

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$3.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL LXXIV. NO 10.

NEW YORK, FRIDAY, SEPTEMBER 5th, 1919.

10 CENTS PER COPY.

AARON LOPEZ—COLONIAL MERCHANT

The greatest of the Jewish merchants in colonial Newport was undoubtedly Aaron Lopez. He owned at one time, shortly before the beginning of the Revolutionary War, thirty ships engaged in voyages in his interest throughout the seven seas. He transacted a literally enormous business, trading in all sorts of commodities with the various localities with which the Newport merchants of the time dealt. Lopez, as well as Rivera, his father-in-law, was a member of the United Company of Spinnaceti Chandlers, the purpose and operations of which we have already described. It is but fair to add that Rivera's house rivaled the importance and extensive size of his son-in-law's, but in the case of the latter the volume of the business transacted was much greater.

Thus Aaron Lopez became the leader of the Jewish community in Newport of that day, and he well lived up to the distinction thus conferred on him. He took a deep and abiding interest in the communal affairs, and was specially concerned over the steady growth and prosperity of the synagogue and congregation.

The life story in outline of this man is of absorbing interest, illustrating the persistence of honoring Jewish traits. He was a native of Portugal, of which country he remained a resident until after the great Lisbon earthquake of 1755. This terrible calamity destroyed all his material resources and caused him to emigrate. He came to Newport, in Rhode Island, where he at once embarked on mercantile ventures and developed so extensive a business as to soon become, as we have indicated, a figure in the trading life of the place. He acquired and maintained a sterling reputation for strict integrity and punctilious honor in every act of his life, and thus reflected a fine glory on the com-

munity of which he was a dominant figure.

Thereby, perhaps, hangs a tale. When and while Aaron Lopez lived in Portugal he was perforce a Maranno, or outwardly a Christian, by reason of the laws of the country and the unintermittent persecuting activity of the Holy Office or Sacred In-

quision. Outwardly he was a Christian, known as Edward Lopez, because Jews had been expelled from Portugal by royal decree shortly after their brethren-in-faith of Spain had in 1492 experienced a similar fate. But in Portugal, as in Spain, many Jews preferred to remain amid the scenes with which they

were familiar and, in order to accomplish their purpose, they adopted the Christian faith for their outward life and public acts, while secretly they preserved their Jewish practices. They were called Marannos. Their preservation of Judaism in secret persisted through many generations in the same family

the indomitable persistence of the sentiment of affiliation with the House of Israel surviving all vicissitudes and continuing throughout many generations. This is the more remarkable when it is remembered that these Marannos were hedged about by spies, the informers, the minions and the officers of the Inquisi-

fingers of the rapacious officials, the inquisitors. Therefore, we can understand why Lopez remained outwardly a Christian all through his early years in Portugal. When he came to a land where complete religious freedom obtained and where all men were equal before the law, there was no further need for him to live a lie. He discarded even his outward acceptance of Christianity, and all through the later years of his life, from his arrival at Newport, around 1760, lived and finally died as a Jew. He exchanged the first name Edward, by which he had been known in Portugal, for that of Aaron, and presumably entered the Abrahamic covenant, as so many other Marannos did when they reached lands of freedom in their flight from the Iberian peninsula. Moreover, the members of Lopez's immediate family followed him in his migration to America, and his brother Moses, too, was a considerable person in the Jewish and commercial life of Newport.

The fact that Aaron Lopez took his newly-professed ancestral religion seriously is apparent from the circumstance that he was a liberal benefactor of the Newport synagogue. The candelabra, one of the appurtenances of the sacred chamber of the edifice, which exist today just as they did when first he presented and installed them one hundred and fifty years ago, were his personal gift and are appropriately inscribed. But more than this, many of his letters to members of his family, which are extant, give positive proof that he lived his Judaism as traditionally enjoined by the fathers of the synagogue. When he wrote thus to his relatives or business correspondents of the Jewish faith he never failed to wish the appropriate greetings for the holy days in season, and by words indicated his jealous regard for all the



"In his Portuguese prison-house, Lopez beholds America in his dream of Liberty."

quisition. Outwardly he was a Christian, known as Edward Lopez, because Jews had been expelled from Portugal by royal decree shortly after their brethren-in-faith of Spain had in 1492 experienced a similar fate. But in Portugal, as in Spain, many Jews preferred to remain amid the scenes with which they

or household. This fact is apparent in the case of Aaron Lopez, who was more than two hundred years removed from his direct ancestor, who first bowed abjectly before the stern and inhuman edict of the monarch of Portugal in respect of the Jews. So, in the case of the family of Lopez, we may properly speak of

tion, who lusted after their wealth, often considerable. For, upon the conviction of a Maranno by the Inquisition of the crime of practicing Jewish heresies not only was the convict's life forfeit, but his property was confiscated by the state, which latter fact signified simply that more than a moiety of the same stuck to the

things that went to make up the communal organization of the Newport which he knew. And this was the case whether he wrote in Portuguese, as he did in the first years after his arrival here, or in English, which he subsequently uniformly used with remarkable facility.

We have thus defined Aaron Lopez's right to our regard as a Jew. It now remains for us to describe him as an American. For such he was, even though at the outbreak of our Revolutionary War he was less than twenty years a denizen of the American colonies. At the commencement of hostilities between the colonists and the mother-country he threw in his lot with the former, unreservedly sacrificing his vast business interests and bent only on achieving that freedom and those ideals for which the American patriots fought and succeeded, and which he thoroughly appreciated because born in a land where such were non-existent. He accordingly removed himself and family from Newport to Leicester, Massachusetts, where he remained until shortly before his death. All his affairs and the remains of his commercial ventures were carried on from Leicester as his headquarters, for, as long as Newport was exposed to the control of the common enemy, he would not remain there and contribute by his presence and his resources to the discomfort of the patriots. In the prime of his years he was killed through an accident while on the second day of a journey from Leicester. He was, indeed, a remarkable man and well deserves the title of an American Jewish worthy.

RELIGION AND PATRIOTISM

A pathetic little story was told us by a traveling friend last week, relating to an incident centering around the ——— hotel, "at an Atlantic seaport."

It seems that a lieutenant of artillery who had been wounded on some battlefield in France and had been recuperating in this country had taken quarters in this hotel.

One night he suffered a relapse, owing to the opening of the old wound, and his parents were hurriedly summoned from New York city.

Now it happened that these parents were good old Jewish people, whose every gesture gave unmistakable evidence of their nationality and on presenting themselves at the hostelry they were refused admittance.

It was only after a long series of humiliating explanations, entreaties and threats that the honest old couple were permitted to pass the sacred threshold of the aristocratic boarding house.

The lieutenant became well, and it is refreshing to be told that before he left he paid his respects to the proprietor, and that it took the combined efforts of several attendants to prevent his thrashing that individual within an inch of his life.

But to us the entire story is tinged with sadness. We had thought that unthinking ill-feeling was waning. We know, as has been well said by one of our leading citizens, that when the boys, including this lieutenant, were ordered over the top, they were not questioned whether they were Jews or not, that German shrapnel tore its way through the flesh of Jew and non-Jew alike, and that thousands of Jewish mothers are crying silently even today for sons that are never coming home.

After all our people have done and suffered for democracy, how can a single American heart have room for race prejudice?—*Providence, R. I., Jewish Chronicle.*

The Progressive World Struggle of the Jews for Civil Equality

By EX-PRESIDENT WILLIAM H. TAFT*

Within the limits of this article one can hope to give only the merest sketch of the history which the subject of the Jews involves.

I need not pause to emphasize the remarkable character of the Jewish people. They are unique in that for eighteen hundred years they have had no country, have been dispersed to the four quarters of the globe, and yet have retained capacity, their loyalty to their race, and have, whenever there was any pretense of equality of opportunity for them, forged their way ahead into positions of prominence, influence, and power in business, professions, in philosophy, in art, in literature, and in government.

They have at the same time made loyal subjects of citizens of the countries in which they have lived whenever they have been accorded any reasonable protection of civil rights. No other people has ever been subjected to such continuous persecution in denial of opportunity to make a living and pursuit of happiness, in humiliating restriction upon their liberty, in exclusion from education, and indeed in actual physical cruelty and massacre.

The Dispersion of the Jews Begins.

During the three hundred years before Christ, the Jews were under Greek control and influence. Jerusalem was attacked many times and sacked, with the consequent dispersion into other countries of many of its people. They migrated into Syria, into Arabia, into Egypt, and became numerous and prominent in Alexandria. Indeed, there were, it is said, as many as a million Jews in Egypt before the Christian era.

When the Roman and the Parthian empires constituted the world Jews were to be found in every commercial center, and in each there was a Jewish community and synagogue and a relationship maintained with Jerusalem.

The Jews flocked to Rome. Tiberius issued an order excluding them, but it was only enforced for a short time and they returned in great numbers. Although the Emperor Claudius announced his intention of banishing them again, they were so many that he gave it up.

In the first and second centuries after Christ, Nero, Vespasian, Titus, Trajan, and Hadrian found Jews of Palestine unruly and undisposed to yield to their authority and campaigns were waged against them. Jerusalem was taken in the year 70 by Titus and the Temple destroyed. In the year 135 it was taken again by Hadrian's generals and the city destroyed.

Thousands Sent in Bondage to Spain.

Hadrian rebuilt the city and substituted a temple to Jupiter in the place of the temple of Jehovah. The Jews were expelled from the city and forbidden to come within sight of its walls. This brought about the great "diaspora," or second dispersion, which sent the people of Israel to the uttermost parts of the earth, some going voluntarily and others taken as prisoners. It is said that 80,000 prisoners were sent to Spain, where they found the Jewish communities which had moved on from Rome.

After the expulsion from Jerusalem the scribes and Pharisees established a school and Sanhedrin at Jamnia, in Palestine, and somewhat later the center of church authority became Tiberias, on the Sea of Galilee, and for two hundred

years an autonomous patriarchate under the Roman Empire flourished there. Here were institutions of learning in which the rabbis codified the traditions called the Oral Law into the Palestinian Talmud.

The seat of Jewish ecclesiastical authority then passed from Tiberias, in Palestine, to Babylonia, where great schools were established at Nehardea and Sura. In Babylonia three institutions of learning were conducted by the rabbis, who in the course of two hundred years framed the Babylonian Talmud.

The written law was the law of Moses, contained in the Pentateuch and known as the "Torah." The remainder of the Old Testament was divided into the "Prophets" and the "writing," so called.

Without Home or Country.

In the laws of Moses and the Talmud was to be found a collection of rules of conduct—physical, social, political, religious, moral, and philosophical—a strict and literal compliance with which became the life of the Jew. They offered a field for his study and mental occupation and discussion with his brethren which never ended. His duties thus prescribed were to be performed in the home and in the synagogue and in the academy, and these centers supplied to him what the fatherland was to others more fortunately situated.

The Torah and the Talmud established a direct relation to God on the part of each individual and an accountability for every minute of his waking hours that absorbed his attention and his interest. With no home, no country, no kindly sympathy from any one but his own kind, he found his happiness within his own circle and in the refuge from sorrow which his life within the law gave him.

Their great historian says of the Jews:

"In the vicissitudes of their fate

for a great many centuries they were saved 'by their own inner life, pure home life, idealism of the synagogue, and belief in ultimate Messianic redemption' from utter demoralization and despair."

Jews Granted Full Freedom by Saracens.

From Pumbedith and Sura, in Babylonia, in the eleventh century, the seat of Jewish ecclesiastical authority seems to have passed to Spain, where, under the Saracens in Cordova and Toledo and Granada, the Jews were given full freedom and scope for their activities and for the practice of their religion, and for the further discussion of the Jewish faith and philosophy.

The two Talmuds are very voluminous, and in the centuries after their issue their legal contents were digested and condensed into more usable form for daily consultation and use. From time to time philosophers and leaders of Jewish thought appeared.

Philo of Alexandria, Maimonides of Spain and Moses Mendelssohn were the three great lights, the first in the beginning of the Christian era, the second in the Middle Ages, and the third in the eighteenth century and late enough to furnish the type to Lessing for that wonderful character of Nathan der Wiese.

False Messiahs appeared and mislead many to their sorrow. Mysticism played its part and books promoting it were written, causing protest and controversy. Commentaries were published by some Jewish leaders of thought which were pronounced heretical by others. Spinoza, the great philosopher, was excommunicated by the Dutch rabbis.

But in spite of these differences, constantly during the seventeen centuries of gloom and woe, somewhere in the world was a religious center of Jewish authority to which Israel turned for hope and inspiration.

The strictly orthodox Jews have always adhered closely to the rabbinical law of the Talmud, but under the influence of Mendelssohn and the leadership of other liberals among his successors a division occurred and there arose a liberal and reformed school among them, which

grew in number as the conditions for their assimilation with the local environment became more favorable and they were relieved from the forced exclusiveness and misery of the Ghetto.

Two Jewish Tongues.

The speech of the Jews has had an interesting history. Hebrew, Aramaic, Greek, Arabic, and all European languages were from time to time spoken by them. Finally, in their wanderings, there grew up two hybrid mediums—one the Yiddish, or Jargon, and the other the Ladino.

The former, which has an extensive literature, is based on the medieval German, but is written in the Hebrew characters and is mixed with Hebrew and influence by the vernacular. It is used by the Ashkenazim, or German Jews of northern and eastern Europe.

The latter, the Ladino, or Spanish, is Spanish in its basis and mixed with Hebrew and Turkish. It is used by the Sephardim, or the Spanish Jews, and has been carried by them to Africa, Turkey, Bulgaria, Serbia, and Greece.

Recurring now to the history of the race after the second dispersion: In Rome, after the Christian era, Jews and Christians flocked in great numbers. In the chaos of skepticism, religions, and philosophies, there was a cult among some of the Romans that led them to embrace Judaism; but generally the Jews were exclusively, unexpansive, and contemptuous of other religions. They were especially hostile to the Christians, whom they regarded as traitors to their race for failing them in the wars of Vespasian and Titus, and whom they did not hesitate to accuse of many shortcomings, in order to stir up Roman hostility against them.

The Long, Dark Night of Jewish History.

The Christians differed from the Jews in that they were most active missionaries, and they thus brought down on their heads persecutions which were directed nominally against both Jews and Christians, but the severities of which the Jews were able to escape.

The result of this situation in



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Rome and elsewhere placed the Jews at a great disadvantage when the Roman Empire became Christian under Constantine, and from that time on, in one form or another, we find constant Christian persecution of the Jews.

In the long, dark Jewish night, after Christianity became the creed of the Roman emperors, down to the nineteenth century, there were only two or three countries and comparatively short periods in which the Jews enjoyed tolerance, prosperity, and power and were able to develop the genius of their race.

In the eighth century Charlemagne, correctly estimating their value as subjects of his empire, granted them tolerance in religion and encouraged them in the development of a trade which greatly helped his empire and made many of them rich merchants. The fact that there were Jewish communities in every great commercial center, even of the most distant parts, gave them a marked facility in conducting international trade. Charlemagne's son and successor, Louis the Pious, continued his father's wise and kindly treatment of them.

pulsion of the Moors from Granada, in the fifteenth century.

Meantime every great upheaval seemed to increase Jewish persecution and Jewish misery.

The First Crusade, in 1016, which developed such wonderful religious spirit in the middle and upper classes, led the scum and the rabble to a persecution of the Jews. This recurred in the Second Crusade in 1146.

Massacres of the Jews Under the Plantagenets.

A cruel massacre of the Jews occurred in 1189 in England, at the time of the coronation of Richard I, although the king favored them and they had acquired a hold in England to such an extent that there had been established a Jewish exchequer, where Jews had to register all their transactions and through which the financial troubles of the Plantagenets were greatly remedied by Jewish gold. They were, however, expelled in 1290 from England by Edward I, it is said at the instance of the Queen Mother Eleanor, whose religious intolerance could not brook their presence.

The Fourth Lateran Council,

series of massacres of these poor people followed everywhere. During the plague, Pope Clement VI issued two bulls in an attempt to protect the Jews.

The Popes in the course of the centuries, however, issued many bulls against the Jews. The bulls were enforced with much severity in other countries than by the Popes themselves, who in actual administration often exhibited much leniency toward this unfortunate race. Canon law had forbidden the taking of interest or usury by Christians; but this did not apply to the Jews, and as the Jews had the money they did the lending.

They thus became objects of interest to the kings of the various countries who had to borrow money, and they were made private servants of the monarchs; servi camerae, a position of apparent privilege which, however, in the end only subjected the Jews to greater persecution.

Charged With Human Sacrifice.

An uncertain tolerance was the only relief from constant persecution, which was their usual condition after the crusades and the black plague. Every excuse for attacking them was seized. Huss in Bohemia proclaimed his adherence to the teachings of Wycliffe in 1420. He was persecuted by the church—but so, too, were the Jews—for his agitation among Christians, with which they had naught to do.

In 1481 the Inquisition was set on foot in Spain, and in 1492, after Granada fell, the Jews were expelled. They were driven into northern Africa, into Turkey, and into Italy.

Whenever bitterness or prejudice or private motive prompted hostility to the Jews, a common form of accusation was that of murder, and offering of a sacrifice of a Gentile child in their religious ceremonies was charged. A trial was had and, whether conviction followed or not, persecutions ran riot.

This method of attack has, as we know, continued down to the present generation in some countries. Lecky, in his "History of Morals in Europe," points out that this form of charge was made against many different sects in pagan Rome—against the Christians as well as others. It has survived only against the Jews.

Poland Once a Land of Refuge.

The effect of the crusades, the black plague, the Inquisition in Spain, the Huss persecutions in Bohemia, and the annual massacres in Austria in the time of Rudolph of Hapsburg was to drive the Jews to seek refuge in a country where life was possible. The country toward which they turned their eyes was Poland.

Poland was consolidated under Casimir III the Great in the fourteenth century and was made still greater by the marriage of his grand-niece and heiress to Yaguello, the Grand Duke of Lithuania, who thereupon became the King of Poland, and the founder of a dynasty which ruled from the latter part of the fourteenth to the latter part of the sixteenth century.

At the height of its expansion the Polish monarchy reached from the Baltic to the Black Sea and covered an area which down to this day harbors the great bulk of the Jewish population of Europe. If we leave out Prussian Poland and Austrian Galicia, the Russian present Jewish pale of settlement nearly coincides with the boundaries of this ancient Poland.

A "Jewish Judge" Appointed.

In 1334 Cassimir the Great of Poland confirmed a charter of general privileges to the Jews which had originally been given by a predecessor in 1264. The charter insured the economic progress of the Jews and gave guaranties of their personal and religious security.

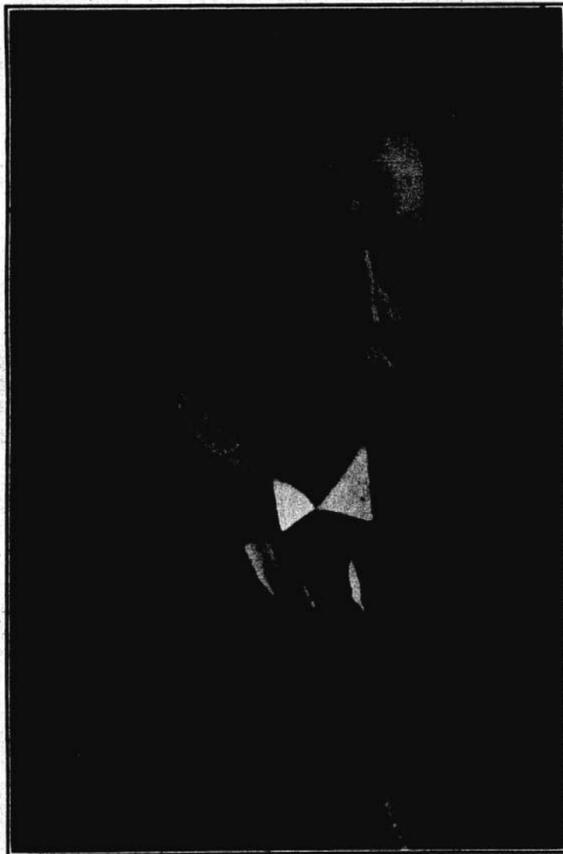
under Innocent III, among many anti-Jewish measures, required Jews to wear a dress or badge indicating their race. Soon after in all the cities of Europe they were compelled to live in a particular quarter surrounded by walls and were locked in at night. Hemmed in and congested in these Ghettos, the Jewry of Europe lived out there painful lives until the middle of the eighteenth century.

St. Louis of France expelled the Jews in 1254, treated them badly, and then invited them back. Philip IV expelled them, and nine years afterwards, in 1315, his successor, Louis X, recalled them. They were finally expelled by Charles VI in 1394.

Accused of Black-Death Sorcery.

In 1348 and 1349 there came the plague of the "black death" all over Europe. Probably because of the hygienic effect of the Mosaic and Talmud laws to which the Jews conformed with rigidity they escaped the ravages of the epidemic.

This was noted among the people, and at once the report spread that the plague had come from the wells poisoned by the Jews, and another



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EX-PRESIDENT WILLIAM H. TAFT

The Jews Flourished in Spain.

A little earlier than Charlemagne the Moslem invasion of Spain in 711 established the Crescent in the peninsula. Arabian and African Jews, who after the persecution of them by Mahomet and Omar, had ingratiated themselves with their successors and had been given opportunity for education and development accompanied the Saracens into Spain and there met their brethren, who had been greatly abused by the Visigoths and who were only too glad to unite in aiding the following of the Prophet to establish a kingdom.

There they developed trade, poetry, philosophy, science, and literature and art. They became ministers of the government and its representatives abroad. The kindly Saracenic soil for their growth gave a full development to the race, and the Spanish, or Sephardic, Jews were fine specimens of physical and intellectual manhood. They became in a way the aristocracy of the house of Israel.

This favorable condition continued until the reconquest of Spain by the Christians began, and lasted in lessening degree to the ex-

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They were exempted from the jurisdiction of the ecclesiastical as well as the municipal law courts and a "Jewish judge," so called, was appointed to act in their cases, significant of the abuses to which they had been subjected.

Cassimir's liberality attracted Jews from every quarter of Europe and greatly increased their number in Poland.

After the Yaguello dynasty the power passed from the kings to the Polish nobility, or Shlakta, and the protection to the Jews grew less and less. The burghers were hostile to

them because of their competition, and the nobility, while using them as agents to conduct their estates, were arbitrary, cruel, and tyrannical.

Chaos ensued and the condition of the Jews grew worse. They were forbidden to hold land. The nobility manufactured the liquor, and they were willing and anxious to have the Jews sell it, who thus, for lack of other occupation, became the innkeepers, the purveyors in the demoralizing liquor business.

The reduction and elimination of the Polish Kingdom during the seventeenth and eighteenth centuries

transferred the bulk of the Jews of the world to the jurisdiction of Russia, Germany, and Austria. Poland lost many of its provinces to Russia before the three formal partitions in the eighteenth century.

Except in the part of her Empire which Russia acquired from Poland, Russia never had and has not now but a very few Jews. Her eager acquisition of her share of Poland, however, placed nearly half of the Jews of the world within her jurisdiction. They had not sought it.

The Flight to Holland.
The adoption of the Inquisition

by Spain in the fourteenth and fifteenth centuries led many of the Spanish Jews to become baptized into the Catholic Church and to go through the form of Christian worship, retaining secret allegiance to Judaism and observing its law as far as possible. They were called Maranos. This was a notable exception to the usual tenacity of the Jews in not only retaining their faith, but in avowing it under the most terrible ordeals.

The Maranos did not escape persecution by the Inquisition, however, and they fled, many of them, to Holland, where they engaged in trade and where, after a time, they resumed their relations to the synagogue.

Their skill in international trade and familiarity with colonial matters soon gave them wealth and standing among the Dutch. Charles II while in exile dealt with these Jews. At the same time, one of them visited Cromwell in 1655 and pressed upon him the wisdom of allowing the Jews to return to England, whence they had long before been expelled.

Cromwell made no formal agreement, but intimated that he would tolerate their return and they went back.

Charles found them there when he was restored, and while they were not politically emancipated in England completely until 1850, they suffered no oppression and were able to develop their facilities for business and finance and were well treated and became a strong and loyal supporting element of the British Crown.

Safety in America.

When the Constitution of the United States was adopted, Jews, of course, were treated on a full political equality. Some of them were of the greatest aid to this country in the Revolution. While here were religious qualification for suffrage in several of the States, they rapidly disappeared, and in this country, at least since the adoption of the Constitution, in 1789, Jews have had complete emancipation and perfect legal equality of opportunity.

When the French Revolution came on, in 1789, Mirabeau and Abbe Grégoire led the movement for the emancipation of the Jews; and while they met resistance, they were successful.

Napoleon did not disturb this condition. On the contrary, he extended it and gave equality of civil rights to the Jews in many countries over which he exercised power, though he was the author of at least one restrictive ordinance affecting them. France may, therefore, be counted as the next nation after the United States to give the Jews complete legal equality.

Louis XVIII, who succeeded Napoleon, continued this freedom for them, though in actual administration, under the influence of ecclesiastics, there was some discrimination against the Jews. When Louis Philippe succeeded, in 1830, his Minister of Education proposed a bill, which became a law, providing for the same payment of rabbis and for synagogues out of the public treasury as in the case of the Christian clergymen and churches.

In Holland the Jews were given political and civil equality in 1796. In the British colonies they enjoyed it from 1740, much earlier than they did in the mother country.

Pleading for Relief After Napoleon's Fall.

