. It is strange that the Jew should, on the other hand, be socially discriminated against, should be maligned, or at best ignored, and tacitly agree with that archfiend, who said: "It is not for the profit of the king to suffer them."

We, however, must not forget that ours is the mission to perpetuate the work of our forebears, to continue in the work which they inaugurated; to teach by precept and yet more by example those truths for which the Hebrew prayed, the truths to come to be his as a result of his prayer to the world-god, those religious truths by which mankind are to become free and brave and happy.

How shall one combine composure and tranquility with energy? By doing nothing rashly, nothing carelessly.

It is not always safe to take it for granted that a man is uncommonly good simply because he himself thinks so.

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A Thrilling Chapter in Anglo-Jewish History

By RABBI BERNARD H. ROSENGARD
Temple Emanu-El, Bayonne, N. J.

It has been said, and with a considerable degree of truth: "Happy are the people that have no history." Now if this adage conveys any moral it needs no elaboration, for its significance is self-evident. Nations that are in a stage of infancy are in

the most blissful period of their career, inasmuch as the records of weal, pure and unalloyed, form the predominating part of their history, with little or no woe and misgiving to darken their brow. They have scant cause to reproach themselves

with sins of omission and commission; nor to cast reproach upon others for malevolence and designs upon their national integrity.

When the stage of infancy, however, has passed, and one merges gradually into adolescence and manhood, with all the vicissitudes and transitions inevitable to such progressive strides, history will record many a gloomy incident, pitfall and misadventure, all placed to the debit side of one's ledger. In that case it will argue an extraordinary degree of credulity in us to assert that

happy are they who have made history.

Now, among those who have to deplore the deprivation of such happiness are the Jewish race, who gave to the thinking world a history at once wonderful and awful, tragical and sublime.

Its tragical side is almost too large a topic to dwell upon, for tragedy is stamped on the features and lineaments of every member of the House of Israel. Their sacred music runs in the minor key, their brows are saddened by sombre reflections of the past and present, which lend a pathos to them.

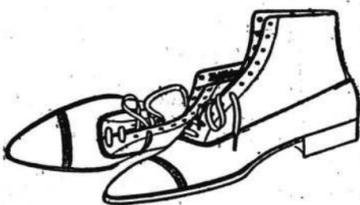
The gruesome and uninviting words of "persecution, expulsion and restriction" and the like were long made familiar to them, not through any lack of merit in them, but due to misunderstanding and misapprehension on the part of their dominant, surrounding neighbors. Happily, the enactments of ancient and mediaeval days, the prompting of bigotry and fanaticism are, let us trust, hushed and consigned to the limbo of the forgotten and oblivious, and henceforward truth, social and political righteousness shall permanently hover over our horizon and sway men's minds and motives, giv-

manity and as such the historian will perpetuate his memory. His aim was the vindication of right against might, and any appeal addressed to him on behalf of suffering humanity was sure to receive prompt and immediate satisfaction. Struggling nationalities found in him a powerful sponsor, giving sympathetic ear to their well-founded grievance. Strong and resourceful that he was, he carried the blessing of his generous mind and timely help far and wide. On this occasion we have to speak of him as a friend of the Jewish people, who will to the end of time enshrine his memory and deeds in their grateful affection. But unlike Thackeray, whose fertile mind could create a famous story without a hero at all, I shall probably have the advantage of placing before you the negotiations and transactions of the two heroes who alone deserve our homage and gratitude for the memorable part they played which culminated in the subsequent readmission of the Jews into that country of light and freedom.

Now, in the dark ages, England was not advanced above the other nations of Europe, either in civil and religious wisdom and toleration. There were Jews in Eng-

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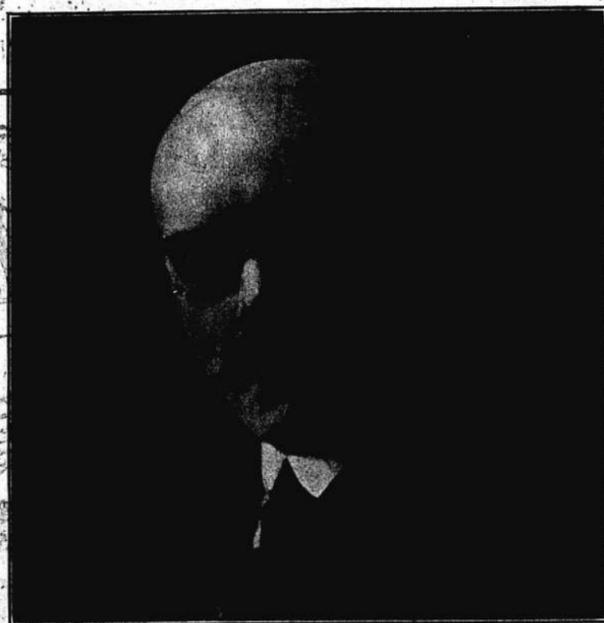
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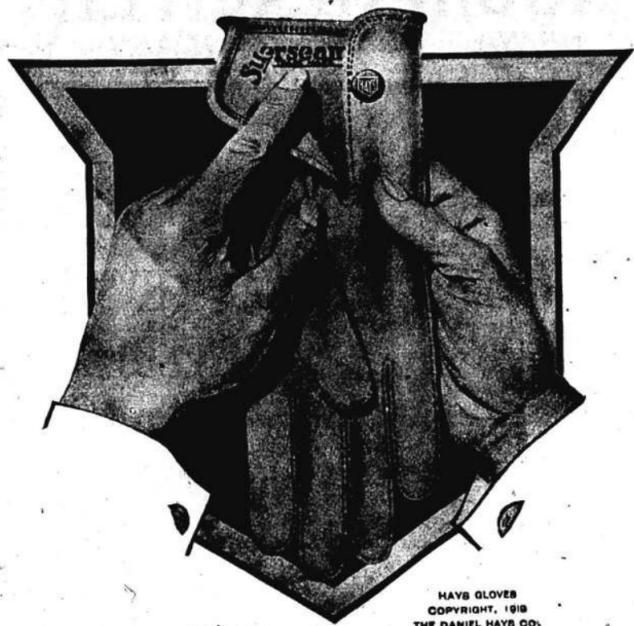
ing effect to the poet's beautiful dream, "The Parliament of Men, the Federation of the World."

This article is devoted to a consideration of "Oliver Cromwell and his benevolent Jewish policy." That the policy of this great and immortal protector of the British Commonwealth was always distinguished by benevolence and consideration for human welfare, is an historic fact which needs no emphasizing on our part. It is the secret of the phenomenal greatness and prestige of England, that her sons who stood at the helm of the affairs of the nation, were, with an exception here and there, men of high principle, and governed by a deep sense of duty. Very praiseworthy was the devotion of these public leaders and statesmen to their country's service, many of whom displayed qualities of firmness, versatility, vision and tact that brought added glory to laurels already won.

It is a trite adage that comparison is odious, yet at the risk of incurring odium, it is perfectly safe to assert that of the few monarchs and statesmen who are responsible for the position of supremacy of that country in the council of the civilized world, Cromwell must, and will always, figure largely in the grateful judgment of posterity. It is now due to him to state that his high-mindedness and tolerant spirit, were universally acknowledged. His aspiration to the Protectorate of the Commonwealth had a wide and comprehensive meaning. He was the protector of hu-

land under the Saxons. They are said to have purchased from William the Conqueror—in 1066—the right of settlement in that country. His son, William Rufus, appointed a public debate in London between Jews and Bishops, and is said to have pledged himself to embrace Judaism in the event of the Jewish ministers gaining an argumentative victory over the bishops. The Jews selected London and Oxford for their chief centers of activity, the first, being the capital, is sufficiently explained. The attraction of Oxford was perhaps due to its scholarly reputation. Little colonies of our people established themselves in York, in Lincoln and in Norwich, and in various parts of the country, where they flourished and grew, thanks to the tolerant spirit of the King and Senate, who extended to them many valuable privileges. William I, though a conqueror, was humane and generous in times of peace, and William Rufus, though wanting in honesty and addicted to dissoluteness, kept his promise to extend to them his royal protection. Henry I, being a scholar, appreciated the historic race and consoled and cheered them in their brave struggle. It was in the reign of Stephen (1135-1154) that the troubles of the Jews in England commenced in earnest. But this favorable time in the fortunes of Israel was destined to a sudden ending.

A civil war ensued after disputed succession to the throne.



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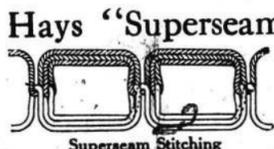
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This internal strife had drained the country of money. The Jews, who, as a result of unfettered liberty, progressed and became wealthy, excited the envy of the English knights, who from various causes were reduced to poverty. Open plunder and confiscation could not then be resorted to, as the law would not countenance it. Original and all kinds of subtle tactics were invented so as to furnish some plausible pretext for robbing them. Among others the superstitious blood accusation was preferred against them; a charge which was implicitly credited by the half educated folk at that time. Under Richard Coeur de Lion and his brother John of Anjou our people stood many trials and sufferings, which they bore with exemplary patience and resignation. Under the reign of the former thousands of innocent lives were massacred for mere flimsy and fictitious charges. In York Castle, where a number of Rabbis and some thousands of their followers fled for safety, a heartless mob besieged them, and something like 1,500 victims were claimed by the unreasoning populace.

At last the wrongs and miseries of the Jews in England reached their climax. Continuous pressure by the clergy was brought to bear upon King Edwards, who towards the end of 1290 signed an edict ordering every Israelite to quit the kingdom on pain of death. On November the 1st homes had to be broken up, old folks, sick people, little children, to all of whom roughness and shifts and changes meant agony or death, were not considered. The fatal decree was absolute and inexorable, and none were exempt from its relentless operation. King Edward may not have been wholly responsible for this barbarous act, nor did he insist upon the execution of the edict of expulsion, yet it seems to have been carried out amid circumstance of peculiar cruelty. One party of unfortunate refugees who had engaged a vessel at Queensborough to cross the sea to the continent were refused on board, and on appealing for mercy to the captain—who had appropriated their passage money—he jeeringly answered that they had better call on Moses to divide the sea. Of the 15,000 or 16,000 Jews who were expelled from England in 1290 very many perished on their outward-bound journey, some by accident and illness, some it may be feared by more or less direct cruelty. All their property debts, obligation and mortgages were escheated by the King.

A word or two must be spoken about their magnificent libraries, containing, at Stamford and Oxford, priceless treasures of books which were highly praised by that celebrated philosopher, Roger Bacon, who had gained his vast knowledge from them. The survivors were landed and deposited at the nearest foreign ports. Thence they made their way inland to such places in Central Europe as still permitted Jews to lead sad lives under so-called State protection. Thus terminates the first period of the history of the Jews in England.

I will not stop here to describe, in however general terms, the position and status of the Jews in Central Europe, and notably in Spain, where the grim specter of inquisition forever disgraced that once famous country, as all this would be outside the scope of this essay. I shall, then, omit matters of peculiar importance, and shall take a tremendous leap over a vast period of time, covering something like 365 years. We shall thus be enabled to deal direct with the second and modern period of Anglo-Jewish history. I said before that two heroes, and two heroes only, figure most prominently here, as being responsible for the readmission and prosperity of the Jews in England. These are first

and foremost. Oliver Cromwell, of grateful memory, and next in enthusiasm and patriotic fervor, must be named the well-known Jewish ecclesiastic, Manasseh-ben Israel.

England, thanks to the rapid march of civilization and its great resources, has grown considerably wiser. She has evidently taken to heart the ignoble deeds of her forefathers, and the dark stigma attaching to her name owing to her barbarous treatment of an ancient race, has resolved to purge herself from such atrocities, and make full and honorable amends. She has determined to associate herself with the dictates of justice and humanity. The policy of violence and torture, which was connived at and even countenanced by her monarchs in the thirteenth century, was to be fully compensated by a thorough-going policy of toleration and benevolence in the seventeenth century. England, which the wise Queen Elizabeth and the brave Cromwell had raised to the first power in Europe, again admitted the Jews to her hospitable shores, not indeed through the great portal, but through the back door, yet the admission was so loudly proclaimed abroad that it was like a triumph for Judaism.

For a long period of 365 years not a single individual of the descendants of the patriarchs and

prophets set foot on her shores. The mediaeval English monarchs, prompted by a spirit of ecclesiastical fanaticism, ruthlessly excluded them, but it was left to a high-minded Puritan statesman to redeem the honor of his country. The Jews of Amsterdam and Hamburg looked with longing to that island, to which they were so near, with whose merchants, ship owners and scholars they were in connection, and which promised them wide scope for the exercise of their varied abilities. But their settlement there seemed beset with insuperable difficulties. The Episcopal Church, which had exerted its influence over the English conscience, was even more intolerant than the Popery, which it persecuted. It did not grant freedom to Catholics and Dissenters, and should it tolerate the Hebrews, who were not of the same creed as itself? The English people, who for centuries did not see a single member of the Jewish race, were naturally more or less averse to them. Who should undertake to banish this prejudice in order to render people and rulers favorable to the coming of Israel?

The man who undertook and executed this difficult task may not have belonged to the first rank of intellectual men, but possessed a full measure of insight and strength of will, knowledge and self-denial

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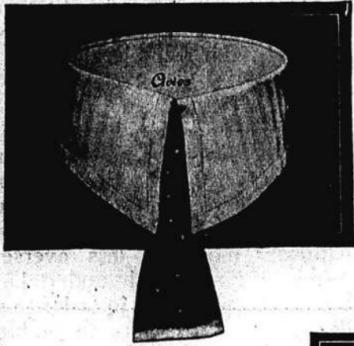
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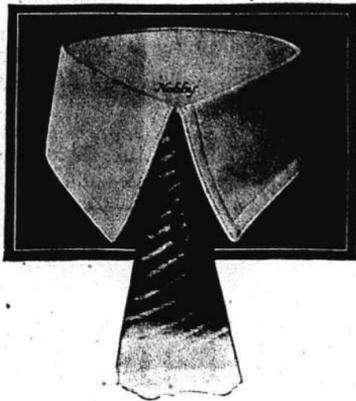


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The Jew asks for no special favors but for his rights only. He is not an interloper and the history of the United States is closely woven around him. It was his enthusiasm and money which made possible the expedition of Columbus, and the campaign for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

required for so arduous an undertaking. Manasseh-ben Israel was Chief Rabbi at Amsterdam. Although an eloquent preacher, he was obliged to resort to the trade of book printing in order to support his family and check the inroad of poverty. One is overwhelmed with a feeling of admiration for the man who, single-handed, kept poverty at arm's length, and who, notwithstanding domestic embarrassment, kept his spirit of patriotism aglow with bright hopes for the future of his race, whom it was his highest aspiration to usher into England—to him the land of promise. It was he who won England for Judaism, and if he did not banish, at any rate he diminished the prejudice against his race. The release of the Jews from their thousand years disability in callous-hearted European society, or, rather, the struggle for civil equality, begins with Manasseh-ben Israel. His mission and ideals which he set before himself were fraught with most important issues for his race. His heart was deeper than his mind, his emotions were quickened and became perceptible to the finest touch. His powers rested in his skillful eloquence and facility in explaining and working out ideas of a far-reaching nature. Manasseh-ben Israel had a complete grasp of the Jewish literature and Christian theology at the stage it had reached in his time, and knew well what was to be said on each point, namely, what had been said by his predecessors. He was a profuse and prolific writer, and mastered nearly every European language. Among the Jews he was celebrated, and even Christian scholars overestimated him.

There were then in England a section who ardently revered "God's people," and who had risen to great influence. Religious and political freedom was gaining ground every day. It is true that in England at the middle of the seventeenth century selfishness prevailed among the Episcopalians, Presbyterians and Catholics; but there arose a fourth party whose motto was *religious freedom for all*. The senseless despotism of Charles I, and the narrow-mindedness of the Long Parliament had played into the hands of this intelligent and powerful party. Oliver Cromwell was at once the head which devised sound ideas, and the strong arm which carried them into effect. He and his officers were high-minded and inspired warriors of God, who waged war both against wickedness and falseness of heart. They dreamt they could introduce a *moral order into the world, a kingdom of God*, and they undertook to carry their hopes into effect. Like the Maccabaeans of old, the Puritan warriors had *"the sword in their hands and the praise of God in their mouth."* Cromwell and his soldiers also often read the Bible when they were fighting. The great heroes of the Old Testament, who had the fear of God at heart and the sword in hand, warriors both religious and national, served as models for the Puritans. The judges, who freed the oppressed people from the yoke of foreign domination, Saul, David and Joab, who routed the foes of their country, and Jehu, who made an end of an idolatrous royal house—these were the favorite characters of the Puritanical warriors. In every verse of the Biblical writings, in Joshua, Judges, Samuel and Kings, they saw their own camp reflected; every Psalm seemed composed peculiarly for them, showing that they, though surrounded by ungodly foes on every side, should not fear while they trusted in God. Oliver Cromwell compared himself to Gideon, who first followed the voice of God in trembling, but afterwards courageously scattered the attacking heathens; or to Judas Maccabaeus, who, out of a handful of martyrs, formed

a host of victorious warriors. Among the Puritans there were many earnest admirers of God's people, and Cromwell also joined in this admiration. A desire was excited in the hearts of the Puritans to see this *living, wandering, wonderful Jewish people*, with their own eyes, to bring them to England, which was about to establish a godly community, and thus in some way impress a seal upon it. The sentiments which the Puritans of England felt towards the Jews were expressed in Oliver Cromwell's observation—"Great is my sympathy with this poor people whom God chose, and to whom He gave His law." The more the excitement in England increased, through the imprisonment of the King, the disagreement between the Presbyterian Long Parliament and the Puritanical army, the civil war, and lastly the execution of King Charles and the establishment of a republic in England, the more did public life and church preaching assume, so to speak, a Jewish tendency. The only thing wanting was for the orators in Parliament to speak Hebrew in order to realize a return to Judea. One author proposed to choose the Sabbath instead of the Sunday for the day of rest, and showed in a work he subsequently published the holiness of this day and the duty of the English people to honor it. This was in the beginning of the 1649 Parliament, which, it is true, condemned this work to be burnt as "heretical, scandalous and profane," and sentenced the printer and author to punishment. But the Israelitish spirit among the Puritans, and especially among the ultrarepublicans, was not suppressed by these means. Many wished that the laws of the state should declare the Torah (or the Mosaic Economy) to be the code of law for England.

In 1650 Manasseh-ben Israel forwarded to Cromwell his work entitled, "Hope of Israel," and by the help of influential friends he caused petitions for the readmission of Jews to England with rights secured of public worship, of commerce and of burial, to be laid before the Long and Rump Parliaments. He busied himself also in the composition of a pamphlet called (*Vindiciae Judoeorum*), "Defense of the Jews," which proved the most powerful and convincing of his writings. It was

not, however, finished when, in 1655, the way having now been sufficiently prepared by correspondence, that he (Manasseh-ben Israel) resolved on a personal interview with the Protector. To quote his own subsequent words: "I could not be quiet in my mind until I had made my humble addresses to the Lord Protector, whom God preserve." Manasseh did not reckon amiss. This request and work, "Israel's Hope," which he dedicated to the English nation, were favorably received by Parliament. Lord Middlesex, the mediator, sent him a letter of thanks, with the superscription, "To my dear brother, the Hebrew philosopher, Manasseh-ben Israel." A passport to England was also sent to him. The English Ambassador in Holland, Lord Oliver St. John, a relative of Cromwell, told him he wished to go to the Amsterdam Synagogue, and gave him to understand that England was inclined to gratify the anxious wishes of the Jews. Manasseh took care that he should be received with great pomp and circumstance, with music and hymns. But unforeseen political complication, which culminated in a fierce war between England and Holland, retarded for a time the progressive negotiations between Manasseh and Cromwell.

Oliver Cromwell, by the dissolution of the Long Parliament, has assumed the chief power, and was inclined to conclude a peace with Holland. He called together a new Parliament, the so-called Short or Barebone Parliament, which was composed merely of saints, that is, of Puritanical preachers, officers, and dreamers of the coming millennium. Cromwell's officers were most partial to the old Jewish order, inasmuch as many of them seriously proposed that the Council of State should consist of seventy members, after the number of the Jewish Synhedrion. In the Short Parliament sat General Harrison, a Baptist, who, with his party, wished to see the Mosaic law introduced into England. When Parliament met July 5, 1653, Manasseh hastened to repeat his request for the readmission of the Hebrews into Great Britain. This question was immediately put in the Orders of the Day. Three admirals of the English fleet drew up a petition in October, 1654, to ad-

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mit their "dear Hebrew friends" into "our island home," all of which prayers Cromwell urgently recommended to the Council of State for a speedy decision. Later on Manasseh had received a friendly invitation from the second Short Parliament. But as it had been meanwhile dissolved, he could not venture on his journey until he was invited by the Protector himself. He sent his son, Samuel-ben-Israel, in advance, to feel the pulse of England. His son was at once presented with the degree of Doctor of Philosophy and of medicine in consideration of his knowledge and natural gifts, and, according to custom, received the gold ring (the baretta) and the kiss of peace. This spontaneous conferring of high degree on an alien Jew by an ancient seat of learning, was an inestimable privilege, the more so, as the University Test Bill, abolishing religious disabilities, came into operation two centuries later. But the

will of Cromwell appears to have been decisive in the matter. Not till the end of October, 1655, did Manasseh undertake the voyage to London, which was, in his view, of the utmost consequence to the world. He was received in a friendly manner by Cromwell, and had a residence granted him.

Among his companions was Jacob Sasportas, a learned man accustomed to intercourse with persons of high rank, who had been formerly rabbi in African cities. Some secret Jews from Spain and Portugal were already domiciled in London. Manasseh delivered to the Protector, at an audience, a carefully composed petition or address. He had obtained full authority for that purpose from Jews in different parts of Europe, not in his own name, but also in that of the whole Jewish nation. In his petition he quotes passages from the Bible and the Talmud that

power and authority are conferred by God according to His will; that God rewards and punishes even the rulers of the earth, and that this had been especially verified in Jewish history. Great monarchs who had troubled Israel had met with an unhappy end, as Pharaoh, Nebuchadnezzar, Haman, Antiochus, Epiphanes, Pompei and others. On the other hand, benefactors of the Jewish nation had enjoyed happiness even here below, so that the word of God to Abraham had been literally fulfilled.