In Prussia the Jews had been given greater civil and political rights in 1812, and in Mecklenburg and in Baden. When Prussia united with England, Austria, and Russia to put down Napoleon, the young Jews of Germany played their part with vigor and effect and made a valuable addition to the Prussian and German forces.

After Napoleon was beaten, in 1814, the Holy Alliance, with Hardenberg and Metternich as leaders, met at Vienna, and the Jewish communities from the Hanse towns and Frankfort appealed for relief from their governments. So bitter, however, was the resistance of the free towns and of Frankfort that only a friendly resolution was passed and inserted in the German constitution, but it had no moral binding effect. The Rothschilds were nearly driven from Frankfort because of the bitterness of the Frankfort Senate and their desire not to grant equal rights to the Jews although the Jews had paid half a million dollars as a consideration for such a grant.

About this time a professor named Kuhs, of the University of Berlin, began propaganda against the Jews and aroused a bitter feeling. The truth is, that Protestant Germany has never been liberal in this regard.

Equality of Opportunity Practically Granted.

The popular movements all over Europe in 1848, however, on the Continent brought not only equality of opportunity and religious freedom to the Jews, but brought into the various parliaments a number of the leading Jews, and from that time on they have had little real trouble with the law in Austria, Germany, France, Holland and England.

In Spain the Inquisition was revoked in 1834, and the Jews have since been invited back. By the Congress of Berlin, in 1878, to which I shall refer more in detail later, the Jews secured political and civil equality in Bulgaria and Serbia. Turkey had already granted it to them.

On the whole, then, at the present time, the sons of Israel have little to complain of in statutory law except in Rumania and Russia. This is not to say that they do not encounter social prejudice in all countries, which in some countries has grown into bitter anti-Semitism and popular agitation against them.

Prejudice cannot be banished by law. It can only fade out as conditions producing it change. It of course affects the happiness and comfort of them against whom it is directed; but it does not limit their useful activities nor the achievements of great success.

Why Are the Jews Persecuted?

What are the reasons for this almost constant persecution of the Jews from the fourth century to the nineteenth? I regret to say that it must be mainly attributed to the religious intolerance of the Christians. Other causes may be pointed out in the characteristics of the race which mistreated and self-protection either developed or increased and hardened. But in the last analysis, the initial cause was in religious prejudice.

We find this prejudice in the hostility of Constantine after his conversion; we find it in the bulls of the Popes, beginning in the fourth century and continuing through the Middle Ages to the Council of Trent, in 1563; we find it in the course of St. Louis of France; we find it in the religious frenzy of Queen Eleanor of England, of Elizabeth of Russia, and Maria Theresa of Austria; we find it in the Inquisition in Spain; we find it in the words of Martin Luther against them.

Luther said: "Why should the Jews complain of their captivity among us? We Christians suffered persecution and criticism at their hands for nearly three hundred years, so that we might complain that they took us captives and killed us, and so this very day we know not what devil brought them into our land. We did not bring them from Jerusalem. Besides that, no one



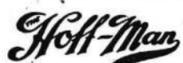
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keeps them. The country and the roads are open to them. Let them return to their own land. We will gladly give them presents if we can be rid of them, for they are a heavy burden upon us, a plague, a pestilence, a sore trial."

Forced to Maintain Their Exclusiveness.

We find the same spirit of religious persecution in the reintroduction by Pius VII of the Inquisition against the Jews and his ordinance that the Jews should forfeit the freedom enjoyed under the first Napoleon's rule in Rome and forsake their beautiful houses and return to the Ghetto; and we find it today in the attitude of the Russian Greek Church and the severe methods adopted to secure the baptism of the Jews.

The persecutions which this religious prejudice has engendered have stimulated the Jews in self protection to maintain their exclusiveness, to continue their religious life and rigid adherence to their ceremonials, and to avoid assimilation with such an uncomfortable and hostile environment.

It increased their intense activity, their cunning in business, in order that they might live at all against such opposition, and it produced in them the traits that are now made the basis for denouncing them.

In 1877, Russia declared war against Turkey because of the atrocities committed by the Turks against the Christian peoples in the Balkans, and ultimately won the war. She made the treaty of San Stephano with Turkey, and then the great Powers insisted that there must be a congress to revise that treaty.

Religious and Civil Liberty Urged.

The congress was called at Berlin in 1878 and under it were established the separate governments of Serbia, Bulgaria, and Rumania, who thus really owed their freedom to Russia.

France, England, and Germany insisted that the new governments to be constituted should embody in their constitutions a declaration in favor of religious and civil equality for all domiciled within their jurisdiction.

This was not favored by Russia and was very bitterly opposed by Rumania. Nevertheless, on the approval of Prince Bismarck, who presided in the congress, the treaty required that, as a condition of recognition by European governments, the constitution of Rumania should contain declarations and guaranties of civil and religious liberty and equality for the Jews, and Russia signed the treaty.

The Rumanian authorities deliberately framed a plan by which to evade the requirement of the treaty. They provided in their constitution, Article VII:

"The difference of religious creeds and conditions does not constitute in Rumania an obstacle to the acquirement of civil and political rights and their exercise."

Evading the Treaty in Rumania.

They then provided for naturalization and enacted that naturalization could only be granted by a law and individually. It was held by their government that Jews were aliens, although they had been living in Rumania for hundreds of years and had been subject to draft into the Rumanian army and had served as soldiers. In this way they avoided the effect of the constitution upon Jews, and their statesmen openly prided themselves on their astuteness.

By adopting the constitution to which I have referred, the Rumanians procured the recognition of European countries. Since then they have heckled and harried the Jews by restrictions upon their livelihoods, by refusing admission to the elementary public schools of more than 5 1/2 per cent of their num-

bers, and in secondary schools of more than 7 1/2 per cent, and in many other ways.

Although this is in direct violation of the Treaty of Berlin, the signatories to the treaty have not thought it best to intervene.

Bulgaria and Serbia complied with their obligations.

The Pale of the Settlement.

The law which required the Jews in Russia to live in the cities of the Pale of Settlement produced a great congestion. They were forbidden to engage in so many trades and callings that their means of livelihood was most limited. They had no political rights and were thus kept excluded from government employ.

They were denied secondary and university education except to the extent of a very small per cent. of their number, and they were so hemmed about with police restrictions as to subject them to oppressive blackmail. The result has been that the great majority of them are ignorant, and even before the war at least a third of them were in direst misery and destitution.

There are in the world over fifteen million Jews. Of these, six millions are to be found in the ten provinces of Russian Poland and the fifteen provinces called "the Pale of Settlement." There are upward of 2,250,000 Jews in Austria and Hungary. There are 615,000 in Germany. There are 270,000 Jews in Great Britain, 100,000 in France, 45,000 in Italy, half a million in Asia, 250,000 in Rumania, and there are 3,300,000 in the United States, of whom a million or more live in the city of New York.

The Jews in the United States, down to 1880, did not exceed a quarter of a million, but since the oppression, pogroms and massacres in Rumania and in Russia immigration has increased to the figures given.

The Great Jewish Problem of Today.

As I have said, in all parts of Europe and America, except Russia and Rumania, legal discrimination against the Jews has largely ceased, and civil equality is accorded them. The present great problem, therefore, is to secure civil equality for them in Russia and Rumania. How is the present condition in those countries explained?

Prince Gortchakoff in the Berlin Congress described the Russian and Rumanian Jews as a great scourge upon any people. Bismarck's answer was that the policy of restriction had given them the character which is now made the basis for complaints against them.

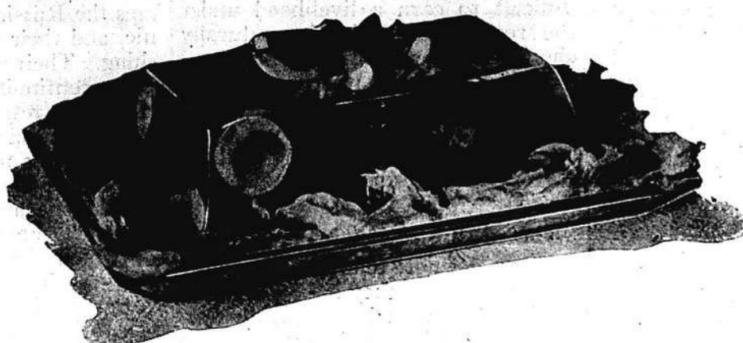
Mirabeau in the French Assembly said, in answer to a similar charge: "If you wish the Jews to become better men and useful citizens, then banish every humiliating restriction, open to them every avenue of gaining a livelihood. Instead of forbidding them agriculture, handicrafts and the mechanical arts, encourage them to devote themselves to these occupations."

Russia's Complaint Against the Jews.

It is probably true that Russian Jews do devote themselves to trading in money and that the Russian moujik is subject to abuse in this respect, of which the Jews take advantage, but it must be borne in mind that the restrictions upon the Jews as to livelihood have been and are such as to drive them into money lending. Indeed, this cause dates from the middle ages, when, as already said, canon law forbade among Christians the lending of money on interest and left that business open for the Jews, who perforce became the money lenders of Europe.

The few avenues of employment for Jews forced them into the conduct of inns and the selling of liquor. This, as I have pointed out, was a heritage from the Polish nobility.

Even if the charge made against the Russian Jews of fraud and



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1/4	cup	cold water	2 cloves	
3/4	cupfuls	tomato juice	1	tablespoonful tarragon vinegar
1		hard cooked egg	Few grains salt	
			2	or 3 whole tomatoes

Soak the gelatine in cold water five minutes. Cook the tomato juice, add the seasonings with the exception of the vinegar, and let boil ten minutes. Add the vinegar and soaked gelatine and strain. Cut the egg and tomatoes into rings, dip in gelatine and arrange in bottom and side of wet bread pan or brick shaped pan. Add gelatine slowly, allowing it to set gradually so that egg and tomato slices will not fall out of place. Chill. Garnish with lettuce and serve with mayonnaise or boiled dressing.

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trickery has foundation, it is not to be wondered at, when man's hand is against them, when they are desperate in their efforts to live, when they have a faculty in trade born of the severest necessity. The objection to them that they work together in the interest of each other may well be true. When general society is against them all, they naturally stand together for self-protection and for self-support.

They Make Good Soldiers.

One can hardly expect that they should feel entirely grateful to a government that makes life so hard for them or that the desire to serve in the army should be strong in them. And yet the reports from the world war indicate that they have made good soldiers, and the history of the Jews in all countries is that they have rallied to the support of the government under which they lived.

Their patriarch, Samuel of Nehardea, sixteen centuries ago laid down the rule, "The law of the government is the law," and in the eighteenth or nineteenth centuries in which the Jews have been wandering over the face of the earth rebellion and treachery to the government under which they lived have not been frequent among them.

A number of them in Russia under the old regime doubtless had revolutionary and subversive tenden-

cies, apparently confined to Jews of university education, who found it difficult to earn a livelihood under the restrictions and who naturally cherished resentment.

With their active minds, with their genius for trade, cultivated by centuries of necessity, they prefer trade to manual pursuit, but many of them are skilled artisans in many countries.

Denied Educational Privileges.

They do not follow agricultural pursuits because they have long been forbidden to own land, and by this long deprivation their tastes have been formed for city-life. They have been cooped up in Ghettos of the city and perforce have formed the habits of an urban population.

Denied the opportunity for education they are ignorant, but no people in the world manifest so much anxiety to secure education and improve the opportunities when offered with such earnestness and success.

It cannot be good for a country like Russian Poland and the Pale to continue 6,000,000 of its inhabitants in such a persistent condition of poverty and demoralization. It must interfere with the proper development, prosperity and health of the rest of the population. So large a congestion of this kind must make a sort of spot in the economic, political and social life of this part of Russia.

In spite of their deplorable condition and the immigration it stimulates the Russian Jews are very prolific, and their number is not diminishing. Their presence in Russia has been a continuing fact, and the policy pursued in respect to them up to the Revolution did not remove it or alter it, and it was not a success.

In aid of the Christian peoples of the Balkans and Armenia the Russian Government did a great work, for which those peoples should be very grateful. The conduct of Russia toward them was in marked contrast to its attitude toward the Jews within its own jurisdiction. Is it too much to hope that the drastic experience of this war may lead Russia to a different view?

A Blessing in Dreadful Disguise.

If the war does help the Jew it will indeed be a blessing in dreadful disguise. One-half the Jews of the world have had to bear its miseries, its cruelties, its sufferings. They lived in the theatre of war between Russia and Germany and Austria. In this region, almost without ceasing, the campaign continued. The Russians laid waste to their country in order to embarrass their pursuing enemies, and between the two armies the population, of which the Jews were a large part, suffered untold horrors.

As soon as the war came on, as soon as mobilizations were initiated, Germany and Austria, on the one hand, and Russia, on the other, vied with each other in a cultivation of the good-will of the Poles and the Jews.

Russia promised that an autonomous Poland would be created from all three of the incomplete tribal districts of the partitioned kingdom. Some of the leaders of the Austrian Government announced an intention of giving autonomy to Galicia.

When the war came to an end tremendous governmental changes occurred in the countries where the Jews are so greatly congested.

The dreadful destruction of life, the necessity for rehabilitation of these countries where the war raged with such violence and destruction must necessarily give greater economic value to every man who survives. The loyalty which the Jews have shown to their respective governments in these countries under a most trying ordeal ought to impress their governments with the claim that they make to equal treatment.

While it is true that in the past much of the cruelty to the Jews has been immediately prompted by popular prejudice, nevertheless it is also true that, with the increase of popular control in all countries, their condition has ultimately been much improved. A war like this, which must be carried on by the people, increases their ultimate power.

Repressive Measures Always Harmful.

Harsh and repressive measures have not helped the solution of the Jewish question. The result reminds one constantly of Aesop's fable of the contest between the wind and the sun in removing a man's coat from his back. The harder the wind blew the closer the man held the coat to his body. It was only when the sun with its warm rays increased the temperature and created discomfort that the man removed his coat.

The harshest persecution and injustice merely strengthen the peculiarity of the Jew in his adherence to his ancient customs, in his exclusiveness, in his use of cunning to avoid outrage and in his adherence to his religion and its ceremonials. Give him the sunlight of freedom and the balmy encouragement of quality of opportunity and he assimilates himself to his environment with all the quickness of perception, all the energy, all the enterprise, all the persistence with which he is so remarkably endowed.

If education and opportunity and freedom and equality are extended to them in the next generation the traits to which objection is made will become less and less conspicuous, and Russia's great domain, which needs people of energy, people of keenness, people of enterprise, people of experience in trade, people of financial genius, will find a benefit in the presence of the Jews.

Jews in the United States.

From the East Side of New York and through centres of population in this country where Jews are gathered by the millions and hundreds of thousands come the youth of the race, who soon manifest a spirit of Americanism and get on.

They succeed in trade, they succeed in the professions, they succeed in business and they move their homes to less crowded districts and acquire all the taste and views and fashions of their fellow countrymen.

They cultivate little or no solidarity in politics and they manifest a disposition to disintegrate as a community. They retain a loyalty to the race, but not a strict adherence to the ceremonials, and they intermarry with Gentiles.

A number of modern books written by Jews deplore this fact. They fear that Israel will be swallowed up in the nations. They are an excellent law-abiding part of our population.

Of course, criminals come from among them, poor and miserable as some of them are, but the criminal statistics do not show their percentage of criminals to be as great as that of the entire population.

When we consider the congestion in New York on the East Side of one million Jews, and that this has come within the last thirty years, it seems remarkable that it has not given more trouble to our civilization and our government than it has. These are the lessons which an investigation by Russian statesmen into our experience would furnish.

Strength of the Jewish Character.

The Jews of the world, in countries where they have had equal opportunities, have won their way not only to great financial power, but to places of commanding influence in journalism, in the professions, and in business. They have retained always an acute interest in the welfare of their coreligionists throughout the world. Their religious training has inculcated in them the duty of charity to all—Jew and Gentile—and they have given unsparingly to aid their brethren in distress.

Individuals like Sir Moses Montefiore have given much time, money and effort all over the world to the cause of their race. Baron Hirsch and Baron Rothschild have planned and carried through rural colonies of

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the Jews in Palestine, in Argentina and in Texas.

The Zionist movement to secure a migration of Jews back to Jerusalem does not meet with the undivided support of the Jewish people, but it certainly has substantial strength as one project for relief of the congestion in east Europe.

During the world war the Jews of this country and elsewhere raised a fund of nearly \$25,000,000 with which to aid their poor peoples suffering in the train of the war.

In the countries where they have money, power and influence great Jewish committees have long been organized to help in securing civil rights, religious freedom and equal opportunity for the oppressed of their race.

The influence of the leaders of the Jews in Europe and America upon the congress of nations at Paris in behalf of the better treatment of the Jews has been weighty, and we can be sure that it was courageously and wisely exercised.

The direct interest we have in the Jewish question in these Eastern countries was stated by Secretary Hay to signatories of the Berlin treaty in protest against Rumania's persecutions and breach of her treaty obligations; to wit, that we are the world's refuge for such people, driven out by measures of oppression and restriction, and their coming in great numbers in their present condition imposes an unfair burden upon us.

We may rejoice that more than half the members of this great race have won their long progressive struggles for merely an equal chance with other men; but we cannot tear out that distressing page in the history of Christian civilization containing the record of seventeen centuries of persecution.

The Jews in the New States to Be Protected.

The result of the war and the giving rein to the principle of self-determination of racial units have created seven independent European states in central and eastern Europe. Of these the Baltic provinces, Poland and the Ukraine, as well as the Czechoslovak state and the Jugoslav state, have many Jewish citizens. In addition to this the Greater Rumania, which is to receive Transylvania from Hungary, is another state that will have many Jewish citizens.

The German treaty specifically provides that the five great powers shall make future treaties with Poland and with the Czechoslovak state securing the religious liberties of the people who constitute a minority in those states, and it is understood that similar provisions are to be included in the Austrian treaty in respect to the Jugoslav state and Rumania.

It is to be hoped that the securities exacted in these treaties will be of a character more effective than were the requirements of the congress of Berlin in respect to Rumania. Indeed, we can be sure that they will. The prejudice against the Jews still remains in those countries and cannot, of course, be eliminated by mere legislation. But Jews can be given equal rights and be protected in those rights and secure the equality of opportunity through such protection.

The League of Nations is to be a continuous body and will have power enough to see to it that treaties of this character are performed by nations that the war has in fact created and that will continue to be dependent for some years upon the league for their own integrity and independence.

The Jewish Nation

By RABBI H. PEREIRA MENDES

Are the Hebrews, the Jews, a nation? What is a nation?

According to the Standard Dictionary a nation is "an organized body politic," organized for its own material interests, its own aggrandizement, organized for purely selfish interests. This is the present-day definition of the word "nation."

When Abraham, the founder of the Jewish or Hebrew nation, first appears upon the stage of human history, and that is in Genesis 12:1-3, it is stated "I will make of thee a great nation."

It is evident from this that "nation," the word "nation," does not always mean what we imagine—a body of men, a community held together, for individual interests and for the community's aggrandizement; in a word, for selfish interests.

The Jewish or Hebrew nation—I use the word here as just a convenient term—has never in all its history been "great" as were the "great" nations of all ages past and as are the "great" nations of today.

We have never had great territories, great colonies, great armies, great commerce, great anything of any material value. We have had great laws, great prophecies, great inspirations for mankind, but all this greatness was mental or spiritual and is.

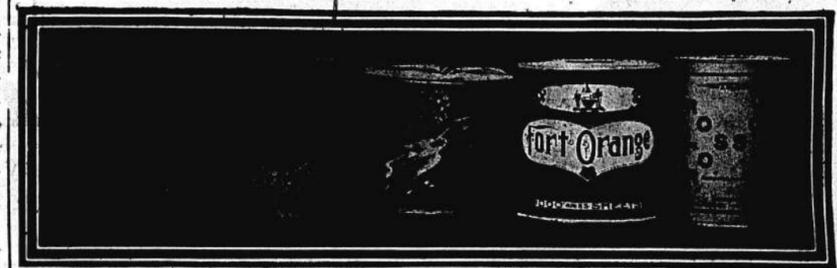
Then a nation is not a something, a community of men and women held together by what is materialistic. It may be a community held together by what is mental or spiritual. May that be called "an organized body politic?"

The ordinary conception of a nation being a body or a community of men held together for mutual interests of the men composing that body or community is distinctly and emphatically negated in that very passage where it commands the Hebrew "nation": "Be a blessing." (Note that the Hebrew text uses the imperative mood; in the English version it is future tense). This means seek ye others' interests—others'.

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And yet further; in that very passage it declares the *raison d'être* of the Hebrew "nation" is that it shall be a blessing to all the families of the earth. If a nation is a something that exists for selfish purposes, are the Hebrews a nation if they exist only for others?

If this is not altruism, and altruism the most beautiful and the most exalted, then what is?

The Hebrew nation is the only one of all the past and present nations that has been, and is, altruistic without any thought of material great-

ness. It is none the less a nation even though not existing for selfish purposes; it is therefore not a nation according to present day definition. The Hebrew "nation" has been a blessing—herein lies its true greatness—to all the nations of the earth by giving it such laws as the laws of Moses, the prophecies that give today so much idealism to the world, and the Psalms which for centuries have, as they do today, breathed strength, comfort, faith, hope and righteousness, courage and resignation into countless human

hearts.

The recent great war was waged to curb materialities. I never once heard it said that we warred against Germany to destroy her Mozartean or Beethovenian music or her Goethian or Schilleric poetry. We warred against her militarism and materialism.

Idealism! Idealism! Idealism! and that always altruistic, never egoistic; that is the world cry, the century-cry of the Hebrew nation.

That the word "nation" means other than the usual concept is also

evident from Numbers 23:9, "Lo, the people [the Hebrews] shall dwell alone and shall not be reckoned among the nations." If the Hebrews are not to be counted among the "nations" then how are they to be counted? What are they? They are certainly a something or they would not be called "a people" in the very same verse. What is a nation? And in Exodus 19:6 they are called a "kingdom of priests and a holy nation."

What does "nation" mean here?

The Russians, the Poles, the Bulgarians and a dozen other nations that no sane man would ever call "holy" are all "nations." It is one of the sarcasms of history to speak of "holy Russia," but to call the people of the Book that contains the world's holiest commandments, holiest ideals and holiest emotions "a holy people" is no sarcasm; it is but historic truth.

Is the Hebrew nation a "nation?"

If its national aspirations are only selfish, we answer "no." But if its national aspirations are altruistic, attuned to the "Be a blessing" (imperative) of Holy Writ, designed only in order that "through thee shall all the families of the earth be blessed," then we answer "yes."

That is why we want Palestine for the Jews. We want it not for our material benefit. We want it for whatever spiritual benefit we can get out of it for the nations of earth as well as for ourselves. It is true some few Jews may derive material benefit by settling there. But the majority of Jews are in the diaspora. We want it so that there shall be established an International Court for the world's peace, free from the errors that make so many look for war as a result of the recent Peace Conference in Paris. The great error of the last mentioned was that its composition represented diplomacy, militarism and but one phase of law—international law. It ought to have represented religion or ethics, law in its fullest sense, and those sciences that entered into the *casus belli* of the late contestants.

We want Palestine for the Jews so that there shall be erected a world university teaching not just knowledge of justice, right and mercy a world university to educate all the nations of earth in idealism, to educate public opinion in all countries so that the aftermath of the recent war shall be "to forbear, to forgive and to forget."

We want Palestine so that there shall be a House of Prayer on the Sion mount, holy to all, for all, and where all shall pray to the Father of all.

By the realization of such ideals, all of them Biblical, is the nationality of the Jew to be estimated, thought out, regarded, demonstrated, proclaimed and translated into actuality for the benefit of the world—that thereby "all the nations of the earth shall be blessed."

"Palestine for the Jews"—yes, we cry that, until the very heavens be riven asunder. But we mean Palestine to be held and administered by the Jews so that thereby "all the nations of the earth shall be blessed."

The man, Jew or Gentile, who wants Palestine for the Jews only for Jewish materialities is in error.

But he who demands it for the spiritual happiness of the world, for world-brotherhood, to make the world safe for democracy—but fit for the kingdom of heaven on earth, to knit the world in a League of Nations leagued with God—such a man, Jew or Gentile, understands what the Bible means when it calls the Hebrews a "nation." Let the Jews be placed in charge of Palestine as the mandatories of the Great Powers for such purposes as those mentioned above. Then the Jews will be a nation in the Bible sense of the word.

JEW'S PRESENTATION TO A CHRISTIAN MINISTER.

On Wednesday of last week fully six hundred coreligionists assembled in the Hall of St. Augustine's church, Settles street, Commercial road, to make a presentation to the Rev. Father Richard Wilson for his services during the war to the Jews residing in his parish.

Mr. J. D. Kiley, M. P., presided. He said that the vast assembly present was gathered together that evening to pay tribute to a man who, unlike many others, was tolerant. The Allied Powers were forced to use arms against Germany and her associates because the former were cognizant of the fact that the right of small nations to exist was the fundamental principle of world peace. Not only did that principle apply to nations like Belgium or Serbia, but also to Jews. It was because Father Wilson had realized that the Jews had a perfect right to live among the people of the world, and an equally perfect right to freedom of religion, that he had helped them in times of trouble and distress, without the thought being in his mind of attempting to influence their minds in the direction of another faith. (Cheers).

Dr. M. Burnshaw, M. R. C. S., F. R. C. P., read the handsome illuminated address that was to be presented to Father Wilson. It read in part:—

During the thirty-three years of your ministry of St. Augustine's, Stepney, you have shown invariable kindness to your Jewish neighbors. You have made us all feel that you are our friend. Many of your Jewish neighbors had fled from religious persecution, and it has been a revelation to them to find a leader of a different faith so zealous, so earnest, so sympathetic on their behalf. Your recent exertions during the war, when air raids so grievously afflicted the district, made an everlasting impression on our hearts. You provided protection and food to large numbers of our brethren who could lay no claim on you by religious fellowship. You showed them the utmost consideration and displayed a lively regard for their religious observances. You evinced no desire to proselytize, and yet you were a source of true religious comfort to all whom the recent trials disheartened or made despondent.

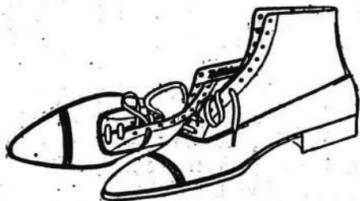
Dr. Burnshaw said that he also had a cheque representing the material contributions of those who realized the good work Father Wilson was doing. The Rev. Father had, however, absolutely refused to accept the money, preferring that it should be devoted to the funds of the London Hospital. (Cheers).

The address and cheque having been presented to Father Wilson, who, in reply, emphasized the fact that while he only considered it his duty to render help, whenever possible, to the Jews, he would never, in any circumstances, attempt to convert a single soul.

Councillor Harry Kosky, J. P., spoke of the help rendered to his coreligionists by Father Wilson during the air raids. It was estimated that from the first enemy raid till the last the Rev. Father had given protection and food to over 40,000 Jews.

Mr. H. H. Gordon, L. C. C., said that after the great air raid which practically demolished part of Jubilee street, Father Wilson had housed at his own residence two or three entire Jewish families who had been rendered destitute. He had supplied them with kosher food, and even gave them candles for use on the Sabbath eve. (Cheers).—London (Eng.) *Jewish Chronicle*.

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Sermons for Soldiers

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. (Copyrighted by the Author)

I. "THE COMING TIME."

(NOTE.—It was by no means an easy task to talk acceptably on religious topics to the men of the A. E. F., so heterogeneous in race, religion and outlook on life.

The "buck private" was a fearless lad, quite ready to look death in the face, open eyed and unblinking; largely self-reliant, holding strong, decided views on many of the most important problems of life, and very tenacious of his point of view; rather suspicious of strange pulpiteers; quick to sense any pretense or lack of conviction, and, above all, scornful of platitude, rhetorical tricks and conventional presentation of ideas or tame style of oratory.

The writer had a more difficult task than his confreres. His was the duty of giving the Jewish point of view—that of the small minority among his audience—in a manner at once inoffensive to the Jew and acceptable to the 90 per cent. of non-Jews in the mixed gatherings he addressed. He has been frequently told by boys who were present when he spoke that he has been very successful in doing this, and has even been asked by not over-wise persons in temporary authority to reduce his addresses to writing and place them in their possession—a course to which he was not exactly inclined. He seeks this vehicle of publication, feeling that an analysis of what pleased the boys might contain a valuable lesson for all who have, or will have, to deal with them as religious guides.)

Bible reading: Micah iv:1-5.

"But in the end of days it shall come to pass that the mountain of the Lord's house shall be established as the top of the mountains, and it shall be exalted above the hills. And people shall flow unto it.

"And many nations shall go and say: 'Come ye and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach of us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And He shall judge between many peoples, and shall decide concerning mighty nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

"But they shall sit every man under his own vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken.

"For let all the peoples walk each one in the name of its God, but we will walk in the name of the Lord our God for ever and ever."—(Jewish Publication Society's translation.)

Boys!—oh, by the way, do you mind my calling you "boys?" (Laughter and cries of "No.") Well, I remember a Y secretary back in America—and a very decent fellow he was, too—who remonstrated with me, saying: "Don't call them 'boys' or 'fellows.' Address them as 'men.'"

Perhaps I'd better tell you why I like to address you as "boys." I'm an older man than any of you. I could easily be the father of any one here, except, of course Mr. — (the Y secretary). He's a gray-haired codger, and I couldn't pretend to father him! (Laughter.) But I have a boy of my own as big, if not as old, as any of you—or nearly so—whose one great grief is

that he is not yet of enlistment age. And, like most of the older men in welfare work, I feel as if I were father to you and you were sons to me. Most of us, I think, would have been glad to be in your ranks, having as good a time as you. (Derisive cries and laughter.) Oh, you can't phase me! You are having a good time, a glorious time, a wonderful time, if you would only stop to think about it. We older chaps envy you. As we stood on the curb and watched you swing by in close-packed ranks in your tens and hundreds of thousands, tramping on to join in the greatest adventure the world has known, we could only cheer you till we were hoarse. You may not know it, but our eyes were dim and our hearts swollen with pride and joy and regret. Regret that we could not go, side by side, shoulder to shoulder, with you, that we couldn't keep pace with you.

That is one reason why I love to call you "boys." A second is that the word marks a new point of view as to the real meaning and worth of

the soldier. In the old days in the army the officers considered themselves of finer clay and more valuable humanity than the soldiers. Kicks and blows were the portion of the latter. He was only "food for powder," and was only of the smallest value while he was strong and unwounded. There was nothing in those days more pitiable than the lot of the discharged and disabled soldier! He was of a special caste, only valued in war times and held in contempt in ordinary times. There was a good deal of beating in the armies in those days. The general punched the colonel; the colonel thumped the captain; the captain caned the sergeant; the sergeant kicked the private, and the private "kicked the bucket." It was all he was expected to do. But there came a time in the story of one of the nations when the private rose to full recognition. He was ill-armed, worse fed, so scantily clothed that he was contemptuously dubbed, by soldiers of the old school, "le sans culotte"—the fellow who didn't have a pair of breeches to hide his back. But he had a tremendous task for civilization to perform, and his officers were his elder brothers. When they called out, "En avant! mes enfants!"—"Come on, boys!"—they went. They went from end to end of Europe, toppling thrones over and rewriting



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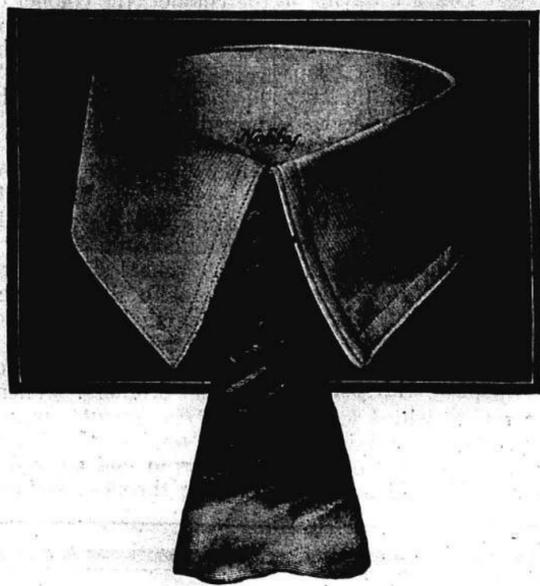
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IT IS the especial aim of this monthly magazine to break down the barriers of prejudice by educating the one hundred million people of America to the real status of the Jew.

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

the geography books of their day. It was the ill-equipped "boys" of France who tore through the armies of the rest of the world as a pen-knife goes through a sheet of paper. They were fighting to the death for the sake of an ideal, just as you have been doing. That's another reason why I love to call you "boys."

A third is that you are God's own boys—"Ye are children of the living God," and you have been doing God's work on earth. At His call, voiced by the leaders of our nation, you left farm and factory, mine and shop, mansion and hut, to put on the uniform of the "U. S. A."—"Unbeaten Soldiers' Array"—and left your own land to cross the ocean and save humanity. You are our best and strongest, and to us you are, and ever will be, Our Boys.

That reminds me. About eighteen months ago I volunteered several times to go out to Camp Upton to speak to the Jewish boys there. I was at first quite tickled to notice that among the audiences who nearly filled the large hall there were always a lot of Christian boys. I was getting quite conceited about it until I learned that our religious meeting was to be followed by moving pictures and the Christian boys were in the habit of rushing the best seats, quite willing to suffer in silence the boredom of our service for forty-five minutes if they could secure good places from which to see the pictures.

At one of these services I was telling the boys just about what I am telling you now. I grew quite enthusiastic about the splendid task that awaited them. I told them how we all envied them, how they were our hope, our pride. "Oh, you fine fellows, you splendid lads," I cried. "Oh, you beautiful boys!"

In one of the rows near the platform sat a Russian Jewish boy of the heavily-built pattern, large-framed, fat, with a stolid-looking face, large mouth, heavy jowls, high cheek-bones, small eyes, large, fleshy nose, sloping forehead—a regular *Chayim Ox* of a fellow. We know his type. How often he surprises us all by pushing his way to success! Near him sat a little red Irish-American boy. He was the reddest boy I've ever seen—red hair, red complexion, red-brown, twinkling eyes, red eyelashes, red freckles. He had a snub nose and a very generous mouth. He reminded me of a red-haired Irish terrier.

Well, when I called them all "beautiful boys," stolid Russia turned his eyes slowly round to appraise their beauty until his gaze settled on snappy Ireland. The red, alert Irish boy also looked around, as tense as a terrier looking for a rat, until his gaze rested on his neighbor. Russia looked at Ireland; Ireland stared at Russia. Both their homely faces opened in broad grins and both bodies shook with laughter.

Just at that instant they caught my eye, and I could not help grinning myself. The boys all round rose to find out what the grinning meant. They soon focussed the two boys, and the point was not missed. Everybody laughed, and it was a minute or two before I could go on. I understand that those two boys were known as "the beautiful boys of Camp Upton."

You may laugh, but in a very high and fine sense they were "beautiful," even though an artist would not select either as a model of manly beauty.

There is a fourth reason why I like to call you "boys." You are, what the French papers rather happily call, "Wilson's Crusaders." Crusaders from America, sent by that greatest of living Americans—perhaps the greatest American yet—Woodrow Wilson, to cross the seas and rescue the Holy Land of Democracy from the infidel. The other day President Wilson, talking to a great

audience in New York, explained why it was impossible for him or them to aim at less than the most unselfish and high ideals. "I would not dare," he said, "to go back to France and face those splendid boys in khaki if there were anything sordid or mean in our aims." That was his argument, in effect, but he did actually call you "splendid boys in khaki." He, the biggest man at this moment in the whole world, called you that. *Sit up, boys—God's Own Boys* (G. O. B.s as well as "dough-boys") and listen now to what I have to say!

That was a fine, a remarkable, passage I read to you from the Prophet Micah. How long ago was it that he uttered that remarkable prophecy? About twenty-six centuries ago that old Hebrew, in the land of Palestine, looked forward to the time in the "latter days"—the distant future—when men shall learn sense and try to apply God's teaching in the affairs of this world. In that coming day nations shall flock from all parts of the world to Zion and clamber up the height where God is, to be taught His ways and to walk in His paths.

From all sides, from every point of the compass, will they come, climbing up, ever up, from the base of the mountain of God to the summit, where His will might be learned.

And nations shall submit their national disputes and grievances to God's judgment, and the mighty nations and militaristic dynasties at the farthest points of the earth, astray from God's path, shall be rebuked. There shall be no more war, for God's justice shall rule the wide world. There shall be no longer necessity for Krupp and Armstrong and Creusot factories in a day when swords shall be beaten into ploughshares for the farmer, and the gardener's pruning knife be infinitely more valuable than the soldier's spear. Scientist and manufacturer will bend their learning and their energies to the arts of peace. Munitions of war will find no market in the promised time when nation shall never again lift up sword against nation and the art of war be a decried and neglected occupation. I wonder how the German Kaiser felt in those days, not so long ago, when he went about bragging of *Unser Alter Gott*, and the warlike mission of Germany to subdue and govern the world, when he read the portion from Micah which we are considering and its counterpart in the second chapter of Isaiah? Perhaps he would not read them. Perhaps his court preachers never made them the texts of their sermons in his presence.

As I said, the Prophet Isaiah, who was a contemporary of Micah, has a prophecy almost identical in wording with the first three verses in Micah's prediction. But thereafter Micah's vision goes farther and is more interesting to us today than that of Isaiah. Micah follows and foresees the consequence of national submission of all disputes to the judgment of the Highest Court.

Everyman shall "sit under his own vine and his own fig-tree" and there shall be none to make him afraid. The soldier, the manufacturer of munitions of war, the diplomat, shall all become producers and forever cease to be destroyers or traders in destruction. Every man shall eat of the fruit of his labor. Men shall grow rich by peaceful industry and races shall live by the peaceful interchange of commodities, with "none to make them afraid." The predatory instincts of the fighter shall be trained and disciplined at the behest of justice and right. There shall be no misery and no want, for there shall be no violence and no wrong unpunished on God's footstool. The light of His justice shall flood the hitherto dark places on earth, and

famine and rapine and war and want shall alike cease to exist on earth in the days when all nations shall have learned the teachings of the God of Jacob and shall follow His will as proclaimed in Zion, the Mount of the House of the Eternal God.

But the poet-prophet goes one step farther, and a tremendous and astounding step it is. Twenty-six centuries ago the loving old thinker and dreamer of the dreams of God, saw the great and central truth of civilization. *No man can believe exactly as his neighbors believe.* No religious creed, other than that to which his mind and heart are attuned, can really claim a man's adhesion. In that promised day of world-harmony every man shall walk influenced by his ideal of God, "while I," cries the prophet, "will follow the Eternal God, worshipped by my fathers, for aye." A staggering announcement! God's justice shall reign on earth, God's right shall be the criterion of the dealings between nation and nation and between man and man. Yet there will never be, there can never be, uniformity of faith while the world lasts.

You must be content to follow the teaching of your fathers, and let your neighbor do the same. Perhaps, in the end, you will learn in its fullness the lesson which you have been beginning to study in this war.

Mark that the prophet foresees all the peoples flocking to the foot of God's mount from every quarter of the globe and clambering up the heights to God. He does not depict them skirting the base in order to find any one beaten path upwards. No, just where they reach God's mount they begin the upward climb. All desire to attain one point—the central one on the summit.

The lesson I just referred to, as that which we are beginning to learn in this war, is that differences of religious doctrine are inevitable—nay, they are not even undesirable, and that, in the last analysis, all true religions guide to the same central goal, even though the paths—the methods of expression—vary as widely as the opposite points of the compass. All may be, each in its own degree, the truth. The test—the sole test—of that truth is: Does it really lead up to the height where God's House is established?

I am fond of recalling a description of a great artist's studio which I remember reading many years ago. For my purpose it matters little whether my memory is exact or whether the description is true.

The artist was a famous Parisian, so famous that art students, even men who had attained fame in their own lands and had pupils of their own, flocked to Paris to study under the master and secure the benefit of his advice and criticism about their work. All were required to present themselves in the master's studio, which was circular in shape. The model for the day's sketching was posed on a platform in the centre of the studio. The artists, each with his or her own desk or easel, were placed at due intervals all round the room. Each was required to sketch the model from his or her point of view, and from that only. The master went round from desk to desk, placed himself at the point of view of the student, and gave praise or blame according to the degree with which the artist succeeded or failed in reproducing the model as he or she could see it. That was the sole criterion. If any man or woman attempted to reproduce what his or her neighbor—or the student *vis-a-vis*—saw, that was pronounced false in art. Only the truth, as far as each saw it, was acceptable, and none, not the master himself, could see the whole truth. The truth was the sum of the study of each earnest, resolute and skillful student. None could look with his neighbor's eyes, but, at the same time, none could fail

to grant that his neighbor's reproduction was the truth from his neighbor's viewpoint, and that, indeed, any other delineation *must* be a lie.

So it is with the recognition of God. None can see all the truth. To each is revealed that part which his viewpoint and capacity for seeing give him to see. Only what a man can believe is, or may be, his religion. He can only see for himself, and must allow his neighbor the same right.

Four millions of American boys have gone into this army, gathered from every part of the land. All are in uniform—soldiers of Uncle Sam and brothers. You were trained and exercised, housed and fed, clothed and drilled alike. Any one of you who holds his brother in unjust esteem is insulting, not that fellow-soldier, but Uncle Sam and America.

You have fought and suffered and bled together. Fifty thousand of you laid down their lives on the field

of battle. Fifty thousand more have since died of wounds and disease. Two hundred thousand more have suffered casualties. When the red blood flowed from your wounds, do you think that the cleverest microscopist of them all could have told whether the blood came from the veins of men from the North or the South, from the Atlantic or Pacific States, or from the arteries of Protestant or Catholic or Jew? No; from every part, every race, every religion came the hundred thousand heroes whose bodies lie in the bosom of France, making its soil sacred forever to all Americans; fertilizing not only the ground of France, but the souls of France and America, and producing a new and rich harvest of national trust and friendship. By the memory of those hundred thousand dead brother-heroes you will be forced to go back home forgetting all religious animosities and all racial prejudices. You can never again

slight a brother American because he is a Jew or Protestant or Catholic. There shall never again be slighting references to "Micks," or "Wops," or "Kikes," or "Smokes." You are all brothers now. You have learned to hold a man in esteem for what he is or has proved himself to be. You have learned to esteem him for worshipping the God of his fathers in the manner and diction of those fathers, and to grant him that privilege and right, as he grants the same to you.

"In my Father's house there are many mansions," said Jesus. What do you think He meant by that? Surely that even in heaven there will be dwellings for many different families of the children of God.

Let me tell you a little fanciful parable which I have been fond of repeating from the pulpit.

Four shades had crossed through the Valley of the Shadow to the region beyond and were moving along the path that led to Paradise. But it was to be noticed that each moved apart from the others, holding no communication with but rather looking askance at them. One was a noble figure, with a worn, ascetic, but kindly face. He was clad in red robes, with a red hat. He was first, as it chanced, to reach the Golden Gates. He knocked with an assured air on the heavenly portals. The gates opened a little and a voice from within said: "Who art thou and what wouldst thou here?" The shade answered: "I am he who on earth was Cardinal-Prince of Mayence. I would fain enter Paradise." And the voice within said, as the gates closed, "The Cardinal Prince of Mayence is unknown here."

Abashed and bewildered the first shade stood aside while the second, with perhaps a triumphant glance at his mortified predecessor, knocked on the gate. He was dressed in long robes, wore a great mitre, and carried in his hand a jeweled shepherd's staff. Again the gates opened slightly. Again the voice from within asked, "Who art thou and what wouldst thou here?" This time the answer was: "On earth I was Bishop of London. I seek my reward. I would enter Paradise." And the voice replied as the gates closed, "The Bishop of London is unknown here."

The third figure—tall, sinewy, bearded, with dark complexion, aquiline features and flashing dark eyes—advanced firmly past the two shame-stricken prelates. His flowing, girdled robes gave him a stately appearance, and his head was covered by a green turban. He knocked, rather peremptorily, on the gates of Paradise, which, as before, opened a little. As before came the question from within: "Who art thou? What wouldst thou here?" And with firm, assured voice the shade answered: "In life I was the *Sheikh ul Islam*. Four hundred million Mohammedans looked to me for guidance. I would fain enter Paradise. Let me in!" The gates again closed as the voice said, "Unknown here is the *Sheikh ul Islam*."

The fourth and last figure then advanced slowly and with something of meekness in his expression. Slender, of medium height, he was clad in embroidered white linen robes, and his white embroidered linen cap bore an inscription in strange characters on its front. Glancing somewhat mournfully at his fellow-shades, he in turn walked up to the gates and knocked. Again the doors opened slightly and the question was repeated. The answer this time came: "I am he who on earth was chief rabbi of Jerusalem. This book that I carry under my arm is God's Torah. In life I studied it day and night. I would enter Paradise."

But the great gates closed. Then the four—brothers now in a common rejection and no longer holding aloof one from the other—

looked at each other in bewildered, dumb questioning. At length the rabbi said: "Brothers, on earth when I encountered any perplexity of which none could offer the solution, it was my custom—perhaps a foolish one—to practice divination by the Scriptures, a resource I learned in my childhood. I shut my eyes, opened the Sacred Book at random, and still unseeing, placed my finger on the page, and often I found the answer to my puzzle. Let's try the device now."

He held the Book up on high, let it fall from his hands to the ground, cast himself on his knees, with eyes closed, and placed his forefinger at random on the page. The others knelt down beside him. "Look! brothers," cried the rabbi triumphantly. "Is not this the answer?" He read aloud the passage from Malachi:

"Have we not all one father? Hath not one God made us? Why, then, deal treacherously with each other, profaning the covenant of our fathers?"

They looked at each other, a great comprehension enlightening them. Then they rose, the rabbi gathering up the book he loved, and again approached the gates of Paradise, but this time together, hand in hand. They knocked again at the portals, which again opened slightly. Again

came the question, "Who are ye and what would ye here?" But this time the answer came in common from the four: "We are four sons of the All Father, four worshippers of the Universal God. We would fain clasp our Father's knees and do obeisance at the throne of our God." And the great gates flew wide open, while a loud, glad voice cried: "Enter, children of the living God and be welcomed at your Father's throne!"

The meaning of the little parable is clear, and I am sure, boys, you all grasp it at once. I have told you that you have all been crusaders for democracy in this war, and, thank God, you have won nobly. But your task has only begun. Go back to your homes, the four millions of you, crowned with the laurel-wreaths of victory, with a broader view of life and a quickened sense of responsibility. Put aside once for all the narrow prejudices, dislikes and animosities of the past. Go back to farm and factory, mine and store, with the new gospel of the brotherhood and unity of all Americans. Four millions of you, preaching a new attitude towards each other in your lives and deeds! What a great new victory you can win, and how easily! Teach others the great lesson you have learned, to value every American for his real worth and not to judge him by the accident of race,



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color or religion.

If you Jewish boys think, you will forget your prejudices, for you do nourish them, you know. You Christian boys have learned not to weigh a man's worth by his religious creed or profession. If you hear the Jew sneered at, speak up and tell your friends and neighbors what you saw the Jews do in the Argonne fight. If Catholic hears Protestant decried or if Protestant hears Catholic slighted because of their several creeds speak out, speak loudly and clearly, and talk of your Protestant or Catholic buddy and what his presence meant to you in the hour of stress. Preach the brotherhood of all Americans and make the new faith acceptable to and accepted by all. Then preach the great lesson taught by the prophets of old of the universal Fatherhood of God and brotherhood of all men. Keep at it till you bring a little nearer the hour dreamed of by the loving old seer when justice and right-dealing between man and man shall be the rule all over the world; when there shall be no more war and no more unpunished, and unchecked wrong-doing, but when every man shall enjoy the fruits of the labor of his hands, with "none to make him afraid" and the knowledge of God shall cover the earth as the waters cover the seas.

PLAYS AND NOVELS SLANDER JEWISH RACE.

By RABBI LOUIS WOLSEY, Cleveland

I was once told by a dear white-haired Christian lady that the reason Christians do not like the Jews and that she did not like me was because the Jew did not accept Jesus. I said to her, as I have said many times since, "How can I accept that which I already have?" Jesus was a Jew, born of Jewish parents in the country of the Jews. He spoke the Jewish language, to a Jewish audience. He was one of us, and we loved Him. The only difference between the Jew and the Gentile is in our interpretation of Jesus.

The Christian world has shown little of its Christianity in its dealings with the Jew. It has shown little of its Christianity in its relationship to Christians. Had it shown more, the world would not so often have writhed in agony. It is the Jew who must teach the world tolerance. And not till the Jew treats the world as he would have the world treat him will the world treat the Jew as he should be treated.

But I am optimistic. I believe the world is beginning to understand the Jew, and when that day comes the Fatherhood of God and the Brotherhood of Man will have to come.

Marlowe, Shakespeare and Dickens have wronged the Jew in their portrayal of the race. It is unsound pedagogy to introduce "The Merchant of Venice" into the public schools, for its caricature of Jewish life not alone works an injustice against an inoffensive and defenseless people, but it fills the impressionable hearts of children with an unconscionable permission to hate their fellowmen.

Christopher Marlowe wrote "The Jew of Malta" in 1588, typifying him, in the character of Barabas as a preternatural villain, a perfect monster of lies, utterly incapable of honest or kindly thought, exulting in his own wickedness.

Hatred and fanaticism could go no further than in his despicable portrayal of Barabas, the Jew. There are many similarities between Marlowe's representation of the Jew and Shakespeare's. In "The Merchant of Venice" the great poet portrays the Jew as revengeful, grasping, bloodthirsty. Though listed in his writings as a comedy, the creation of Shylock has been an unutterable tragedy for the Jews ever since.

Shakespeare was utterly unfamiliar with the Jew, for there were no Jews in England from 1290 to 1650, and ignorance, as always, was

responsible for prejudice and distortion. If Shylock convinced the world that the Jew was a usurer and a conscienceless miser, the same world forgot that Shakespeare himself loaned money at interest, and that Bassanio was a fortune hunter, and Lorenzo, an ordinary porchclimber and burglar. The world forgot, too, that if Shylock was without mercy, Antonio scorned and spit upon Shylock and said he would do so again. The craving for Antonio's pound of flesh was a misrepresentation of Jewish thought and practice. The twelve tables of the Roman law made such an exaction legal, but Jewish law had a horror of the whole proceeding, and Jewish character had an aversion of blood-letting.

Shakespeare created other villains, such as Iago and Macbeth, but the religion of these reprobates is never mentioned, nor are the people of Iago and Macbeth held responsible for their misdeeds. But Shylock as a villain is represented as a type of a whole race, and an implicit invitation is given to the contemporaries of Elizabeth to indulge themselves in fanatical prejudice against the race.