In that petition the Jewish case is stated with dignity, and on its own merits, it is pleaded without passion and on the ground of justice rather than favor. The clemency and high-mindedness of Cromwell being taken for granted, but equally is assumed the worthiness of the clients who appeal. Manasseh, with a certain shrewdness, makes a point of the "profit" which the Jews are likely to prove to their hosts. "Where the Jews are once kindly received," he urges, "they make a firm resolution never to depart from thence, seeing they have no proper place of their own; and so they are always with their goods in the cities where they live, a perpetual benefit to all payments." "Profit," proceeds Manasseh, in his declaration to the Commonwealth, is a most powerful motive, and therefore he deals with that point first. He dwells on the "ability" and "industry and natural instinct of the Jews for merchandising," and on the fact that, "wheresoever they go to dwell, there presently the business begins to flourish." And then, urging his claim on higher ground, Manasseh dwells on the loyalty of the Jews, which he shows is a religious duty with the race, and cannot fail to make of them law-abiding and law-defending citizens of their adopted country. He shows from history that the prophet Jeremiah's injunction to "pray for peace" and to "seek the peace" of the cities to which they are "led captive," has been literally fulfilled by the Jews. In a few well-chosen and dignified words he demolishes the silly accusations against his brethren, such as the killing of Christian children for the manufacture of Passover cakes. He emphatically recalls the fact that in the early days, when the Church was struggling against Paganism, the same scandal was preferred against Christians. A Jew is bound to show his charity to all men; he hath a precept not to abhor an In-due-mean or an Egyptian; and yet another: "Love the stranger, for ye know the heart of a stranger." If, notwithstanding, there be some that do contrary to this, they are wicked, and form but a very small and contemptible minority. This petition, helped as it was by the fine presence and fine character of the pleader, made a profound impression. At last, the time came to bring the question of the admission of the Jews seriously before the Council. For, as they had been banished in the year 1290 in pursuance of a decree enacting that they should never return, it was questionable whether the decree was not still in force. Thereupon Cromwell assembled a commission at Whitehall (December 4, 1655) finally to decide this issue. The commission was composed of Lord Chief Justice Glynn, Lord Chief Baron Steel, the seven citizens, including the Lord Mayor, the two Sheriffs of London, an Alderman and the Recorder of the city and 14 eminent clergymen of different towns. Cromwell mentioned two subjects for discussion: whether it is lawful to admit Jews again to England, and then in case it is not opposed to the law, under what

conditions the admission take place.

Manasseh had formulated his proposal under seven heads: That they should be admitted and protected against violence; that they should be granted synagogues, the free exercise of religion and places of burial; that they should enjoy freedom of trade and should settle their disputes among themselves by their rabbis and leaders, and that all former laws hostile to the Jews should be repealed for their greater security. On admission every Jew should take the oath of allegiance and fidelity to the realm. There was great excitement in London during the discussion on the admission of the Jews, and popular feeling was much divided. Cromwell's followers and republicans in general were for the admission; Royalists and Papists, who were secretly or openly his enemies, were opposed to the proposal. The people crowded to the hall where the Jewish question was publicly discussed. At the very beginning, the representatives of the law declared that no ancient law excluded the Jews from England, for their banishment was enacted merely by the King without the consent of Parliament. The representatives of the city remained silent. The most violent were the clergy. Cromwell,

to his credit be it said, who most earnestly wished to obtain a favorable result, added three clergymen from whom he expected a vote favorable to the Hebrews, among whom was Hugh Peters. The question was most protracted, and was not settled in three long sittings.

Cromwell then ordered a final discussion (December 18, 1655), at which he presided. The majority of the clergy were, notwithstanding the magnanimous attitude of Cromwell, even on the last day overcome by a spirit of fanaticism, and stoutly opposed the readmission of the exiled Hebrews, whilst the minority favored readmission, with what they were pleased to call due precaution. The benevolent Protector, sadly dissatisfied with the course and tone of the discussion, at last roused himself to reply on the whole question. His speech has only come down to us in fragments, but these fragments justify the opinion expressed by one of the audience, who says, "I have never heard a man speak so splendidly in all my life." "The man," who as Carlyle says, "grappled like a giant face to face, heart to heart with the naked truth of things," tore the "English prosperity in danger" cry, a favorite cry of the opponent of liberty and free asylum. Mercilessly did he expose the



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The Modern Rabbi

By REV. DR. GABRIEL SCHULMAN
Rabbi, Eighty-Sixth Street Temple, New York

It may sound like a paradox, but it is, nevertheless, a fact that the most modern rabbis are the ancient prophets of Israel. Everything in the moral world today is fashioned after their pattern; their vision of truth, their passion for righteousness, their devotion to right and love of humanity are the heart-throbs of our present civilization. In all their turbulent career and experience they held fast to the belief that there is no divine right except justice, no grace of God except reason, no sacred law except intelligence, and we are just beginning to realize their full meaning and to devise methods of application in order to make our highly complex life more worth the living.

As we read the Bible, we learn to look upon these men with wonder and awe, and became impressed with their dynamic personalities with the burning zeal of their mission and the grave earnestness of their preachments and yet diffidence was one of their characteristics. When they first saw the heavenly vision they were afraid to trust their eyes. When they heard the divine call they could not believe their ears, not being sure of their fitness; thinking themselves unworthy, they tried to resist the power that urged and commanded them to speak. They fled to the wilds or to foreign lands in order to escape the invisible master-influence that drew them to the stage of human life and action; but all to no avail. With each day the divine fire grew more intense, until it seemed to consume their soul. They could not eat nor rest nor sleep. Their dreams were with them day and night. Before their minds visions constantly unrolled themselves. Every bush they gazed upon was aflame with the truth. Every scene of nature was blazing with God's message, swaying their innermost being. Finally they were constrained to speak, for their thoughts had become their masters. Providence made them come to the rescue and salvation of the people. God had touched their lips with the burning coals of conscience and duty and they went forth to spread the light of truth unto the whole world.

Once they set out on their mission there was no turning back, for they never stopped to consider themselves. They spurned the fairest gifts of fortune in the pursuit of duty and the vindication of the cause of humanity. They were above the ravages of ambition and the mean aims of egotism. They had the courage to denounce the people's iniquities, to expose the stains on their souls and exhort them to return to God in repentance and humility. Nathan points the accusing finger at the king in the words, "Thou art the man." An Elijah does not hesitate, even at the risk of his life, to denounce in scathing terms the king and the nobility of Israel in the words, "How long will you hold between two opinions: If Jehovah is God, then worship him, but if Baal is your God, then follow him."

They were whole men, determined men, enthusiastic men, fulfilling their task in the midst of ridicule and continually under great trials and tribulations, with enmity and danger constantly threatening their lives. Today they excite our unbounded admiration as men of sterling character and highest ideals. They left the imprints of their minds and hearts upon the succeeding generations by giving them a vision of the beauty of holiness. They have marked out for the world the path of righteousness, the only way to life, liberty and happiness.

Recent years have witnessed great revolutions in the world's intellectual and spiritual life. Science, philosophy, economics, statesmanship, have made deep inroads on the old traditions and ancient sentiments. The war has swept away the old thrones and ancient orders. Hoary institutions and time honored standards are crumbling in the dust. We are in the throes of the mightiest social upheaval in all history. The spirit of unrest and turbulence has a strangling grip upon the world. On all sides we are beset with the gravest problems. Humanity is in dire need of watchmen, of guides to point the way, of sentinels to ward off the approaching storm. There is a terrible tide of atheism and Bolshevism pressing forward to flood the world, with a thousand gales of vice and crime, evil and sin pounding and tearing its face and civilization. The conditions of life cry out for honest teachers and fearless prophets to speak and act with holy impulse, noble courage and uncompromising decision.

Therein lies the mission of the modern pulpit. Religion must become practical. Time was when it was considered right and proper for the Temple to talk of nothing that savored of the practical. The rabbi's path lay down the aisle from the pulpit. His discourse was to be a dissertation on a biblical text and in proportion as he took his hearers into the misty past and belabored the forgotten dead, in proportion as he dwelled upon the sins of former days and painted them with a ghastliness that would make their authors turn in their graves, so was the discourse considered fine, edifying, just the right thing. It is different today. The pulpit must deal with the spiritual life as a reality here and now. While the abstract should receive its admiration, the concrete must command its attention. Instruction, information, the widest diffusion of knowledge is its direct duty. Every righteous, political, social and national movement should evoke its sympathy and gain its support. The invention of the discoverer, the healing art of the physician, the creation of the inspired artist, the everyday life of the people, the homes they live in, the hours they work, the wages they receive, those and kindred questions and the current world problems of the day, become the vital concern and specific function of the modern Temple. Genuine worship of God means active services to man. This is the process of planting Heaven upon earth.

The nearest approach our day provides to the prophet of old is the earnest, fearless minister. To the modern rabbi is committed the task that was entrusted to the ancient seers of Israel. Like the former shepherds, he must speak from the heart to the heart of his people. It is his mission to teach the word of God as the most vital force, and help men and women to the perception of life's highest truths. It is his duty to speak a message of comfort to the sorrowing, of hope to the despondent, of counsel to the perplexed, of courage to the faint struggler. It is his task to proclaim the supremacy of the moral law, to become a source of sustained effort after right living. It is his solemn obligation to lash folly and vice, though they be fashionable, to emphasize the principle of self-sacrifice, though self-indulgence be the note of the age, to stir the heart and rouse the conscience, though his peo-

ple may love to be left to their sweetish existence, to the broad highway of humanity.

No. 2.

There shall be no other religious authority besides me in the congregation. You shall not make any

graven image of social fashion, or any likeness of Mammon to bow down to, and worship which interferes and clashes with your religious duties and conscience, for this sin will be visited upon your children to paralyze them spiritually and banish God from their lives.

While it is an inspiring thought that of being among the spiritual heirs of the ancient leaders and preachers, no one realizing the responsibility of the kinship and the solemnity of the work can approach it without apprehension. It needs heaven-touched lips to tell the divine story and the pleading of an angel to lift hearts heavenward. God, life, humanity, service, these words are easily spoken, but they stand for facts unutterably solemn. There is no enterprise that can be compared to the magnitude and importance of the issues involved. The minister is often differentiated by such names as the "servant of God," "the preacher of truth," "the representative of the people," "the teacher of religion." He stands at all times in need of knowledge, the fullest of sympathy, the deepest of character, the truest of service, the most unselfish. This is my ideal of the modern rabbi, and be the historic continuity of the spirit of the old prophets.

What I have stated so far in this essay regarding my duties and responsibilities, personal and official, as implied in the calling of a "Modern Rabbi." It stands to reason that a man so placed has also rights and representations. The congregation must have some real, earnest duties and obligations towards its minister, or it means "taxation without representation." What these duties and obligations are I have attempted to paraphrase in this Congregational Decalogue. I place before you these ten commandments with the deepest respect and the most ardent desire and hope that they may serve our mutual well-being:

"A CONGREGATIONAL DECALOGUE."

No. 1.

I am your rabbi, whom you have chosen to teach your children and to guide you spiritually; to lead you from the bondage of a narrow, self-

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NOTE: None such Mince Meat, prepared in the same manner as for mince pie, is the basis for all these recipes. Use it according to directions. TRY SOME OF THE OTHER RECIPES ON THE NONE SUCH PACKAGE

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No. 3.

You shall not criticize or condemn your rabbi's work and work at the table, or anywhere in the presence of your children, for children imitate and act upon the example of their elders and soon lose respect for authority.

No. 4.

Remember the Sabbath service to attend it regularly. During the week shall you give of your efforts to help broaden and prosper your institution, and on the Sabbath there shall be a spiritual reunion in the temple, so that congregation and rabbi may be mutually strengthened and inspired.

No. 5.

Honor the spirit and dignity of any office to which you have called others to fill, so that they may serve with credit and distinction, and thus insure the congregation's long life and prosperity.

No. 6.

You shall not kill the enthusiasm of your rabbi and officers by foolish bickerings and trivial fault-finding.

No. 7.

You shall not steal of the hour of worship by habitually coming late to service.

No. 8.

You shall not adulterate the spiritual atmosphere of the temple by chattering, levity and irreverence.

No. 9.

You shall not bear a grudge and nurse a grievance against those whose intentions are honest and well meant.

No. 10.

You shall not covet or aspire to any office for more honor, prestige or pride. Service shall be the motto of every officer and co-operation the principle of the congregation.

I have endeavored to give you a brief outline of the work we have undertaken for God and humanity. We must carry forward our mission and uphold our sacred heritage in earnestness and enthusiasm.

"There are some who drift out in the deserts of doubt
And some who in brutishness wallow,

There are others I know who in piety go

Because of some heaven to follow;
But to labor with zest and give of your best

For the sweetness and joy of giving,
To help folks along with a hand and a song,

Why, there's the real sunshine of living."
Carry on! carry on! fight for good, and the true;

Believe in your mission; greet life with a cheer.

There is big work to do and that's why you're here.

Carry on! my people, carry on!

HEBREW HUMANITARIANISM.

By EDWARD CHAUNCEY BALDWIN, Ph. D.

In President Wilson's War Message to Congress of April 2, 1917, occurs the following sentence apropos of Germany's disregard of international law: "I am not now thinking of the loss of property involved, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of non-combatants, men, women and children, engaged in pursuits which have always, even in the darkest periods of modern history, been deemed innocent and legitimate."

In the annotated reprint of the message, published under the title "The War Message and the Facts Behind It," by the Committee on Public Information in June of the same year, occurs the following comment: "Mr. Wilson could have gone further back than 'modern history.' Even in the most troubled period of the Middle Ages there was consistent effort to spare the lives of non-belligerents. Thus in the eleventh century not merely did the church enjoin the 'truce of God,' which ordered all warfare to cease on four days of the week, but it especially pronounced its curse upon those who outraged or injured, not merely clergymen and monks, but all classes of women. We also have ordinances from this 'dark period' of history forbidding the interference with shepherds and their flocks, the damaging of olive trees, or the carrying off or destruction of farming implements. All this at a period when feudal barons are alleged to have been waging their wars with unusual ferocity."

As a matter of fact President Wilson might have gone still "further back" to a period sixteen centuries earlier than that referred to by the learned editor of his message for a precedent to shame the lawless apostles of "kultur." The Hebrew law expressly forbade some of the atrocities that have shocked the modern world. It was forbidden by the provisions of the Deuteronomic Code to cut down fruit trees even in an enemies' country (Deut. 20:19-20). By the same code it was forbidden to attack a fortified city without first demanding its surrender. If the city yielded and opened its gates, the population, instead of being put to the sword, were to become slaves.

The treatment of such slaves was in Israel tempered with mercy. Bodily injury at the hands of the owner that caused the loss of an eye or a tooth entitled the slave to immediate manumission (Ex. 21:26-27). An injury to a slave causing death the same day was treated as murder (Ex. 21:20-21). If a slave escaped, the law forbade those with whom he had taken refuge to return him to his master (Deut. 23:15-16). Moreover, the law provided, not only for the humane treatment of slaves, but for their admittance under certain conditions to a share in the religious privileges of true Israelites. They were not allowed, any more than the Hebrews themselves, to work on the Sabbath (Ex. 20:10). The main reason assigned in Deuteronomy for the institution of the Sabbath as a day of rest is "that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt" (Deut. 5:14-15). The non-Hebrew

slave might even join in the Passover Feast provided he first became circumcised (Ex. 12:44; Deut. 10:16-17). This does not mean that he was required to become a proselyte, for there is no mention of baptism or sacrifice, which would have been required before he could become a child of the covenant. Moreover, in the command to observe the joyous festivals of Israel, the slaves are expressly mentioned as included in the invitation to "rejoice before Jehovah, with the Levite that is within thy gates, forasmuch as he, hath no portion, nor inheritance with you" (Deut. 12:12).

That these attempts to render warfare more humane were not mere paper legislation, but that they represented, to some extent at least, the practice in Israel, is attested by the historical books. These furnish the earliest recorded instance of humanity shown to prisoners of war. The story of Elisha and a marauding band of Syrians whom he led by a ruse into Samaria, is highly significant (2 Kings, 6:22-23). When the king proposed to kill them, the prophet answered: "Thou shalt not smite them; hast thou taken captive with thy sword and with thy bow those who thou wouldst smite? Set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master." And the historian adds "the bands of Aram came no more into the land of Israel."

Again, according to the chronicler, a prophet of the Northern Kingdom by his intervention obtained the release of two hundred thousand Judean captives who had been brought to Samaria as slaves (2 Chron. 28:15).

These considerations simply emphasize the indisputable fact that modern humanitarian principles, which underlie the agreements known as international law, have their roots in Hebrew thought, and are instances of the debt of the modern world to that race which alone of ancient races respected human life.

CATHOLIC CHAPLAIN PRAISES GALLANTRY OF JEWISH SOLDIERS

Capt. Vincent J. Toole, chaplain of the 324th Field Artillery, a prominent Catholic clergyman of Jackson, Mich., has returned from France with words of admiration for the gallantry and bravery of the Jewish soldiers in the field.

"We had many Jewish boys in the army," said Chaplain Toole, "and as an army priest I take pleasure in paying the highest tribute of praise to the Jew for gallantry in the field. Many of our most efficient officers and bravest officers were Jews. I became intimately acquainted with many of them and am proud to say that I numbered among them many of my staunchest friends."

Chaplain Toole also praised the members of the Jewish Welfare Board, stating that they were always at the service of any American soldier regardless of his creed.



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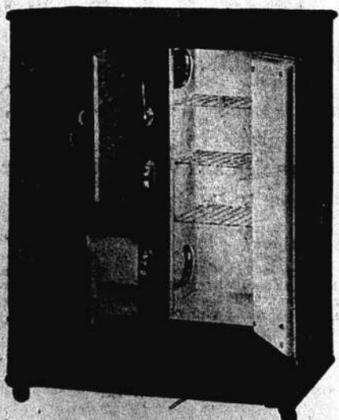
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The Vision That Passed

A Legend for Tisha b'Ab
adapted by E. C. Ehrlich



In days of old there lived a pious rabbi whose heart bled when he remembered Zion and thought of the woes of his people, Israel. Day after day he fasted and wept, and often he prayed in this manner: "O Lord of the Universe, give ear unto the cry of thy children, for they are as sheep without a shepherd and the beasts of the field prey upon us without ceasing. Send thy Messiah to us speedily in our days that he may lead us back to Jerusalem and bring us peace." And even as he prayed his heart would grow less weary, for it seemed to him that he must in truth see the Messiah in his own day.

Night after night this pious man could not sleep, and, often before the time for the midnight prayer for the rebuilding of the Temple, he would arise and weep and lament over the grief of his long-exiled people. One night, spent and weary from tossing from side to side without sleep, he rose from his couch, donned his garments, and, taking his staff in hand, set out for the forest. Hour after hour, wearied and sick of soul, he paced to and fro beneath the trees which stood like silent watchers of the night, tall and black in the silvery moonlight. And, as he walked, his tears fell like rain and his heart lay like a stone within his breast.

Suddenly he saw a strange light in the distance, a light neither of the waning moon or the rising sun. He pushed his way through the thick growth of shrubbery which seemed to spring up to block his path as he moved. At last he came to the very heart of the forest, where, in an open place before him, an old, old man reclined, resting his brow upon his hands. And the old man's face was very beautiful and very sad and his eyes seemed to have grown dim from weeping.

The Rabbi looked upon the aged man and great awe in which there

was also great peace crept into his troubled heart. He mourned turned his face full upon him and suddenly the Rabbi knew

tion of Jerusalem. A great hope seemed to tear the Rabbi's heart

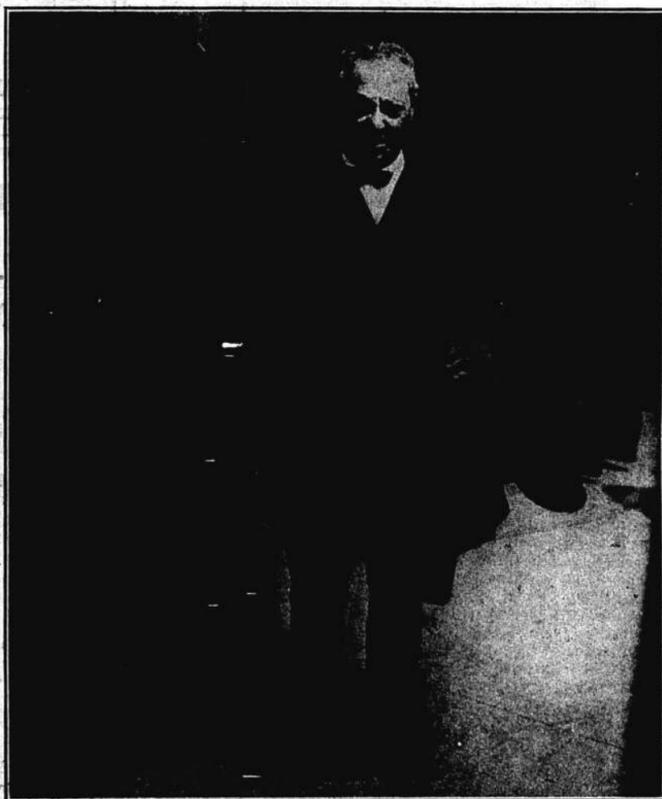
"Thou who dost still mourn, tell me when we shall return? Tell me when Messiah will lead us back to Zion!"

And as he waited, the Rabbi's heart burned with pity for the woe which had dimmed the prophet's eyes and afflicted his soul. For he recalled that Jeremiah, the Man of Sorrows, had mourned from his youth upward for the griefs of his people and had known no peace nor respite from his bitter woe. He remembered how Jeremiah had trod the weary road of exile when the first temple rendered up its soul in the flames spread by the Babylonian torches; how in his anguish the sorrowful prophet had still dared to dream of a return to the land of his fathers. He wondered, then, whether the heart of Jeremiah had stirred with joy, when, resting quietly far from the kings and masters of earth who had troubled and oppressed him, he had heard of the returning exiles and the temple reared by hands used to laying the builders' trowel aside for the defending sword. Did the heart of Jeremiah break with grieving at last, thought the Rabbi, when the Romans ravished the virgin of Israel and despoiled her of her fair garments and with mockery trampled the holy hills where once her temple stood? Or did he still hope, even in the second Exile, for an end to all the waiting of the wandering children whose eyes still turned to Zion as they prayed?

And the Rabbi waited, and he seemed to hear his own heart beating in the silence.

Then the Prophet Jeremiah half inclined his head toward the Rabbi and stretched out his hand as though to draw him to his side. He seemed about to speak, but as he opened his lips a sudden mist wrapped him about as a cloud and carried him away.