When Dickens wrote the character of Fagin into Oliver Twist, he pilloried a whole race, as did Shakespeare and Marlowe. He called Fagin a Jew, though the name indicates either Irish or Scotch blood and breeding. Possibly when Dickens epitomized the religion and character of the Jew in Fagin he forgot he was wronging a whole race. There was no excuse for Dickens. He should have known the Jew, for he lived in an age when there were Jews in England. No mention is made of the life or religion of the Jew, nothing except the wickedness of a man whose name is not Jewish, but who is referred to as "the Jew" throughout the work.

Dickens did an injustice to the Jew in that work which neither you nor I can forgive him for, for by that book he postponed the civil emancipation of the Jew in England for ten years. Many bills had been introduced in England that the Jew might have his civil rights, and these rights were about to be granted when "Oliver Twist" came out—and the Jew was again turned aside.

As Dickens grew older he grew wiser and kinder, and he sought to right the wrong he had done to the Jew, and so he wrote "Our Mutual Friend," and introduced another Jewish character, Mr. Riah, a perfectly impossible character of either Jew or Gentile, a saint so saintly as to be almost spineless. The Jew as a race is neither a Fagin or a Riah.

A man's religion is to be judged by his conduct, and not by his particular religious philosophy. It makes no difference how a man believes, but it does make a difference in how he applies his religion to his life.

In Browning and in George Eliot, the Jew received a fairer portrayal. George Eliot and Browning are two of the greatest minds that ever came to earth. Both writers portrayed the Jew as a thinker, a man with a soul. Browning in his "Holy Cross Day" reveals the Jew even better and more sympathetically than the Jew could reveal himself in writing. The same is true of George Eliot in her "Daniel Deronda."

In "Daniel Deronda" the figure of Nordica is one of the most masterly drawn figures in all English literature, comparing favorably with any of the Old Testament prophetic literature. There she portrays the Jew as a thinker and a scholar, a man in the world for the good he can do, and not for evil. In this book she gives Nordica, the Jew, a vision of the new Judea and twenty years later Jews were attempting to crystallize that vision into a reality by completing their organization for

the Zionist movement. The character Nordica was a real character, a real man, who lives according to his faith, who worked, and working, tried to think out the solution of the Jew's problem. George Eliot, hearing his story, wrote the book that she might do justice to a man that the world overlooked, or, seeing, despised because of his race.

Does it matter what our faith, only that we are sincere? Is it impossible that the Jew and the Gentile shall stand together, working for a better world, a better understanding

between all peoples and all races; and standing thus and working together, does it matter whether we work in the name of God the Father, or in the name of Jesus, a good man whom we all love, and whom Christians call Saviour?

As a ship without a steersman is driven about by the force of contrary winds "so an unstable man" who has no faith in God is tossed and borne away upon the wave of every temptation.—Thomas a Kempis.

To cultivate and maintain self-respect it is necessary to place every word and deed under restraint. Foolish pride will never gain it. Saying one thing and doing entirely the opposite never wins it. Doing and saying nothing does. The feelings of others are considered first where there is self-respect. A mean, cowardly, unjust or proud action—which imagines another's goodness and worth is measured by riches and station—all such are absent where there is an atom of self-respect.—Selected.

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Lord Macaulay's Tribute to the Jews

Delivered in the House of Commons in 1833

The Honorable member for Old-ham tells us that the Jews are naturally a mean race; a sordid race, a money-getting race; that they are averse to all honorable callings; that they neither sow nor reap; that they have neither flocks nor herds; that usury is the only pursuit for which they are fit; that they are destitute of all elevated and amiable sentiments. Such, sir, has in every age been the reasoning of bigots. They never fail to plead in justification of persecution the vices which persecution has engendered. England has been to its Jews less than half a country, and we revile them because they do not feel for England more than half patriotism. We treat them as slaves, and wonder that they do not regard us as brethren. We drive them to mean occupation, and reproach them for not embracing honorable professions. We long forbade them to possess land, and we complain that they chiefly occupy themselves in trade. We shut them out from all the paths of ambition, and then we despise them for taking refuge in avarice. During many ages we have, in all our dealings with them, abused our immense superiority of force, and then we are disgusted because they have recourse to that cunning which is the natural and universal defense of the weak against the violence of the strong. But were they always a mere money-changing, money-getting, money-hoarding race? Nobody knows better than my honorable friend, the member of the University of Oxford, that there is nothing in their national character which unfits them for the highest duties of citizens. He knows that in the infancy of civilization, when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this contemned people had their fenced cities and cedar palaces, their splendid temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation ever in its last agonies gave such signal proofs of what may be accomplished by a brave despair? And if, in the course of many centuries the oppressed descendants of warriors and sages have degenerated from the qualities of their fathers; if while excluded from the blessings of law, and bowed down under the yoke of slavery, they have contracted some of the vices of outlaws and of slaves, shall we consider it a matter of reproach to them? Shall we to not rather consider it as a matter of shame and remorse to ourselves? Let us do justice to them. Let us open to them the door of the House of Commons.

Let us open to them every career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah—no heroism among the descendants of the Maccabees.

Sir, in supporting the motion of my honorable friend, I am, I firmly believe, supporting the honor and the interests of the Christian religion. I should think that I insulted that religion if I said that it cannot stand unaided by intolerant laws. Without such laws it was established, and without such laws it may be maintained. It triumphed over the superstitions of the most refined and the most savage natives, over the grace-

ful mythology of Greece and the bloody idolatry of the northern forests. It prevailed over the power and policy of the Roman Empire. It tamed the barbarians by whom that empire was overthrown. But all these victories were gained, not by the help of intolerance, but in spite of the opposition of intolerance. The whole history of Christianity proves that she has little, indeed, to fear from persecution as a foe, but much to bear from persecution as an ally. May she long continue to bless our country with her benignant influence, strong in her sublime philosophy, strong in her spotless morality, strong in those internal and external evidence to which the most powerful and comprehensive of human intellects have yielded assent, the last solace of those who have outlived every earthly hope, the last restraint of those who are raised above every earthly fear. But let not us, mistaking her character and her interests, fight the battle of truth with weapons of error and endeavor to support by oppression that religion which first taught the human race the great lesson of universal charity.

THE CORDIAL RELATIONS OF JEWS WITH CHRISTIANS.

By MARK ISAACS.

Judaism in the United States has been most fortunate in securing testimony of esteem from political authorities and from representatives of the Christian faith, to a degree unheard of, and perhaps impossible in Europe. The highest legislative body in the land, the National Congress in Washington, has repeatedly invited Jewish ministers to open its public sessions with prayer; the earliest instance in the Senate was afforded by M. S. Raphael in 1860, followed, among others, by Abraham de Sola in 1872, L. Stern in 1876, H. Pereira Mendes in 1884, J. Silverman, 1892. Similarly the House of Representatives here was opened by M. Jastrow in 1869. E. G. Hirsch, 1892, and Isaac M. Wise, 1892.

Of the numerous State legislatures New York has invited Max Schlesinger, of Albany (repeatedly since 1867); Virginia, E. N. Calisch (frequently since 1891); Alabama, Oscar I. Cohen, of Mobile, and New Jersey, N. Rosenau, 1901. Isaac L. Leucht was honored in the same way by the constitutional convention of the State of Louisiana; and the Republican National Convention at St. Louis in 1896, made Samuel Sale one of the chaplains. Nor has this cordial recognition of Judaism as a church been confined to non-religious bodies. Jewish ministers in America have been so frequently invited to address Christian audiences in the churches of the latter, that the incident no longer attracts special attention. The earliest steps in this direction were taken by M. Lillenthal and I. M. Wise, of Cincinnati, who repeatedly preached in Christian churches, while among those who have accepted similar invitations in Unitarian, Universalist, Lutheran and Presbyterian churches. At the Parliament of Religions at Chicago in 1893, Emil G. Hirsch was one of the leaders in speech and action, while in 1900 Jewish ministers were welcomed to prominent participation in the New York State Conference of Religions.

Christian congregations have frequently worshipped in Jewish temples. In 1895 Miss Florence Buek, of the Unity Church, Cleveland, Ohio, preached in the temple of that city, and vice versa Jewish congregations were offered the use of churches for their regular divine service on Sabbath and holy days.

An occasion of special interest was the celebration of the 250th anniversary of the settlement of the Jews in the United States, when at a gathering held in the city of New York, ex-President Grover Cleveland said in the course of an address: "All nationalities have contributed to the composite population of the United States—many of them in greater number than the Jews. And yet I believe that it can be safely claimed that few, if any, of these contributing nationalities have, directly and indirectly, been more influential in giving shape and direction to the Americanism of today. What our Jewish fellow citizens have done to increase the material advancement of the United States is apparent on every hand and must be confessed. If the people of the United States glory in their freer institutions as the crown of man's aspirations for self-government, let them not be unmindful of the fact that the Jews among us have in their care and keeping the history and traditions of an ancient Jewish commonwealth astonishingly like our own Republic in its democracy and underlying intention.

From President Roosevelt came a letter testifying to the services of the Jews in the Colonial period, in the Revolutionary period, and during the civil war; their distinction for industry, obedience to law and devotion to national welfare. In Boston at a celebration held in Faneuil Hall, President Eliot, of Harvard University, Bishop Lawrence and Lieut.-Governor Guild paid tributes to the Jews. Elsewhere Gentiles observed the celebration with expressions of admiration for the Jews, especially felicitous being those of President Wheeler, of the University of California; Governor Folk, of Missouri, and Vice-President Fairbanks, of Indiana. President Wilson's appointment of Louis Brandeis to the bench of the United States Supreme Court was hailed as a distinguished event in the promotion of friendlier relations and extinction of anti-Semitic tendencies.

It is unnecessary in this day to four Distinguished Service Orders cite the heroic deeds of Jews. conferred on men of the Twenty-seventh Division went to Lieutenant the battlefield we do not look to ant-Colonel Emanuel Goldstein of the One Hundred and Second Infantry or Catholic. I cannot but mention, however, that one of the O'Ryan.

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THE AMERICAN JEW.

By Rabbi ALEXANDER LYONS, Ph. D.

The American Jew is representative of a high order of ability. He is an heir of the Jewish ages. Whatever his people in their phenomenal history aspired to or accomplished has come down influentially or otherwise as his material or spiritual possession. It is no wonder that Gilbert Chesterton spoke of the Jew as a man "born civilized." Not that the Jew comes into the world as a complete realization, but as a tremendous possibility.

The Jew in American life is the expectation of the larger part of the Jewry of the rest of the world. The agony of millions of our European brethren who are tossed to and fro by the varying tragedy of war finds its main hope of assuagement in the sympathy and co-operation of their co-religionists in this country. The center of gravity of the Jewish world in its religious aspect as well as its importance in other directions is being shifted to America.

The Jew in American life is not only a man of remarkable inherited ability coupled with the stimulus of an unusual responsibility, but, what is of equal importance, he is blessed with an exceptional opportunity. For the first time in his history the Jew has found in America not only opportunity, but incentive to make the utmost of his capabilities. Amer-

ica needs the contributed co-operation of every one of her citizens in the development of her great destiny. To the Jew who is the right kind of a Jew America is an inestimable blessing, both in opportunity and in encouragement. The Jew in American life has not been backward in expressing his powers in the utilization of his opportunities. He has made good. Taking him in the aggregate of his people and he can be compared at least favorably with any other religious or racial group. He has figured not only prominently but favorably in the onward realization of the richness of American possibility. In educational realms, in professional life, in nobler aspects of political performances, in religious and in charitable manifestation and activity he has lived not only with his fellow Americans, but for them.

And yet sight of the fact must never be lost that what one realizes in life must always be proportionate to one's capability. The intelligent and cultured should present a finer code of conduct than the ignorant and the uncultured. The rich should be characterized in their charity by larger proportions of generosity than those who are not so fortunate. And so the Jew should determine the measure and value of his achievement in and content with American life from the standpoint of his highest capability.

The Jew is a man of varied powers. In every direction he has distinguished himself and contributed conspicuously to the general enrichment. And yet his deeper and finer possibility is not along lines educational, professional or political, but in directions spiritual. The greatest contributions of the Jew to the world have been spiritual. His history has been an unfolding of a spiritual purpose. He has been dominated by the consciousness of a Supreme Being under whose mandate he was under compulsion to bless humanity. This has been the mainstay of the Jew and the source of his richest contributions to the treasure of humanity.

Along the line of his spiritual possibility as exemplified in his distinctive religious life in its varied ramifications the American Jew—take him generally—is not doing his proper duty. We Jews too extensively reflect our environment in the multiplicity and superficiality of our religious denominationalism. We are burdened with religious titles and obsessed with numerous religious practices which too seldom symbolize that spiritual interest and integrity which is the wellspring of the higher consummations of human conduct. We have our several theological schools, our numerous houses of worship, many of them of rich splendor, our increasing religious educational institutions, but in the mass we are yielding too extensively to the materialized influence of our environment, with the sacrifice of some of our best possessions and possibilities as preserved and transmitted to us by the heroism of the history of our people. The greatest tragedy in Jewish life today is not the physical suffering of so many of our brethren, although this is a crying catastrophe and shame, but the careless spiritual disintegration that too many are permitting to take place.

Against such tendencies in Jewish life and specifically in the life of the Jews in America I desire to voice a critical and castigating protest. We Jews must not forget our duty in the world as determined by the possibilities of our Divine endowment. That duty is emphasized by our American opportunity. The world is on the threshold of a tremendous social revolution. America must take part in formulating and conducting the process. To that end America needs to have her materialistic proportions and ambitions counteracted and counterbalanced by an equally persistent and determined spiritual purpose and protest. Materialism must be subjected to the service of idealism. The Jew who has given the world some of its noblest ideals must aspire to be a leader in the process. His varied possibilities and his attainments in American life in conjunction with his rich and stimulating American opportunities must be brought in cheerful and eager service to the unfolding of America's nobler destiny and the promotion of the world's higher welfare. The Jew in American life who proceeds intelligently and consciously in the realization of the duties of his citizenship will aspire to become a leaven of spirituality and idealism. This would be his greatest possible return for the privileges and blessings he has enjoyed at the lavish hand of American beneficence. To summarize, I would say that America has been a kind fostering mother to her native and adopted Jewish children. These Jewish children should heighten their past devotion by a future loyalty of even greater worth in the direction of the contribution to American life of our nobler possibilities of spiritual and moral striving. America has been our best home. Let it be our abiding ambition to become in the nobler expressions of our lives America's best citizens.

FRATERNALISM.

The keynote of the addresses last night in the mass-meeting to protest against the persecution of Jews in Europe was that the Jew had done his part in the war, that the war was fought for human liberty and that the rights of mankind in every land and clime must be protected.

All that is true enough, but there is even a higher sentiment involved in the peace which follows the greatest war in history. The keynote of the Peace Conference is Fraternalism. The President emphasized it when he said there could be no permanent peace without good will. If the League of Nations is held together merely as an alliance defensive, it will not be firmly held. If the tie be self-interest, whenever it is in the interest of this nation or that to withdraw, that nation will withdraw. The only cement that will hold the league together is friendship. We do not believe that the United States ought to enter the league with her hands tied. We believe that the United States must ever be prepared, for even friendship is uncertain. The best of friends fall out now and then, and when friendship turns to hatred the bitterest sort of enmity is developed. The bitterness of the war has not passed, and many harsh things are being said on both sides. But we all know that the war has also stirred our emotions to their depths; we all know that the war has brought the people of this country into closer relationship, the people of the North and the people of the South, the people of the East and the people of the West. There is a greater measure of friendship between the United States and the nations of Europe,

with some exceptions, of course, than ever before. There is more, we repeat, of the spirit of fraternalism than ever before. Men are nearer to a recognition of the universal brotherhood than ever before—the Fatherhood of God and the brotherhood of man.

That fact was manifest in the meeting the other night. Jew and Christian met in the spirit of friendship and brotherhood. A Presbyterian clergyman made the principal address of the evening and the brotherly sentiments he expressed were heartily echoed and applauded by the Jewish rabbi who followed. The action of the meeting will have its effect abroad, as part of a nation-wide movement, but aside from that its influence was fine in bringing citizens of this city into closer relations; in bringing Jew and Christian together in an atmosphere of fraternalism.—Newport News (Va.) Times-Herald.

The deepest secret of life is love. Without love there is no enthusiasm and without ideals there is no enthusiasm. We freeze our hearts by selfishness and stifle them by sordidness. We fix our eyes upon the little field circumscribed by our day's activities and ends. With no wide reaching affection and no uplifting ideal, we make our life a treadmill and our duty an unwelcome drudgery. Narrow faith and narrow hopes put fetters on the spirit and small affections keep small the heart.

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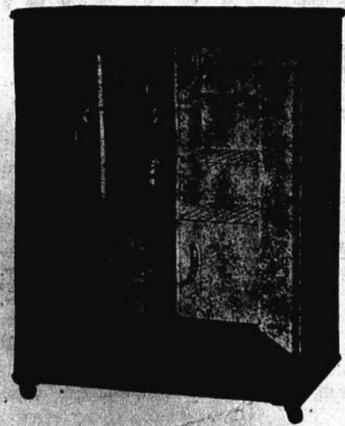
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Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$3.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXIV. NO. 10.

NEW YORK, FRIDAY, SEPTEMBER 5TH, 1919.

10 CENTS PER COPY



The Spring Song

By HANNAH BERMAN



It was Channalle's wedding day. She sat at the top of the low-ceiled, wooden-walled room, regarding the crowd about her as though a dream. She could scarcely believe it was all reality—that she was actually married to the greatest scholar of the district—the thin, undersized, shrinking Judah, whose life revolved around the minutae of his religion, whose pity was inflexible and rigid as iron, and who deliberately shut out the life beyond the *Yeshiva* as if it were hurtful, *treif*.

She never knew how the day passed. She was awakened out of her trance by an altercation between her husband and a vivacious young man, David, the apostate of the village.

"You will not play 'The Spring Song,' her husband was saying, angrily, to David. "It is enough that you were let in here, among respectable people. You shall not play one of your *trifa* tunes here."

David was tuning his fiddle. He showed the utmost contempt for Judah's anger. He turned to Channalle, and said, maliciously:

"This little tune is for you, Channalle, and for no one else. I learned it especially for you. It is beautiful. It was written by an apostate Jew. Listen!"

Judah was beside himself with rage. And Channalle felt as if an earthquake was on the point of erupting in the middle of the little house. She was silent from very fear.

The people gathered close about the player and listened spellbound to the sweet sounds which were utterly unlike anything they had ever heard before.

Channalle lost herself in the melody. Time, place and situation were gone. She knew nothing and cared for nothing. Her whole being was flooded with emotions the like of which she had never before experienced.

She looked at David, at his laughing face, his restless blue eyes, and his mobile lips, which were fashioning the aria he played. And it seemed to her that she had come into a new and untried world. She felt that a great revolution was taking place in her heart. She understood that she had bound herself, fatally and tragically, to a man who never could understand the hilarity and the virginal beauty of the spring.

And, in David's eyes the springtide was dancing.

* * * * *

The brown earth was freshly

forth shyly, and the flowers were in bud. And oh, how pleasant it was to go forth into the bracing air! How pleasant to feel one's pulses beating

she had never been young, nor fresh, nor joyous with the joy she was now experiencing. The springtides she had known had been to her no

This new experience made her feel at once younger and older. She was old as the world itself, and young as the babe which had not yet had time to emit its first little cry to show that it had come into the world.

And she bethought her of Judah—the man to whom she had bound herself for life only a few short hours before. She gave him a quick, penetrating glance, and turned away. It was true—she could not deny it—that she now loathed him from the bottom of her soul. Without wishing it, without even knowing how it had come about, he stood to her for the dreary winter, for the bleared, northern sun which may hardly be said to shine, for the chill gray mornings, and for the long, brooding nights. There was nothing hopeful about him, nothing living and vivid, such as she now desired. He was hopelessly dark, and his soul was shrivelled up, chilled within him.

On the other hand, the defiant David, to whom apostasy was a huge joke, and who might one day be cast out of the village for his wicked ways—he, and he alone of all who were in the village, was intensely, fully alive. He was the incarnation of the spring—joyous, careless, uproarious, and elemental. Every fiber of his being expressed freedom from the traditions which held all the Jews of the village as in an iron grip.

The music ceased. A loud burst of applause filled the room. David wished to put down his fiddle, but the people begged him to play again.

"No, no," he protested. "You heard what the bridegroom said. The 'Spring Song' is not good for you. It was composed by an apostate Jew. You had better not hear it again."

So saying, he raised his fiddle and started the "Spring Song" again.

Channalle's thoughts ran on in a turgid stream, now slowly and now quickly.

"Is this the truth?" she asked herself. "Is that how things really are? Is it the truth that whatever is lively and joyous is outside of Judaism, and whatever is dull and torpid with the sleep of centuries is alone characteristically Jewish?"

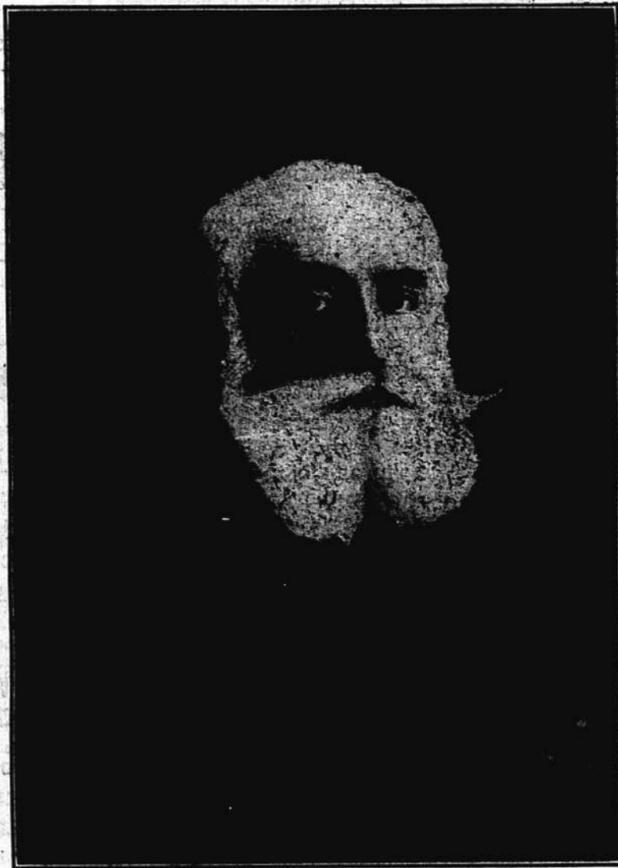
She could find no answers to these questions. And she felt that they were at once too stupendous and too trivial. In any case, she felt that the answers could not affect her much in her present frame of mind. She saw, as with magnified eyes, that

turned up, and was pungent to the nostrils. The pale green of the trees was as new wine to the senses. The tips of the twigs were burgeoning into little spikes. The grass peeped

and beating in the exhilarating winds of the fresh spring day. One's heart was depressed a little for the very joy of living.

In a flash Channalle realized that

more than periods of the renewal of labor. But now everything was changed. She tasted, through the quickening of her imagination, the first taste of personal happiness.



NORDAU CELEBRATES SEVENTIETH BIRTHDAY

Max Nordau has just attained the Biblical age of three score and ten, and his Zionist friends throughout the world, in order properly to celebrate the event, are raising a fund to acquire the land in Palestine for a garden city to be known as Nordau City, on which homes for a large number of those who have decided to settle on Palestinian soil shall be built, at prices within the reach of all. They have set the goal at 10,000,000 francs.

Nordau was born in Hungary July 29, 1849, and lived for many years in France. In the early part of the European war he went to Madrid, Spain, where he has resided ever since.

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life itself was far removed from rules and regulations and traditions. She did not know how it had come about, or why it was so, but she was suddenly aware that she had joined the ranks of the rebels. She was with David, heart and soul, in spite of his apostasy, and in spite, too, of his nature which had in it a large element of the vagabond, the troubadour. At the same time, she despised, almost hated, Judah. What was it to her that he was such a profound scholar if his soul was dead within him; if he was blind and deaf to the forces of life? What cared she now about his reputation and his piety? Her heart cried out for happiness and freedom.

From afar off she heard the rustling of birds' wings, the twittering of nestlings from the treetops, and the soft air blowing through the young leaves with a silken swish-swish. She saw, as clearly as if they stood before her, the thousand signs of spring; the millions upon millions of births and rebirths, resurrections and rejuvenations. A thousand fresh, pungent odors filled her nostrils. A flood of overpowering emotions filled her heart almost to faintness.

She did not know how long a time had passed since David had started playing. She was not even sure if he was still playing. Her ears were closed to the actual sounds about her, so that she heard nothing but the faint murmur of far-off things.

One thing she realized tragically—that she was Judah's wife, and that this was her wedding day. But, above all, she realized poignantly that David was less than nothing to her.

She wondered vaguely if no one was aware of the terrible tragedy which had befallen her. Why had no one told her that Judah was no more than a thinking machine, and that the sap of life had been dried out of him long ago—why?

Try as she would, she could not believe that there was anything fear-

ful in the character of David, though the people spat out at the very mention of his name. On the contrary, he was pleasant to look upon, with his laughing eyes and contemptuous gestures. He did not seem to care that the pious hated him. He had not in him as much fear as would weigh down a single grain of corn.

His courage infected Channalle. As he went on playing, it seemed to her that everything was joyous and full of promise. Life seemed to unfold itself pleasantly before her, and happiness stretched away in front of her in an endless vista.