The Rabbi stood alone. Above the dreaming trees the fast faint stars faded from the sky, and far off in the forest a bird shook its drowsy wings and began to sing.



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Louis Marshall Returns from Europe.

Louis Marshall returned from Europe last Thursday, and this photograph was taken on the French Line pier just as he stepped off the steamer La Touraine. Mr. Marshall headed the delegation of the American Jewish Congress at the Peace Conference, and was the guest of honor at a banquet at the Waldorf-Astoria last Monday night.

"Peace be unto thee," he began in a trembling tone. The one who

him to be Jeremiah, the prophet asunder; he approached the old man whose sad eyes beheld the destruction and cried in a trembling voice:

MARSHALL AND OTHER JEWISH CONGRESS DELEGATES TO PEACE CONFERENCE HONORED.

The torrid weather could not dim the attendance nor suppress the enthusiasm of the most representative Jews of America who gathered at the Waldorf-Astoria last Monday night, where they had as guests of honor Louis Marshall, Judge Julian W. Mack, Rabbi Stephen S. Wise, Cyrus Adler and Col. Harry Cutler, lately returned from the Paris Peace Conference.

Mr. Samuel C. Lamport, who was the guiding genius of the committee which had the affair in charge, in a few well-chosen words introduced Mr. Jacob H. Schiff, the toastmaster of the evening. Mr. Schiff said:

"Hardly ever before have I had a higher privilege bestowed upon me than that accorded to me by American Jewry this evening—by having been asked to preside at this dinner, and to utter the first words of official welcome to our guests of honor, Louis Marshall and Cyrus Adler, just returned from their long vigil at the Paris Peace Conference. At the same time I greet those who have come back from the like mission some weeks ago already—the president of the American Jewish Congress, our highly esteemed friend, Judge Mack, Colonel Cutler, Congress delegate and also chairman of the Jewish Welfare Board, and their associate delegates.

"We fully know that all of those friends have done great and untiring work, but who knows if Louis Marshall—ardent and fearless Jew that he is, with his keen intellect, insight and understanding, ably aided and seconded by Cyrus Adler, whose great modesty but vast knowledge and thorough Jewishness are proverbial—had not remained behind in Paris after all others had been called home by other pressing duties—and tirelessly 'stayed on the job' until it was successfully completed—whether we could now rejoice, as we do, that for the first time in the history of the Jew, since he has gone into the diaspora, his full and unabridged rights of citizenship in every nation among whom his lot has been cast are now becoming vouchsafed, together with the means to enforce those rights, should any attempt be made hereafter to curtail them by any of the governments who have entered, or as yet to enter into treaties under the Paris Peace Conference. The treaty with Poland has already become a fact, and if, as we all hope, our co-religionists there, who have lately suffered so greatly, will, notwithstanding this, now show a conciliatory spirit the new Polish Government will see to carry bona fide into effect the obligations it has taken upon itself under the new treaty.

"Let me then, in the name of the committee representing American Jewry as a whole, and which has come into existence through an entirely spontaneous desire upon the part of your admirers to honor you upon your homecoming, extend to you, true and tried friends, the hearty welcome of a grateful Jewry. Henceforth the name of Louis Marshall, Cyrus Adler, Julian W. Mack, Harry Cutler and their associates at Paris—I name no others, so as not to overlook any—will be writ large upon the pages of the Jewish history made in these momentous times. With it will appear upon our own pages the name of our great President, whose gallant support of the contentions of our delegates and whole-hearted co-operation have been so vital in the great things that have been attained for our people."

Judge Julian W. Mack was then introduced, and in the course of his address said:

"The American Jewish Congress that met last December marks, I believe, an epoch in Jewish history; in any event, in American Jewish history. That organization selected a delegation to go to Europe to attend the Peace Conference, and it charged them with two duties, first, to endeavor to secure the rights which have been secured for the Jews of Eastern Europe, in the new and in the enlarged States, and second, to aid the Zionist organization in the achievement of the Zionist aims as to Palestine and the Jewish people (applause).

"The work was necessarily divided among the members of the delegation. One delegate was at the time already in Europe, diligently devoting himself to the second of these tasks Dr. Stephen S. Wise (applause). Another delegate, still on the same mission, but now in Palestine, left soon thereafter to devote himself primarily to this task. Mr. Jacob DeHaas.

"Now, if you will permit me, I should like to say a word or two as to certain criticisms that have been made in the press at various times about the work of the delegation. The first criticism was leveled at Dr. Wise, because it was said he had delayed the coming of several of the delegates. Let me say to you that no more important work was done in the process of securing the results that have been and will be achieved, than the work of Dr. Wise at that time, in securing for those members of the delegation that were to remain in America an interview with President Wilson upon his return to this country (applause).

"That interval, that conference that presentation of the concrete aims of the congress, and of the delegation made such an impression upon the President that he became all the more confirmed if that were possible, in his devotion to our ideals, the ideals which he deemed and which we deemed to be those of simple justice to the Jew (Applause).

"And the next criticism was that we didn't go over in time. Let me say as to that, that if we had gone over three months earlier, we would merely have wasted the three months' time. There were some on the spot, as I have just said, who were laying the foundation, and when the rest of us came, meeting with the Jewry of Eastern Europe, we came at the psychological moment to begin the work aright.

"Then the third criticism that has come to me—that some left Europe because of a lack of harmony among the delegates. Let me say as to this that at no time, not for a moment from beginning to end, was there any lack of harmony between any of the members of the delegation of the American Jewish Congress—they worked as a man, every one of them (Applause). A united band devoted to the same aim, the aims that had been laid down by the congress, and which were fully and honorably accepted by each one of them as the measure of his obligation to American Jewry whom he represented, and world Jewry for whom American Jewry were making the fight."

Dr. Cyrus Adler the next speaker said: "The Jews of Eastern Europe are, or will certainly be emancipated, and as Mr Schiff has said, in every country of the world from this time on they will be free men, equal before the law. It is a profound gratification to be able to say that this new-won freedom comes, not as a separatist action, but it is a freedom that in these new countries or countries which have been enlarged by the treaty, called minorities, all racial, religious minorities will be secure in their rights. This security is made a matter of international concern. The minorities are placed in the charge of the whole of civilization, and the right to appeal to the high court of justice is assured through any signatory to the treaty. There has been a notion in some quarters that a great failure has taken place because there has not been in the covenant of the League of Nations a clause with regard to religious liberty, and I hear suggestions that an attempt should be made to amend the pact so that a clause of this sort be introduced. Let me say to you, ladies and gentlemen, that any attempt to do a thing of that sort would be sheer madness. It has been evolved in the brain or brains of most of the amendatory diplomatists. The treaty and the covenant ought to be ratified (applause). Every American, every Jew, every lover of mankind can engage in no better work for the next few weeks or months than to see to it that America ratifies the treaty and ratifies it as it stands. (Applause.)

"I did not have any very weighty or specific mandate. All that I was asked to do was to go over and support the petition of the Jews of Eastern Europe for their rights and to ask that the Jews everywhere should secure every right that every other man had. We asked for nothing more, and we would be satisfied with nothing less. I would not feel that I had done my full duty in sitting down without making two personal remarks. One is to reiterate what has been said about the President of the United States.

"I do not wish to give undue credit to America. Great Britain and France, at least, of the principal allied and associated powers, were heart and soul in the program, but they had many other concerns and many other interests. America had no interest at this Peace Conference except to see that justice was done, and there is no man living on the face of this earth today who had a higher desire to see that justice was done than President Wilson. (Applause.)

"Some day or other a great many memories will be written about this war and about this peace, but one thing you ought to know at once, that all the great governments and even the colonies, from Japan to New Zealand, had their experts and their representatives and their prime ministers, and all kinds of people, the great and the small of the earth, specialists on the smallest matters and on the greatest matters were gathered together there. They were not all as good as they might have been; some were better than might be expected; but at all events, there were gathered together the greatest international lawyers of the world, and in this treaty and in the particular parts of the treaty with which we were concerned, every phrase and every sentence and every word and every comma and every dash counted. It was necessary to be energetic and to be patient, to be alert and to be wary, to have great knowledge and fearless courage, and never to get rattled; and those were the qualifications which made Mr. Marshall the leader. (Applause.)

Dr. Stephen S. Wise, who came direct from Lake Placid to attend the reception, said:

"I am glad indeed that in the tribute that is paid tonight, particularly as it ought to be paid to Mr. Marshall and to Judge Mack, the president of the American Jewish Congress and the chairman of the American Jewish Congress delegation, it is remembered that, after all, great as is the work of these gentlemen, crowned tonight not by our word, but by the hopes and tears of joy of millions of our people, it is not forgotten that these great achievements could never have been reached had it not been for the four great governments of the world. "England, the friend of the Jew for 250 years and more (applause), Eng-

land, whose Balfour delegation was only the last word that England had spoken in behalf of justice to world peoples; France, our France, the France that every American loves as millions of Americans defended France, (applause); Italy—Italy, our friend that was and our friend that is to be. And, above all, I know as you know that the great work of Mr. Marshall and Judge Mack that they were first to do was made possible because of the work, because of the sympathy, because of the genius for democratic statesmanship of that great American, the President of the United States. (Applause.) And I tell you that Judge Mack and Mr. Marshall are convinced of what many men have found out in this matter that they never have been known to have to argue with President Wilson, because he understood the cause, he believed in the cause, and best of all, it was a matter that the President of the United States, not out of bounty to the Jew, but out of gracious condescension to an oppressed and long-suffering people did, but what President Wilson did on behalf of the Jews of the world and the conscience of America, will likewise sustain him in doing it, because President Wilson did it because justice demanded nothing less and therefore he did what he did. (Applause.)

"The first great service of Louis Marshall in the last five years—and I do not go back to all of the decades of his service in life—the first great service that Louis Marshall rendered was the day the war began, to understand the moral implications that were at stake. Louis Marshall never wavered, never hesitated, never doubted, but spoke out as an American and spoke out as a Jew, and took his side with the allies, because the allies were in the right and their enemies were in the wrong. (Applause.) That was the first service.

"There was a second. The second service was to strive for Jewish unity. He made sacrifices on its behalf. He believed in Jewish unity. He accepted the Jewish Congress. He represented it with greatness and with entire readiness to bear its mandate, using the term which is now familiar to all of us. Louis Marshall played the game as a representative of the American Jewish Congress as truly as the men who had espoused its cause from the beginning. The third great service of Louis Marshall was in this, his attitude, because I do not think that Mr. Marshall is a great diplomat. I think he is too honest a man for such.

"Louis Marshall achieved what he did because he is more than a great diplomat. He is a great Jew. (Applause.) He worked for a great cause, yours and mine, and he represented it in a manner that was becomingly fitting the cause. And, ladies and gentlemen, because he is a great Jew, not a diplomat, he is not afraid, like Judge Mack, who stood unafraid before the kings of earth, and has stood before the kings of earth and has not been afraid. I have seen him in counsel with some of earth's elect and I have seen him, and I have heard Judge Mack, both of them alike, turn to one of the great men of earth, not an American, of course, and say with glorious courage: 'Thou art the man; thou hast done this great wrong'; and in the history of his people, of their people, Mack and Marshall turned to the great men of earth and said: 'No, we cannot give you our hands until metaphorically you wash your hands of the blood with which they are incarnadine.' These men will live in Jewish history long after there shall have been forgotten any man who stands for as an apologist for a people who, has done the great wrong. No greater wrong could be done to a wronged people than to exculpate it. I am the friend of Poland, I am the friend of Rumania, and I say to these lands, thus far hast thou gone and no further, but I would rather that my tongue rot in my mouth than that I should bring myself unadvisedly to exculpate a government which has grievously sinned. The friend of Poland is the man who will move the Polish people to see that they are on trial and that on the judgment and approval of the civilized world depends the retention of their charter of liberty as a people. (Applause.) That is what Mack, what Marshall, have had the courage to do, but Mr. Marshall, Judge Mack and their associates have not wept for themselves, have not wept for the Jew; they have wept for all peoples; they have fought with wisdom, with courage and with statesmanship on behalf of all peoples, including Jews.

"Mr. Marshall, Judge Mack, may I turn to you for a moment to remind you President Eliot of Harvard University, president of that university of which Judge Mack has become the first overseer, the first Jewish overseer, of course, I mean, taking his place in the great succession of American spirits who acted in that role, President Eliot once said, a man who serves the cause of human liberation has made his name immortal, and I want to add to that word of President Eliot, 'A man who serves the Jewish people is immortal.' Gentlemen, you have done both; you have done all that in you lay as men to bring about the liberation of all our people, and Israel never forgets, Israel will hold your names with honor, Israel will cherish your names with gratitude. Upon your children and your children's children may rest the blessings which the people of Israel throughout the world invoke upon your heads. Mr. Marshall, Judge Mack."

Col. Harry Cutler made a brief address and Mr. Louis Marshall was then introduced and responded to enthusiastic greetings. He said: "As we were about to approach the harbor of New York last Thursday, the (Continued on page 3)

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Peace and the Synagogues—Jewish Troops to Participate in March of London Regiments Through Capital—Postponement of Treaty with Turkey—Further Questions in the House of Commons on the Pogroms—Feting Lord Reading.

London, July 4, 1919.

Special services of prayer and thanksgiving for the restoration of peace are to be held in the various synagogues throughout the country next Sunday. This is in uniformity with the religious arrangements throughout Great Britain and Ireland. The Chief Rabbi has prepared an order of service for synagogues under his spiritual charge, with a special prayer.

The Jews of the British Empire, through Sir Stuart Samuel, as president of the Deputies of British Jews, tendered to His Majesty King George V. by telegram their respectful congratulations upon the conclusion of the glorious peace.

It is recalled in the community with interest that two Jews were among the signatories of the peace treaty with Germany. They were the Right Honorable Edwin S. Montagu, as British Secretary of State for India, and Louis Lucien Klotz, Finance Minister of France, one of that country's delegates.

In the triumphal march of London troops through London tomorrow, July 5, the Jewish Battalion of the Royal Fusiliers will take part.

The eyes of the community, now that the peace treaty with Germany is an accomplished fact, are being turned to the forthcoming terms with Turkey. As the Turkish delegates have been given leave of absence from the peace conference there is apparently no time limit in which the Turkish treaty may be expected. This leaves the Palestine question in suspense, and the community feels this. Time has a way of drifting on in this matter, for it is more than twenty months since the British declaration was first issued, to the delight of Jews all over the world. What is now wanted are details as to the manner in which the declaration is to be converted into practice. The view has been expressed before in these articles that serious dangers and obstacles lie threateningly in the path of a satisfactory settlement of the Palestine problem. To Jews there is scarcely any problem in the matter at all; the matter is clear and plain. The people who are desirous of impeding the matter are raising difficulties and complications and thus creating a "problem." There are declared to be Arab intrigue, Syrian intrigue, Papal intrigue, and many other intrigues at work, and the postponement of the treaty with Turkey almost looks as though some of the intriguers are making their power felt. The view may be that by allowing time to pass, Jewish enthusiasm for the national home may in cases evaporate, and that some other settlement of the question of Palestine may be arranged which will fall very far short of that which was believed to be properly the result of the British declaration. It depends upon the Jew to see that this unjust optimism is defeated.

Questions concerned with the massacre of Jews in Poland have been asked again in the British House of Commons this week, and the answer was elicited that the British Minister at Warsaw had already been instructed to make representations to the Polish Government in regard to such cases of ill treatment of Jews in Poland as are known to have occurred. The spokesman of the government went on to add: "I am confident that M. Paderewski and his government are determined to do everything in their power to secure that Jews in Poland shall enjoy the same security and protection as other Polish citizens. The community here would be glad to feel that same confidence, no doubt."

J. M. Lissack has been elected as the new president of the Board of Shechita. He is an indefatigable worker on behalf of the board and has been acting as president for some time past.

The Rev. Michael Adler has written a small book setting out the part taken by Jews in the war under the title of "The Jews of the Empire and the Great War." This has been published for the Jewish War Service Committee by Hodder & Staughton.

The committee of the Reform Club has invited Lord Reading to dine with

the members of the club "in order to make their appreciation of the eminent services which he has rendered to the nation as His Majesty's Ambassador Extraordinary and Plenipotentiary on a special mission to the United States of America." The dinner is being arranged for July 18, and among the guests who have accepted the committee's invitation are Lloyd George, the Lord Chancellor Asquith, Bonar Law, the American Ambassador and representatives of the overseas dominions. I gather that a departure will be made from the usual practice at these Reform Club dinners, and that a report of the speeches will be circulated. The event is exciting a good deal of interest, for Lord Reading, as a frequenter of the Reform, is widely popular among his fellow members.

A legal action which should be referred to with care because its matter might easily be misconstrued, but which is interesting to mention, has just been decided in the Court of Session, Edinburgh, Scotland. The North British Railway Company refused to allow a certain Jew to remain as a guest at its Edinburgh hotel. It is not quite clear whether the real reasons for this refusal were mentioned in court. They were probably found to be legally indefensible, and so other reasons were set up. The Jew in question was a money lender by occupation, and money lending is a lawful business in this country. It was held, therefore, the company had no right to exclude the visitor because he was a money lender. Then it was further laid down by Lord Anderson, the judge, that the company had no power to exclude the man as a Jew, not even if he were a German Jew, which in this case he was not. The judicial ruling is an important one, and the only pity is that it should have been necessary to obtain it. Petitions of this kind are liable to give a false view altogether in regard to the position of Jews in relation to the rest of the population of this country. As I have said, it is not clear the refusal was owing to the man being a Jew or being a money lender, but these reasons were put forward in the court because, apparently, they were the only ones that stood the least chance of going through. They failed, however.

Mrs. Ayrton, a Jewess and stepmother to Mrs. Israel Zangwill, was asked to describe before the Royal Society the work of the fans or beaters devised by her for driving off poison gases. From near the end of 1916 large numbers of these fans have been used during the war for clearing gas attacks, and especially for clearing the trenches and dug-outs of gas.

The Spanish Ambassador, with his suite, attended the lecture given by Prof. A. S. Yahuda, of Madrid University, on "Mediaeval Spain," delivered at King's College in London on June 30. Sir Israel Gollacz presided, and in the course of his opening remarks said that Dr. Yahuda represented the good will and kindness and enthusiasm for learning evinced by the King of Spain, for it was through His Majesty that Dr. Yahuda received the privilege of the call to the chair he now occupies in Madrid. Dr. Yahuda's lecture was illustrated with lantern slides and dealt fully with the monuments and remains of the Jewish epoch of mediaeval Spain. At the end of the lecture the Spanish Ambassador proposed a vote of thanks to the lecturer, Dr. Yahuda, coupling with him Sir Israel Gollacz. Dr. Yahuda himself, in acknowledging the vote, said that he hoped before long there would be a Shakespeare chair of English language and literature at Madrid University, after the manner of the Cervantes chair of Spanish at London University.

Progress in Jewish Palestine. (From a correspondent of "Palestine.") One effect of the new regime in Jerusalem has been a considerable improvement in the organizing capacity of the Jewish inhabitants.

Before the war and up to the time of the British occupation the Jews of Jerusalem were divided into separate communities, each one preserving the name and characteristics of the Jewry of the country whence it came. This absurd separatism inevitably produced rivalries among the different communities, which naturally hindered the achievement of any reform. But with the arrival of the British, who brought with them a new spirit of order and unity, the Jews of Jerusalem were led gradually to realize that the welfare of the city required the immediate closing up of their ranks, the abolition of communal isolation, and the establishment of one strong and united community for the common benefit of all sections of Jewry in Jerusalem. Many were the attempts to thwart this novel departure, for there were probably some individuals whose interest it was to perpetuate the system of separatism; but all the attacks have failed, and the idea of one communal authority for all the different Jewish congregations in Jerusalem has prevailed and has become the insistent demand of all inhabitants.

The Jerusalem Jewish Council is now making preparations for new elections, which are to take place shortly, and all the parties and organizations have been invited to elect representatives for the

arrangement of the elections. A unified Council may be said to be an accomplished fact. All the Jewish inhabitants in Jerusalem will have the opportunity of participating in the new elections, and the elected Council will thus be the highest authority of the Jews in the city and will be responsible for all communal affairs.

A sure sign that Jerusalem is entering on a new era is to be seen in the projected reconstruction of the city, for which an extensive plan has been worked out by the chief engineer of the Town Council of Alexandria and approved by General Allenby and the local Town Council. According to this plan, the chief street of Jerusalem will run from the Jaffa Gate to the Monastery "Muslaba," and will have a width of forty meters. Another road will be laid with a width of thirty meters, and there will be no road in the town less than eight meters wide. In the neighborhood of the Syrian Orphanage there will be a large garden, and near the windmill a spacious playground. It is to be hoped, with these improvements, Jerusalem will become, in the near future, one of the beautiful cities of the world, as it was of old.

There is also much activity in new enterprises, which may prove to be of far-reaching economic importance. Among these may be mentioned a co-operative workshop for machinery, which a small group of skilled engineers are establishing at Haifa. The modest capital required—\$1,000—is already assured, with the help of a loan from the Anglo-Palestine Company, and the work will shortly begin. This experiment is in capable hands, and it is confidently hoped that the enterprise will prove successful and will be valuable as the starting-point of a number of similar enterprises.

Another interesting experiment is that of the Navigation and Fisheries' Association (Agudath Ha-urayim), whose primary aim it is to utilize the water resources of Palestine, which for centuries have been so badly neglected. A leaflet which the originators of this organization have issued says: "The geographical positions of our country, which is rich in rivers and lakes and has a long strip of the Mediterranean coast, makes it imperative upon our colonization to pay attention not only to agriculture, but also to sea and river industries, especially fishing and navigation, which are at present so primitive and undeveloped." Despite the brief existence of this organization, it has already an appreciable number of recruits and has set to work successfully. In the neighborhood of Jaffa, on the River Yarkon (Audja), a group of six men, with the help of the Palestine office, have already been engaged in fishing for two months. Their catches are sold in Tel-Aviv. Similar groups are being arranged at Haifa, and on the Lake of Tiberias (for the Jerusalem market), on the River Shorak (Nebi Reuben), and in Samaria, for the South Judean and Samaritan colonies, respectively.

In this connection it may also be mentioned that ten Jewish boatmen have become members of the existing organization of Arab boatmen.

The conclusion drawn from the little experience so far gained is that the most suitable way to promote Jewish sea and river industries is the establishment of a water-farm as some central point on the Palestinian coast. Steps have already been taken in this direction, and Baron James de Rothschild is willing to hand over for this purpose his land and buildings at Tantura, which is very near Haifa. He has also promised financial help. The general public is keenly interested in this new industry, and much help is promised. The Italian Regiment, after leaving Tel-Aviv, handed over its wooden house to the fishing group on the Audja.

Polish Police Authorities Warn Against Attacks on Jews.

Warsaw, July 24, 1919.—The chief of police having authority over the whole of Poland issued an order to the police chiefs of every city, town and village, in the new Polish Republic, calling their attention to the decision of the Polish Government not to permit any further attacks upon Jews.

The order issued by the chief of police calls for the instruction of all police officers to notify police and military headquarters as soon as any disturbance, either by Polish soldiers or by civilians, having the nature of anti-Jewish demonstrations, begin. The police are also instructed that they are to use all means to suppress attacks upon Jews and that they will be held personally responsible for carrying out this order.

Polish Commanding General Prohibits Massacre of Jews.

London, July 24, 1919.—General Shepitzi, commander-in-chief of the Polish army on the Lithuanian and White Russian fronts, issued an order forbidding the soldiers, under the threat of a very severe penalty, from attacking Jews, molesting them, or requisitioning Jewish food and materials. The circular also prohibits the compelling of old or sick Jews to do severe work, or any work, as far as that is concerned, and the attacking of Jews in any form, shape or manner. General Shepitzi concludes his order by reminding the Polish soldiers, that Jews are Polish citizens, entitled to all the rights and privileges guaranteed by the Polish Government and that anyone molesting them puts himself liable to severe punishment by the military authorities.

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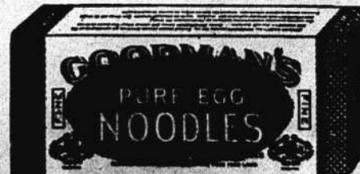
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ITEMS OF INTEREST IN THE JEWISH WORLD

William H. Chorosch has received the Republican nomination for Justice of the C. T. Court of New York City.

Harry Lewis, at present District Attorney of Kings County, New York, has received the Republican endorsement for renomination.

In addition to the large number of bequests to Jewish charities, the late Isidore Cohen of Sacramento, Cal., left \$2,500 to the Catholic Relief Society.

The recently formed Jewish Federation of Evansville, Ind., has pledged an annual appropriation of \$1,000 to the Cleveland (Oh o) Jewish Orphans' Home.

After serving as treasurer of the New York County Chapter of the Red Cross ever since it was organized, fourteen years ago, Mr. Jacob H. Schiff has tendered his resignation.

The Nathan and Miriam Barnert Memorial Hospital, Paterson, N. J., will establish a social service department on September 1. Miss Sophie Zuercher will be in charge.

At the fifty-first annual meeting of the Jewish Orphan Asylum held in Cleveland, Ohio, last month it was decided to change the name of the institution from "asylum" to "home."

The Mayor of Vilna officially recognized the Yiddish language as one which may be used in government documents. He stated that petitions to the municipality may be written in Yiddish.

In the ministry just formed by Signor Nitì, the portfolio of Justice has been accepted by Signor Ludovico Mortara, president of the Court of Cassation in Rome. He is the son of the late chief rabbi of Mantua.

Morris Kahn, prominent member of the San Francisco, Calif., Jewish community and for many years president of Congregation Ohabei Shalom, died last month at his home, after an illness of several weeks.

The British Minister at Warsaw, Poland, recently received the Zionist leaders, M. Farbstein and Dr. Klumel, who thanked Great Britain for the historic Zionist Declaration. The Minister replied in cordial terms.

Elias Greenbaum, veteran banker and philanthropist of Chicago, Ill., is dead at the age of 97. Mr. Greenbaum, who was born in Germany, came to America in 1847. He opened a bank in Chicago in 1855, which has since been operated by three generations.

The central office of the Jewish Cultural Organization in Ukraine reports that during the months of May and June, they sold 12,000 school books, 55,000 children's books, 15,000 political books, 6,000 belles-lettistic books. All of the books were printed in the Yiddish language.

Rabbi Max J. Merritt of Evansville, Ind., has received a call from Congregations B'nai Abraham and Zion of Chicago, Ill. These two congregations recently consolidated and are about to break ground for a \$150,000 synagogue. The combined membership of the two congregations is 375.

Two hundred and twenty-two new members have been elected by the Federation of Jewish Charitable Organizations of New Orleans, La., since January 1. Expenditures of \$51,843 have been reported for that period, of which \$13,000 was appropriated for the purchase and equipment of the Jewish Federation Camp opened at Bay St. Louis, Miss., on June 15.

Isidor Jacobs, president of the California Canneries Company, and a prominent worker in San Francisco's civic affairs, has accepted an appointment offered to him by former President William Howard Taft to act as one of the accredited speakers for the League to Enforce Peace in behalf of the educational campaign regarding League of Nations and peace treaty.

M. Gabriel Valensi, formerly interpreter to the French Consulate-General at Tunis (a post in which he succeeded his father,) has died at the great age of one hundred and four. He belonged to a family which, long before the establishment of the protectorate in Tunis, had rendered services to France. One of his ancestors devoted himself, between the years 1800 and 1812, to the repatriation of thousands of prisoners of the French war.

Mr. M. Shanblum, one of the best known members of the Jewish community of Fort Worth, Texas, has sold out his business interests and is to devote himself to doing good. Mr. Shanblum has established an office in the basement of Ahavath Shalom Synagogue, and will superintend the collection of old clothes and wearing apparel of every description, and send it to the war-stricken zones in Europe.

In Tiberias, Palestine, Ashkenazim and Sephardim have united to found a congregation. The services will be read in Sephardic Hebrew, but the Ashkenazic ritual will be used.

The Polish Government has issued a statement denying the allegations of the anti-Semites that the Jews had failed to answer the mobilization call in adequate numbers. The government also repudiated the libel that Jews generally avoided military service by describing most recruits as rabbis. The government further assured the nation that Jews were not permitted to break the service laws.

The Polish authorities spread broadcast an alleged statement by Chief Rabbi Rubinstein, of Vilna, representing him to have admitted that some Jewish elements had been guilty of creating a pogrom feeling by firing and throwing hand grenades at Polish soldiers. Rabbi Rubinstein, on learning that the alleged statement had even been published in Paris, promptly issued a categorical denial of the Polish report.

The Polish government delivered a project concerning autonomy for Ukraine and eastern Galicia to the Peace Conference. In this project mention is made of equality before the law of both languages, but no mention is made of the Yiddish language. In view of the relations between the Polish government and the Jews it is considered certain here that Poland purposely made the exception against the Yiddish language.

At the thirteenth National Peace Congress, held at Manchester, England, last month, the following resolution was adopted: "That this Congress views with inexpressible horror the pogroms and murder of Jews in Poland, and expresses its sincere sympathy with them in their hour of persecution; and its indignation that these atrocities should be committed in a country liberated by the Allied Governments and under their protection."

General Listovsky, the Polish commander at Brest-Litovsk, visited the townlet Zamostch, and called upon two of his Jewish friends, Messrs. Mendelson and Epstein. The former sheltered the general at Kieff, where they both stayed at the time of the Bolshevik revolution. The general also conversed with Jews in the streets in a friendly manner, and stationed strong patrols there to putting a stop to the assaults on Jews and cutting of beards in the streets.

President Wilson has sent to the Senate the nomination of Mr. Moses Kaufman for postmaster at Lexington, Ky. Mr. Kaufman, who is the present incumbent, having been appointed in 1915, was for many years president of the City Council; was City Auditor for eight years; City Treasurer for four years; a member of the Board of Education and chairman of the Democratic Committee for Lexington and Fayette County. He is one of Lexington's leading business men.

Attorney Alfred Mack has been appointed by Mayor Galvin of Cincinnati, O., a member of the Board of the University Trustees to fill the unexpired term of Dr. Walter Griess, who has resigned. Mr. Mack was for two years president of the Plum street congregation and his father, the late Henry Mack, was for many years a member of the Cincinnati Board of Education and was chairman of the committee under whose supervision the Public Library was built.

Lord Cecil inquired of the English government through the Parliament whether those guilty in perpetrating horrible crime against the Polish Jews were put to trial for their crimes, and if so how did these trials end. In reply Assistant Minister of Foreign Affairs Harmsworth stated that a special tribunal at Warsaw sentenced one man to death and seven others to prison sentences, ranging from six to fifteen years. The death sentence, said Assistant Minister Harmsworth, has already been executed.

By virtue of the clauses of the Armistice, the Ottoman Government pledged itself to restore to their owners the houses and property which had been forcibly requisitioned during the war, and which belonged to Christians. It is for this reason that hitherto the Jews who had been expelled from Dardanelles had not been able to re-enter into possession of their houses. In a recent letter, the Chief Rabbi of Turkey drew the attention of the English High Commissioner to the distinction made by the insertion of the word "Christian" in the terms of the Armistice, thereby excluding the Jewish element. In a very cordial letter, Admiral Calthorp informed the Chief Rabbi that he recognized the justice of the claim put forward on behalf of the Jews, and that instructions had been given to the English mission at Dardanelles to make the same restitution to Jews as had been done to Christians.



A Split of White Rock and a dash of lemon quenches the most irritating thirst.

After serving Temple Ohabei Shalom, Boston, Mass., for two years, Rabbi Abraham Nowak has resigned to answer a call from Congregation B'nai Israel, Hartford (Conn.). Rabbi Nowak came to Boston from Louisville, Ky., where he was with Congregation Adath Jeshurun.

Henry Morgenthau, former United States Ambassador to Turkey, has been made a commander of the Legion of Honor in Paris. The award was made for "eminent services rendered France in looking after French interests while American Ambassador at Constantinople."

A Reuter's telegram from Copenhagen, dated July 2, says:—The Lettish Press Bureau here issues a telegram which it has received from Libau, to the effect that the cabinet is being reorganized on a coalition basis. M. Ullmanis remains premier, the Progressive Letts receive six seats, the German-Balts, three, and the Jews one seat.

Mrs. S. A. Hardoon, of Shanghai, enjoys the distinction of being the first woman to receive a decoration from the accredited head of the Chinese nation, the only other occasions on which such a distinction was conferred having been those when three Empresses of the Tsing (Manchu) Dynasty were awarded decorations with similar characters engraved on them. The decoration, which was presented to Mrs. Hardoon, has four characters engraved on it extolling her virtue and charity. At the same time that the investiture of Mrs. Hardoon took place, the Third Class Chia-Ho Order was conferred on Mr. Hardoon.

M. Alfred Levy, chief rabbi of France, who retired a few weeks ago owing to ill health, died last week at Pau, where he had been under treatment for two years. Rabbi Levy was born at Lunelville on December 14, 1840, and entered the Rabbinical Seminary at Paris in 1866 with a diploma of Grand Rabbi. Leaving the seminary he was for two years rabbi of Dijon, then for eleven years rabbi in his native city. From 1880 to 1908 he was Grand Rabbi of Lyons. He was elected Grand Rabbi of France in 1908 in place of the late Zadoc Kahn.

News has been received from Lodz of the death, at the age of seventy-eight years, of Rabbi Chayam Solomon Halbrecht, the great communal worker in that city. His whole time and energy were given to the poor and the sick, and he was always occupied in giving advice to those who needed it. His death is a great loss to the Orthodox Jewish Community in Poland. The funeral was attended by thousands of people from all the towns around Lodz. The shops in the streets which the procession traversed on the way to the cemetery were closed, and the tramway service was suspended.

Commander Louis M. Josephthal, of New York City, has been promoted to the rank of captain in the United States Naval Reserve Force as the result of his activities during the war. The rank of captain in the navy corresponds with that of colonel in the army and comes to Captain Josephthal after 29 years of service in the Naval Militia and regular Navy. Captain Josephthal now goes on the inactive list and returns to the State service as Commodore and as chief of the Naval Militia Bureau. He is senior member of Governor Smith's staff and served on the staff of Governors Whitman, Dix, Sulzer and Glynn.

A conference of delegates from all parts of Holland met at Zwolle last month with the object of furthering the movement to organize the young Jews of the kingdom for the strengthening of orthodoxy. Chief Rabbi Hirsch of Zwolle, Chief Rabbi Tal of Utrecht, and Rabbi van Gelderen of Gronigen made addresses, and various proposals were discussed, and in the end the Young Jews' Organization was formally constituted. Hebrew and Talmudical studies, sports, games, excursions, a monthly organ, a traveling library, social gatherings, and official relations with similar bodies in foreign countries are among the means devised to make the organization successful.

A preliminary meeting was held last month in London, England, for the purpose of discussing the establishment of a Jewish Trade School for Girls. The school will be carried on upon thoroughly business like principles, and will be co-operative, i. e., the profits will be divided among the girls. This school, besides teaching the girls the dressmaking and corset-making trades (which they can learn thoroughly in two years), aims at training them to be true Jewesses. Sabbaths and festivals will be strictly observed, lessons will be given in Hebrew and religion, and the girls will be encouraged to take up a course of studies suited to their needs.

The non-sectarian campaign for the relief of the starving Jews of Europe will be begun in the Rocky Mountain region on September 28 at a huge mass meeting in Denver, the headquarters of the district. One million dollars is to be raised in the district.

The Congregation Ohab Sholem, of Jersey City, N. J., which recently conducted a drive for funds to erect a Talmud Torah or Hebrew free school, has purchased three lots at Rutgers and Stevens avenues from Abe Gorlin as a site for the school. The plot is 75 feet wide by 100 feet deep. The congregation is preparing plans for breaking ground and the laying of the cornerstone.

A gift of \$10,000 for a young people's centre, which was given through B. M. H. Synagogue, Denver, Colo., has just been announced. The generous donor wishes his name to be withheld from the public at this time. A building at Gay-lard street and Sixteenth avenue, next to the new B. M. H. Synagogue, has been purchased for a home, and the building is to be properly equipped with every appliance and comfort.

Mayor Galvin Explains. An item appeared in the Israelite last week in which there was presented a letter from Rabbi David Philippon to Mayor Galvin calling attention to the impropriety of speaking of Cincinnati in an official document as a "Christian city," as was done by Mr. Galvin in his invitation to Lloyd George to visit our city. In reply Mayor Galvin wrote: CITY OF CINCINNATI Office of the Mayor July 16, 1919.

Rev. David Philippon. Dear Doctor: I have your letter of July 15, and as stated in the Times-Star of this date, I believe your criticism is just. That letter was prepared and handed me for my signature, and I signed it, as I do a great many other letters every day. I did not see the expression to which you take exception. If I had I would have stricken it out. I am very sorry it occurred. I will be glad at any time to have you call my attention to any "lapsus Pennae" or "lapsus Linguae" in which I may indulge. With kindest personal regards, I remain,

Very truly yours, JOHN GALVIN, Mayor. Which was what might have been expected from His Honor, who has shown every desire to be just and impartial in all his acts as chief magistrate of the city.—American Israelite.

Kiddish and Passover Wine to Be Permitted.

Washington, D. C.—Regulations just issued by the Bureau of Internal Revenue afford every religious organization in the United States opportunity to obtain wine for sacramental purposes. Jewish congregations, each of which is a separate entity under no superior prelate, will obtain wine for their services on application of the rabbi. The historic mead, brewed from grapes and honey, will continue to be used in the Passover feast. The bureau has ruled, contrary to erroneous reports, that mead was prohibited, that the drink may be made in accordance with ancient customs in the homes of Jewish families when intended for use in the religious festival.

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ENGAGEMENTS.

ARONSON-GOODMAN. - Mr. and Mrs. Louis Goodman, of 499 Washington avenue, Brooklyn, announce the engagement of their daughter Saidee to Mr. Bernard Aronson.

GOLDBLATT-SKALMER. - Mr. and Mrs. Henry Skalmer, of 124 East 95th street, announce the engagement of their daughter Blanche to Mr. J. Harry Goldblatt.

KAUFER-HIRSCHFELD. - Mr. and Mrs. Harry Hirschfeld, of 518 West 111th street, New York, now at Edgemere, L. I., announce the engagement of their daughter Estelle to Joseph Kaufner.

HOLLANDER-SCHOENBRUN. - Mr. and Mrs. B. J. Schoenbrun, of 500 West 77th street, announce the engagement of their daughter Blanche to Mr. George Hollander, of New Brunswick, N. J.

POLAK-WAAG. - Mr. and Mrs. B. H. Waag, of 215 West 116th street, announce the engagement of their daughter Colette to Mr. Eli N. Polak.

MARRIAGES.

COHEN-HYMES. - Mr. and Mrs. Harry Hymes, of 547 West 142d street, announce the marriage of their daughter Jean to Mr. Alfred Cohen on Monday, July 21, 1919, at the home of the officiating minister, Rabbi Aaron Eisenman.

JURIST-HAPP. - Mr. and Mrs. Samuel Happ announce the marriage of their daughter, Florence Elfréda, to Mr. Abraham Milton Jurist on Sunday afternoon, July 27, 1919. Rev. S. Seidman performed the ceremony at his home.

MANTLER-KLAUS. - Mr. and Mrs.

Bernard Klaus, of 236 East 71st street, announce the marriage of their daughter Marguerite Martha to Dr. Robert Mantler on Monday, July 28, 1919, at the home of the officiating minister, Rabbi Aaron Eisenman.

MELTZER-ASELEPSKY. - Mr. Jacob Meltzer to Miss Minnie Aselepsy on Sunday, July 27, 1919, by Rev. S. Seidman at his residence.

NORVAY-MEYER. - Mr. and Mrs. Julius Meyer, of 530 West 157th street, announce the marriage of their daughter Rose Belle to Dr. Leonard Samuel Morvay on Tuesday, July 15, 1919, at the home of the bride's parents. Rabbi Aaron Eisenman performed the ceremony.

SCHRIER-WHITELOW. - Mr. and Mrs. H. Whitelow, of 251 West 92d street, announce the marriage of their daughter Leonora, to Mr. Irving James Schrier, of the Belclaire, on Thursday, July 24, 1919.

SYRKIN-WEIL. - Mrs. Sallie Weil, of 1 East 101st street, announces the marriage of her daughter Frances to Mr. Julius Leo Syrkyn on Wednesday, July 16, 1919, at the home of the officiating minister, Rabbi Aaron Eisenman.

WINTERNITZ-GUGGENHEIM. - On Thursday, July 24, at the home of the officiating minister, Rabbi Aaron Eisenman, Mathilda Guggenheim, of 550 West 151st street, to Richard Winternitz.

BIRTHS.

PRASHKER. - Mr. and Mrs. Roman Prashker (nee Miriam Shapiro), of 540 Manhattan avenue announce the birth of a daughter on July 22, 1919.

SIMON. - Mr. and Mrs. Leonard W. Simon (nee Blanche Waterman), of 3496 Broadway, announce the birth of a daughter on Monday, July 21.

SOCIAL NOTES.

Mr. S. Grundweg and family are at the Hotel Bittman, Arverne, L. I.

Mr. J. M. Wachman and family of No. 889 St. Nicholas avenue, are registered at the Coronado, Edgemere, L. I.

Miss Miriam Myers, of 137 West Ninety-seventh street, is at Pine Hill, N. Y., for the summer.

Mrs. A. Miller, of 62 East 107th street, is registered at the Willow Point Hotel, Greenwood Lake, N. Y.

Rabbi and Mrs. Jacob S. Minkin are spending the summer at Waite's Landing, Portland, Me.

Mr. and Mrs. L. J. Frieman of No. 100 West 114th street, are at Livingston Manor, N. Y., for the remainder of the summer.

Mr. and Mrs. M. A. Goldstein and Miss Josephine Goldstein, of 1855 Seventh avenue, are at the Hotel La Reine, Bradley Beach, N. J.

New Yorkers registered at the Breakers, Atlantic City, N. J., last week were Mr. and Mrs. Louis Weil, Mr. and Mrs. M. Burkhardt, Mr. and Mrs. Sol Greenberg, Mr. and Mrs. J. Selig, Mr. and Mrs. Phil Reingold, Mr. and Mrs. H. Foss, Mr. and Mrs. Leopold Cohen, Dr. Bernhard Cohen, Mrs. L. W. Moers, Mr. Henry Rosenberg, Mrs. Harry Franke and Miss Sarah Franke.

OBITUARY.

SEAMON. - Mrs. Rebecca Seamon, widow of the late Isaac Seamon, passed away on Thursday, July 24, at the age of 61. Mrs. Seamon was a member of the Peni-El Congregation and interested in many charities. Rabbi Joel Blau officiated and the interment was in Mt. Zion Cemetery.

Young Israel Synagogue.

The Young Israel Synagogue announces that services are held every Friday evening at sunset at the Educational Alliance (rooms 20-21), Saturday morning at 8:30; Mincha, 7 p. m. and Maariv at 8:30. A sermon is delivered at the Sabbath morning services, and immediately after Mincha Mr. David Friedman conducts a class in "The Ethics of the Fathers."

Jewish Art on Broadway.

The first statuary to bear what may be regarded as the Jewish type of physiognomy to reach the eyes of the public is to be seen in a Broadway restaurant. With Cut-Same as last week. In the window is a full figure of a waiter and chef in regulation costume. On close examination of the faces the type would seem to reveal the work of a Jewish artist. And, what is still more remarkable, is the appropriateness of the sanctuary for these distinct figures. They ornament the window of the new Hebrew National Restaurant, 597 Broadway, a place that observes Kashruth to the limit.

New Congregation for Arverne.

A new congregation has lately been formed in Arverne, to be known as the Congregation Shaarai Chaim. A plot has been purchased at North Remington avenue, and a building is now being erected, which will be finished for the Rosh Hashanah holidays.

The congregation will be strictly orthodox in character and Rev. H. Meyer, for many years cantor of the Derech Emunah Congregation, has been called to officiate.

The Jews Made Richard Wagner Famous.

By MINNIE GOLDSTEIN.

Knock, knock, sounded on the door of the music-room of the illustrious Richard Wagner. A minute later his servant-man entered.

"Herr professor," he said, "it is almost time for rehearsal."

"Yes, yes," answered the conjurer of haunting dreams of the muses. He roused himself from his meditative mood and scrutinized the intruder.

"Hans," he said, "it is fortunate for me that you have stayed with me these twenty years. Now that we are permanently settled in Dresden I shall spend much time in discussion of different styles of composition. You keep such excellent record of all productions that it would be difficult for me to get on without you. I tell you, Hans, 'music is the exponent of poetry.' I shall prove this to the world."

Hans contracted his shaggy, gray eyebrows and his small black eyes sparkled as he answered:

"I see by the Music Zeitung that Mendelssohn's oratorio, 'St. Paul' is being received with enormous enthusiasm."

Wagner sat erect as he answered: "The Jews can never compete with the carefully schooled technique of the Teuton masters."