The impulse to cast off her newly-forged shackles was all powerful. The next moment, or the next, she felt that she would surely be impelled to rise up and spit in Judah's face, to show the whole world of how little worth he was in her eyes. Her young blood surged madly through her veins. Her heart was beating wildly. Her whole being was suffused with desire. And at the same time she was afraid to look about her or utter a sound. She was almost afraid to breathe. Her heart was torn with conflicting emotions.

The impulse to rise up and do battle, as it were, gradually died away within her. She was weak and helpless. She felt that she was like nothing so much as a mother bird with broken wings lying at the foot of a tree from the topmost branches of which her little ones called plaintively.

Her heart melted with tenderness for David. She pitied him for his apostasy. And she also loved him for his joyousness, his breeziness, his thirst for happiness, and his carelessness of the restraint which the backward villagers would impose on him. His very contempt was lovable in her eyes. And, as her heart went out to David, she felt her hatred for Judah and everybody and everything connected with him growing and growing. Her future with him was arid. An unreasoning shame filled her bosom. It was as if she had committed a shameless sin in the secrecy and the silence of her innermost soul.

When David laid down his fiddle at last and turned around audaciously to see what sort of an impression he had made, he was not surprised to find that Judah's face was black with anger, nor that Channalle's face was rigid and pale as death.

"Play a mazurka," he said to the musicians, a moment later. "Not a forbidden mazurka, but a real Jewish one."

He laughed as he handed back the fiddle he had borrowed.

A few moments later he was lost in the maze of the dancers.

RUTH.

A Modern Story, by E. C. Ehrlich.
(From a dramatic sketch by Michael Bamberger.)

It was late Friday afternoon and Ruth, just home from the last fitting of her graduation dress, glanced uneasily at the clock as she donned an apron and began to peel potatoes for the evening meal. "Table to set, fish to buy, fish to fry," she half chanted under her breath, as she worked, "and father home any minute. I'll have to hurry!"

Suddenly she threw down her paring knife, her blue eyes dancing with excitement. "Won't he be surprised?" she murmured, running to the window to look down upon the little court beneath. "Yes, there he is! I thought I heard him putting his push cart away." She hurriedly placed the potatoes upon the stove, then tripped gaily out into the hall to welcome Elias Jacobs.

She drew him into the little room, her face glowing with happiness as she kissed him. Neither old nor young, the face of an exiled prophet beneath his battered derby, his shoulders stooping in his shabby frock coat, there was a simple dignity about him as he stopped to kiss

the *mezuzah*, which would have reminded Ruth, had she known Heine better, how the German poet sang of the down-trodden Jew who on Sabbath eve assumes the stature of a king.

"Father, my graduation dress is just lovely," she began. "But I'm afraid you can't afford—"

He interrupted her, shrugging. "Nu, Ruth, you'll never graduate from the high school again, so I make once I should afford it."

"You'll think I'm worth it, when you know my secret," she teased, perching on the arm of his chair. "Just read this letter," dropping an envelope into his lap.

"A letter for me?" He picked it up gingerly. "But it's in writing English, and you know I only read printing English. You read it."

"Every mixed marriage," declared one of the ablest and one of the most liberal rabbis, "is a nail in the coffin of Judaism." And the Conference of American Rabbis held in New York in 1909 passed a resolution to the effect "that mixed marriages are contrary to the tradition of the Jewish religion, and should therefore be discouraged by the American rabbinate." As a result of this resolution no rabbi, even the most radical, will solemnize a mixed marriage unless the non-Jewish party interested has first accepted Judaism.

Here we are confronted by a new phase of the problem, and the question suggested by it is concerning the attitude of the rabbi towards mixed marriages in which the non-Jewish party has formally accepted Judaism.

And again I must answer the question from my individual point of view, although I am sure it is shared by the preponderating majority of my colleagues. It is admittedly a strange request which now and then is made upon the rabbi by a non-Jew to be received into the fold of Judaism. The Jew is not a conversionist in the accepted meaning of the term, so that when a woman, not a Jewess, comes to me declaring her desire to become a Jewess, my first question invariably is: "Who is the man?" And on hearing the answer, truthfully given, I ask again: "Would you have asked for admission into the Jewish faith without expecting to marry a Jew?" If the answer I receive is an admission of my surmise, I refuse my service, suggesting at the same time the course open to the gratification of their desires without submitting to an, to them, unmeaning ceremony; the civil marriage. If, however, the answer to my question indicates an honest desire on the part of the applicant, I do not feel at liberty to question the justness of the request, and proceed with the work of instruction until the time for the reception in a formal manner of the candidate.

But even then I am not enthusiastic about the accession to our religious ranks, having learned by personal experience as well as by the experience of others in a similar situation how uncertain and unsatisfactory is the sequel, the result of such conversions. Many of those who have gained their point by this method soon forget their promises and their obligations, and but few of the children of such unions are preserved for Judaism.

I have studiously refrained from treating the subject in an academic fashion; I have not attempted to fortify my position by statistics; I have had recourse principally to hard, common sense, and on that basis declare that mixed marriages are to be discouraged by Jews both for reasons of self-preservation and the stability of society. I consider the acceptance of Judaism by the non-Jewish party as the *conditio sine qua none* for a rabbi to consecrate the marriage, and where love alone, without any religious consideration

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Jewish problem in Poland continues to arouse great attention inside and outside the community. Interesting facts and views from a correspondent recently in Poland. An important boundary side issue at present undiscussed. Jewish Historical Society unearths correspondence of famous Old Rabbi.

London, July 31, 1919. The question of Poland and its treatment of its great Jewish population continues to evoke enormous interest in this country, although some very contrary views are sometimes expressed. Not only is the community interested, but men of education and learning everywhere and of all creeds here. A correspondent recently in Poland, whom I have quoted from time to time and who is writing his views (and it is to be understood that they are his particular personal views or they are based upon what is evidently clear study and sound experience) in the "Manchester Guardian," has been further adding to the debt the people of this country owe him. In part his most recent communication reads as follows: The Poles, politically and culturally an immature and backward people, have won the power to make their land a hell for its three million Jews, by no merit of their own, but simply by the victory, first of Germans over Russians and then of the Allies over the Germans. What they do to other races is some concern of ours.

When Jewish workers are admitted to every factory and to the Civil Service, when the separate trade unions and the separate socialist workers' parties fuse, the Jewish problem will be solved in Poland. Liberalism, one may say in passing, exists in Poland neither as an idea nor as a party.

Falling this radical social solution, none of the obvious remedies seems to be particularly hopeful. The political vote is useless to the Jews. Jewish parties were and are sharply divided into many groups with divergent policies. The orthodox stand by themselves. Their socialists are at war with their middle class. They were often robbed of their voting chances by skillfully arranged electoral areas. But if they had won a proportionate number of seats in the Diet their case would have rather been worse than better. If they had become a balancing party, with a big vote to sell, the answer to this use of power would have been only a sharper application of the rod of persecution. In some of the Radas (workmen's councils) they had this balancing power between the Left (Communists) and Right (Polish Socialist party), and they hardly dared to use it because they knew that any act or decision which would cause it to be said that Jews are exerting a political influence would only expose them to further persecution.

If it is of their rights as a minority that one thinks, then obviously it is important that they should have their own schools, which must receive their fair share of public money. The control of these schools ought to be in the hands of the Jewish community on a democratic basis. While they clearly ought to teach the Polish language and history, the instruction must begin in the mother-tongue, which is Yiddish.

It is on this matter of schools that controversy mainly turns in Poland. To me it seems curiously unreal, adds the above correspondent. Here is a race liable to be massacred on occasion, habitually insulted in its daily life, excluded, in fact, from the State's service and barely able to live by minor crafts, peddler's gains, and petty trade, because it is excluded by sheer fanaticism from the chief industries, and we offer it a solution—Jewish schools. The League of Nations, we are told, will impose certain obligations on the Polish State in regard to its Jews. The League as it exists today is primarily a Grand Alliance. Poland feels herself an ally, and is regarded in Paris as the indispensable barrier against Germany and Russia. French officers are training, and even commanding its army. French diplomacy strongly clerical in its tendencies, is the only effective representative of Europe or the League in Warsaw today. The Allies failed to stop the little war of the Poles against the Ukrainians. They will fail, even if they try, to stop the persecution of the Jews. No alliance ever yet contrived to control an ally. From an ally one wants an army, not virtue. While the League remains a militant alliance against Germans and Bolsheviks it will achieve nothing for the Polish Jews.

To place minorities under Poles and Czechs and then to imagine that all will be well because some magic League of Nations will watch over them is a pitiable self-deception. The Poles understand very well what their role in Europe is. Their role is to fill a rather onerous part in the French strategy of encirclement, and to keep a strong conscript army on the Vistula, while the French keep watch on the Rhine. They know very well that if they fill this role they may treat Jews, Germans and other minorities as they please. That is a corollary of the new militarism. The way of escape? I see none from this false start.

On one fact, however, it is not too late to insist. The boundaries of Poland have not yet been drawn on its eastern side. Its armies are occupying the country beyond the Bug, but as yet they have no formal "mandate." Here the Jewish population is even denser than in Poland proper. Brest, Vilna, Pinsk and the rest are overwhelmingly Jewish towns. This is the old Russian "Pale," in which even the villages are often Jewish, and since the devastation of 1915, when the Cossacks drove out the Orthodox peasants, the Jews have even taken to tilling the soil. One might press this case as strongly from the Lithuanian, the White Russian or the Ukrainian standpoint, for the Polish population here is a negligible minority. All these races will be wronged, but more especially the Jews, if the Polish frontier is drawn beyond the true Polish racial limits.

I know a town in the Pale which had lived under Czarist Russian, German, Ukrainian, Bolshevik and Polish rule. I asked the local Jews which from their standpoint was the best and worst. They had nothing, as Jews, against Germans or Bolsheviks. Neither persecuted. They all agreed that Polish rule was decidedly worse than that of Czarism. The leaders of the Ukrainians, I imagine, would have said the same thing if I could have questioned them, but they were all in prison.

Turning from the troubled present to an old interesting past period, the Jewish Historical Society had read before it last week by Dr. Duschinsky a very interesting paper on the correspondence of the famous Rabbi Solomon Herschell, who became Chief Rabbi some time between 1800 and 1805. The lecturer expressed his indebtedness to E. N. Adler for the volume on which his paper that evening was based and which shed light on the whole personality of the rabbi. Most of Rabbi Herschell's letters were written from 5 Bury Court, London. He had much correspondence with Poland and Russia, chiefly with regard to divorce cases, and also with his sons and daughters. Among his Christian friends, with whom he corresponded were His Royal Highness the Duke of Sussex, who had a good knowledge of Hebrew and was a great friend of the Jews; a Colonel Powell and a Mr. Peppercorn, author of "Laws of the Hebrews Relating to the Poor."

There are also letters to non-Jews or converted Jews, written in connection with the London Society for the Promotion of Christianity among the Jews (founded in 1808) and at the time of the blood libel in Damascus (1840). That correspondence shows that Dr. Herschell did not believe in entering into polemics with people of other faiths. In 1827 he wrote to a member of his congregation warning him not to attend meetings of the London Society. There was a London Society for the Prevention of Juvenile Corruption which he supported, and the designation of which he considered rather unfortunate, as it might be confused with the aforementioned society.

Letters to provincial congregations filled the greater part of the volume, most of them dealing with ritual matters, marriages and divorces, but some also with congregational disputes, Portsmouth giving most trouble in this direction. Among correspondence with individuals were letters addressed to Sir Moses Montefiore, Amshel Mayer Rothschild, Solomon Heine, Leopold Dukes (in Hamburg) and Dr. Raphael.

Mrs. Annette Schwartz Wears a Decoration for "Peace Service."

Mrs. Annette Schwartz, a volunteer worker for the Jewish Welfare Board at General Hospital No. 41, at Fox Hills, Staten Island, wears a valuable medal of gold and diamonds, awarded her for her services to the bed-ridden patients at Fox Hills Hospital. The medal was presented to Mrs. Schwartz by Colonel Huber, commanding officer at Fox Hills, on behalf of an anonymous donor, who announced that, since, owing to physical incapability he had been unable to participate in the war, and had been seeking to honor the man or woman who had performed the most distinguished volunteer war service. He was told of Mrs. Schwartz's work for the Jewish Welfare Board and found that she had been indefatigable in arranging entertainments for the patients at the hospital. Since last January, she has conducted regularly weekly entertainments, arranging programs and supervising the entertainments.

In addition to her medal, Mrs. Schwartz was also bequeathed a diamond ring in recognition of her services by a soldier who died at Fox Hills Hospital.

On Parties in Zionism.

"When the shepherd wants to punish his wayward flock he places blind leaders at their head." This interesting aphorism of the Talmud is recalled to our mind on contemplating the latest phase in the short-sighted policy pursued by the leaders of the Zionist organization, or rather the Zionist Federation of America in their relations to the Mizrahi and Poale Zion. For the past two years since the Baltimore convention, from the time when the leaders, swayed by the success of the Zionist idea, began to assert "the will to power" their attitude towards the Mizrahi and the Poale Zion has been like that assumed by an industrial or commercial trust towards its competitors or rivals in the same line of business or industry. For reasons, which lack of space prevents us from discussing in detail, this attitude and the resultant policy was especially manifested in the relations of the Zionist organization of America with the Mizrahi.

And now comes the climax in that struggle for complete mastery in the field of Zionism. All other means having proved ineffective, the leaders are preparing a coup d'etat, aimed to undermine the very existence of the competitive organizations. They intend to pass a resolution at the coming Chicago convention instructing the American Zionist delegates to the Zionist Congress to demand the revocation of the charter of the Mizrahi and Poale Zion and to annul the existence of all parties in Zionism.

But in order to give this resolution the force of a popular demand, to make it to say a "Vox Populi," the strategists of the Zionist organization see to it that it is first adopted at the various regional conferences. And from four sides there comes the storm: from Connecticut, from Virginia and from Ohio, and only God knows from how many sides more. Wherever the faithful assembled to deliberate upon the problems of the Chicago convention the spectre of the Mizrahi and the Poale Zion has immediately arisen before their eyes and the danger pointed out. As a result resolutions clamoring for abolition of all parties are immediately adopted.

We noted the latest tactics of the leaders of the American Zionist Organization in their struggle for mastery in the field of Zionism in this country, not because we are in any way apprehensive of the possible decision the next Zionist Congress will arrive at in this matter, but merely to indicate the short-sightedness of the leaders and their total misunderstanding of Zionism.

Zionism as a movement to rehabilitate the ancient Jewish land and to regenerate the Jewish Nation and its life, is representative of the will of the entire Jewish people, though the majority of the people may not as yet officially belong to any of the parties in Zionism. As such, Zionism must inevitably mirror the various conceptions of all strata in Jewry, as to the form of that Jewish life in Palestine. For we must not forget that the possession of Palestine for itself is not of as much importance to the Jewish people as the kind of national life that will develop through that possession. The World Zionist Organization which is only a means of realizing the aims of Zionism, must, therefore, inevitably be composed of parties representing the several views of life of the Jewish masses, and consequently each of the present parties in Zionism, General Zionists, Mizrahi and Poale Zion, have equal and inalienable rights of existence irrespective of the number of members each party has. Any attempt which is made at the weakening or destruction of any other parties is an attack against Zionism itself. Should Zionism become impressed with the stamp of the view of only one stratum in Jewry, it loses immediately its representative character, becoming once more the striving of a small section in Jewry, and not that of the entire nation. The Mizrahi and the Poale Zion cannot be dragged down in any country to the level of the Hadassah or the Young Judea unless we drag along with them Zionism itself. Parties in Zionism represent real harmony, which, according to its best definition, is unity in variety, while any attempt to weaken or undermine their existence, is an attempt not at unity, but at one-sidedness.

Of course, there is more to be said on this question from many angles, but the principle remains the same. We can say with Hillel, "This is the principle of Zionism and all the rest commentary." —The Mizrahi World.

City Chambers of Commerce in Palestine Reopened.

According to a report from the Copenhagen Zionist Bureau, the British Government has reopened in Jerusalem, Jaffa and Haifa the Chambers of Commerce, whose purpose it is to promote the commercial development of the cities, to advise the government on all commercial questions, and in general to strive for the economic improvement of the land. They also serve as information bureaus for merchants and business men, and act as intermediary between domestic and foreign merchants.

The Chambers of Commerce were constituted in the following manner: The governor of Jerusalem or his representative is the president; two other government officials are members of the administrative committee; one director of each of the following banks, Anglo-Egyptian, Anglo-Palestine, and Credit Lyonnais are the vice-presidents. In addition, the government appoints four Jews, two Mohammedans and two Christians as members of the committee.

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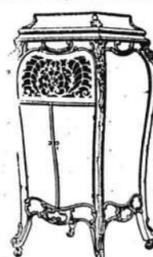
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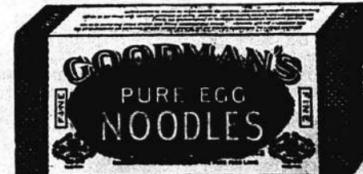
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ITEMS OF INTEREST IN THE JEWISH WORLD

Jewish young men of Ranger, Texas, the new oil town, have organized a B'nai B'rith lodge.

The Young Men's Hebrew Association Symphony Orchestra at Kansas City, Mo., is being reorganized.

Hebrew teachers of Philadelphia, Pa., have perfected the organization of the Hebrew Teachers' Association.

The Columbus (Ohio) Jewish Chronicle has been discontinued and its place taken by the Jewish Life.

Henry W. Braude has filed a petition for the Democratic nomination for Recorder of Deeds for Philadelphia, Pa.

Simon Walter, now serving his fourth term on the Common Council of Philadelphia, Pa., is a candidate for re-election.

According to a letter just received in Boston, Dr. Chaim Weitzman, the Zionist leader, intends visiting America shortly.

A section of the National Council of Jewish Women was organized recently at Macon, Ga. The initial meeting will be held this month.

A Jewish congregation has been organized at Hollywood, Cal., the city made famous as the home of the moving picture industry.

Rabbi Julius W. Leibert, who served during the war as an army chaplain, has been elected as minister by Congregation Emanu-El, of Spokane, Wash.

The Retail Dry Goods Merchants' Association of the Pacific Coast is a recent organization. H. W. Frank of Los Angeles, Cal., has been elected president.

Rabbi Charles B. Latz has resigned from the United Hebrew Congregation of Fort Smith, Ark., to take up the ministry of the Reform congregation at Tulsa, Okla.

The new Polish Legation is on its way here, and is expected to arrive in Washington shortly. In the personnel is Second Secretary Berenson; a Warsaw lawyer.

Mrs. Edgar M. Cahn is planning to organize the Jewish women in some of the small towns in Louisiana and to effect their affiliation with the National Federation of Temple Sisterhoods.

A small group of summer sojourners at Lake Placid, N. Y., under the leadership of Mr. I. M. Stettenheim, is considering the possibility of erecting a synagogue for holding summer services.

The Jewish Reform Auxiliary of Middletown, O., has become a member of the National Federation of Temple Sisterhoods bringing the present membership of that body to 202 organizations.

The orthodox Jews of South Africa have recently organized a Mizrahi League. The league includes most of the wealthy and influential Jews of the city of Cape Town and vicinity.

Mr. Louis Gordon, for the past seven years head of the Hebrew School at Superior, Wis., has been engaged as principal of the Talmud Torah maintained by the Congregation Temple of Aaron, Minneapolis, Minn.

David Stoneman, a well-known attorney of Boston, Mass., has filed his papers as a candidate for Attorney-General on the Republican ticket. Mr. Stoneman served on the Park Commission of Boston for two years.

On the 17th ult. the cornerstone was laid for the building which is to be erected at Oak Forest, Ill., for the Orthodox Jewish inmates. Prominent Chicago rabbis and county officials participated in the ceremonies.

Friends of Rabbi A. Braude have persuaded him to recall his decision to leave Denver for a Kansas City pulpit. A mass meeting held for the purpose last week at the Ohav Shalom Congregation was largely attended.

Dr. George K. Herzog, well-known San Francisco physician who returned recently from Siberia where he served as a major in the medical corps of the army, is now attached to the medical reserve and has been given the rank of colonel.

Ground has been broken in the Winter Hill section of Somerville, Mass., for the erection of a synagogue, the first in the city. The synagogue which will be erected in the finest part of Somerville will be called Temple B'nai B'rith and will cost over \$50,000.

Formerly known as Miss Jessie Mannheimer, is the daughter of a former professor at the Hebrew Union College, Cincinnati, O.

Miss Jane Manners has been appointed to a readership by the New York State College and will give a series of readings at Albany on Saturday evenings during November. Miss Manners, who was

Jacob K. Viner, who has recently been connected with the office of the United States Tariff Commission at Washington, D. C., has been appointed to an assistant professorship in the Department of Political Economy at the University of Chicago.

Statistics compiled by the Jewish Welfare Board at Cleveland, O., show that 2,418 Jews enlisted in all branches of the service. The Jews form 7 1/2 per cent. of the city's entire population and furnished 56 per cent. more than their proportionate quota to the service.

Plans have been filed for a new building to be erected by Congregation Tifereth Israel, located in the Park Slope section of Brooklyn. The buildings will be erected on Fourteenth street, near Seventh avenue, will be two stories in height, and have a religious school in the basement.

Alfred I. Esberg, well-known in San Francisco and Eastern business circles, has been appointed a member of the board of directors of the San Francisco Chamber of Commerce. He was a director of the Panama-Pacific Exposition and has served as a director of the United States Chamber of Commerce.

The Governor of Pennsylvania has signed a bill which passed the Legislature, forbidding the misbranding and false representation of food as Kosher. The bill is much more drastic in its penal provisions than those adopted by New York, Massachusetts and Connecticut.

Los Angeles (Cal.) Jewry suffered a vital loss last week in the death of Abraham Jacoby, who was a resident there for the past 50 years, and one of its leading merchants. He was at one time president of the Los Angeles Board of Trade and was a leader in all Jewish communal movements.

The one thousand-dollar prize for the best piano and viola sonata offered by Mrs. Frederick S. Coolidge, of Pittsfield, Mass., has been won by Ernest Bloch, the distinguished Swiss composer and conductor. Bloch, who is now a resident of New York, is the composer of a symphony, "Israel," "Three Jewish Poems" and several other Jewish compositions.

The Second Universalist Church (Old Tunnel Meeting House) on the corner of Commercial and South streets, Lynn, Mass., has been sold to Congregation Anshel Sfard, which has for some time been occupying the synagogue on West street. The new congregation will immediately start to repair the church and get it ready for a place of worship.

Governor Emanuel L. Philipp, of Wisconsin, appointed Sol Levitan, of Madison, a delegate to the annual conference of the American Institution of Criminal Law and Criminology, which was held at Boston, September 2 and 3. Mr. Levitan is the president of the Commercial National Bank, of Madison, and a long time prominent resident of that community.

A report to the Mizrahi Organization of America states that the famous leader of the Polish Mizrahi, Mr. Farbstein, has been elected as delegate to the Polish Parliament from Bialystok. His opponent was the General Zionist Organization party candidate. The election was hotly contested by both sides, but Mr. Farbstein, the Mizrahi candidate, was elected by a large majority.

In honor of his 75th birthday, Samuel Grabfelder, of Louisville, Ky., was tendered a banquet at the Hotel Breakers, Atlantic City, N. J., last Tuesday night, by a committee representing the National Jewish Hospital for Consumptives at Denver, Col. Mr. Grabfelder has been president of the hospital for a number of years, and was the donor of the Grabfelder Building which was donated a few years ago.

In the recent examinations held for admission to the Colorado State bar before the Supreme Court, Ben Garlett took first place, out of a field of 25 applicants, and Arthur S. Friedman tied for second place. Mr. Friedman was the youngest person taking the examinations and one of the youngest men ever admitted to the Colorado bar, being only 20 years old at the time the examinations were held.

The major portion of the large estate left by the late Benjamin Burenstein will eventually go to St. Louis Jewish charities. The residuary estate is left to Burenstein's widow in trust, and on her death the principal is to be used for the erection of a wing or addition to some orthodox Jewish hospital or asylum then building, which will be chosen by a committee of three rabbis. If there is no such building being constructed the fund is to be given to Jewish charities. Outright bequests are: \$2,500 to the Jewish Consumptives' Relief Society of Denver; \$1,000, Beth Moshab Z'Keineim Society; \$1,000, school of the Congregation B'nai Amoona; \$1,000, Jewish Home for Chronic Invalids; \$500, school of the Moses Montefiore Ladies' Charitable Society; \$500, Hebrew Free School; \$1,000, Jewish Hospital, and \$500, Jewish Orphans' Home, Cleveland, Ohio.



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

Mrs. Leo H. Herz, former president of the New Haven, Conn., section of the Council of Jewish Women, has been elected National Executive Secretary.

The Hebrew Ladies' Old People's Home Association, of Hartford, Conn., is campaigning to raise \$5,000, preliminary to moving into the association's new home at 276 Washington street. The money will be used to defray the remodeling expenses. A synagogue for the inmates is to be erected in connection with the new home.

Prof. Adolph Werner, at one time acting president of the College of the City of New York, died last Tuesday, aged 80. Professor Werner was born at Frankfurt-on-the-Main, Germany, January 5, 1839, and came to America in 1850. A tutor from 1857 to 1861, Professor Werner was professor of German at the College of the City of New York from 1861 until his retirement, February 1, 1915.