"Remember your theory, professor," answered Hans, "music is the exponent of poetry," the Jews have given us the immortal psalms of the prophets and kings. They have true genius."

"I despise them," muttered Wagner, his face growing white with rage. Hans went on, "Giacomo Meyerbeer has reached the climax of fame through his opera 'Les Huguenots,' and Anton Rubinstein will produce his sacred opera, 'The Maccabees,' at the Royal Theatre."

Wagner frowned and shook his fist in the air as at some unseen foe. Five minutes later he was hurrying to the theatre, accompanied by Hans.

"An unusually enthusiastic audience, was it not?" said Hans as they returned home that night. "What was your argument with the Italian director?"

Wagner seated himself at his desk and turned over a composition that he was constructing.

"I assured the fellow," he said, "that I have a composition under way which will prove the difference between the pure Teutonic technique and that of the Jews."

Hans turned to leave the room. "I suppose that you will be busy all night; I know your habit of completing work which you have begun."

"Yes," answered the kapellmeister, "I shall finish this composition before morning."

Hans left the room and Wagner proceeded to cover the pages with myriads of notes. He was completely absorbed in contemplation of wonderful intricate harmonies.

One, two, three, four, chimed, the cuckoo clock, the herald of approaching dawn.

The composer threw himself on his bed to enjoy a refreshing nap until breakfast time.

"Breakfast is waiting," announced Hans, after giving his usual knock.

Wagner awoke, dressed hurriedly and took the manuscript from the desk.

"Take this to my director, Hans," he said, "and have it cast for earliest possible production. I shall have it advertised in the weekly pamphlets. These Jews are becoming too obnoxious through their talents."

Two nights later, as Wagner entered the Royal Concert Hall with Hans, his eyes roved over the faces of the musicians in the enormously large orchestra.

"Dinner vetter!" he cried, "all the first violins are Jews!" He was furious with rage. "Go for my director, Hans," he cried.

Presently the director stood before him.

"How dared you engage all these Jews for this performance?" demanded Wagner.

The director, whose face had an exasperating trick of concealing all emotions, wore his usual, impenetrable mask of calm. His black eyes shone in their unfathomable depths. To those who knew the director intimately this light was to be feared.

"These men, virtuosos, are Jews, to be sure. I am also a Jew. They were the only artists to be found who could read your incomparable composition at sight. It is so frightfully difficult."

"No!" cried Wagner, "I won't have it."

The director snapped his fingers contemptuously, then answered:

"You are so buried in selfish prejudice that you do not know the present century has produced from the oppressed, persecuted branch of the tree of Israel men of genius—Joachim, Wieniawski, Ernst, Meyerbeer, Mendelssohn, Rubinstein, Brahms, Janin and Grist." He paused.

The inspiring tones of the overture rang through the theatre. The second director had given the signal to begin by the stroke of his baton. A loud cheer of enthusiasm went up from the audience.

"Conceited madman," muttered the director to Wagner, who now stood in speechless awe at the beauty of his own composition, "the Jews have made your works famous!"—Emanuel.

Morgenthau Reports Pogroms Exaggerated.

Paris, July 27.—Henry Morgenthau, head of the American Commission to investigate pogroms in Poland, told newspaper men here today that the short visit which he had made to Poland had convinced him that the reports of the pogroms were tremendously exaggerated.

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ALL WORK AND NO PLAY.

An Open Letter to the Members of the Council of Jewish Women.

Fellow Members: There are many ways of taking a vacation. You might go canoeing through the Adirondack lakes, or motoring across the Continent, or spend your time at the seashore, in the various delights that that holds.

But do you know how the East Side of New York city takes its vacation? Don't be alarmed; this is not a plea for money to enable the perspiring and half-starved to gulp down the beautiful in a two weeks' outing. This is a statement of facts—with a moral.

In spite of the fact that New York city, especially the East Side, seems at no time any less densely inhabited than at any other time, it is true that many hundreds of people from there go for their vacations—to the Catskill Mountains, more particularly to Ulster and Sullivan counties. Probably you know just enough about conditions there not to want your summer address to bear that postmark.

If you were a Yiddish workingman, or let us suppose you are the wife of such a workingman, with but little knowledge of America beyond your immediate surroundings and you felt that you had scraped up enough money and spent enough strength during the year to afford a vacation, you might take it in one of two ways: Either you would "go boarding," at about \$18 per week, with something under that for each child, or you would "go rooming," in the Catskills. If you went to a boarding house you would enjoy the delight of a respite from the daily cooking and cleaning, and worry about cooking and cleaning which haunts you all year round; but you could not afford to go for more than a few weeks. If you were extremely orthodox, however, and wanted to be sure of a kosher table you would go to a rooming house in which you could probably spend a whole season up in the mountains because you would be doing your own cooking, cleaning and marketing. Your vacation, then, would consist in a change of scene and air, but no cessation of the daily grind.

Perhaps you think that the latter is like renting a bungalow for the summer and doing your own housekeeping. It is not. The rooming house is a menage consisting of as many families as there are let-able rooms. It is somewhat communistic. The kitchen and bathroom (if the house boasts of one; many of the rooming and even boarding houses have only outdoor privies, insufficient and unsanitary), are used in common by all the families. You bring along all your furnishings; only the bedstead and one or two of the necessary articles of furniture, such as a chair or dresser, are provided. You come out with your four or five children; during the week ends your husband or sisters or brothers or cousins come out for a longer or shorter time. All of you occupy the same room, for the sake of economy and because that one room is your whole home for the season. As you are supposed to be out of doors practically all day, the overcrowding at night doesn't matter, presumably. Of course, there are wet days and "off days," and there is no room in the house for entertainment in such emergencies. But to accommodate yourself to these conditions makes a mountain vacation possible.

We won't talk about the unsanitary aspects of this way of living; the supposition among the people is that air purifies everything, and that dirt and flies, although more plentiful here be-

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cause of greater slackness in garbage disposal, etc., than in the city, are less virulent than in the city because of the healthful air.

The moral of the tale is twofold; that the improper and unsanitary standards lead to disease, and also, that the immigrants seeking a vacation are not getting a vacation from any point of view. At this point comes the Council of Jewish Women with a will and a plan to effect a change, and here is where you come in too.

With the exception of the large boarding house (which, incidentally, crowds no less than four people, strangers or otherwise, into one room), there is little or no opportunity for recreation. Take for example, the village of Woodridge (formerly Centreville Sta.), New York, in and around which there are many rooming and boarding houses, ill kept and overcrowded and lacking adequate sanitary equipment. For the native population, also almost entirely Jewish, there is nothing at all in the way of social life and recreation except an occasional poor "movie." The children hang around the station for excitement and play. Even the one school building offers no assembly hall which might be used either by the children or by the adults. The older girls spend their leisure (after the season of about ten weeks, the place affords neither occupation or recreation) reading a few books they may own—edifying literature of the type of "Lena Rivers." During the winter the village frankly hibernates; during the boarding season it works itself to exhaustion. For the all-year-round population, as well as for the summer guests, there is the same dearth of sociability among themselves, and no contact with the American neighbors, so that you might say that, even in the open country and in free America, the Jews in Ulster and Sullivan counties are living a ghetto life, as restricted as in old Russia, but without its picturesque and poetic expression.

As you walk past the houses you hear "Eli, Eli," in various strains of melancholy; or you hear children crying and mothers scolding. The latter source of diversion is never failing.

Where does the Council of Jewish Women come in, and where do you come in?

The Council, through its Department of Immigrant Aid with headquarters in New York city, having an intimate knowledge of immigrant life and conditions, and appreciating the extent to which this unhappy crowding and lack of sanitation keep the Jew isolated and despised by his American neighbor (contact with whom would be an American socializing factor) has opened a recreational-educational center in Woodridge, Sullivan county, New York.

By this means the Council of Jewish Women plans to foster better social life among alien Jews, offering them an attractive meeting place, a circulating library, reading room, cordial hospitality with the council worker as gracious and stimulating hostess. The books, at least a great number of them, come from the Traveling Libraries of the State Department of Education. The center is attractively equipped by the Department of Immigrant Aid of the council. The social and educational activities of the center include addresses in Yiddish and English on current topics of special local interest, intended to foster an intelligent community spirit.

For the mothers there will be frequent teas and informal talks on sanitation and home economics. Since early summer and even before, the "Council hostess" has been living in Woodridge, in a Yiddish "rooming house," living like and with her neighbors, as an integral part of the community. The Council representative, initiating the plan, is being heartily welcomed both by the native and visiting Jewish population, as well as by the American natives. They are welcoming with great enthusiasm this new socializing, Americanizing force that has come into the community life.

This undertaking of the Council has been prompted by another Jewish organization that was fully aware of conditions in Ulster and Sullivan counties, and is itself working to promote better sanitary conditions. It felt the need of the co-operation of a Jewish woman's organization to foster a community spirit and, through intimate personal contact with the individual home, to bring to the mother an appreciation of the importance of cleanliness and household sanitation.

Of necessity, the new center is extremely simple in its equipment—you might almost say primitive—and is still

lacking in some of the essentials to make the joyous, social and educational influence that the community needs call for.

The State Traveling Library consists of only 250 books, and allows of meager choice to meet the varied tastes of an almost exclusively Russian Yiddish community. Magazines, especially pictorial ones, are entirely wanting, and there is no available musical instrument. A victrola and records are most essential.

The Council has nearly 30,000 members, all of them surely interested and glad that the Department of Immigrant Aid has undertaken this educational Americanization work. Surely, it is only necessary to bring these needs to the attention of the membership to make a victrola, records and additional books and magazines—English, Yiddish and Russian—a substantial reality in this Council center. The call is urgent and immediate. As promoting this work, may I urge you to follow up your first generous impulse upon reading this, and send your gift direct to the Council of Jewish Women club rooms, Woodridge, New York.

HELEN WINKLER,
 Chairman, Department of Immigrant Aid, 146 Henry street, New York.

Leaving the Ministry.

One of our Christian contemporaries whose editorial utterances are always well considered, says:

"We have been talking of late with pastors who chafe under the limitations of their fields and the poverty of their accomplishments. An unusual number are either quitting the ministry or contemplating that step. What oppresses and depresses these high-minded men, some of them not long out of the seminary, is not the pitiful inadequacy of the average ministerial salary but the spiritual callousness of many within and without the church, their absorption in material things to such an extent that appeal and challenge seem so often to fall on unheeding ears."

It is to be regretted that this applies to the Jewish rabbinate as well as to the Christian ministry, though perhaps in not so great a degree. It is true, however, that a number of the young men who have been graduated as rabbis from Jewish theological seminaries have either left the ministry or contemplate doing so. The demand for properly educated executive officers of federated charities, philanthropic institutions, for social uplift and other eleemosynary institutions has attracted a number of these men. While it is to be regretted that they do not follow the vocation for which they have spent so many years in preparing themselves, yet their services are not lost, they are doing excellent work and the vacancies they leave will gradually be filled.—American Israelite.

MEADOW, JACOB.—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 Jacob Meadow, late of the County of New York deceased, to present the same, with voucher thereof, to the Farmers' Loan & Trust Company, at its place of transacting business, No. 22 William Street, in the City of New York, on or before February 9th, 1920.

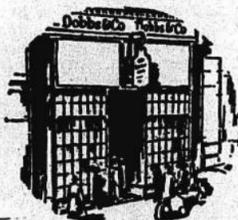
Dated New York, the 29th day of July, 1919.
 ADOLPH GITTLER, HARRY GREENWALD, THE FARMERS' LOAN & TRUST COMPANY, Executors.
 MOSES H. ROTHESTEIN, Attorney for Executors.
 Adolph Gittler and Harry Greenwald, 132 Nassau Street, Borough of Manhattan, New York City.
 GELLER, ROLSTON & HORAN, Attorneys for Executor, The Farmers' Loan & Trust Company, 22 William Street, Borough of Manhattan, New York City.

FRANK, JOSEPH.—The People of the State of New York, by the Grace of God Free and Independent, to Julius Frank, Amelia Marx, Lea F. Singer, Mamie F. Mayor, Jacob Frank, Abe H. Frank, Almee K. Ginsburg, Louise K. Zugsmitz and Edith K. Bendheim, the heirs and next of kin of Joseph Frank, deceased, send greeting:

Whereas, The New York Trust Company, with its principal office at No. 26 Broad Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Joseph Frank, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 29th day of August, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.
 Witness, Honorable John P. Cohalan, (L.S.) Jan, a Surrogate of our said County of New York, at said court, the 24th day of July, in the year of our Lord one thousand nine hundred and nineteen.
DANIEL J. DOWNNEY,
 Clerk of the Surrogates' Court.



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Mauretania	Sept. 3
Mauretania	Sept. 29

NEW YORK to PLYMOUTH, HAVRE and SOUTHAMPTON

Royal George	Aug. 30
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NEW YORK to PLYMOUTH and CHERBOURG

Caronia	Aug. 16
Caronia	Sept. 13

NEW YORK to PLYMOUTH, HAVRE and LONDON

Saxonia	Aug. 20
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NEW YORK to PIRAEUS

Pannonia	Aug. 28
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21-24 STATE STREET, NEW YORK

Preparation Work in Russia for the Rebuilding of Palestine.

(From a report by Mr. Boris Goldberg, Chairman of the Central Committee of the Zionist Organization in Russia.)

In January, 1918, a "Society for the Economic Revival of Palestine" was formed in Petrograd. It had three departments—agricultural, technical and financial—manned by specialists, and its aims were: (1) Investigation of the economic possibilities of Palestine; (2) Technical analysis of projects and plans for the building up of Palestine; and (3) The formation of a series of industrial and commercial companies for the development of various sides of economic life in Palestine.

Unfortunately, the activity of this society did not last more than a few months, owing to the attitude of the Bolshevik government to the representatives of the bourgeoisie and to the nationalization of banks. The work had to be abandoned, as practically all the members of the society had to flee for their lives, and in the second half of 1918 its work was reduced to practically nothing. But during its short existence the society called into life the following undertakings:

1. A company (Bote M'nuchah) for building hotels and sanatoria, with a paid-up capital of 3,000,000 rubles, of which one-quarter has already been remitted at a comparatively good rate of exchange to the Anglo-Palestine Company and the Jewish Colonial Trust. This society will shortly commence the building of a hotel at Jaffa.

2. An oil works company, with a capital of 10,000,000 rubles, the whole of which has been transferred to London banks. This company will establish works in Haifa immediately after the conclusion of peace.

3. A printing and publishing company to provide the Jews of the entire world with Hebrew books. This company will probably be enlarged, or another company formed with the same object. The founders have sent a representative to Palestine to make preliminary investigations.

4. A "fermentation produce" company for the production of beer, yeast and other products based on processes of fermentation.

5. A company was started by a branch of the society at Kieff, for the building of sanatoria and the development of watering places in Palestine. Its capital is 5,000,000 rubles.

6. A company was projected at Kieff for building garden cities.

7. By far the biggest scheme was that of a big commercial bank, which would assist and concentrate the financial efforts of the various companies working in Palestine. Its capital was to be 25,000,000 rubles, and a share in the administration was to be given to the government of Palestine and the Zionist organization. Any excess of income above 5 per cent. was to be shared with the Jewish body participating in the Palestine administration. The realization of this project was rendered impossible by the position which Russia took up with regard to foreign countries, but the undertaking itself aroused very keen interest in all Jewish circles. A similar society was formed at Moscow under the name "Palestine Polytechnic Society." This society is still in existence, and its aim is to concentrate all the technical equipment necessary for the rebuilding of Palestine. These two societies published a special journal, Erez Israel, devoted to their work. It was edited till January, 1919, by Mr. Boris Goldberg, since then by Dr. Julius Brutzkus.

Apart from the companies and undertakings founded by the Society for the Economic Revival of Palestine, a company was established in 1917 at Moscow, with the name Haboneh, for the purpose of building houses, hotels, business premises and factories, and trading in building materials. The capital of this company is 10,000,000 rubles, of which 6,550,000 have already been subscribed in shares of the face value of 50,000 rubles.

Another Moscow society is the Raonana, for works of irrigation and amelioration. Its capital is 10,000,000 rubles, of which 2,200,000 have already been

subscribed in shares of the face value of 10,000 rubles.

All the companies hitherto formed for the above purposes have a provision in their statutes that no land is to be bought for their undertakings otherwise than through the Zionist organization, and that all regulations concerning the future forms of land tenure in Palestine are to be observed by them.

Almost all these companies consist of two classes of people—those who invest money only and those who put in their knowledge and business experience as well as their money. But among the combinations which are being formed in Russia for work in Palestine there are groups of persons who are ready not only to participate with their capital, but also to invest their own labor in Palestine. To these belong the so-called Achuzah groups and the co-operative building societies. The Achuzoth are groups of Jews who combine in order to acquire land and to work on it. The minimum capital required to become a member of the Achuzah is 15,000 rubles, payable in three annual installments of 5,000 rubles. Each group consists of between 75 and 100 persons, not all of whom are supposed to start their journey at once. Every Achuzah will send out a group of pioneers from among its members. These pioneers will study the conditions and prepare the ground for the rest of the group, every member of which must be possessed of a sum of money sufficient for building a house and for buying a certain amount of farming stock. Every member will be given an allotment of 120 dunam, and the work on this allotment will be carried out in accordance with the latest schemes elaborated by Ettinger and Ruppin. The land will be worked on a co-operative basis until it begins to bear fruit. The question whether Achuzoth will hold property as freehold or only on long-term leases will be decided afterwards in accordance with the land laws of Palestine. Every Achuzah is the nucleus of a new colony. The members are mostly friends who belong to the same town and intend to live in the same community in Palestine—a matter of importance from the point of view of the rapid establishment of ordered communal life in the country. The latest reports show that the formation of Achuzoth is proceeding satisfactorily, and their number will in the near future increase to a hundred.

Co-operative building societies are likewise formed by people who intend to emigrate to Palestine and live together there. Each member's share is 15,000 rubles. These groups consist mostly of intellectuals and skilled artisans.

A strong movement towards settling in Palestine is noticeable among people who have little or no money. Attempts are now being made to organize groups of persons of this class. There are, first, those who will be able to earn a living by their own work, especially agricultural laborers, of whom there are large numbers in the south of Russia. A commission of specialists in agronomy and agriculture was sent by the Zionist Central Committee to the provinces of Kherson,

Ekaterinoslav, Taurida and Bessarabia to ascertain the number and qualifications of agricultural laborers ready to go to Palestine. Special attention is also paid to certain categories of skilled workmen and members of the so-called liberal professions who may soon be needed in Palestine. A registration system has been set up and in many places registration is now in progress.

Petrograd has also become the centre of the Hechaluz movement. Experiments of considerable value have been carried out in the agricultural training of the younger generation. Last year about twenty experimental farms were established in various towns on land given by the town administration for the growing of potatoes and other vegetables. The object of these farms, which were run by Jewish boys and girls, was not only to relieve the food shortage, but also to give these young Jews and Jewesses the chance of a short agricultural training. One of the chief features of this experiment was the selection of the elements best fitted for agricultural work. Out of the large number who joined the farms some had to be excluded as being unfit for such work. This year the experiment will be repeated on a larger scale, more especially as a large territory populated by Jews comes under the administration of Petrograd and Moscow. The experiment will take place in Minsk, the capital of White Russia, where a special agricultural bureau has been established for this purpose.

As the wave of emigration from Russia threatens, when the possibility of emigrating exists, to become a flood, it has been decided to organize the emigrants in groups, which will control their members, and will do all that is in their power to prepare the emigrants for their journey. The Zionist organization contemplates supporting such settlers, and whatever assistance may be given at all will be given only to those who belong to a group and agree to comply with all the regulations concerning groups of emigrants. A central emigration bureau with an emigration specialist at its head has been established at Odessa.

Relief Committee Receipts Double Those of Last Year.

The American Jewish Relief Committee has raised \$2,524,196.58 in the period from February 16 to June 30, 1919, as against \$1,317,933.07 in the same period last year. These figures are contained in the report of contributions which was issued this month through the national headquarters of the committee at 15 East Fortieth street, New York city. These are the first returns in the campaign for \$35,000,000 for relief work that is being sought throughout the country by the committee. There will be no national campaign, but instead a series of State drives are being relied upon to raise the money. Only a few States have had their drives thus far, but the success that has attended these is attested to by the sum returned to date, which is almost double that for the first half of last year. Most of the State drives are scheduled for the last week in September or the first part of October.

Thousands Annually Turned Away from Local Institutions.

Thousands of the city's poor are annually turned away from local hospitals and other institutions because of lack of room, according to a statement made today by Col. H. A. Guinzburg, chairman of the United Building Fund Campaign of Federated Jewish institutions to raise \$10,000,000 for institutional buildings in New York city. Statistics showing the increasing need for buildings for social welfare in this city, especially in Harlem and the Bronx, were made public.

Sixteen thousand children were rejected from the Sanitarium for Hebrew Children at Far Rockaway during 1918 because of insufficient accommodations. The sanitarium has room for 4,000 children and received 20,000 applications. The Children's Haven of Far Rockaway, which cares for well children of sick parents, rejected 906 children during the year. Beth Israel Hospital, 787, and Lebanon Hospital, 289. The Hospital for Deformities and Joint Diseases has but 70 beds and its daily clinical attend-

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ance is 500. Ten thousand tubercular Jewish men and women are discharged annually from local sanitariums and hospitals. A factory has been erected, enabling 125 to become economically independent while completing their cure, while the remaining large number are rejected because of lack of room.

During the last twenty years from 1890 to 1910 the city's population increased 60 per cent. downtown and 229 per cent. uptown, according to Colonel Guinzburg's report. Downtown 93 cents is being spent per person for settlement work and uptown only 12 cents is spent per person. The Bronx, with a Jewish population of 250,000, has one educational and recreational institution, with a capacity of about 325.

These conditions, Colonel Guinzburg said, will be remedied by the erection of new buildings adequate for the needs of the next five years throughout the city by means of the \$10,000,000 United Building Fund.

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Edited by J. P. Solomon, 1882-1906.
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Sabbath begins 8.12 P. M.
דברים

There are many persons prominent in English and American public life who bear Jewish names. We do not so much refer to their first as to their surnames. A late bishop of the Anglican church bore the patronymic Jacob. It was not necessary to recur to his office to determine that he had no possible connection with our community; his ancestors, for ever so many generations, were non-Jews. Then, the United States Senate includes in its present membership one of the representatives of the State of New Hampshire whose last name is Moses. He, too, is not a Jew. The lesson to be derived from these facts is that names are but sorry criteria of Jewishness.

The sturdy anti-Semite who sees the influence of our people in situations with which Jews as such have nothing in common is really entitled to our sympathy. One of these gentry busied himself with the recent Peace Congress at Versailles and subtly perceived Jews to be present at its results where, in all conscience, they were far to seek. The Congress which culminated in the signing of the German treaty may have had a number of minor Jewish officials figuring in its personnel. But the chief actors in the drama had no visible relations to our people. It is scarcely needful for us to say as much, but the muck-raking propensities of the anti-Semites make the remark apposite.

Mayor Hylan, as the official representative of all the people of our city, last week presented a flag to Adolph Lewisohn. This gracious presentation was designed to signalize officially the gratitude of the municipality to Mr. Lewisohn for his public-spirited work along the lines of the musical education of the masses. The recipient was well worthy of the distinction thus conferred. For many years his philanthropic endeavors have been devoted to the amelioration of living conditions in this city, and New York has benefited immeasurably thereby. When we remember that it was Adolph Lewisohn, the Jew, proud of his heritage, and whose heart and hand are attuned to the calls of his brethren, who was thus honored, we must doubly rejoice.

Civil, political and religious rights for the Jews of Eastern Europe having been fairly secured through the influence of Americans of our own and alien faiths, a strange but characteristic controversy seems about to arise as regards the instrumentality to whom the credit for this result should be accorded. We regret that a number of organs of Jewish public opinion in this country have already taken sides in this matter with the evident intention of obtaining universal commendation for their favorite publicist, institution or, even, political party. The satisfactory result attained should suffice for all. Enough has been accomplished by all who in any measure contributed to that result to cover all concerned with the glory of accomplishment. We hope we shall hear no more on this unfortunate subject from our esteemed contemporaries.

The dull months of midsummer are usually seized upon by a number of Jewish writers as the most appropriate season for their opinions on the future problems of the synagogue in this country. So, "in the good old summer time," when the majority of persons think of vacationing, we are regaled with all and sundry plans for the intensification of the place of the synagogue in modern Jewish life, for its extension into the daily affairs of the community, and so on and so forth. Many of these suggestions possess intrinsic merit, but the summer season is scarcely propitious for securing wide currency and acceptance for them. Such useful energy should be reserved, and put forth, in the colder periods of the year, when our thoughts are bent upon the matter. To relegate plans for the uplift of the synagogue to the summer months smacks (inversely) a great deal of the methods pursued by our Reform brethren, who then give God a vacation.

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.

LOUIS MARSHALL'S HOME-COMING

THE splendid tribute which American Jewry, headed by this community, tendered Louis Marshall on his return from abroad was assuredly deserved. For upwards of four months Mr. Marshall labored in Paris, in connection with the work of the Peace Conference, in the interests of the Jews throughout the entire world. He gave devoted and intelligent service to this cause. His efforts culminated in the full and adequate provisions for the civil, religious and political rights of Jews, which were incorporated in the new Polish treaty, and which will be inserted in similar other instruments wherever necessary. Of this division of Mr. Marshall's work in Europe we have already spoken.

It is, therefore, plain that the man whom the community thus honored was well entitled to all the praise which was bestowed upon him so discriminatingly. His work in Europe was but the efflorescence of the years of unremitting effort he had put forth in and for the community here, and which have earned for him the respect, if not the admiration, of many of his co-religionists. Louis Marshall's communal service has been performed without self-seeking, with no thought of his own ease or comfort, or material approbation, and especially for this reason has he been able to serve his brethren-in-faith wholeheartedly and effectively.

For an attorney of Louis Marshall's rank and attainments it was not an easy matter to tear four months out of a twelve-month of ceaseless professional labor and dedicate them to the cause and service of humanity, as represented by the Jewish needs which were ventilated at Paris. Yet, he made the sacrifice and made it gladly, and hence the honor he has just received at the hands of his friends and neighbors is all the more the tribute of sincere affection.

Louis Marshall was unaware, probably, of the deep love felt for him in all ranks and sections of American Jewry. His service to the community has made him many friends, but of the larger public who watch over and admire him he could not have known. The more or less formal ceremonies which signaled his home-coming undoubtedly have revealed the facts to him. He appreciates this popular tribute at its real worth. To him it will be an incentive to even greater efforts in and for the community in the years to come. *Coelum in seram redeas!*

Next Tuesday is *Tisha b'Ab*. Our Zionist friends will, doubtless, observe the day with gusto as, perhaps, the ultimate *Tisha b'Ab* of the Exile. Who knows?

When the egregious publicity bureau of the Zionist Organization motives its failure to circulate the utterances on Zionism of ex-President Taft and Marion Weinstein on the plea that, like a partisan congressional committee, it does not exist to enforce the views of adversaries of the movement, we fully appreciate and understand its attitude. Had such a frank avowal of purpose been made in the first instance much ink and paper, to say nothing of the thought culminating in their use, might have been saved. The Zionist movement is, as we have time out of mind contended, essentially a political movement, and the organization behind it is likewise essentially a political organization. Now and then, when an *impasse* cannot well be avoided, the professional propagandists of Zionism admit as much. Often, however, it serves their purposes better to suffer their cause to masquerade in the guise of a religious, social and economic ideal for modern Jews. The motive for this is apparent. Politics in relation to a cause which is bound up with much that most Jews regard as sacred has a disturbing effect. Therefore, politics should by all means be avoided. But, Zionism, and especially certain Zionist leaders, is committed to a political program, which has been followed in recent months with more activity and energy than intelligence. Hence, the political aspects of the cause advance to the fore. That the publicity bureau finally beholds this truth clearly is some cause for congratulation.

The London Board of Jewish Deputies has become fully representative of the community it so ably serves and, at the same time, more thoroughly democratized. The principle governing representation at the board has not been sacrificed; two hundred and twenty-five deputies act for no less than one hundred and sixty-four congregations in London, the provinces of Great Britain and Ireland and the British colonies. In addition, there are represented nine non-synagogal organizations, which are fairly representative of the needs of the community. Thus the principle of synagogal representations in the formation and functioning of a *Kehillah* or communal council for Anglo-Jewry is vindicated, indeed, gloriously preserved. The non-synagogal organizations were only admitted to membership of the board after the most thorough scrutiny of their work and objects, and the precedent thereby established is not taken as literally throwing down the bars against the acceptance of what we may well call the communal flotsam and jetsam. Trade unions, so far as we are aware, have not yet been placed on a par with synagogues in this matter, and there is no immediate prospect that they will be. In point of fact, the board in disposing of the application of a sort of trade union to be admitted to membership, declared that its guiding spirits had all the representation at their council that was required through their different synagogues. We have been at pains to consider and adduce this evidence, for we feel that very soon a local imitation of the London association may wish to invoke the example supposed to be furnished by the latter for its own, indefensible stand as a communal *omnium gatherum*.

THE SOLITARY CITY

איכה ישבה בדרך העיר רבתי עם היחה כאלמנה:
"How does the city sit solitary."—(Lam. I, 1)

THE story of cities is the story of civilisations. A city is always more than a city. A city is an epic, built in stone and bricks, of lives, efforts, achievements. A city is a throbbing heart, whence goes out, and whither returns, the red-flowing current of universal living. As a people, so its metropolis, its mother-city. A city is the display window of a people, showing up all that is good and fine and glittering, but often hiding behind its lying front all its concealed filth and folly, all its counterfeit goods and make-believe values. It has been suggested that in order to build up human civilisation on new foundations, it would be necessary to wipe out first the great city centres of the world—Paris, London, Berlin, New York. True enough;—but with much that is objectionable there would disappear a great deal that is noble and enduring; for it is ever that the cities foster the beautiful and deep things of life.

Occasionally a writer would expose the ugliness that hides behind the glamorous exterior of cities, and we get tales of the festering rookeries where misery and pestilence and degradation infest the air; and these writers have done well, whether they describe the darkness that lurks in the shadow of Notre-Dame or of St. Paul's. But to destroy the cities would mean to destroy more than themselves. To destroy a city means to pierce the heart of the people, means to kill the soul of the nation.

The tale of Babylon, Athens, Rome, is the synopsis of the story of mankind. And when these cities were destroyed (in part or wholly), something more was turned into ashes and debris than palaces and statues. The soul which was Athens died with Athens, and ancient Rome is no more than a pale memory; while Babylon and its magnificent creative spirit are but objects of the antiquarian. There is no Eternal City. Cities die like peoples, like men and women.

Dare we say that Jerusalem is an exception? Its story is in almost every essential the story of every city;—yet it is so different. With its Sanctuary it typified more than itself, it stood above the hills as the architectural image of the Spirit of Holiness. It was and is the Holy City. Whatever else the other cities of antiquity stood for, Jerusalem the holy, Jerusalem, the "joy of all the earth," stood for the spirit of justice and righteousness. Stand on the street-corner of any city, and listen to the thunder of its sounding pavement: what is the refrain of this incessant marching song of hurrying feet and swift-rolling wheels? How much of human laughter, how much of human tears, how many groans and how many triumphant shouts do you hear crying out of the confused Song of the City? But the Song of Jerusalem was a song of praise to God, a hymn of heaven, whose refrain was righteousness and peace. Its very name meant peace. Its spirit hovered over its white-gleaming walls, like a cloud of morning-glory over the hills. It was a spirit that could not exactly be confined in walls. Beauty disappears when beautiful things are destroyed, power disappears when the institutions supporting temporal power crumble into dust; but righteousness is everlasting, does not depend on things, institutions or men: destroy these and right still stands. If, then, Jerusalem, the city of holiness, stood for the eternal principle of righteousness, it follows that its destruction could not have been attended by the same dire consequences as the fall of Babylon or Athens or Nineveh.

Jerusalem had its rise and its fall, its efflorescence and its decay, like all other cities. But unlike all other cities, its destruction did not mean the destruction of its regnant spirit. Jerusalem, the City of God, is the only city that deserves to be called the Eternal City. There is scarcely a city on earth that has had to endure so much at the hand of the enemy as Jerusalem, that has been sacked and pillaged so much as it, that has been the object of every military marauder and religious fanatic; yet, by reason of its undying spirit, Jerusalem even in its ruins is still the centre of the earth, still the city of righteousness and peace, still alive, gloriously alive!

The prophet, in his doleful dirge, called her the "Solitary City." Momentarily overcome by the sad sight presented by Jerusalem in its destruction, what wonder he mourned over his beloved city? But the Solitary City harboring a solitary people, a people that ever stood alone and uncomfited, has, like its people, weathered the storms of time. And the Eternal People carried abroad the Spirit of the Eternal City. What if the City must "sit solitary?" what if Israel must "dwell alone,"—if but the ideal of justice gains adherents the world over? In one sense Jerusalem is everywhere—wherever lives a Jew, wherever right prevails, wherever God lives in the hearts of men. Jerusalem is an indestructible ideal more than a destructible city. They speak of a Heavenly Jerusalem, but who has ever spoken of a Heavenly Rome, or a Heavenly Athens? Can you speak of a Heavenly New York, or Paris? Jerusalem, the city of the Ideal, is the Ideal City. It is a Vision, a dream, it is mankind's last hope.

Jerusalem which liberated so wonderful a spirit is not intended to remain forever solitary and forsaken. Jerusalem, we always believed, must be rebuilt and restored. Because it has stood forth as a symbol of right, it must again be redeemed of her desolation and in its new-found glory become from a pale symbol a blissful reality, and from a doleful memory a thing of joy and pride. Jerusalem is the inalienable possession of the Jewish people; and in these latter days it is certain that the people will be restored to the city as the city will be restored to the people. The Mother who has been waiting for ages for the return of her sons will wait no longer. No longer will she sit solitary and widowed.

JOEL BLAU.

(Continued from page 3)

same messenger who brought Dr. Adler his telegram, brought me one stating that there was to be a banquet and a mass meeting. I had been seasick almost all the way across, and to talk about a dinner (laughter) brought about such a relapse that I did not get over the effects of it until the day after I had landed, and then to speak of a mass meeting after having attended in Paris meeting after meeting, night after night, until, Judge, was it 2 or 3 or 4 o'clock in the morning?" Judge Mack: "Both." "At which I was obliged to make speeches and listen to speeches in pigeon French and camouflaged Yiddish. Well, I can tell you, I was anxious, notwithstanding my pleasant experience, to take the next steamer back to Europe in order to escape this kind of a welcome. I say it not in humility and not to be ungracious. But I mean it. That I felt that it was rather a mistake to give this dinner; that it was rather premature to have this rejoicing. I am sure that the treaty will be ratified. (Applause.) It must be ratified, because it is right. (Applause.) But nevertheless, the time for rejoicing is when the work is done and completed. As a lawyer, I never believe anything is finished until the deed is signed, sealed and delivered. I expect to speak later tonight, maybe quite late, but I would feel that I had not done my full duty if I did not on this occasion say a word in indorsement of what has been so well as to the wonderful help that was given to this great cause by the President of the United States and every member of our American peace delegation."

"If I did not now and every moment henceforth until the work is done give expression to my adhesion to the principles laid down in the covenant of the League of Nations, if I did not speak in words of praise of the great statesmen of England and of France and of Italy who stood with President Wilson in this work, and if I did not give voice to my admiration for those splendid Jews of Europe who co-operated in bringing about the results which are the occasion of this rejoicing (applause). I worked for nearly four months with Jews in Russia, in the Ukraine, from Lithuania, from Poland, Galicia, Roumania, Czech-Slovakia, and I can say that I feel proud of being the friend of each and every one of them, but every one of us is under a debt of lasting gratitude to these men, some of whom came to Paris and remained in Paris at the risk of their lives. (applause). And I would likewise be derelict in my duty as a man and as a Jew, if I did not in this presence, notwithstanding the fact, that there were grave differences between us and them, speak words of commendation for the Jews of England and of France who also stood by us with regard to the fundamental principles for which we fought (applause). I shall, merely on this occasion, say what I shall continue to say to the end of the chapter that Judaism is not big enough to permit within its ranks interneine quarrels. We must have unity; we must cherish it; we must try to understand one another, we must try to avoid differences. If we do that then our future is secure; if we do not, even though we have accomplished many other purposes, danger still lurks at the door."

"So I say, to me the great lesson of this labor has been that unity must and that all must at all times prevail in the ranks of Israel (applause)."

At the conclusion of the dinner the guests were transported in buses to Carnegie Hall where a mass meeting had been arranged and which was attended by over 4,000 persons. Addresses were delivered by Rabbi H. Masliansky, Judge Otto A. Rosalsky, Judge Mack and Mr. Marshall.

Judge Rosalsky said: "I deem it a very great honor to have been selected by the Executive Committee to extend to a distinguished and patriotic American and a loyal and faithful Jew—Mr. Louis Marshall—a cordial and enthusiastic welcome."

"It is most gratifying to state that the Jews of America, representing all shades of Jewish thought, have united to pay their tribute of unstinted admiration and deep affection to one who has accomplished great things, not only for all the Jews in benighted lands, but for all national and religious minorities throughout the world, who have never been able to find the way to enjoy, under the law, justice, religious freedom and civil and political rights."

"That the Jews of America, therefore, esteem it a high privilege to greet and honor our guest is evidenced by this remarkable gathering, the like of which has never taken place in the history of American Jewry. Our tribute is not

paid to a man who has won distinction conferred by public office, but to one who has, through his unflinching faith in our afflicted people and constant industry in our behalf, rendered the most eminent service to humanity."

"Nor are we unmindful of his noble character that has commanded our respect and of those gentle qualities that have won our love."

"What would Jewish life be in this country without his inspiration and influence?"

"He is one of the most active forces in Judaism. He takes particular pride in making Judaism loved, admired and honored by both Christians and Jews. He is a firm believer that Judaism and Americanism are not incompatible, but go hand in hand, and that Jews who live up to Jewish ideals are therefore better Americans. He never is skeptical as to the fate of Judaism in America."

"Every educational, charitable and philanthropic institution bears eloquent testimony to his munificent generosity and incalculable personal service."

"He has assiduously devoted himself to smoothing the wrinkled brow of the suffering and encouraging the faint-hearted."

"His aim has always been to help the weak grow stronger and that our less fortunate brethren shall have the opportunity to enjoy a greater measure of happiness and prosperity."

"We may well say that Mr. Marshall has breathed life into the prophetic message of Isaiah and that the hand of God guided the destinies of the American Jewish Congress when it selected him to present the cause of the Jews to the representatives of the Peace Conference. Great credit is due to the American Jewish Congress for their wisdom and far-sightedness in appointing Mr. Marshall to be the spokesman of the mission at Versailles."

"Who could have better interpreted the lacerated heart of the Jew? Who could have more graphically portrayed the unspeakable persecutions, the brutal pogroms and the horrendous massacres to which our helpless brethren have been subjected for so many centuries? Who could have spoken more enthusiastically of the glorious history of the Jews, of their religion, of their national ideals, hopes and aspirations; more eloquently concerning the blessings which enure to every country where the Jews enjoy freedom and equal opportunity before the law; more convincingly of the contributions made by the Jews to civilization of the world; more authoritatively of the part the Jews have played in the development of commerce, industry, the arts and sciences, and of their intellectual life; more sincerely of the loyalty and of whole-hearted patriotism of the Jews toward their country, no matter in what land they dwell; or more fittingly of the sacrifices of the lives of Jews and of the contributions of wealth by Jews to the end that democracy shall survive throughout the world and that all peoples, regardless of race or creed, shall enjoy the largest measure of liberty and justice and equality before the law?"

"No one could have more faithfully and ably represented the Jews than Mr. Marshall before those charged with the drawing of the great charter of human liberty."

"I have grave doubt as to whether any one can be found in the Jewry of the world who has a more comprehensive understanding of the intricate and complex problems affecting the Jews than the scholarly gentleman in whose honor we have assembled here this evening."

"For more than a quarter of a century he has been in the forefront of every movement having for its object the amelioration of the severity of the treatment of our co-religionists and the promotion of their welfare."

"As chairman of the American Jewish Committee he has labored incessantly and indefatigably to secure justice for the Jews throughout the world."

"Time does not permit me to recount his many and successful achievements in that direction."

"The covenant of the League of Nations, with respect to Jewish rights, contains most of his suggestions, and he saw to it that that document was so phrased as to give the fullest security and protection to the inalienable rights of nationality, the rights of minorities, the sanctity of religious belief and practice and the enjoyment of civil and political freedom."

"His career offers the most convincing proof that he has never been dominated by an overweening thought of self in any of his undertakings or acts, but that he has always subordinated his own interests for the benefit and advancement of his people and his country."

"Whenever Mr. Marshall is at the head of any movement he always evinces courage, constancy and high resolve, and, because of his excellent qualities of mind and heart, he has been enabled to succeed in overcoming difficulties and obstacles which were thought well nigh insurmountable."

Mr. Marshall in his Carnegie Hall address said:

"It may seem ungracious for me to express regret that I have been made the recipient of this remarkable demonstration of your affection and good will, which has come to me as a great surprise, but I can assure you that if any avenue of escape had been open to me, I, who have never wavered before an army, would have fled precipitately from my friends. I do not regard this extraordinary outburst of your enthusiasm as in any way personal to myself. My associates and I are merely the symbols who represent in your minds the emancipation of the racial, religious and linguistic minorities of the world, which has been brought about by an enlightened public opinion, and which is the expression of that genuine democracy which now controls

the actions of mankind. 'Not unto us, oh Lord, not unto us, but unto Thy name, give glory, for Thy mercy and for Thy truth's sake.'

"You, my friends, are celebrating an event which the Almighty has in His wisdom willed. The Peace Conference, the nations gathered in council at Paris and Versailles, those who advocated the breaking of the yoke which has rested so heavily for centuries upon the several minorities that now have secured charters of liberty, have been but the instruments of Divine Providence, to whom belongs the honor and the praise and the glory. It is, however, but natural that we of the House of Israel should unite in joyous thanksgiving. For the first time the nations of the world have recognized that, in common with all other peoples, we are entitled to equality in law and in fact. For the first time we are accorded the same constitutional rights as are enjoyed by the majorities in the several states that have been carved out of the vast domain of Eastern and Middle Europe whose governments have been reconstituted. We have been assured not only religious, but also civil and political rights. No differences of creed or race or nationality are henceforth allowed to weigh in the scale of justice. Life and liberty are secured to all. The right to employ one's own language is effectually established. The desecration of the Sabbath is prohibited. Education along cultural lines is guaranteed. These rights are voluntarily granted. They are regarded as ipso facto written into the constitutions of the new and large states that have been recognized. The observance of these obligations is made a matter of inregational concern, and the League of Nations has conferred upon it jurisdiction to protect and enforce the rights secured, and to adjudicate upon any claim presented in the event that these rights are challenged or questioned. A new principle in international law has been established. It has now become an established principle that any violation of the rights of a minority is an offense not only against the individuals but against the law which controls all the civilized nations of the earth."

"The treaty of Berlin became ineffective because it was wanting in such a sanction as that which is to be found in the treaty of Versailles. There was no machinery for the enforcement of these covenants. There was no tribunal to which resort could be had. The covenants were not made matters of international concern. There was no method provided for their enforcement in the event of an actual or threatened violation. Civilization has now made a tremendous stride forward in giving recognition to this new principle and in creating a tribunal to which appeal can be made for its effectuation. It will never again take the backward step which leads to the evil regime of selfishness, which deafened its ears to the cries and groans of the disinherited of the earth. To overthrow injustice is no longer nobody's business. It has become everybody's business."

"Although the Jews who have heretofore walked in the darkness of oppression are the beneficiaries of this Magna Charta, let it be understood that that instrument applies to all minorities whatever they may be. The Jews have their part of this inheritance of liberty, simply because they are of the minorities who require protection. We would have failed in our duties as men, we would have been unworthy of the blessings bestowed, if our voices had not been raised in favor of the emancipation of the most humble, the most minute, of the minorities who dwell in these lands. Constitutions are not required for the protection of majorities. They are needed only by minorities, but inasmuch as every individual, whoever he may be, may at some time be confronted by a majority, the protection of a constitution is of necessity to the interest of every single individual and state."

"As I interpret your action tonight, it is that you are celebrating not merely the emancipation of the Jews, but the emancipation of every individual who has in the past suffered from oppression. Let me now add words of caution and admonition. There has in the past of necessity existed friction among the various peoples gathered in these new states. It was inevitable. Wherever oppression and persecution have existed there have been friction and unhappiness and dissatisfaction, and a lack of that spirit of solidarity which is essential to a happy and prosperous state. Now that these new states are about to grant these rights as an act of sovereignty, recognizing as they do that their future depends upon the establishment of liberty and justice, let all of the minorities accept this great gift of liberty with a full understanding that these duties which are the correlative of the rights granted are to be performed cheerfully by the minorities. Thus every person born or habitually resident in these lands becomes at once a citizen. The rights of all are on a parity. The duties of all are likewise equal. It should be the endeavor of all to cooperate for the development of the resources, human and material, of each of these lands, to the end that they may become truly great."