According to a cablegram received by the Zionist Organization of America from its London Bureau, the British Government has appointed a British commission consisting of Sir Stuart Samuel, who is president of the Jewish Board of Deputies, and Capt. Phillip Wright, to investigate reports in Poland. They left for Poland on September 1 to gather information for the issuing of a Blue Book on the Polish Pogroms.

Governor Smith has appointed a committee to be called the Fair Milk Price Committee, the object of which is to secure lower milk prices for New York city. On the commission are Sophie Irene Loeb and Lee Kohns. Miss Loeb is a well-known newspaper writer and a member of the Child Welfare Committee. Mr. Kohns is a nephew of Nathan Straus, head of the firm of L. Straus & Sons, and is vice-president of the Educational Alliance.

Plans are now being drawn for the buildings of the Baron de Hirsch Agricultural School, formerly located at Woodbine, N. J., but now occupying the old Major Paulding farm, near Peekskill, N. Y. When completed the school will comprise about twenty buildings, making it one of the best equipped secondary agricultural schools in the country. The administrative and educational activities will be commenced in the very near future.

The Berlin "Tageblatt" reports a meeting of officers in peace uniform at Potsdam to discuss a reestablishment of the monarchy and means to combat Judaism at which was founded a league to contend against the Hebrews. The officers subscribed 350,000 marks (\$87,500) on the spot, the newspaper says. It was proposed to appeal to demobilized officers and non-commissioned officers to aid in the first task of fighting Judaism on the ground that if that was achieved everything was won.

For co-operation in presenting the exhibit from Greece at the Panama-Pacific International Exposition of 1915 and in recognition of his services for cultural interests, the Greek Government has awarded to Col. Henry G. W. Dinkelspiel, of San Francisco, who was commissioner-general for Siam, the Croix d'Or, one of the highest civilian honors in the gift of the country. The award was made at the recommendation of Hon. Cleanthe Vassardakis, who was the Greek consul-general and commissioner-general at the Exposition, and who is now representing his country at New York.

Dr. Gustavus M. Blech, of Chicago, Ill., who was a colonel in command of a base hospital in France during the war, has received word from the War Department that the French Government had conferred the Legion of Honor, its highest decoration, upon him. When hostilities ceased he was in charge of a 1,000-bed hospital in Autun, and his work there attracted the attention of the army authorities who eventually sent him to command the largest military hospital in Europe, near Bordeaux, and so highly did the French esteem him that a number of their own surgeons and nurses were placed in his command.

Red Cross Commissioner Praises Welfare Board.

Paris, Aug. 30.—Praise of the work of the Jewish Welfare Board with the American Expeditionary Forces is contained in a letter to Chaplain Elkan C. Voorsanger, director of the overseas activities of the Jewish Welfare Board, from Lieut. Col. Kenneth Mygatt, Commissioner of the American Red Cross for France. His letter follows: "Before the work in France comes entirely to a close and we lose touch with the Jewish Welfare Board in its work for the American Army, I want you to know that the co-operation and kindness of your organization have been deeply appreciated by the American Red Cross. I wish to express to you our congratulations for what you have accomplished in France and our good wishes for the Jewish Welfare Board and its work."

Mizrachi Activities in Palestine.

An important conference of all the rabbis of Palestine was recently held at Jerusalem. Rabbi Usiel, of Jaffa, the president of the Mizrahi Organization of Palestine, was elected as presiding officer. Important matters affecting the future of the Holy Land as a center of Judaism were discussed. The consensus of opinion among the delegates was that there is an urgent necessity for restoring the Jewish civil law to its ancient validity and for re-establishing the Jewish courts with their former prestige and authority. A number of resolutions pertaining to the organization of a Jewish court system were adopted. The conference also demanded that the Sabbath and the Jewish holidays be recognized as the official rest days of the land and that the Hebrew language be recognized as one of the official languages used in government offices.

Rabbi Finkelstein Honored.

Rabbi Louis Finkelstein, recently elected rabbi of the Congregation Kehilath Israel, of the Bronx, was tendered a reception on Sunday evening August 31, by the Young Men's Hebrew League of Brownsville, at its rooms, 397 Rockaway avenue. Over 100 young men and young women were present and were entertained with Hebrew and Yiddish songs and regaled with addresses by Prof. I. Friedlander, Rabbis Levinson, Simon J. Finkelstein (father of the rabbi) and Levy, Mr. Kapelovich of the Jewish Daily News, and Mr. Isaac Polack. In the course of the evening a presentation, consisting of a complete set of the Mishna, was made to Rabbi Finkelstein by Mr. Schussheim on behalf of the young men and young women. A suitable response was made by the rabbi who is now entering upon his new duties and will occupy his pulpit the coming Sabbath.

Mizrachi Activities in Canada.

The remarkable progress of the Mizrahi movement in Canada during the past few months has necessitated the opening of a branch office in Montreal. The office is in charge of Rabbi Margolies of that city. A number of new Mizrahi societies have been organized in Montreal, and reports from all of the societies in that locality indicate that they are taking an active and enthusiastic part in the Mizrahi work.

Conference of Orthodox Jewish Organizations at Warsaw.

London, Aug. 20, 1919. (By I. J. P. B.)—Delegates from 60 towns were present at the conference in Warsaw of the Orthodox Jewish organizations of Poland. Delegates from Posen were un-

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able to attend, but telegraphed their greetings to the conference. Rabbi Perlmutter opened the session.

Rabbi Halpern delivered an address in which he spoke of the activities of the Deputies of the Jewish Orthodoxy in Parliament. He also touched upon the problems of Jewish education, especially the need of establishing a central rabbinical seminary, and the necessity of adequate text books.

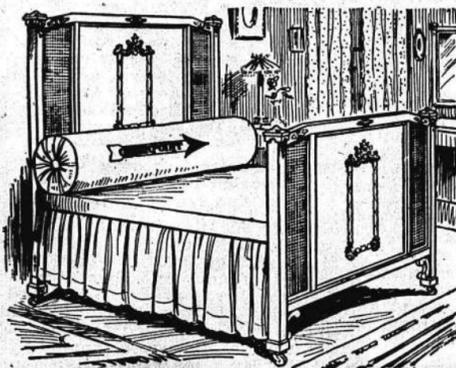
The conference also discussed the advisability of the establishment by the Orthodox Jews of an organization in Palestine, and the problem of relief for the pogrom sufferers.

Temple Peni-El.

Rabbi Joel Blau preaches Sabbath morning on "The Everlasting Mercy."

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ENGAGEMENTS.

ADELSDORFER-SHWITZER.—Mr. and Mrs. Philip Shwitzer, of No. 14 West 119th street, announce the engagement of their daughter Sydelle to Mr. M. R. Adelsdorfer.

GERBER-MICHAEL.—Mr. and Mrs. David Michael, of No. 235 West 110th street, announce the betrothal of their daughter Pearl to Lawrence I. Gerber.

HEINEMAN-KLUGER.—Mr. and Mrs. Harry Kluger, of No. 510 West 184th street, announce the engagement of their daughter Estelle G. to Mr. Harry E. Heineman.

LANGER-SCHLIVEK.—Mr. H. Schlivek, of No. 1342 Bergen street, Brooklyn, announces the betrothal of his daughter Ethel to Mr. Samuel M. Langer, of Boston, Mass.

NELSON-SIMON.—Mr. and Mrs. B. Simon announce the engagement of their daughter Bessie to Mr. Leo Nelson, of Brooklyn.

SCHNEIDER-EDELSTEIN.—Mr. and Mrs. Alexander Edelstein, of No. 785 Hewitt place, announce the engagement of their daughter Sarah to Mr. Moses Schneider.

SCHWARTZ-OLIN.—Mr. and Mrs. Max Schwartz, of No. 134 West 113th street, announce the engagement of their daughter Nettie to Mr. Morris Olin.

MARRIAGES.

BERNSTEIN-BEAR.—Mr. and Mrs. Morris Bear of 625 Lincoln place, Brooklyn, announces the marriage of her daughter Ruth, to Mr. Harold Bernstein, September 1, 1919, at Cafe Boulevard, by the Rev. Dr. M. Krauskopf.

BLUMBERG-GUSSLER.—Mr. and Mrs. Morris Gussler announce the marriage of their daughter Gussie to Mr. Benjamin Blumberg on Saturday, August 30, 1919. Rev. S. Seidman performed the ceremony.

EICHBERG-GROSS.—Miss Sadye Gross, of 1370 Brook avenue, married to Mr. Felix Eichberg, of 21 East Eighty-ninth street, on August 28, 1919, at the residence of Rev. A. Sukenig.

ENDLEMAN-CHEBIN.—Mr. and Mrs. Joseph Cherin announce the marriage of their daughter, Rose, to Harry Endleman, of Ontario, Canada, on Sunday, August 31, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman.

FRISCO-ABRAHAMS.—Mr. Henry Frisco to Miss Ray Abrahams on Sunday, August 31, 1919, by Rev. S. Seidman.

GROSS-LEWIS.—Mr. Coleman Lewis of 325 E. 163d st. announces the marriage of his daughter, Esther Goldsmith Lewis, to Harold Louis Gross on Sunday, August 31, 1919, at his residence. Rabbi Aaron Eiseman performed the ceremony.

GROSSMAN-SLATER.—Mr. and Mrs. Levi Slater announce the marriage of their daughter Henrietta to Mr. Albert Hyman Grossman on Monday, August 25, 1919, by Rev. S. Seidman.

HOLLAND-BACHRACH.—Mr. and Mrs. S. Ludwig Bachrach announce the marriage of their daughter Betty Beatrice to Mr. Jerome Holland on Sunday, August 31.

LAMPL-WIDDER.—Mr. Arthur Lampl to Miss Bertha Widder on Sunday, August 31st, at Trenton, N. J., Rabbi Joel Blau officiating.

MEYER-MANHEIMER.—Mr. and Mrs. J. Manheimer, of No. 2607 Jerome avenue, announce the marriage of their daughter Bertha to Mr. Morris Meyer, on Sunday, August 24, by Rabbi B. A. Tintner.

OST-PHILLIPS.—Mr. and Mrs. Benjamin Phillips, of 154 East Ninety-second street, announce the marriage of their daughter Claire to Mr. Abram Ost by the Rev. A. Sukenig at Rockaway Park, L. I.

RAPHAEL-RATOWSKY.—Mr. and Mrs. G. Ratowsky, of No. 461 West 159th street, announce the marriage of their daughter Harriet I. to Mr. Harry A. Raphael, on Wednesday, August 27.

ROTH-ROSENSTEIN.—Mr. and Mrs. Bernard Rosenstein announce the marriage of their daughter Mildred to Emanuel S. Roth, on August 24, 1919.

SCHIFF-PLOWITZ.—Mrs. Marie Plowitz of Dallas, Texas, announces the marriage of her daughter, Lydia Teresa,

to Julian G. Schiff of Newark, N. J., on Thursday, August 28, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman.

SCHULMAN-PRENS.—Mr. Isadore Schulman to Miss Sarah Prens on Tuesday, September 2, 1919, at the Peni-El Social House, Rabbi Joel Blau officiating.

SILVERMAN-WISE.—Mrs. Hannah Wise of 516 West 167th st. announces the marriage of her daughter, Gladys Caroline, to Charles Meyer Silverman on Thursday, August 28, 1919, at her home. Rabbi Aaron Eiseman performed the ceremony.

SIMON-ROSENFELD.—Mr. and Mrs. Morris Rosenfeld announce the marriage of their daughter Rose to Mr. Morris Simon on Sunday afternoon, August 31, 1919. Rev. S. Seidman performed the ceremony.

STERN-SUDSON.—Mr. and Mrs. Harry Sudson, of Brighton, L. I., announce the marriage of their daughter Minnie B. to Mr. Louis A. Stern on August 25, 1919, by Rev. S. Seidman.

BIRTHS.

GOLDHUT.—A son to Mr. and Mrs. Leo Goldhut, of No. 72 East Ninety-sixth street, on Thursday, August 28.

SCHREIBER.—Mr. and Mrs. Louis Schreiber (nee Anna Cohen), of No. 901 Fox street, announce the birth of a daughter August 25.

DIED.

HOLLANDER.—Joseph Harr's Hollander, father of Birdie Hollander Fensore. Funeral Sept. 1st from his late residence No. 217 Ralph ave., Brooklyn, Rabbi Joel Blau officiating.

SOCIAL NOTES.

Mr. and Mrs. Louis Kram and family, of 1892 Seventh avenue, and Mr. and Mrs. William Kram of 26 East 117th street, have returned to the city after a pleasant summer spent at Long Branch, N. J.

Rabbi Max Reichler and family, who have been spending the summer in Langdon Terrace, Mt. Vernon, will return to their city home in the Great Northern Apartment, 860 East 161st street, Bronx, on September 8.

New Yorkers who registered at the Breakers, Atlantic City, N. J., last week, were: Mr. and Mrs. John Werner, Mrs. F. Rottenberg, Judge and Mrs. Levy, Lieut. E. G. Joseph, Mr. and Mrs. J. J. Grossman, Mrs. A. H. Stern, Mrs. Adolph Mayer, Mrs. S. Berlin, Mr. and Mrs. James Davis, Mr. and Mrs. H. O. Sandberg and Mr. and Mrs. George Kuhn.

Rabbi Klein's Daughter Weds.
A wedding of unusual interest in Jewish circles took place on Tuesday, August 26, at the Ohab Zedek Synagogue, 18-22 West 116th street, New York, when Miss Harriet Klein, the daughter of Rabbi Dr. and Mrs. Philip Klein, of 137 West 119th street, was married to Romie Lunzer, son of the late Julius Lunzer and Mrs. Lunzer of London England.

The officiating ministers were Rev. Dr. Klein, the bride's father, Rev. Dr. Bernard Drachman, Rabbi M. S. Margolies, and the Rev. Joseph Rosenblatt. At the reception, which followed the ceremony, and which was attended by many members of the congregation and representatives of Jewish institutions, Moritz Neuman, president of the Ohab Zedek Congregation, and N. H. Bornstine, the vice-president, on behalf of the congregation, presented the couple with a candelabra, and the Union of Orthodox Rabbis of America through Rabbi Margolies, a piece of silver.

The marriage of Miss Klein to Mr. Lunzer was the result of a visit of the bride, together with her mother, to Europe in 1914. While in London they met the Lunzer family and extended the members of that family an invitation to call upon them if they ever chanced to come to America. Young Mr. Lunzer did not forget the invitation. As soon as the war was over and he was released from service he came to this country. His marriage was the result.

Among those present were Mr. and Mrs. Leo Weil and Marcel Ullman, of London, who represented the bridegroom's family. Mr. and Mrs. Lunzer will spend their honeymoon in London.

Justice Brandeis Sails for America.
Justice Louis D. Brandeis sailed for New York from London on August 30, and is expected to arrive in New York early next week. A few days after his arrival Mr. Brandeis will leave for Chicago to attend the twenty-second annual convention of the Zionist Organization of America, to be held there beginning with September 12. He will be accompanied by Prof. Felix Frankfurter, Mr. Jacob de Haas, executive secretary of the Zionist Organization of America; Mrs. Mary Fels and Bernard A. Rosenblatt.

Justice Brandeis had made a flying trip to Palestine to investigate conditions there. Just before he left London for New York a reception was held in his honor there. During the course of the reception Dr. Weizmann spoke very highly of the great work Justice Brandeis had done for Zionism in America. He said that Justice Brandeis had accomplished a miracle—he had developed everything that was best in Jewish intellect and Jewish soul here by using, as his only weapon, the truth. Justice Brandeis said that any Jew who did not help to regain Palestine, who did not put his shoulder to the wheel to bring about a national homeland for the Jews in Palestine, was a slacker. He said there

was work for every Jew, and every Jew must do his duty.

Mr. Mason Back From Japan and Siberia.

Mr. Samuel Mason, special commissioner of the Hebrew Sheltering and Immigrant Aid Society of America to Japan and Siberia, returned last week from his second journey to the Far East. Mr. Mason was nine months in Yokohama (where on his first visit he established a branch of the society) and in Vladivostok, Harbin and Irkutsk.

Mr. Mason pointed out that while in Poland, Lithuania and other countries there are big, well organized Jewish communities, who are in direct touch with the world at large and the refugees in those countries are also supported by American Jewish Relief Committees, the refugees in Siberia, China and Japan are completely cut off from the outside world and are therefore in a worse condition than their unfortunate sisters and brothers elsewhere.

A complete report of the life saving work of the Hebrew Sheltering and Immigrant Aid Society of America in the Far East is being prepared by Mr. Mason. For the present Mr. Mason would only say that a great number of Jewish refugees were actually saved from death by the society, while a great deal of others have been helped in other ways. He said that the work is very far from finished.

1919-1920 Jewish Reference Book Now Ready.

The eighth annual edition of the Jewish Reference Book, compiled by Morris Engelman, financial secretary of the Central Relief Committee, has just been issued. Like its predecessors, it contains valuable information, including the calendar for the year, the time for lighting Sabbath lights, table showing the Weekly Portion of the Law, table for Bar Mitzvah boys, tables for Yahrzeit, etc., and a short description of the significance of every Jewish holiday.

Mr. Engelman will be glad to mail copies of this handy little book without charge by addressing him at 217 West 125th street, New York, N. Y. As the edition is limited it would be well to make your request at once.

MUSIC AND DRAMA

The Jewish Art Theatre is at last a reality and judging from the reception given the artists at the opening performance last Monday night at the Madison Square Garden Theatre, Madison avenue and 27th street, the success of the venture is assured.

The Jewish Art Theatre, as our readers have been apprised, is a co-operative organization under the general direction of Mr. Samuel S. Grossman, with Mr. Samuel Reichler, the world famous actor and producer as art director. For the opening Perez Hirschbeim's romantic folk comedy "Die Puste Kretchme" (The Idle Inn) was selected, and as the erudite reviewer of the New York Tribune said:

"It is odd to note in what alien form the old borderland legend of Lochinvar turns up again. This version follows the old tale quite faithfully and it loses nothing of its primitive appeal that the scene is a remote village in Russia and



Celia Adler in a Character Role.

the wedding festivities those of orthodox Jewry. Characters survive the transmutation remarkably unchanged. The stalwart young lover is a reckless horse thief, the bridegroom is as much a lout, the bride's father is as choleric and the bride is as fair and yielding as the Scotch girl. Harsh and repressed as Russian life has made the Jews it is good to see an escape from it in so colorful and robust a piece of romancing. The minor chord (so ingrained in Jewish character) is, however, not absent here. The evil genius of the family is bound up with a deserted inn, the bride's marriage portion, in whose destruction the family is involved.

"It was an excellent, well-rounded performance, as well cast as English plays usually are. Particularly good characterizations were contributed by Ben Ami, Celia Adler and Binah Abramowitz. "Die Puste Kretchme" will continue until further notice.

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Bronx Free Synagogue.
"The Jewish Message to a Troubled World" will be the topic of the first sermon by Rabbi Louis I. Newman in the annual series at the Bronx Free Synagogue, 163d street and Southern Boulevard, this (Friday) evening. On September 12, Rabbi Newman will speak on "The Collapse of America's Illusions." The public is invited.

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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 November, next. Dated, New York, the 5th day of May, 1919.
SAMUEL KORNGOLD, Executor; FANNIE BUCHWALD, Executrix.
PAUL HELLINGER, Attorney for Executors. 320 Broadway, New York City.

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SCHLOSS, ANNIE P.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie P. Schloss, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 5th day of January, next. Dated, New York, the 25th day of June, 1919.
SEANUEL J. MYERS, GUSTAV G. FISCH, HARRY PRINCE, Executors.
SAMUEL J. GOLDSMITH, Attorney for Executors. 100 Broadway, New York City.

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PALESTINE, A LAND OF GREAT POSSIBILITIES.

A firm conviction that the Zionist plans for Palestine will prove a great blessing to the land and all its inhabitants, is the impression which Dr. Solomon Lowenstein, head of the Hebrew Orphan Asylum, has brought back with him from that country. Dr. Lowenstein, who is a leading sociologist, was a major in the Red Cross unit of Palestine, headed by Dr. John Finley. His work brought him into contact with every element of the Palestinian population, Moslem and Christian as well as Jewish, and with the first two elements to an even greater extent than the last. It gave him excellent opportunities for noting the social status of each and to make such comparisons as only the trained sociologist is qualified to make. He traveled extensively through Palestine, saw the condition of the land, studied its needs and possibilities, and he has, on a number of occasions, expressed himself so enthusiastically concerning the prospects and beneficial consequences of the development of Palestine, especially if the powers should grant the Zionists the privilege of developing there an autonomous commonwealth. His views are set forth in the following statement which he prepared at the instance of the Zionist Publicity Bureau:

"I am firmly convinced that, with a proper, gradual, development of the Zionist plans and with a corresponding, but more rapid, development of good will and understanding among the different elements in the population under the benign influence of the officials administering the British mandate over the country, Zionism will bring the greatest blessings to all the people of the land—Jew, Mohammedan and Christian alike. For Palestine is indeed a land of great possibilities for the settlement of an industrious, thrifty folk, not desirous of large financial return but satisfied with moderate results and peaceful security of life.

"Palestine offers no temptation for exploiting foreign capitalists eager to wrest great fortunes from undeveloped countries. Through centuries of Turkish misrule, oppression and neglect, this once fertile and fruitful land, though still of its original fertility, has become, in many places, a desert waste. Terraces carefully built up along the hillsides in ancient days, so that every available spot might be utilized for cultivation, have been ruined; irrigation works of great antiquity have been destroyed; the population has been inadequate to save land, formerly arable, from lapsing into a desert state and, as a result of the ignorance in which it has been kept, has been unable to utilize modern methods of agriculture, so that today the fields are plowed, the crops are sown and harvested in the same primitive fashion as prevailed in the days of the Patriarchs.

"The country today is vastly underpopulated. A territory capable, at a conservative estimate, of sustaining a population of at least 3,000,000 souls, and in the judgment of many, of 5,000,000, has today a total population, according to the author of less than 750,000. As a matter of fact, probably even this figure is overestimated. It certainly is not true that the number of Christians is equal to the Jews—the latter are far more numerous, and it is probably untrue that there are as many as 600,000 Moslems in the country. But whatever be the exact figures, there is no doubt that, at the present time, the Mohammedan native population is in the great majority.

"But it is to be noted that this Mohammedan population is a stationary population that has shown no increase for many generations. It is a population that has been ground down by misrule and poverty until it has lost its initiative and its ambitions. It is absolutely unprogressive and can do nothing for the development of the land. Yet vast stretches of unoccupied land call for development, and multitudes of oppressed Jews in all lands of Eastern Europe are eager to settle on them and cultivate them.

Furthermore, there is no desire on the part of the Arabs of the surrounding lands to settle in Palestine. The Hedjaz, the Hauran, parts of Syria and the lands of the Euphrates are much more attractive to the eyes of the new Arab Kingdom than the arid stretches of Palestine. Consequently, there has been the greatest co-operation between the Zionist organization and the official representatives of the new Arab Kingdom. The trouble between the Jew and the other communities of Palestine is to be found, not among the peasant population of Palestine itself, nor among those responsible for the destinies of the new Arab nation, but among the small nationalist groups in Palestine who are of but little influence and as bitterly opposed to the British occupation as they might be to any future Zionist control, and more particularly among the comparatively few, chiefly non-resident wealthy Arab and Syrian landowners who, under any rule, whether Turkish or European, are interested solely in the perpetuation of their own control of the resources of the land which they do so little to develop. It is due to this absentee landlordism, with its rack-renting, that the average Arab village is a miserable collection of squalid huts, sometime of stone, sometime of clay and mud construction, unfit for decent human habitation, housing a population satisfied to eke out a mere existence. There is no education for the children; there is no cultural life for their elders in these ancient settlements and there will be none as long as the Effendi (the wealthy landlord) is permitted to continue his undisputed dominion over his lands and the Fellachin (peasants) who inhabit them.

There is absolutely no desire nor intention on the part of the Zionist organization to expropriate these resident peasants. The latter have everything to gain by the Jewish incoming.

The contrast offered, as is frequently the case between the small Jewish colony and its neighboring Arab village, shows both what the Arabs have accomplished through their centuries of residence and what the Jewish pioneers have achieved in a very few years of settlement despite the handicaps of pioneer life. Though absent from farming for many centuries, these Jews, with their love for the land and their desire to rehabilitate it, with their western civilization and knowledge, have made the waste places into gardens and the desert blossom like a rose. Their houses, though of simple construction, are comfortably habitable. They have water supply and sanitary conveniences. They have schools and synagogues and community meeting houses. They have medical service whereas many Arab villages, in which the American Red Cross did its beneficent work, saw the first physician in their history when the Red Cross doctor made his weekly visit.

The Jewish farms have been cultivated under the advice of agricultural experts who, with scientific understanding, have discovered what crops the soil of each district is best fitted to produce; who have trained colonists in the proper method of production; who have taught them methods of irrigation, of dry farming and other agricultural principles applicable to such soils and climates. The result has been abundantly increased crops of oranges and lemons, of grapes and of olives, of almonds and walnuts and many fruits and vegetables.