"I am confident that I speak for every true Jew when I say that henceforth the Jews of Poland, of Rumania, of Czech-Slovakia, of Jugo-Slavia, and of the other new states will vie with their fellow citizens in the effort to establish but one standard of citizenship and to cultivate brotherhood. Let us forget the nightmare of the past. Let it be swallowed up by the brilliancy and glory of the dawning of a new day. It may be that before the sun arises in all

his glory his face may be shadowed by many a cloud, but after all I am sufficiently optimistic to believe that in due course the people in the new states will recognize that the Jewish as well as other minorities who constitute a part of their populations will prove to be assets as valuable as those of them who have taken up their abode on the blessed soil of the United States have proven to be to their former mother. Let it be our task to counsel and advise our brethren, to recognize the importance of turning their eyes forward and not backward, to appreciate to the fullest measure their new status, and to extend the hand of fellowship so that it may not be said that they failed in their historic function of serving as the bearers of the olive branch."

"And now a word as to the duties of the American Jewry to their suffering brethren. The war is about ended. Their sufferings are without parallel. To attempt to recount them would be as impossible as it would be to exaggerate them. They have now in their struggle risen to the heights where they behold the promised land of liberty. Until now it has been the proud boast of the American Jews that they have gladly opened their hands and their hearts for the purpose of bringing succor to their unfortunate brethren. Liberty, although it may be impetus to endeavor, will not in itself alleviate the pangs of starvation. It has now become our two-fold duty to make further sacrifices to drive the wolf of famine from the door where freedom has entered. One further effort, but it must be a vigorous one, must be made for the extensions of adequate relief to the suffering. Temporary relief is not sufficient. It now becomes incumbent upon us to make careful strides to bring about the economic reconstruction of the Jewish communities of eastern Europe. That means their industrial rehabilitation, and, as a necessary incident, the development of the resources of the countries in which they live."

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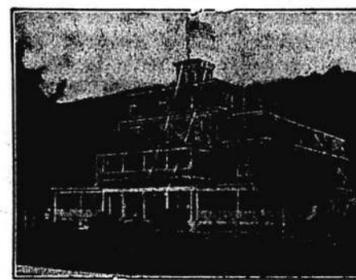
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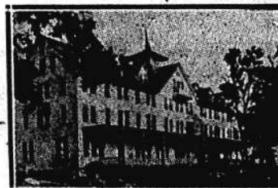
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Peace Conference Commission Holding Investigations in Palestine.

The commission appointed by the Peace Conference to investigate Near East conditions, and which is headed by Charles R. Crane and Dr. King of the United States, began its labors in Jaffa on June 10. The secretary of the commission called upon the Haham Bashi of Jaffa, Rabbi Ben Zion Uziel and explained to him the purposes of the investigations, according to the Jerusalem correspondent of the Jewish Morning Journal. The secretary then addressed himself to the Provisional Committee of Palestine Jewry and to the Vaad Ha-Ir (City Committee), which selected five spokesmen who appeared before the commission on June 11.

The very first question that was put to the spokesmen of Palestine Jewry was "What would be the attitude of the Jews toward the non-Jewish inhabitants of Palestine?" To this the delegation replied that the Jews of Palestine have always lived on the most friendly terms with the Arabians whose position has thereby been immensely improved. They produced statistics proving that even those Arabs who have sold considerable portions of their land are faring better with the lesser acreage because the Jewish colonists give them so much work in the vineyards and in the orchards. All the Arab villages in close proximity to the Jewish colonies have become prosperous, while, on the other hand, the Arab villages distant from the colonies have remained poverty-stricken. The delegation also pointed out that at all events a friendly attitude toward the Arabs on the part of the Jews would be a matter of self-interest.

The commission wanted to know how large a Jewish population in the opinion of the delegation could be absorbed in Palestine. The reply was four million. Replying to a remark by one of the commissioners that there never were so many Jews in Palestine, the delegation stated that Josephus has recorded the fact that including Galilee, there were at one time as many as three million Jews in Palestine. If this is true, it ought to be possible now with the modern development in agriculture, machinery, etc., to accommodate four million.

The correspondent of the Jewish Morning Journal says that it was evident from the questions put by the commission that the Palestine it had in mind was not limited to the territory west of the Jordan.

On June 12 the commission visited Rishon-le-Zion. They received an enthusiastic reception at the Beth Ha-Am, and listened to a number of speeches, after which they proceeded to the wine cellars. The huge size of the cellars and modern machinery amazed the commission. Before leaving the commission stated that it did not deem it necessary to make any further inspection of the colonies; that Rishon-le-Zion was undoubtedly a specimen by which they could judge the other colonies.

On the following day the commission arrived in Jerusalem, where they spent a considerable length of time at the offices of the Zionist Palestine Commission. The American section of the commission conducted a hearing participated in by David Yellin, Dr. Joseph Luria, head of the Va-Ad Ha-Chinuch (Board of Education), Boris Schatz, Rabbi Elshar, a former Haham Bashi of Bagdad; Eliezer Ben Yohuda and Itamar Ben Avi and a number of others.

The question of the mandate was gone into and all of the witnesses were a unit in favoring Great Britain as mandatory. This, they said, was due not only to the constant friendship which the Jewish people has always entertained for Great Britain, but also in recognition of the fact that English blood was shed for the liberation of Palestine. Besides Great Britain's colonial experience and its strength made it the only power which could administer the affairs and protect the interests of Palestine, and give that country the needed opportunity to develop and prosper.

The commission also went into the question of immigration, especially with a view to ascertaining whether Palestine was prepared to prevent the large

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masses that are expected there from becoming public charges, and also whether mass migration would not work injury to the Arabs.

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Relief Work to Be Doubled.

With Louis Marshall, its chairman, home from the Peace Conference and reporting the need of the Jews in Europe absolutely without parallel, the American Jewish Relief Committee is preparing to redouble its efforts during the remaining months of 1919, according to the semi-annual report just issued by Henry H. Rosenfelt, national director of the organization. With a fine courage and despite the lack of the old wartime stimulus to give, the members of the committee, among them almost all of the outstanding figures in American Jewry, are going ahead with their plans to appeal for the \$35,000,000 that is needed, confident that Americans of all classes and creeds will respond to the piteous cries of Europe's widows and orphans for bread and clothing and the other bare necessities of life.

"So long as the war continued," Mr. Rosenfelt says in his report, "any movement arising out of war needs secured with little difficulty the great popular support accorded to all patriotic endeavors. City vied with city and State with State to put the drive over the top. With the coming of peace reaction was inevitable. The public became weary and critical. Business men became less inclined to contribute large sums, and the leading citizens who had put their vigor, their personality and their prestige behind patriotic causes felt that they were entitled to a respite, and turned back to their own business problems.

"In the face of this situation in America we are confronted with a need which is vastly increased—indeed unparalleled. Suffice it to say that we see our brothers and sisters and our stricken Jewish children in Poland, in Galicia, in Lithuania and elsewhere perishing of starvation and disease. Now at last we are permitted to send them food and clothing to the extent of our resources, and cargoes are sailing frequently. These shipments involve the expenditure of vast sums of money. What we shall be called upon to send when we are allowed to send relief to our co-religionists in Russia I suppose cannot be estimated. We are required to make the most strenuous efforts to replenish our depleted treasury if we hope to carry on our great humane undertaking."

According to the report the system of drives in individual States instead of one national campaign has been tried in seven States already with great success. Louisiana raised over \$450,000 in 1919, as against a total of \$111,804 for the past two years. Arizona jumped from \$1,500 in 1918 to \$55,000 in 1919; Kansas increased from \$15,242 to \$175,000 and South Dakota from \$4,395 to over \$50,000 this year.

A total of \$890,000 has already been contributed this year in the States of Kentucky, Texas and South Carolina, nearly five times the sum that they gave last year. Arkansas, the last State to complete its campaign, kept up the record and raised \$100,000, over twice the amount collected there last year. City campaigns have been held in Richmond, Portland and Bridgeport, where sums of \$90,000, \$100,000 and \$50,000, respectively, were realized.

Mr. Marshall, who was forced temporarily to lay aside his work as chairman of the American Jewish Relief Committee for his more important duties as champion of American and world Jewry at the peace table at Versailles, was much gratified by these figures on his return to America a few days ago. However, Mr. Marshall made an immediate appeal to the twenty-six States in which campaigns are scheduled for the early fall to support the drives to the limit. He was so struck by the terrible hunger, destitution and disease among Jews abroad that he sent word that world Jewry is tottering on the brink of total destruction and can only be retrieved by the most intense relief work by members of the race in this country. Under his direction plans and organizations in these States are being speeded to bring about the immediate shipments of vast supplies to the countries of Eastern and Central Europe and other places where Jews are in want. New Jewish relief branches recently organized in Siberia and the Orient have opened up new fields where the Jewish populations are in terrible want.

The non-sectarian policy of the Jewish workers abroad which has drawn many notes of recognition from foreign countries, bore fruit in the recent State drives. Gentiles in most of these States were awake to the generous policies of the organization, and many Christian dollars were among the contributions. In some instances non-Jews were members of the local committees which sponsored the drives.

In concluding his report, Mr. Rosenfelt said: "I must add a word of thanks to Messrs. Jacob H. Schiff, Nathan Straus, Julius Rosenwald, Dr. Nathan Krass, Felix M. Warburg, Arthur Lehman, Paul Baerwald, Cyrus D. Sulzberger, A. E. Rothstein, Felix Fuld, Maurice

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Post War Service of the Red Mogen Dovid.

Ninety Jewish warriors returned from battle just the other day—ruddy and tanned from the sun of Palestine and the Mediterranean Sea. They had traveled afar off, had risked their lives on the fields of the homeland and fought beneath her blue skies. Some of them brought back scars received while fighting in the first Jewish battle units since Biblical times. They had been away for a year and had crossed six thousand miles of land and sea.

And so it happened that those who had the honor of bidding them God-speed were the first to greet them on their return. They were met at the pier at Hoboken by fifty young women of the American Red Mogen Dovid, with refreshments and comforts. Before they sailed from St. Johns more than a year ago, the Red Mogen Dovid had brought them lunch boxes, comfort kits—had gratified every need from a Sefer Torah to a shaving outfit. Through their stay in Palestine they had found in the Red Mogen Dovid an unflinching source of kindness, and their families in this country had come to regard it as the sole link that bound them to their soldier-idealists sons. Therefore it was particularly fitting that the Red Mogen Dovid should greet them on their return—and thereby prove, that, although the fighting and cheering were over, the Red Mogen Dovid was still "on the job" to render genuine service whenever and wherever needed.

"Busy as ever" is the message that comes from the headquarters of the Red Mogen Dovid at 201 Second Avenue. These are new headquarters into which the organization moved about two months ago, when the enlargement of its scope of work made this imperative. And as if proof were necessary of the statement that the Red Mogen Dovid is "on the job," has come the announcement that the organization is now conducting a \$100,000 Legionnaires Emergency Campaign to provide the wherewithal to maintain canteens and recreation rooms in Palestine, to entertain and assist legionnaires returning from overseas, to meet the increased living cost and its consequent increase in the needs of destitute families of legionnaires, and wherever possible to reunite legionnaires with their families in Palestine. Looking a little beyond these immediate after-the-war needs, the Red Mogen Dovid is laying its plans for reconstructive work in Palestine and Eastern Europe. It has packed and prepared for shipment fifty cases of sterilized winter garments for the men, women and children of Palestine. It has outfitted an ambulance for service in the Holy Land and is organizing a school for the training of nurses and midwives for service in any country where there is need for their services.

The headquarters of the Red Mogen Dovid present an interesting aspect these days. There are plenty of legionnaires there with stories to tell of long, hot marches over the sands, of lone, some nights in a distant land, of the wonders and beauties of the homeland. They tell how, in British army hospitals, they found Red Mogen Dovid nurses, true daughters of Israel who spoke Hebrew as their native tongue and made painstaking attempts to learn English so that they might converse and assist the Americans. They tell of concerts arranged for them by the Red Mogen Dovid of Palestine, of the longings of the boys who still remained for recreation rooms and canteens where they might receive papers and magazines, cigarettes and other comforts that seem almost necessities to the boy away from home.

One lad, perhaps, needed just a "loan" for a civilian suit. Another lacked the transportation to his home out West. And several needed jobs. For while the American soldier may avail himself of the employment service of the government and the employment bureaus of the Knights of Columbus, the Red Cross and other agencies, the legionnaire can find employment, assistance and advice nowhere but in the offices of the Red Mogen Dovid.

It is somewhat significant that while all about them the bustle of the Legionnaires Campaign goes on, these young men should be there in actual presence to lend this presence as the personification of the appeal.

Then, too, there are mothers and fathers and wives, coming for information and assistance. "My son was with the 39th; maybe you saw him?" a mother tremulously asks one of the legionnaires. Her voice expresses all of her loneliness and longing, and pride, too. And when the returned hero tells how he saw the boy, just six weeks before, how they sat together and talked of home and of Zion, the mother's eyes grow tender and happy, for her son is nearer to her than he has been for many months. When the legionnaire describes the picturesque details of guard duty in Palestine she grows grave and stern with the weight of her son's responsibility.

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ities. "He is so young, so small, so thin, I cannot even see how he could carry the gun," she says, and the legionnaire makes her beam with pride when he tells her of her boy's newly acquired physical prowess.

There is a father, wrinkled and old, who has come for assistance. "I pawned my watch and my boy's watch. I pawned everything, but I did not want to come before to ask you for help, because I knew the Red Mogen Dovid did not have much money and others needed it more than I," he says. And he tells how their rent had been doubled, and how sickness and unemployment had made them destitute.

There is an excited young wife and child who have come to make arrangements to join the legionnaire in Palestine, for it is the policy of the Red Mogen Dovid to encourage the legionnaires to make their homes in Palestine and to reunite them with their families.

Downstairs, where the downtown committee of the Legionnaires Emergency Fund Campaign has established its headquarters, there are cases and cases of garments ready for shipment abroad. Upstairs and downstairs are speakers mobilizing for the night's campaign work, young women preparing their pledge cards and collection boxes, for with limited numbers of volunteers and curtailed facilities, the Red Mogen Dovid is making heroic efforts to raise the Legionnaires Fund.

When this spring, the Red Mogen Dovid found its treasury (which has been supplied hitherto only by pennies, dimes and occasional dollars of its members and friends) becoming more and more sadly depleted and the campaign was decided upon, despite that the summer exodus from the city was about to begin. The needs for funds were so great that the organization was unable to wait until fall to begin its campaign. "We must not fail now," said Mrs. Charles Spivacke, national president of the organization. "The legionnaires are writing to us and coming to us every day to ask for assistance. Our work must continue." Mr. Henry Eisler, chairman of the executive committee of the organization, volunteered his services as campaign manager, and the national campaign was put under way, with committees busily at work in every community which has a Red Mogen Dovid chapter. Nathan Straus was among the first to contribute and to indorse the work, and though the campaign is proving to be uphill work, the Red Mogen Dovid is certain that this time—as every time before—it will make good.

Mr. Frederick L. Guggenheimer, heretofore secretary of the Free Synagogue of New York, has concluded a year of activity as secretary of the New York branch of the Jewish Welfare Board and returns to the Free Synagogue as executive secretary and assistant to the director of social service.

In these torrid days, when one is contemplating a short motor trip, a run to the famous Red Lion Inn at Larchmont suggests itself. With ideal roads and reached in less than an hour from the heart of the city, Red Lion Inn is delightfully located where it enjoys the cool breezes which sweep in from the Sound. A colored Jazz band provides popular dance music and unexcelled cuisine, ideal service and all at moderate prices, are some of the factors which induce patrons to make Red Lion Inn a regular visiting place. All milk, eggs, chickens and vegetables are raised right on the farm, and Red Lion Inn is certainly worth a trial.

FRANK, SIDNEY J.—In pursuance of an order of Honorable John F. Cahalan, 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 Harry L. Stein, Esq., 80 Maiden Lane, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of November, 1919, next.

Dated, New York, the 24th day of March, 1919.

ROBERT L. FRANK, Administrator.
BARNETT & JARLOW, Attorneys for Administration, No. 271 Broadway, Borough of Manhattan, New York City.

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

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

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

MILLER, MEYER B.—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 Meyer B. Miller, 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 Harry L. Stein, Esq., 80 Maiden Lane, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of November, 1919, next.

Dated, New York, the 28th day of April, 1919.

SIMON MILLER, Administrator.
HARRY L. STEIN, Attorney for Administrator, Office and P. O. address, 80 Maiden Lane, Borough of Manhattan, New York City.

CHILDREN'S PAGE

THE HOLY ARK

Dear Children:

The Torah now describes the Holy Ark—that most holy symbol of Jewish national and religious life, being the receptacle of what the Jew holds most dear from the time of his birth as a nation until the time when the Holy One—blessed be He—will, for the third time, build the Holy Temple, never to be destroyed again, and the Torah in that Holy Ark will be the law for all the nations. "And they shall make an ark of shittim wood." Rashi says it was made in the form of a cabinet, without feet, and resting upon its base. "And thou shalt overlay it with pure gold, within and without shalt thou overlay it." Three arks did Bezalel make, two of gold and one of wood, each one having four walls and borders, and open at the top; he placed the wooden one in the golden one and the golden one in the wooden one, and overlaid the top of it with gold—thus it was overlaid from within and from without with gold. "And thou shalt make upon it a crown of gold round about." It resembled a crown as it encircled the ark all around its upper border, for he made the outer ark higher than the inner ark until it reached the edge of the cover above it and covered it to a slight extent so that when the cover rested upon the edges of the walls of the ark the crown extended slightly above the base of the kaporeth or cover, and that golden circle was symbolical of the Crown of the Torah. "And thou shalt cast for it four rings of gold." These rings were cast upon the upper corners near the kaporeth, two from each side, towards the width of the ark, and into these rings the staves were placed, and the length of the ark intervened between the staves, two cubits and a half between each staff, in order to allow two men, who carried the ark, to walk between them. (Thus it is described in the Talmud, Menachloth.) "Namely, two rings shall be on one side of it, and two rings on the other side of it." This refers to the four rings in the beginning of the paragraph describing where they shall be placed. "In the rings of the ark shall the staves remain; they shall not be removed therefrom"—they shall never be removed therefrom. "And thou shalt put into the ark the testimony which I will give unto thee." The testimony is the Torah which testifies between me and you that I have given you all the commandments that are written therein. "And thou shalt make a cover kaporeth of pure gold." That kaporeth was a cover on top of the ark which was open above—and it was placed above it, as one would cover it with a board. "Two cubits and a half shall be its length, and a cubit and a half its breadth." Its length was as the length of the ark, and its breadth was as the breadth of the ark, and it laid on the four edges of the walls of the ark, and although no mention is made of its thickness, still our rabbins state that it was a handbreadth in thickness. "And thou shalt make two cherubim of gold." They were in the form of a child's face. "Of beaten work shalt thou make them." This means that thou shalt not make them by themselves and then join them to the top of the kaporeth; that is, to solder it there, but use a

sufficient quantity of gold when beginning to make the kaporeth and beat it out with a hammer in the center of it, and this will bring the heads of the cherubim in relief on both corners. "And thou shalt make one cherub on the one end and the other cherub on the other end." In order that one should not think that there were two cherubim on each side, it was necessary to describe it "one cherub on the one end," etc.

Emanuel Reicher and the Jewish Art Theatre.

What the Yiddish theatre in this country lacked most was direction ("regie"), which is beyond doubt an essential in dramatic production, and to fill this void was one of the first objects of the management of the newly established Jewish Art Theatre. For this all-important post the management has engaged the eminent Emanuel Reicher, internationally known as the father of the realistic school of acting.

Reicher was born in a little Polish town near Krakow. His father was a respectable orthodox Jewish merchant, and young Reicher received a basic education, not neglecting Hebrew, which is evidenced by his frequent quotations of Hebrew lore.

Reicher evinced remarkable talent at an early age, and joined a Polish dramatic troupe. He realized quickly that in order to develop his talent he must go to a bigger city, and accordingly left for Oldenburgh, then a centre of artistic activities. Here his talents were speedily recognized and he was entrusted with important parts, and a few years later proclaimed one of the leading actors in Europe.

At the premiere performance of Ibsen's "Ghosts" Reicher appeared as Pastor Mandes. Seated in the box was Ibsen himself, and the latter was so impressed with Reicher's interpretation of his part that he complimented him personally, and publicly acclaimed him the creator of a new school of acting. Mr. Reicher's methods have since been adopted in all civilized lands where the drama flourishes.

For over twenty years Reicher was associated with Dr. Brahm, noted for his very artistic productions. It was during this period that Reicher produced in German the plays of Shakespeare, appearing himself in some of the characters created by the immortal Bard of Avon.

To Mr. Reicher our American stage is indebted for the first production in English of Ibsen's "Ghosts." This momentous dramatic event took place some twenty years ago. More recently Mr. Reicher will be recalled for his epoch-making productions of Hauptman's "Weavers," and Wedekin's "When the Young Vine Blooms."

Mr. Reicher brings to the Yiddish stage a prestige enriched by a wide and varied experience full of artistic triumphs. Speaking of his connection with the Jewish Art Theatre, Mr. Reicher said, "I feel confident, that with the artists, and artistes constituting the players of the Jewish Art Theatre, I will be able to maintain my artistic prestige, and I will repeat my past triumphs."

The Missionary Frauds Active Again.

They are having quite a missionary debauch in the Christian churches of Champaign, Ill., Fort Wayne, Ind., and other of the smaller cities, where a band of converted Jews are bringing a little variety into the life of the church members, and incidentally collecting funds for missionary work among the former coreligionists. The trade is not, however, what it used to be. The ministers and congregations in the larger cities have, through a series of unhappy experiences, become converted Jew-shy. They have been bitten so often that they have become wise to "the ways that are dark and the tricks that are vain," of the gentlemen and ladies who have found this way of getting a living easier than work. But the smaller towns still offer "fresh fields and pastures new." The life of the Christian church members in the smaller towns and even the smaller cities is so deadly dull. Theatres and dances, novel-reading, the cup that cheers and even the consolation of tobacco are all denied them. Naturally they jump at anything that brings a little variety into their monotonous lives. Their contributions of money, individually are very small, generally a few nickels or dimes, seldom more than a dollar. In the aggregate, however, they usually amount to a tidy sum, enough to keep quite a number of Jewish converts to Christianity in clover. So these shows move from town to town and laugh at the dupes from whom they extract this easy money. We Jews sometimes wonder how decent Christians, especially ministers who have more or less of an education, can countenance men and women making a trade of apostasy. Perhaps it helps to maintain the interest in the church. It needs every stimulant it can possibly get.—The American Israelite.