In all this progress the Arab neighbor has shared. He has earned wages as a laborer, with which he has improved his own home. Many a tiled roof covers the huts of the Arabs, in villages adjoining the Jewish colonies. Nowhere else do Arab villages possess such roofs. A similar phenomenon can be observed further north in Syria, where the same characteristic distinguishes those villages which have received the abundant and generous contributions of their sons and daughters who have gone forth to America, and, prospering in the new home, have sent of their surplus to their parents in the village home they left behind. Likewise, the Arab neighbor of the Jewish colonist learns to follow the more orderly and systematic and progressive agricultural methods of the Jews. The straight lines of the Jewish fields replace the helter-skelter untidiness of his own. He grows better and more abundant crops and his life is easier and more prosperous. With the increase of Jewish settlement, these benefits would extend to many others of the Arab peasantry.

But this does not appeal to the rich landowner. He desires neither to develop his unoccupied acres nor to sell them to others who can do so. He prospers greatly as a result of the present situation, with his villagers living in poverty and ignorance and desires no newcomers who may promote discontent among his patient villagers. He is the obstruction and the obstacle to the peaceful development of the land. No single peasant would be deprived of his holdings or prevented from extending them. Proper land laws, however, must be framed whereby the waste lands can be sold and the owners compelled either to develop them or to sell them to others who will. No other people but the Jews will undertake this develop-

ment. I am confident the Jewish masses will gladly and self-sacrificingly tax themselves for the consummation of the age-long Jewish ideal and that money will be found for the gradual acquisition of land.

This land must be prepared for settlement so that it will offer a chance of decent livelihood to a population reared in the Ghettos of eastern Europe, prohibited for centuries from owning or cultivating the land. These families so trained must be brought in slowly to Palestine. A large and sudden immigration would be calamitous, as the country is at present economically incapable of absorbing a largely increased population. The Jews do not expect control of the land until their numerical proportion in the population will justify the same authority as their cultural, intellectual, industrial and financial superiority would naturally bring about. Meantime, under a just and wise protectorate, with opportunity for equal development and education by the non-Jewish elements in the population, there is every reason to believe there could be cultivated a good fellowship and a common patriotism that would eliminate the present misunderstanding and jealousies unduly magnified by interested propagandists.

The British Government, in the Balfour declaration, has indicated its desire that Palestine shall once more become the homeland of the Jewish people. If Great Britain, as is anticipated, secures a mandate for Palestine under the League of Nations, it is to be expected that this declaration will be faithfully carried out.

A recent article cited as causes of resentment on the part of the native population other than Jews the presence of the soldiers of the Jewish Legion; the employment of Jews in official positions in the government and the use of Hebrew in official proclamations. The soldiers of the Jewish Legion were recruited in Great Britain and America, among Jews of alien, largely Russian, citizenship under the inspiration of the Balfour declaration and in order to assist in the freeing of the home of their fathers. Many of them desire to remain in Palestine as settlers and are being given training in agriculture, forestry, horticulture, etc., by the Zionist organization while still in the army uniform. They form but a small part of the troops policing the land, and, to my knowledge, their presence has in no way been resented. They are part of the British army of occupation. The six-pointed star of David on their sleeves is a divisional emblem of the same character as those worn by American and British divisions that have taken part in the war.

There is no national language in Palestine. It is a polyglot country in which many of the children speak three and four languages. The principal language is, of course, Arabic, but all the chief languages of Europe are spoken. Jewish nationalism has fostered the use of pure Hebrew as a bond of union and the means of communication between all members of the Jewish community, no matter what their country of origin. It is the language taught in schools; used in the religious worship; it is the language of commerce and of recreation among the Jews, and it is altogether fitting and proper that in a country such as Palestine, in which for centuries, even under Turkish government, the different communities and nationalities have been recognized as distinct entities in the population, the Jewish community should be addressed by the government in its official declarations in the language its members speak. In the treaties newly negotiated with Poland, Roumania and other states of eastern and south-eastern Europe, this right of its own language on the part of each nationality is guaranteed. Why should not the same rule apply under the wise and enlightened jurisdiction of the British Empire?

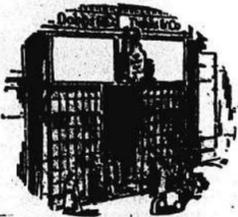
Jews in England Suffer on Account of the Bolsheviki.

London, Aug. 13 (By I. J. P. B.).—Deputy Raper has brought a query before the English Parliament asking whether the English Government is aware of the existence in England of a widespread condemnation of the Jews, owing to the fact that Jews in Russia stand at the head of Bolshevism. The deputy also urged that the government should publicly declare the true character of the Bolsheviki.

The Jewish Minister Greenwood replied to this query that Jews constitute about four per cent. of the population of European Russia, and that it is true that the various Bolshevistic government departments are controlled mainly by Jews. Minister Greenwood also declared that it was not correct that the English envoy at Warsaw had made a statement implying that his investigations into the pogroms in Poland had been partial, but that the Ambassador had said that he had helped the Polish Government to ascertain the truth concerning the accusations of having made anti-Semitic attacks, because he felt that the pogrom had been made to appear much worse than was really the case.

Colonel Wedgwood formulated queries as to whether the government knew of the suppression in Warsaw of three Jewish papers for having published a letter which expressed doubt as to the impartiality of Ambassador Wyndham's report, and also as to whether the government intended making an impartial investigation to determine the truth of the matter. To this the Assistant Minister replied that the government would make such an investigation.

To Deputy Raper's query on the anti-Semitic agitation in England due to the accusations against Jews of Bolshevism, Wedgwood replied that the best way of quieting the unrest was for such as Raper to stop creating prejudice.



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Brandeis' Reception Described by a Correspondent From Jerusalem.

An interesting description of the entrance into Palestine of Justice Brandeis and his companions was received by the Jewish Morning Journal from its Jerusalem correspondent. With Mr. Brandeis were Mr. Jacob deHaas, Professor Symerin, and a colonel and a major of the British General Staff. They were met in the colony "Motza," near Jerusalem, by Mr. David Yellin and other prominent people of Jerusalem.

The first visit of the party was to the "Wailing Wall" and then to the Mount of Olives. The official reception prepared by the committee representing the Jewish Community of Jerusalem, was held at the home of Mr. Braze, a colonist of "Motza." The Zionist Commission was represented at the reception by Dr. Pool and the Zionist Action Committee by Mr. Israel Rosoff, of Petrograd.

Mr. Yellin delivered the address of welcome. He said in part: "You have been our leader in America, during the world war. There was a time when we had almost despaired of our future and of the fulfillment of our hopes. We had feared that this small Zionist movement would be swallowed up in the whirl of problem facing the world. "And suddenly there loomed a new light in the place where we least expected it, and unfavorable though the time was, the Zionist movement under your leadership, developed to such great proportions.

"You might already have seen in the few hours of travel from Egypt to Jerusalem, and you will see still more, the possibilities which exist for developing our land and settling upon it millions of Jews. There is no room in the Zionist organization for discouragement and despair. Until now your love for Zion was a love which reposed in every Jewish heart. From now on, however, you will be able upon your return to Europe and America, to speak aloud the words which are written upon our flag, 'Palestine for the Jewish people.'"

The address of Mr. Yellin was in Hebrew and was translated by Dr. Pool. Mr. Brandeis replied in English, expressing regret at his not being able to speak Hebrew. He pointed to Mr. deHaas as the man who was largely responsible for whatever he himself had accomplished in the movement.

The host, Mr. Braze, made the following remark: "All of our leaders from Herzl to Brandeis have passed through the colony of Motza. The first have laid the foundation, and we hope that the present leaders will build the structure."

Kun or Cohen.

Speaking at a dinner of the British Russia Club, we observe that Mr. Winston Churchill, who is said to have Bolshevism on the brain, referred to the Hungarian Bolshevist leader, Bela Kun. When Mr. Churchill mentioned Kun, he stopped to interpolate "or Bela Cohen," a translation that was received by the audience with "laughter." The evident purpose of Mr. Churchill's allusion is clear enough. It was to prejudice to his audience the Hungarian Bolshevist movement by letting them understand that its leader is a Jew. We do not suppose Mr. Churchill to be so ignorant as not to know that "Kun" is the Hungarian equivalent of "Cohen." But even although the Hungarian Bolshevist leader has a Jewish name—what of it? Names do not after all indicate whether the holders of them are good, bad, or indifferent. There was once a scoundrel of the deepest dye named Churchill, and he subsequently changed his name to Marlborough. The Secretary of State for War, therefore, should be the last man to prejudice another on the score of his name, for even the one he himself bears has not, as we have shown, always been proof of unselfish patriotism and unsullied honor.—London Jewish World.

When Kalich Read Tagore.

Sonnet.

An Oriental reed from Jordan's shore,
A velvet voice, a ray of light through lace;
A soul at one with Hamlet and Tagore,
Yet swayed by mighty passion for her race.

She is not of this day nor yesterday,
The heart, long purified by tragedy,
That feels the charm of childhood's happy play,
Is of no time nor tide, but of eternity.

What, in the mystic lines of Hindoo lore,
Could lift us up and hold us far above
The clouds? Was it the call of East to East?
The call to halt our rush and look before

Us that we guide the child with tender love?
If nothing else, bestow on him our prayers at least.

MARY BIENSTOCK.

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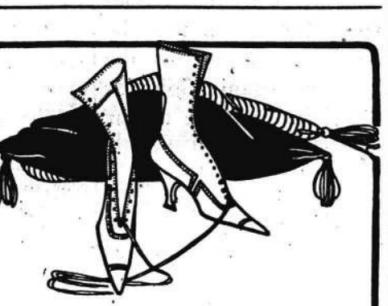
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(SUPPLEMENTAL CITATION NO. 1.)

GREENBERG, HENRY M.—The People of the State of New York, by the Grace of God, Free and Independent, to Esther Greenberg, Mendel W. Greenberg, Meyer Greenberg, Henry Greenberg, Esther Silberman, May Greenspan, Fannie Weinberger, Flora Pearlman, Rose Matzner, Beatrice Moss, Abraham Joseph Greenberg, Henry Greenberg, executor; Esther Greenberg, executrix; Beatrice Moss, executrix; Bernard Drachman, executor; Benjamin Koenigsberg, executor; Henry Herzog, executor; Isaac Greenspan, Shirley Greenspan, Lydia Pearlman, also known as Libe Pearlman; Grace Pearlman, also known as Gittel Pearlman; Thelma Matzner, also known as Toby Matzner; Theda Moss, also known as Toby Moss; Isaac Emanuel Greenberg, Harold Ely Greenberg, also known as Hirshl Eliasur Greenberg; Harold Greenberg, also known as Hirshl Greenberg; Florence Greenberg, Max I. Greenberg, also known as Isaac Mordcha Greenberg; Edith E. Greenberg, also known as Chaya Greenberg; Ethel Greenspan, Sylvia Greenspan, also known as Sprinca Greenspan; Sophie Sheldon, also known as Soffie Greenberg; Ethel Silberman, David Silberman, Milton Silberman, also known as Moshe Silberman; Max E. Greenberg, also known as Marks Greenberg; George Greenberg, also known as Gerson Greenberg; Irving Greenberg, also known as Isaac Greenberg; Ethel Backer, Yeshiva Chaim Michel Greenberg, Yeshiva Chaja Olam, Yeshiva Oir Torah by Rabbi Meyer Bal Haness, Yeshiva Rabbi Shimen Ben Yechue, the family of David Bidderman, Pincus Bidderman, Rachel Adler, Talmud Torah Anshe Polen, Inc.; Solomon Kluger's School, Inc.; Montefiore Home, Lebanon Hospital, Beth Israel Hospital, Machzekah Talmud Torah, Rabbi Isaac Elchonon, Theological Seminary, Inc.; First Hungarian Congregation Ohab Zedek, Zichron Ephraim, Talmudical Institute of Harlem, Inc.; the City of New York, Shiman Housman, as president of the Yeshiva Chaim Michel Greenberg; Meyer Adler, as president of the Yeshiva Chaja Olam; Moses Kiera, as president of the Yeshiva Oir Torah by Rabbi Meyer Bal Haness; Eliezer Jacob Fudoser, as president of the Yeshiva Rabbi Shimen Ben Yechue,

"Also all persons, corporations and associations who are or may be legatees under the last English will and testament of Henry M. Greenberg, deceased, who died in the Borough of Manhattan, City of New York, on June 6, 1919, then being a resident of 34 West 119th street, Borough of Manhattan, City of New York, and which said English will is now on file in the office of the Clerk of the Surrogates' Court, New York County. The names of all such persons, corporations and associations and their places of residence being unknown to the petitioner herein, all said persons, corporations and associations being residents of Turkey, Europe,"

the heirs and next of kin of Henry M. Greenberg, deceased, and all beneficiaries under the English will of said deceased, Send Greeting:

Whereas, Beatrice Moss, who resides at 4396 St. Nicholas avenue, Borough of Manhattan, 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, written in the English language and dated October 31, 1918, relating to both real and personal property, duly proved as the last will and testament of Henry M. Greenberg, who was at the time of his death a resident of 34 West 119th street, Borough of Manhattan, New York City, in the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 7th day of October, 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 said County of New York to be hereunto affixed.

[L. S.] Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 20th day of August in the year of our Lord one thousand nine hundred and nineteen.

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

KUENSTLINGER, MORRIS.—The People of the State of New York, by the Grace of God, Free and Independent, to the Attorney General of the State of New York; Elise Kuenstlinger; "John" Kuenstlinger, the City of New York, the name "John" being fictitious; if living, or, if dead, his wife, children, next of kin and heirs at law, whose names and places of residence are unknown; Isaac Gottfried and Hyman Gottfried, whose residences are unknown, if living, or, if dead, their wives, children, next of kin and heirs at law, all of whose names and places of residence are unknown; Jennie Jakab, if living, or, if dead, the husband, children, next of kin and heirs at law of said Jennie Jakab, whose names and places of residence are unknown; and to all the heirs at law, next of kin, children and personal representatives, or their respective heirs at law and next of kin, of any possible children, of Morris Kuenstlinger, deceased, and to all persons interested as the heirs and next of kin, or otherwise, of Morris Kuenstlinger, deceased, send greeting:

Whereas, Mamie Isaacson and Joseph F. Saphir, who reside respectively at 246 Pacific street, Brooklyn Borough, and 345 West 88th street, Manhattan Borough, City of New York, have 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 Morris Kuenstlinger, 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 30th day of September, one thousand nine hundred and nineteen, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.

Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 18th day of August, in the year of our Lord one thousand nine hundred and nineteen.

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

CORNELIUS HUTH, Attorney for Petiti. aers, 34 Nassau Street, New York City.

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

(SUPPLEMENTAL CITATION NO. 2.)

GREENBERG, HENRY M.—The People of the State of New York, by the Grace of God, Free and Independent, to Esther Greenberg, Mendel W. Greenberg, Meyer Greenberg, Henry Greenberg, Esther Silberman, May Greenspan, Fannie Weinberger, Flora Pearlman, Rose Matzner, Beatrice Moss, Abraham Joseph Greenberg, Henry Greenberg, executor; Esther Greenberg, executrix; Beatrice Moss, executrix; Bernard Drachman, executor; Benjamin Koenigsberg, executor; Henry Herzog, executor; Isaac Greenspan, Shirley Greenspan, Lydia Pearlman, also known as Libe Pearlman; Grace Pearlman, also known as Gittel Pearlman; Thelma Matzner, also known as Toby Matzner; Theda Moss, also known as Toby Moss; Isaac Emanuel Greenberg, Harold Ely Greenberg, also known as Hirshl Eliasur Greenberg; Harold Greenberg, also known as Hirshl Greenberg; Florence Greenberg, Max I. Greenberg, also known as Isaac Mordcha Greenberg; Edith E. Greenberg, also known as Chaya Greenberg; Ethel Greenspan, Sylvia Greenspan, also known as Sprinca Greenspan; Sophie Sheldon, also known as Soffie Greenberg; Ethel Silberman, David Silberman, Milton Silberman, also known as Moshe Silberman; Max E. Greenberg, also known as Marks Greenberg; George Greenberg, also known as Gerson Greenberg; Irving Greenberg, also known as Isaac Greenberg; Ethel Backer, Yeshiva Chaim Michel Greenberg, Yeshiva Chaja Olam, Yeshiva Oir Torah by Rabbi Meyer Bal Haness, Yeshiva Rabbi Shimen Ben Yechue, the family of David Bidderman, Pincus Bidderman, Rachel Adler, Talmud Torah Anshe Polen, Inc.; Solomon Kluger's School, Inc.; Montefiore Home, Lebanon Hospital, Beth Israel Hospital, Machzekah Talmud Torah, Rabbi Isaac Elchonon, Theological Seminary, Inc.; First Hungarian Congregation Ohab Zedek, Zichron Ephraim, Talmudical Institute of Harlem, Inc.; the City of New York, Shiman Housman, as president of the Yeshiva Chaim Michel Greenberg; Meyer Adler, as president of the Yeshiva Chaja Olam; Moses Kiera, as president of the Yeshiva Oir Torah by Rabbi Meyer Bal Haness; Eliezer Jacob Fudoser, as president of the Yeshiva Rabbi Shimen Ben Yechue,

"Also all persons, corporations and associations who are or may be legatees under the last English will and testament of Henry M. Greenberg, deceased, who died in the Borough of Manhattan, City of New York, on June 6, 1919, then being a resident of 34 West 119th street, Borough of Manhattan, City of New York, and which said English will is now on file in the office of the Clerk of the Surrogates' Court, New York County. The names of all such persons, corporations and associations and their places of residence being unknown to the petitioner herein, all said persons, corporations and associations being residents of Turkey, Europe,"

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Clerk of the Surrogates' Court.

KUENSTLINGER, MORRIS.—The People of the State of New York, by the Grace of God, Free and Independent, to the Attorney General of the State of New York; Elise Kuenstlinger; "John" Kuenstlinger, the City of New York, the name "John" being fictitious; if living, or, if dead, his wife, children, next of kin and heirs at law, whose names and places of residence are unknown; Isaac Gottfried and Hyman Gottfried, whose residences are unknown, if living, or, if dead, their wives, children, next of kin and heirs at law, all of whose names and places of residence are unknown; Jennie Jakab, if living, or, if dead, the husband, children, next of kin and heirs at law of said Jennie Jakab, whose names and places of residence are unknown; and to all the heirs at law, next of kin, children and personal representatives, or their respective heirs at law and next of kin, of any possible children, of Morris Kuenstlinger, deceased, and to all persons interested as the heirs and next of kin, or otherwise, of Morris Kuenstlinger, deceased, send greeting:

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

CORNELIUS HUTH, Attorney for Petiti. aers, 34 Nassau Street, New York City.



Edited by J. F. Solomon, 1882-1908.
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By WILLIAM J. SOLOMON.

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

Friday, September 5th, 1919 : : Elul 10th, 5679

Sabbath begins 7.28 P. M.

כי רוצה

The striking Broadway actors, united in the Equity Association, took a leaf out of the experiences of their confreres of the Yiddish stage. The latter, both leading players and chorus, work on the principle of what is known in labor circles as the "closed shop." Only members of the union may be employed by the producers, a situation which enables the workers to maintain themselves and their organization for their own interests intact. The "closed shop" may be unfair to the producer if a player of merit chooses to remain outside the actors' association, but not otherwise.

The centenary of the birth of George Eliot does not occur until the late autumn of this year, but already some of her admirers in England have started to celebrate the coming event. George Eliot has a secure hold on the affections of English-speaking Jews, for she broke many an intellectual lance on behalf of Jewry, and her great romance, "Daniel Deronda," will continue to be faithfully and painstakingly, rather than enthusiastically, read by many Jews. In their grandiloquent manner the Zionists have appropriated George Eliot to their special cause; as a matter of fact, she wrote for all of Jewry.

M. Israel Levi, the new grand rabbin of France, recently stated it as his conviction that anti-Semitism as a cause is dead in that country. At least during and since the end of the great war there has been absolutely no manifestation of anti-Semitic sentiments of any kind among the French, a situation which is all the more remarkable since we are but twenty years removed from the tumultuous days of *l'affaire Dreyfus*. It is true, however, that the heroism displayed, the unexampled sacrifices ungrudgingly made and the transcendent losses suffered by the Jews of France during the terrible conflict have ended anti-Semitism in the republic—let us hope for all time. The grand rabbin reports that the religious interests of French Jewry are now such as to give hope for the best in the future. This is also the more remarkable, since in recent decades the hold of their religion on the vast majority of French Jews had become considerably attenuated.

We are not surprised that the new British aliens bill contains elaborate provisions respecting the change of alien names. At the beginning of the great war many naturalized British subjects possessed of German-sounding names, who may or may not have been Jews, altered their *cognomina* to sound in English. The change was effected variously, and occasionally the one changing his surname adopted that of an historic English family for his own. To this practice there was and could be no legal opposition, but in conversation and frequently in the "letters to the editor" columns of the press objection to it was vociferously ventilated. Now the case of those who strenuously oppose the appropriation by the foreign-born of English-sounding, historic family names is helped by this attempt to engraft a prohibition thereon by statute. So far as the Anglo-Jewish community is affected by the bill, assuming it will become a law, we think its effect will be rather salutary than the reverse. English-sounding names are permitted, but they must be the equivalents in English of the former names. These equivalents are not always easy to discover, but this administrative feature may be wisely left to the fair play and good sense of the constituted British officials. The other provision, whereby persons still aliens are forbidden to change the names by which they were known on August 4, 1914, the commencement of the war, is distinctly unfair to the large number of Russian Jews, long resident in Great Britain but prevented by untoward circumstances wholly beyond their control from securing their naturalization heretofore. With such a law in force, how can these persons ever be assimilated into British, not to mention Anglo-Jewish, life?

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.

NAMES OF CONGREGATIONS.

THE present is a propitious season in which to discuss the subject of the names of congregations, for now, with the approach of the *yomim noroim* of this autumn, the community again takes a deep concern in its synagogal affairs. Besides, not a new year dawns that does not see several budding congregations springing into life; we do not refer to temporary synagogues in improper localities, which are unreservedly condemned by all right-thinking Jews, but new congregations that arise just at this time of the year.

And the question of a name for the new organization is important. For a name is descriptive and fully expressive of the ideals that animate the founders of the new synagogue. Where, as in the United States, the custom obtains of providing Jewish congregations with a descriptive name, the choice of names is varied and large. Usually a Hebrew word or two, well understood by those who know their Bible thoroughly, suffices; and with the years the names of congregations in this country are almost always confined to a rather brief list. Occasionally a few descriptive words are added to the chosen name, by way of indicating the origin of the members of the congregation or of fixing the seat of the congregation itself. It is unnecessary that we illustrate the points we have just adduced by concrete examples.

Elsewhere than here—for example, in England—a different practice popularly prevails. Although English synagogues are named after the localities in which they stand or in accordance with their size or antiquity, it is not generally known that most of them have Hebrew names as well. The United Synagogue of London is the *Keneseth Yisroel*. So the American custom is in reality hallowed by the force of the examples furnished by other lands and throughout many past centuries.

Of late years a tendency has manifested itself here to give English names to our congregations. The Free Synagogue of this city is a stock example of this growing practice, which is perfectly proper and quite in accordance with the traditions of our faith. The only pitfall that lurks herein is, however, furnished by naming synagogues after living men or after great non-Jews. So far as we are aware, no case of this kind has yet arisen. And, we trust, none ever will.

Evidently our American Zionist leaders are not held in very high esteem by our English brethren as the following excerpt from the London *Jewish World* will show. It might be well to remark that our London contemporary is almost fanatically attached to the Zionist cause:

Such as it is, the Organization in America does not inspire confidence, it would seem, as we are not surprised to learn, in view of the impression some of its representatives, as we have heard, have made in this country. As an ardent Zionist put it to us a few days ago, "they come here not only to let us understand that they mean to boss the show, but that in their opinion the show belongs to them, and every one else is permitted in it only by their grace. Their airs of conceit and bumptiousness are intolerable." However untrue this may be—we expect that it is fairly inexact, and we reproduce what was said only because it is, we believe, indicative of the prevailing feeling.

In the April issue of *United Empire*, which has just come to our notice, Estelle Blyth is represented by a paper on Palestine and the Peace Conference. This periodical is the journal of the Royal Colonial Institute, of London, with an audience of readers throughout the far-flung and world-encircling British Empire. The author favors resolving the future of the Holy Land in much the same way as Egypt now exists: to place the country under a British protectorate. She dismisses the Zionist aspirations to Palestine as impracticable, because, in the first place, Palestine as a Jewish state would become a hotbed of political intrigue, and, secondly, the present non-Jewish inhabitants of the land would chafe under Jewish control. We can appreciate the significance of this remark of one outside the Jewish fold that Palestine, as a Jewish state, would become a hotbed of political intrigue. It refers to the controversies which might spring up between Jew and Jew under the respective stimuli of their original feelings and inclinations. The struggle over Hebrew or German and the incident of the *Haifa technicum* are but illustrations of this tendency. And the schools of the *Alliance Israelite Universelle* may be cited as an additional bit of evidence on this head.

We have never seen the Zionist case more frankly stated than by *The Jewish World*, when it recently spoke of, editorially, as follows: ". . . the vicious envisagement of the Jewish position in Palestine (as to a large extent in the rest of the world) as a religious question." Our London contemporary was harping on its old theme, that Zionism is the beginning and the end of all Jewish endeavor, and sought to distinguish between Jewish nationalist aspirations and Jewish religious sentiments. Yes, Zionism, with its almost exclusive nationalist implications, is something quite different and apart from Judaism as a religion, and is, Jewishly speaking, irreligious. As we have pointed out, time and time again in this column, Zionist nationalists will not admit as much, and so obfuscate the issue of the future of Palestine as a Jewish state, and raise up for the Jewish people innumerable enemies. Most of the difficulties surrounding the creation of a Jewish state in Palestine revolve about the conflicting claims of Christianity and Mohammedanism to the so-called "holy places," and the opposition to suffer these to stand under the administration of a Jewish civil government. Were Zionists to be desirous of acquiring Palestine, not as Jews with an ancient religious tradition to hold upright, but as simple administrators without religious affiliations of any kind, the present *impasse* would vanish. Of course, it goes almost without saying that Zionists could do nothing of this sort; for, even if they would, the world (not to speak of the Jewish world) knows better. We think our Zionist friends are now beginning to realize the extent of the *impasse* to which their dreams and vaporings concerning nationalism have carried them.