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LIPPMAN, SAMUEL 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 Samuel W. Lippman, 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 Ernst, Fox & Cane, 31 Liberty Street, in the City of New York, on or before the 10th day of December next.
Dated, New York, the 23rd day of May, 1919. HAYNAH LIPPMAN, Executrix. ERNST, FOX & CANE, Attorneys for Executrix, 31 Liberty Street, New York City.

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Want Column

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A Modern Cantor, single, musical, possessing bass-baritone voice, seeks a congregation for the high holidays or permanently. Address Rev. Alexander Greenwald, 21 W. 112th St., New York. Phone Harlem 7941.

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KERN, HENRY.—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 Henry Kern, 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 A. Stern, their attorney, No. 81 Nassau Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of November next.
Dated, New York, the 24 day of May, 1919. SARAH KERN, DAVID STERN, Executors.

KORNGOLD, AARON.—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 Aaron Korngold, 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, Paul Hellinger, No. 320 Broadway, in the City of New York, on or before the 31st day of May, 1919.
Dated, New York, the 4th day of May, 1919. SAMUEL KORNGOLD, Executor; FANNIE BUCHWALD, Executrix. PAUL HELLINGER, Attorney for Executors, 320 Broadway, New York City.

WOLF, ISAAC L.—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 L. Wolf, 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, Goldsmith, Cohen, Cole & Weiss, No. 81 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of November next.
Dated, New York, February 4, 1919. EMILIA HAMMERSLOUGH, Executrix. STEINHARDT & GOLDMAN, Attorneys for Executrix, 111 Broadway, Manhattan, New York City.

SIEGEL, KIVE.—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 Kive Siegel, 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 David P. Siegel, attorney for the executors, at No. 51 Chambers Street, in the City of New York, on or before the 27th day of December next.
Dated, New York, the 17th day of June, 1919. ISAAC SIEGEL, HERMAN GINSBERG, PHILIP LEVENTHAL, Executors. DAVID P. SIEGEL, Attorney for Executors, 51 Chambers Street, 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, Fitcher & Stern, their attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next.
Dated, New York, February 4, 1919. HATTIE HARBURGER, ALEXANDER I SINSHEIMER, Executors. ENGELHARD, POLLAK, FITCHER & STERN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

STINER, OSCAR.—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 Oscar Stiner, 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 Feiner & Maass, their attorneys, at 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of December next.
Dated, New York, the 23rd day of May, 1919. FLORENCE STINER, Executrix; LEON H. KRONTAL, Executor. FEINER & MAASS, Attorneys for Executors, Office and Post Office address, 100 Broadway, Borough of Manhattan, City of New York.

STAUBSANDT, Eugene.—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 Eugene Staubsandt, deceased, late of the County of New York, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Henry Best, their attorney, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 23d day of December, 1919, next.
Dated, New York, the 15th day of June, 1919. CLARA BERTHA DAVIDSON, Executrix. HARRY H. HERCHE, BENJAMIN DAVIDSON, Executors. HENRY BEST, Attorney for Executors, office and postoffice address, No. 27 Cedar Street, Borough of Manhattan, City of New York.

BUTOW, CARL (or CARL BUETOW).—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 Carl Butow (or Carl Buetow), 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 Samuel B. Hamburger, her attorney, No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of December next.
Dated, New York, the 15th day of June, 1919. HERDWIG STEINBERG, Executrix. SAMUEL B. HAMBURGER, Attorney for Executrix, 2 Rector Street, New York City.

FRIEDENSTEIN, SIMON.—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 Simon Friedenstain, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, the office of George H. Hyde, their attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 30th day of October next.
Dated, New York, April 14, 1919. JOSEPH STEIN, ARTHUR FRIEDENSTEIN, Executors. GEORGE H. HYDE, Attorney for Executors, 41 Park Row, Borough of Manhattan, City of New York.

ISAACS, 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 estate of William Isaacs, 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 Leon R. Jacobs, their attorney, at No. 37 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of November, 1919, next.
Dated, New York, the 6th day of May, 1919. JOSEPH ISAACS, CHARLES ISAACS, HARRY WRONKER, Executors. LEON R. JACOBS, Attorney for Executors, Office and P. O. Address, 37 William Street, Borough of Manhattan, New York City.

HAMMERSLOUGH, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Hammerslough, late of the County of New York, deceased, to present the same, with the vouchers thereof, to the subscriber, at her place of transacting business, at the office of Steinhardt & Goldman, her attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next.
Dated, New York, February 4, 1919. EMILIA HAMMERSLOUGH, Executrix. STEINHARDT & GOLDMAN, Attorneys for Executrix, 111 Broadway, Manhattan, New York City.

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Greater New York's Greatest Eating and Meeting Place
Restaurant Exclusionement Français
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Verdict Obtained in Flushing, L. I., Against Two Poles for Assault.
As a result of propaganda spread by certain Polish priests and by the Polish Alliance in behalf of a boycott against Jewish storekeepers in this country, the Poles have become very aggressive, attacking Jews and carrying on anti-Jewish riots. The belief has been general among them that, should they be haled into court for offenses against the Jews the Polish church, the Polish Alliance and even the government itself would protect them fully. The great majority of Poles in America are unable to read and write, and believe implicitly in their priests.
Samuel Cohen, a carpenter of Flushing, L. I., was assaulted by two Poles, and came to the Kehillah (Jewish community) of New York city for advice and assistance. The affair was begun in the following manner: A Bayside priest happened to pass Mr. Cohen's house in Flushing, accompanied by a boy of about thirteen. Mr. Cohen's grown daughter stood in front of the house. The boy called out, "There is a sheeny." The priest laughed. Miss Cohen protested and said to him, "As a gentleman you ought not to allow the boy to call us names." He retorted, "But you are a sheeny," and passed on. This priest then called a meeting of the Poles in the locality. The next day Cohen, in passing by a Polish store,

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119 3rd Ave., n. 14th St.
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11:30 A. M. to 8:30 P. M.

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Good Food at Moderate Prices
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178th St. & St. Nicholas Ave.
SHORE DINNER \$1.25

Only Original J. PECK RESTAURANT No Branches
TELEPHONE 140
Certlandt 4722 FULTON STREET
D BERN & P. DUME FRENCH TABLE D'HOTE, BANQUET HALL From 15 to 150
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A la Carte All Day and Evening GANSEMYERS RESTAURANT
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was invited to come inside by two Poles. When he refused, they ran after him. One of the Poles held Cohen while the other struck him with a heavy stone.
Every possible use was made of political influence to have the case dismissed. Vincent Kowalski, the attorney of the Polish Alliance, appeared for the defendants. Though it was only a Police Court case, a large issue was involved. Had the Poles been acquitted, it would have been impossible for the Jews to remain in that locality. Previously five Jewish storekeepers who had been in business in South Jamaica from eight to twelve years had felt compelled to sell out and go elsewhere, because it had become impossible for them to earn a living. One Judge refused to try the case in the Flushing Court, where it properly belonged, and sent it on to Judge Kochendorfer, of the Jamaica Court. When the case came before Judge Kochendorfer he remarked, "I do not know why they passed the buck to me." When, in the first instance, the case was thrown out of the Flushing Court, the Poles were heard to remark to each other, "It's obvious we may do as we like with the Jews. The church, the Polish Alliance and the politicians have been with us, and now we have the magistrates. We needn't fear any punishment. Our priest was right. He is protecting us."
Through this apparently insignificant case, the Poles have learned that lawlessness in America cannot be condoned by the use of influence. In sentencing the two Poles, Judge Kochendorfer said, "If a priest or a rabbi who had violated the law were brought before me I should find him guilty and send him to jail." He also added: "We shall not tolerate outbreaks against Jews in this country. The guilty can expect no mercy. I trust my sentence will serve as a warning to others who so far forget their American patriotism as to attack good American citizens." The case attracted much attention throughout the whole vicinity.

Peace Conference Intervenes for 15,000 Jews.
Warsaw, July 23, 1919.—A delegation of Orthodox Polish Jews appealed to the Peace Conference to get the Polish government to rescind the order to 15,000 Jews in Poland, that they leave the country immediately, ostensibly because they are aliens. The Peace Conference after listening to all the facts assured the Jewish delegation that Premier Paderewski promised to cancel the order. It is considered very probable that the Peace Conference made its promise to the Jewish delegation even before they consulted Paderewski, but that it had made up its mind to see to it that Poland withdraw its order.

An organization known as the Ziyonem Lamass has been formed in Pittsburgh, Pa., for the purpose of erecting tombstones on the graves of the dead whose survivors are financially unable to do so.

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What an Abarbanel Told Me.

In 1902, in the Capital of Mexico, a country in which before the advent of Juarez and Diaz no Jew who traveled or lived there considered it either profitable or prudent to let his religious convictions be known

A speculative business enterprise caused my visiting the City of the Toltecs, of the Aztecs, the City of Montezuma, the city of the greatest contrasts I had ever seen in my many travels.

One forenoon, as was my habit, I ran into the office of a friend, the proprietor of a department store, a native of Alsace, then about forty years old, twenty-five of which he had lived in Mexico City.

Well, several days later on entering a restaurant for dinner, the first face

I saw was Don Jose Abarbanel's. He was sitting at a table by the largest window and beckoned me to him. I was glad to sit with him and promised myself an enjoyable meal.

The Story. The unremitting efforts of Torquemada, the Grand Inquisitor of Spain, had resulted in the issue of the Royal Decree that all Jews must leave the boundaries of Spain within a certain period of time or embrace Catholicism and be baptized in the Holy Roman Church.

The time had come when apparently all the Jews remaining had actually become good devout Catholics.

The Spanish Armada was to be found in the various ports of the home country, ready to take on the thousands of soldiers gathered from the various garrisons throughout Spain.

From the earliest day of Antonio Sanchez's illness he was daily visited by Angelo, the parish priest.

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was attracted to her from the first, the warmth of her heart, the loftiness of her thoughts, her piety, her charity, all denoted the highly educated and gentle woman, a woman born and reared among those whose thoughts were pure and elevated.

The good priest had frequently regretted having taken holy orders. He felt that had he met such a woman ten years earlier, the entire course of his life would have been changed.

One day the family physician found the old gentleman so low as to deem it advisable to send to the good parish priest to take his last confession and administer to him the last consolations and rites.

The good priest entered the bed chamber of Sanchez and was closeted with him alone during the time of confession, and then the door opened again for the doctor and Carmen to enter.

(Continued on page 18)

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JEWISH CALENDAR

Fast of Ab... Tuesday, Aug. 5. Rosh Chodesh Ellul... Wednesday, Aug. 27.

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later the officers had tiptoed into the room with their helmets on their heads, both shouting, "Adonoy Echod." The solemnity of the little drama which they unexpectedly and involuntarily enacted overwhelmed them all and in the ecstasy of their delight and the pleasure of discovering that they all were Jews in true Spanish gentlemen's habit and custom, they embraced one another heartily, Carmen not objecting to the lingering hold of the priest's arm around her waist. Antonio Sanchez fell back upon the pillows with a serene smile, accompanied by an expression of absolute peace and happiness. He uttered but few words before his death, which occurred within an hour. The latest of his requests was a plea to the priest in which he begged him to take care of the only jewel he had—his dear daughter Carmen. The officers and physician silently withdrew from the chamber to leave Carmen and the priest alone with the dear dead, feeling that their presence during the first few moments of Carmen's bereavement would be embarrassing. Carmen sank into a chair, her whole body convulsing with the heart-breaking sobs that now came almost unending. Padre Angelo would not interrupt the torrent of tears nor would he hasten to retard the paroxysm of grief which he had known would come. He stood within a few steps of the weeping girl, himself a picture of misery. The loss which had befallen her was almost fully shared by him and, strong man that he was, with the tremendous will-power he possessed, he could not repress the moisture that came to his eyes. He more than sympathized with Carmen. He saw the woman he loved beyond all in life grief-stricken and almost broken, like a young willow struck by lightning. He himself was trembling and he knew it. Angelo was a man of more than average height, with broad shoulders and the stride and swing of an athlete. As he stood there, thirty years old, with a lofty brow, a strong but kind face, he was indeed a picture worth looking at. A graduate of the University of Barcelona, with an unusually broad education, a noble mind, the heart of a lion, the tenderness of a woman, a man of great depth of feeling, a magnanimous foe, he was a true type of the Spanish grandee of his time. A few moments later he knelt down before her. He reached out his hand clasping one of hers, and tenderly looked up into her face, calling gently: "Carmen, Carmen, light of my life, star of my hopes, here in the presence of the mortal remains of the one dearest to you and dear to me, I swear my all-consuming and undying love for you. Carmen, I need you. To go on like this, with this simulation, with this deceit, now that I really know you and have learned to value you—such life would be a living hell. I have loved you almost from the first moment that I saw you and, although I do not consider myself worthy of your great love, I only beg of you that if I have evoked any tender feelings within you, do not refuse me now, give me at least the opportunity of winning your love, and if I succeed, you and I will leave Spain, and go where Jews are not persecuted, where we can openly live and follow the worship of our fathers and sing the praises of the God of Israel. Carmen, dear, tell me, is there hope for me? May I hope that you will be my wife? Answer, dearest." Carmen, who had all this while covered her wet eyes with a dainty bit of lace-kierchief, threw both arms around Angelo's neck and, with a sad yet happy smile, answered him: "Angelo, dearest of men, now that I have lost the only man who had previously been dear to me, life would not be worth living without you. You need make no effort to win my love, for you won it long ago, when I still thought you were a parish priest. Angelo, my dear, where you will go, I will go. Thy tent shall be my tent. In this, the saddest hour of my life, I also experience the most glorious and greatest happiness of possessing the best of men." Their lips met as they embraced lovingly. The next day Antonio Sanchez was buried, not in the consecrated ground of the church grave-yard, but in a corner of his garden, under a large shade-tree, where he had loved to sit for hours, smoking and reading and entertaining. Within the next two weeks Carmen's possessions were turned into gold. The priest in the meantime had received a favorable reply from his bishop, permitting him to escort a young member of his flock across the border, into France, she being an orphan and desiring to make her home with a French priest, a distant relative of her father. In the meantime the officers had secured from their superiors permission to take a detail of soldiers as an escort for the priest and his charge, the country being infested with bands of robbers. And so Carmen, the supposed Catholic, under the protection of the supposed Catholic officers of the King of Spain, and under the guidance of a supposed Catholic priest, made her way to safety. In due time they were married and lived such a life of happiness as they richly deserved. Don Jose Abarbanel leaned back in his chair and lit a cigarette. There was a reminiscent smile spread over his handsome Spanish features. Arrived on the street, we shook hands before we went our respective ways. I was much affected and in deep thought. "When we again spend so agreeable an hour together, and you are still interested, I will narrate to you another very dear tradition of my family"—were his last words. And he kept his promise. —The Modern View.

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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, 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. 2303 Third Avenue, Borough of the Bronx, City of New York, on or before the 15th day of October, next.

COHEN, ISRAEL B.—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 Israel B. Cohen, late of the City 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. Kantorwitz and Esberg, No. 320 Broadway, New York City, Borough of Manhattan, on or before the 1st day of February, next.

LEVI, ALBERT, also known as Albert L. Levering.—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 Levi, also known as Albert L. Levering, 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 Albert L. Cohn, his attorney, at No. 7 Elm Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of January, 1920.

SCHLANG, HARRY.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Schlang, 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 Julius Miller, No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, next.

ISRAEL HAPERO, JACOB D. COHEN and MIRIAM SCHWARTZ, Executors. JULIUS MILLER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

KERBS, EDWARD A.—Pursuant to 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 Edward Kerbs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of the Guaranty Trust Company of New York at No. 140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of November, 1919.

ALICE H. KERBS, Guaranty Trust Company of New York, Executors. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

SCHWEINBURG, EMIL.—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 Emil Schweinburg, 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 Laurence Arnold Tanzer, his attorney, at No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of January, 1920, next.

PAUL SCHWEINBURG, Administrator with the will annexed. LAURENCE ARNOLD TANZER, Attorney for Administrator, 123 Broadway, Borough of Manhattan, New York City.

BANDLER, BERNARD.—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 Bernard Bandler, 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, No. 2 Rector Street in the City of New York, on or before the 15th day of January, next.

ROSENSTAMM, SIMON.—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 Simon Rosenstamm, 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 Mark & Baum, their attorneys, at No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 19th day of January, next.

MINSTEIN, 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 Minstein, 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 Gilford, Hobbs & Beard, their attorneys, No. 40 Broadway, in the City of New York, on or before the eighth day of October, next.

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 Pakker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their 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.

STERN, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph 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 Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of December, next.

ALTMAYER, NETTIE.—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 Nettie Altmayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of William Klingenstein, acting business, at No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of December, 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, No. 70 1/2 Pine Street, in the City of New York, on or before the 10th day of August, next.

SILBERMAN, JACOB.—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 Jacob Silberman, 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 Foster & Newman, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of December, 1919, next.

LEFFLER, MOSES 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 Moses L. Leffler, 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 Strasbourger & Schallek, her attorneys, at No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 5th day of December, next.

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. 65 Liberty Street, in the City of New York, on or before the 15th day of September, next.

BULLOWA, FERDINAND 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 M. Bullowa, 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. 23 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.

JACOBS, ESTELLE.—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 Estelle 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 M. S. & L. S. Isaac, at No. 53 Williams Street, in the Borough of Manhattan, in the City of New York, on or before the 1st day of December, next.

WILENSKY, HARRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Wilensky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their 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.

BRODMERKEL, CHARLES, 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 Charles Brodmerek, Jr., 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 Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Manhattan, in the City of New York, on or before the 15th day of November, next.

HOLZMAN, BENJAMIN 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 Benjamin M. Holzman, 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 Holzman Brothers, No. 25 Exchange Place, in the City of New York, on or before the 15th day of November, next.

WEISL, HENRY.—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 Henry Weisl, 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 Kendall & Horng, their attorneys, at No. 109 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of November, 1919, next.

MEYERS, ABRAHAM 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 Abraham R. Meyers, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Cohen, Gutman & Richter, No. 111 Broadway, in the City of New York, on or before the 30th day of November, next.

BERNSTEIN, JOHN J.—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 John J. Bernstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 141 Broadway, Manhattan Borough, in the City of New York, on or before the 27th day of October, 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, No. 509 Broadway, in the City of New York, on or before the 16th 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 Levene, his attorney, No. 100 Broadway, in the Borough of Manhattan, City of New York, on or before the 22d day of August, next.

HAAS, KALMAN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Kalman Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of September, next.

PAKER, WILLIAM.—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 William Pakker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their 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.

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.

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

PHILLIPS, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Phillips, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of her attorneys, Lind & Pfeiffer, No. 48 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 9th day of August, next.

LOBBENTHAL, 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. 81 Chambers Street, in the Borough of Manhattan, in the City of New York, on or before the 22d day of August, 1919, next.

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, their attorneys, at No. 111 Broadway, in the City of New York, on or before the 10th day of August, next.

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, their attorneys, at No. 111 Broadway, in the City of New York, on or before the 10th day of August, next.

ESSINGER, EMMA.—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 Emma Essinger, 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 Wilk, their attorney, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of January, next.

ESSINGER, EMMA.—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 Emma Essinger, 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 Wilk, their attorney, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of January, next.

CAHEN, ISAAC 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 Isaac J. Cahen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office of Marks & Marks, their attorneys, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 20th day of October, next.

DITTENHOFFER, MYER.—Pursuant to 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 the estate of Myer Dittenhoefer, late of the County of New York, deceased, to present the same with vouchers thereof to the undersigned executors at their place of transacting business, Room 901, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of November, 1919.

GOODWIN, NATHANIEL C., JR.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathaniel C. Goodwin, Jr., also known as Nat. C. Goodwin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of House, Grossman & Vass, 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.

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 25th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of September, next.

EISENBERG, ABRAHAM.—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 Abraham Eisenberg, also known as Abe M. 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 as an administrator, at the office of Walter F. Severance, No. 256 Broadway, in the City of New York, on or before the 8th day of October, next.

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.

WOLFSHEIM, LOUIS.—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 Louis Wolfsheim, 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 Kallah & Kallah, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next.

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, Esqs., attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

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, at No. 37 West 11th Street, in the City of New York, on or before the 8th 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 Israel Gold, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Kahan, No. 63 Park Row, in the City of New York, on or before the 1st day of September, next.

ESSINGER, EMMA.—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 Emma Essinger, 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 Wilk, their attorney, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of January, next.

ESSINGER, EMMA.—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 Emma Essinger, 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 Wilk, their attorney, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of January, next.



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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 the office of place of transacting business at the office of Isaac R. Horowitz & Philip Horowitz, 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.

CONHAIM, ALBERT.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Conhaim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 70 1/2 Pine Street, in the City of New York, on or before the 10th day of August, next.

ARONSON, 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 Aronson, 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, Gustav Goodmann, No. 346 Broadway, Borough of Manhattan, City of New York, on or before the 13th day of December, next.

ORBACH, MAME.—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 Mame Orbach, 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 Strasbourger & Schallek, her attorneys, No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 12th day of December, next.

DIETERLEN, GEROLD E.—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 Gerold E. Dieterlen, 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 Edward Goldschmidt, his attorney, at No. 28 West 11th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of November, 1919, next.

SAMUELS, 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 Samuels, 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 Feiner & Maass, their attorneys, No. 100 Broadway, in the City of New York, on or before the 30th day of December, next.

SONDHEIM, LEWIS HERMAN.—The people of the State of New York, by the grace of God, free and independent, to Julius Bernhard Sondheim, James Sondheim, Carrie Mayer, Julia Wolf, Augusta Mayer, Bernhard Mayer and Irving Mayer, the heirs and next of kin of Lewis Herman Sondheim, deceased, send greeting:

Whereas Satchen Sondheim, who resides at the Hotel Savoy, corner 59th street and 6th avenue, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, dated May 24, 1919, relating to his real and personal property, duly proved as the last will and testament of Lewis Herman Sondheim, who was at the time of his death a resident of the County of New York, deceased.

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