CONFLICT OR CO-OPERATION?

כִּי־יָרִיב בֵּין אֲנָשִׁים וְנִגְשָׁן אֶל־הַמִּשְׁפָּחָה:

"If there is a controversy between men, and they come to judgment . . ." (Deut. xxv, 1.)

CONFLICT is an ever-present fact of human existence. Is it a necessary fact? Can it not be eliminated, or at least largely avoided? And if unavoidable, in what respect may it be wholesome, or at least turned to wholesome account? Such and similar questions arise in our mind as we survey human life and find it a battle-field constantly drenched with the blood of cruel struggles.

First of all, there is man's conflict with nature. This appears wholly inevitable, and on further reflection, necessary and wholesome. It was and still largely is a bitter conflict. Prometheus has not entirely broken his fetters, which render him servile to the titanic forces of nature; he can but break them link by link, and win freedom by persistent effort. Every boon he must wrest from resistant matter; inch by inch he must clear for himself an assured foothold; his millennial progress, despite the cravings of his impatient heart, can strike no faster pace than set for him by the slow heartbeat of the universe. God's timepiece must inevitably become his clock. And this slow toiling towards a far-off goal, over heart-breaking obstacles, only the sluggard would condemn. Heroic souls recognize in this warfare against the brute natural forces a benevolent provision of divine wisdom. Our victory must be hard-won to make it worth-while. Our crown must be a crown of thorns. For in conquering brute nature, something else is to be conquered with: human nature. Human nature must pass through the crucible of pain and loss and sorrow, in order to be refined, ennobled and wrought into the image of God. Strain makes for strength. It is the high privilege of the human soul to transform obstacles into stepping stones, fetters into freedom, the clanking of chains into a paean of liberation. "Live dangerously!"

Secondly, there is the incessant conflict among men and nations. A right quarrelsome race we are! It is a mournful reflection that scarcely a year or two passes by without war being waged in some quarter of the globe or another. In our private and public life the story is the same: the contentions of parties, the litigiousness of individuals, stain the daily record of all peoples. Self-interest prevails; in the dust of the tussle principles are trampled under the foot of jealousy, greed and passion. And let us admit that it is much harder to make out a case for this mutual human conflict, so destructive of the higher interests of the race, than for the universal conflict against nature, as indicated above. Here much of the prevailing discord must appear wholly wanton and altogether avoidable. Indeed, a modicum of disagreement between men may be justified. Human hearts cannot be mechanically synchronized. Each heart sings its own song. Each life has its own throb and beat. Men are not cast in the same mold. Noble emulation: the play of life against life, the impact of mind against mind, is one of the driving forces of progress. Uniformity means stagnation, while great-hearted disagreements trace the several roads by which earnest men arrive at the same goal. But after all is said that can be said for the uses of conflict in human society, it is found that very little can be said.

Altogether the case for the need of conflict has been, I fear, exaggerated. Moralists are in the habit of saying that goodness is the result of struggle, there being no virtue in primal innocence. This is an exaggeration. Goodness has perhaps more to fear than to expect from a struggle with contending forces. It is true that life is a call to struggle, a trumpet-blast, a challenge to heroic souls: but it is useless, even pernicious, to feed the innate heroism of men by wantonly providing occasions for its exercise. To live dangerously is well; to endanger well-living is evil. To meet perils is one thing, to court them another. For the few who arrive at the ultimate goal along a road made unnecessarily rugged, there are many that fall by the wayside. If strain makes for strength, it makes for weakness more often. If the way of the sinner is hard, the way of the saint is still harder. Nay, the tendency of life is and must be to decrease rather than increase the strain put upon right living. Our conflict against nature points the way: the latter has been lessened by its very intensity. Each step forward loosed nature's resistance, each victory made the next conquering effort easier. Our lot is better than the lot of our forbears. Similarly in the associated life of man, occasions for controversy must wane rather than wax. This must become the high endeavor of civilization.

It is a sad commentary upon the effectiveness of our civilizational efforts, that in our conflict with nature we have done better than in our mutual contentions. Much of the former has been eliminated; while the latter still rages as furiously as when the caveman first learned to wield his club and revel in gore. Reactionaries maintain that human nature is unalterable, and warring inevitable. I cannot believe that. Human nature is not fixed. There is something deathless in you and me that strives for perfect fulfilment. Human nature is educable, for it educates itself. If we earnestly set about eliminating unnecessary conflict, we shall do so; only the change must come not merely through transforming the conditions of life, but the very woof and warp of our nature. We must by degrees substitute a peace-psychology for the predominant war-psychology. As we have conquered the cave and the jungle outside of us, so must we conquer the cave and the jungle within us. The dark places must be illumined, the wilds and wastes of the soul reclaimed. Conflict must yield to co-operation.

JOEL BLAU.

RELIEF ACTIONS IN OLDEN TIMES.

By **PROF. GOTTHARD DEUTSCH.**

Renan charged the Jews with inability to write history. This was in line with his general anti-Semitic tendency, for while he was not an anti-Semitic in the sense of Drumont and Stoecker, he was the real popularizer of the term which means to present the Jews as an inferior race, "une race incomplete," as he puts it. In spite of all these prejudiced and preconceived notions, the first book of Samuel, the Book of Daniel, Josephus, and contemporaries of his, whose works are lost, disprove the charge. It is a fact, however, that the Jews, like all oppressed peoples, during the long period of their sufferings, lost interest in history, for people, Semitic or Aryan alike, do not glory in unpleasant recollections.

To this fact is to be ascribed in the first place the dearth of information found in our old sources on communal organizations. In addition, the refusal of political rights and the frequent expulsions interfered with a development of traditions which is the first basis of constitutional law. Nevertheless, people living a life with common ideals and aspirations, are bound to develop some kind of co-operative method, and so the Jews had organizations, created for the purpose of doing what the individual could not do unassisted, or what could be better accomplished by co-operation. The cardinal virtues enumerated in the Mishnah (Peah, 1, 1) include acts of charity (Gemilut Hasadim) and the study of the Torah. A Barayta which cannot be much younger, presenting therefore conditions, as they existed not later than the third century, mentions among others specifically, sheltering the strangers and visiting the sick.

These acts could, of course, be performed by individuals, but we have clear evidence that there were organizations for collective action. The sources mention two distinct institutions, the "Kuppah" (box) for weekly distribution of help and for emergency relief, and the "Tamhui" (plate) for distribution of food. For the administration of these institutions officers were appointed, and it may be a relief for their successors in our days to learn that as a rule they were not very popular. A critic of the charity management of his own time claims that Jeremiah, predicting the punishment of Israel's oppressors, must surely have meant the superintendents of charity. Such an officer was then, as he is today, often compelled to refuse relief on the ground of insufficient funds. So we hear of Benjamin, the Zaddik, that a poor widow came to him, pleading for her seven little orphans. Benjamin, the overseer of charities, declared that the Kuppah was empty. The woman answered in despair: Then I and my seven orphans will have to starve to death. This was too much for Benjamin, and he helped her from his own pocket. No wonder that the office of a superintendent of charities was not very coveted. A Midrash tells us that Elimelech was the superintendent of charities in his city, and when the terrible famine struck the town, he could not endure all the stories of woe that were daily brought to him, and therefore he emigrated to Moab. We can therefore understand that a rabbi said: There is more merit in overseeing the distribution of charity than in giving. The rabbinic law speaks of an assessment made for the support of the poor (Megillah, 27a). This would seem to have come to be a necessity, for the poor, especially the transient, had become so numerous that humor seized upon them, calling them "flying guests," and that wealthy households required a special servant to take care of them. The synagogue had an annex where the homeless would find shelter. Naturally relief of the destitute was not the only object which required systematized provision, for the family of a deceased would hardly ever be in a mental attitude to take care of their duty, and in frequent cases, would be unable to do so. So we hear of a regular burial society in Talmudic times which every well organized congregation possessed, and this still survives in our Hebra Kaddisha, as the shelter survives in our Hachnossas Orchim, called among German Jews "Schlafstatt." Similarly, education required communal organization. Although up to modern times well-to-do families engaged private teachers, making a contract with them for a season, the children of the poor were taken care of by a Talmud Torah, and the higher institutions of learning, in the first four centuries of the Chris-

tian era in Palestine were supported by collections made all over the Jewish world. Rabbis traveling to collect funds for such a purpose are mentioned as early as the second century, and in later times when the center of Jewish learning was transferred to Babylonia, solicitors traveled as far as Europe, as may be inferred from the legend of the four rabbis who were made prisoners by a pirate and transferred the rabbinic learning to Northern Africa and Spain. The custom is better evidenced by an acknowledgement which Amram, the Gaon of Sura, in the ninth century mentions in his letter which accompanies a copy of the Babylonian prayer-book to Spain.

Medieval congregations had their regular organizations for the various classes of charity. R. Moses Minz, who came in 1469 to Bamberg, passed an ordinance that one-fourth of the tithes which every conscientious Jew gave for charitable purposes, should be turned over to the congregation. Rabbi Nissim of Gerona, who lived in the fourteenth century, in discussing a contested will, refers to five charitable organizations existing in Perpignan, France. They took care of education, of the sick, of lighting the synagogue, of relief and of burial.

There were naturally emergencies at all times, and especially when the legal condition of the Jews was so uncertain that persecutions and expulsion recurred in some country almost every year. The treatment of the civilian population during the last war was a shocking disappointment to us who had believed in the advancement of civilization, but in former centuries there was nothing like international law protecting civilians, and the Jews were the easiest prey.

As early as the second century the Talmud reports of Phineas ben Jair who traveled to collect funds for the ransom of prisoners. The pirate states of Northern Africa made the capture of all passengers found in enemy ships and their sale into slavery a regular, and, no doubt, profitable business. From Italy we hear in 1510 that funds were collected to redeem Jews of Tripoli who had been sold into slavery. A little later, 1531, the famous shtadlan Josel of Rosheim, Alsace, reports of funds which he collected to ransom the prisoners made by Chaireddin Barbarossa, the sultan of Tunis.

The records of the Portuguese congregation of Hamburg, beginning in 1650, are full of such items, among which one referring to Malta has a special interest. Malta was then in the possession of the Knights of St. John, and these pious warriors made it a business to hold up all ships sailing under Turkish flag, or also those of Venice, when they were at war with this republic, and to hold the passengers as prisoners until they were ransomed by their co-religionists. The seat of these activities was in the Italian seaport towns of Venice and Leghorn, who appealed to their co-religionists in Europe for the necessary funds. They even obtained a grant for a cemetery in Malta where those who had died before the blackmail could be delivered, were buried, and so dead Jews had more rights in the dominion of the knights than the living, for they were allowed permanent residence.

These actions were required in every war. When the German army captured the city of Ofen from the Turks, 1686, and Belgrad, 1689, the soldiers of the victorious army were given the bonus of holding the Jews whom they made prisoners, as prizes. Rabbi Leon Erieli, of Mantua, appeals in 1708 to the congregation of Venice to assist in liberating a Jewish contractor for the French army who was made prisoner by the Germans. Naturally these organizations had to be permanent so as to act promptly when occasion arose, and a bequest for such a society, Pidyon Shebuyim, is mentioned by Jacob Reischer of Worms in his response, 11, No. 84, 1719.

A regular organization for concerted relief existed since ancient times for the benefit of the Jews in Palestine, still surviving as Halukah. A "messenger of Zion" is mentioned already in the Talmud. The minutes of the congregation Hamburg contain repeated entries of money sent to Palestine. Manasseh ben Israel speaks of such collections made in his city in 1639; the minutes of the congregation of Berlin in 1729, in Hildesheim in 1706, in Hanover in 1714, in Venice, 17th century, in Bordeaux, 1716, refer to societies for the poor of Palestine. A Christian traveler reports in 1714 that the Jews of Jerusalem live on charity sent from abroad, and the Polish Jews made regular collections at the great fairs as early as the 17th century for this purpose.

Modern times have the merit of establishing concerted international actions in emergencies. The pogroms of Poland and Ukraine have become the classic soil of "patriotic" outbursts which imposed upon the Jews of the world the duty of organized charity. When, in 1648, the Cossacks under Chmelnicki's leadership rebelled against their Polish masters, the Jews were butchered by the thousands, and in 1655 the Poles in the war against the Swedes revenged themselves on the Jews, history's classic scapegoat. The poor victims fled in all directions, no systematic efforts toward relief were made. Those who were fortunate enough to escape found a refuge in Amsterdam, in some town in Moravia or in far off Smyrna, and local organizations helped the best they could. Only in 1881 when tottering Czarism tried the old remedy of diverting the fury of an exploited and oppressed mob to "the enemies of Christ," a concerted action was taken by the then existing organizations, like

the Alliance Israelite de Paris, the Israelitische Allianz of Vienna, the Board of Deputies of London, and others.

Once more during the last five years, the story of 1648 and 1655 repeated itself in Ukraine and Poland. For the first time in history America has taken the lead. In an unprecedented manner sums have been collected which were beyond the dream of our ancestors, and which would have been considered equally utopian even as late as 1914. The pride of this achievement is considerably toned down when we read what Zunz wrote in 1855. He sees the large literature of the dirges (Selihot) which commemorate Israel's sufferings decline with the beginning of the 18th century, and believes that "the Selichah-Phoenix" is dying to be resurrected as the universal liberty hymn. He lived long enough to see the fallacy of his optimism, for he died in his ninety-second year, seven years after the pogroms of 1881. Would he with the experiences of the 30 years following his death be so optimistic as to believe in the end of the Selihot literature?

Horrible Pogrom Carried Out in Minsk Through a Period of Two Days in Presence of Members of the Morgenthau Commission.

London, Aug. 27 (by I. J. P. B.).—Members of the Morgenthau commission to investigate the pogroms and the Jewish situation in Poland who were in Minsk last Friday, Saturday and Sunday were witnesses of a serious anti-Semitic outbreak in which thirty-one Jews lost their lives and over 500 Jewish homes and shops were robbed and destroyed. In the course of the pogrom sixty-seven innocent Jews were arrested and taken away from the city to Vilna.

According to the accounts in the Moment, of Warsaw, the pogrom was carefully planned and arranged beforehand. The Polish shops and buildings were marked so that they would not be attacked by mistake instead of the Jewish. Toward the beginning of the pogrom shots were fired into the air by soldiers, so that they might be able to declare that Jews had fired and give that as a pretext for the attack. Soldiers went through the streets shouting "Down with the Jews!" and inciting the mobs to rob and beat the Jews. Guides were planted at various corners to point out the Jewish homes to the robbers. If a Jew put his head out of a window to call for help he was shot at.

During the two and a half days the pogrom raged thirty-one Jews, five of them children, lost their lives. The names of nineteen have been determined, but the other twelve victims have not yet been identified.

Members of the American commission who were in Minsk rode about in automobiles bearing American flags and were able to give some little aid to the victims.

The Moment states that the shooting and wholesale plundering stopped almost immediately after the appearance of General Jadwin, the military member of the Morgenthau commission. It was then that an official order was given out forbidding attacks upon Jews or robbing of their property and threatening with death any who disregarded this order.

General Jadwin has published a report of the Minsk disturbance, in which he declares that soldiers plundered Jewish shops on the first day of the pogrom and on the second day they were joined by mobs of civilians. This report states that the Jews had done absolutely nothing to provoke the pogrom. No Jew had attempted to shoot at or annoy the Poles, nor is it true, according to General Jadwin, that the Minsk Jews were supporting the Bolsheviks.

The Bishop of Minsk, and also the Jewish Kehillah, have published sharp protests against the city officials for not having checked the pogrom. Professor Gotthard, another member of the Morgenthau commission, has begun to organize help for the pogrom sufferers, and has promised to remain in the city until Morgenthau arrives.

Bikur Cholim Hospital Honors Superintendent Feinman.

Last Thursday afternoon at the Bikur Cholim Hospital, 830-834 Lafayette avenue, Brooklyn, Mr. Solomon Feinman, the superintendent of the institution, was presented with an Overland car in recognition of his signal services assuming direction of the hospital. Mr. Feinman came to the Bikur Cholim Hospital on January 1, this year, and in the short time he has been superintendent he has succeeded in improving the institution considerably.

Mr. Jacob Fink, first trustee, presided over the ceremonies and addresses were made by Dr. Jacob Goldberg, Dr. William Newman, Dr. Schlossberg, Dr. S. Bloch, Mr. I. L. Brill and the chairman. Among those present were: Mrs. J. Breckir, Mr. and Mrs. Grolnick, Mrs. B. Lippe, Mrs. L. Landesman, Mrs. E. Rubinstein, Mrs. J. Wecht, Mrs. J. Goldberg, Dr. Slavet, Dr. Kaplan, Mrs. M. Shifter, Mrs. J. Egert, Mrs. A. Kornbluth, Miss May Weisser, Miss Anna Breckir.

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WILL HAIFA BE PALESTINE'S GREAT PORT?

The great need of Palestine is a good port, says the London Morning Post. Its long coastline contains only three harbors, and those bad ones—Jaffa, Acre and Haifa. The last named, which was unknown in ancient times, is destined to be the great port not only of Palestine, but of Southern Syria, and of the great wheat-bearing lands on the other side of the Jordan.

But the great railway that is to connect Egypt and Africa with all parts of Europe and Asia will not run by Damascus, but from Haifa in a northwesterly direction to the south of Mt. Hermon. The Haifa-Damascus line will, however, continue to be of great importance, and is of much greater utility for tapping the district than the rack-and-pinion railway from Beirut to Damascus, which is of hardly any use for the goods traffic.

Again, the Damascus-Beirut line, which can only support a trainload of four tons, as against the 300 tons of the Haifa-Damascus line, is thus out of the competition. The Ludd-Haifa line will also be of great importance, as, although it is 70 miles long, as compared with the 11 1/2 miles of the Ludd-

Jaffa line, it will bear the brunt for the exports from and imports into Palestine. It is considered, however, that there is no reason why the wine and orange export from Jaffa should not be continued by means of lighters. It will be seen from the above facts that Haifa is destined to be the railway center of Palestine, and political consideration will also militate in its favor, for if the French, after their custom, erect a tariff wall around Syria the trade of the Hedjaz will naturally flow to the free trade port of Haifa.

Neither Jaffa nor Acre can compete with Haifa. As to Jaffa, it is true that a French company before the war put forward a scheme for making it a port, but in the opinion of experts it could never be converted into a good port. Then, from a geographical point of view, it has no advantages compared with Haifa. Southern Palestine is a poor land outside compared with Philistia, in comparison with Northern Palestine. The Hauran and the Plain of Esdraelon, with an increased population, will soon rival the Gaza district. Again, while Jaffa can only be the outlet for the South, Haifa, although in the north of Palestine, will really be in the center of the country, as it will tap a great district extending to the north of Beirut. Even before the war great quantities of goods from Medina and Damascus found their natural outlet at Haifa, but Jaffa has no fertile hinterland with undeveloped possibilities. Even Jerusalem before the war used to receive a large portion of its goods from Haifa.

Acre is the only other port on the

coast of Palestine, and its bay is the only indentation along the entire littoral. Hither came the navigators of the Middle Ages, for, bad as the harbor was, any recess in that inhospitable coast was welcome. When, in later times, rice became the staple food of the country, the importance of Acre, the only avenue by which it could regularly enter, increased. "The Lord of Acre may, if it so pleases him, cause a famine to be felt even over all Syria." The possession of Acre, therefore, was essential to every warrior who desired to gain the country, and it has had more sieges and been more closely connected with Europe in consequence than any other city in the country. But for modern needs this old city, the most picturesque in Palestine, is useless. Its connections with this hinterland are bad, and the archaic structure of the town offers serious inconveniences to its growth as a big port, while its best merchants have emigrated to Haifa in recent years since that town became the port of the Hedjaz Railway. It will thus be seen that neither Jaffa nor Acre can claim serious attention as the future great port of the country.

As yet there is little to be said for the town of Haifa itself in relation to its port. No industries of any importance exist there as at Jaffa. There is no large wine or fruit export. Soap-making is the sole industry, and there are two factories, one Jewish, the other German-American. The product of the former is sold locally; that of the latter is sent to America. The olive oil used in the industry comes from the neighborhood, while the caustic soda was imported from Germany. Modern Haifa is a congested area, sodden with filth and incapable of lateral expansion. But a glance at the situation will show that with a town planning scheme on Carmel the new Haifa would have a superb residential quarter, accessible by one or more funicular railways. Haifa had already begun to compete with Jaffa before the war by the creation of an important Jewish technical high school, while large grounds have been bought for starting a new Jewish colony.

There is ample room for growth, and in setting the new city on practically unoccupied territory, as proposed, the local government and any private firm associated with it ought to become the owners of all the building lots, thus controlling the design of the streets and buildings, and absorbing the city rentals for further improvements, administrative expenses, etc. Unfortunately, some vested interests exist on this unoccupied land, but these interests are but a fraction of the interests in old Haifa.

The contracts for the port works of Haifa must be placed in first-class hands, for Palestine cannot afford to risk the loss that a mistaken policy in laying out the port would mean. The future of the port as a successful rival to Beirut depends on the laying out of a harbor of the most up-to-date pattern, supplied with large wharfage accommodation for deep sea vessels, to which warehouses must be closely adjacent. Rapidity and ease in handling goods must be the first consideration.

The railway station must be placed as near as possible to the docks, to save handling and rehandling. The folly of divorcing port and railway systems must be avoided; Beirut is a striking example of such a mistake, which necessitates rehandling goods and reshifting cars on sidings at an immense extra cost. It is highly necessary that before any further money is spent at Haifa, and while military labor is still available, that the very best possible advice should be obtained to study and evolve a system of port works and railway co-operation which would make Haifa a scientific port. Such advice can only be really valuable and worth following if it is given by some firm of the highest repute for such enterprises. The area of the harbor would be 49,000,000 square yards—about 11,000 acres, or about sixteen square miles.

amount, together with the expenses of the proceedings shall be paid by the person to be benefited. [General] The use of property for the drainage of swamp or agricultural lands is declared to be a public use, and general laws may be passed permitting the owners or occupants of swamp or agricultural lands to construct and maintain for the drainage thereof, necessary drains, ditches and dykes upon the lands of others, under proper restrictions on making [and with] just compensation, and such compensation together with the cost of such drainage may be assessed wholly or partly against any property benefited thereby, but no special laws shall be enacted for such purposes.

The legislature may authorize cities to take more land and property than is needed for actual construction in the laying out, widening, extending or relocating parks, public places, highways or streets; provided, however, that the additional land and property so authorized to be taken shall be no more than sufficient to form suitable building sites abutting on such park, public place, highway or street. After so much of the land and property has been appropriated for such park, public place, highway or street as is needed therefor, the remainder may be sold or leased.

Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK, IN SENATE, April 3, 1919.

The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.

By order of the Senate, HARRY C. WALKER, President.

STATE OF NEW YORK, IN ASSEMBLY, April 7, 1919.

The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.

By order of the Assembly, THADDEUS C. SWEET, Speaker.

State of New York, } ss.: Office of the Secretary of State, }

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO, Secretary of State.

Form for Submission of Amendment Number One.

"Shall the proposed amendment to section seven of article one of the Constitution, declaring the use of property for the drainage of swamp or agricultural lands to be a public use and providing that the compensation and cost of such drainage may be assessed wholly or partly against any property benefited thereby," be approved?

Explanation—Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK, Office of the Secretary of State, Albany, July 1, 1919.

Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to article two of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO, Secretary of State.

AMENDMENT NUMBER TWO.

Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Article Two of the Constitution, in Relation to Absent Voters.

Section 1. Resolved (if the Senate concur), That article two of the Constitution be amended by inserting therein a new section, to be section one-a, to read as follows:

The legislature may, by general law, provide a manner in which, and the time and place at which, qualified voters who may, on the occurrence of any general election, be unavoidably absent from the State or county of their residence because their duties, occupation or business require them to be elsewhere within the United States, may vote, and for the return and canvass of their votes in the election district in which they respectively reside.

Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK, IN ASSEMBLY, February 12, 1919.

This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.

By order of the Assembly, THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK, IN SENATE, Albany, April 4, 1919.

This bill was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present.

By order of the Senate, HARRY C. WALKER, President.

STATE OF NEW YORK, Office of the Secretary of State, Albany, July 1, 1919.

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO, Secretary of State.

Form for Submission of Amendment Number Two.

"Shall the proposed amendment to article two of the Constitution, by inserting a new section to be section one-a, authorizing the Legislature to enact general laws to provide a manner by which absent qualified voters may vote at any general election and for the return and canvass of their votes in the election district in which they respectively reside," be approved?

Explanation—Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK, Office of the Secretary of State, Albany, July 1, 1919.

Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section six of article three of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO, Secretary of State.

AMENDMENT NUMBER THREE

Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Six of Article Three of the Constitution, in Relation to the Salary and Traveling Expenses of Members of the Legislature and the Speaker of the Assembly.

Section 1. Resolved (if the Senate concur), That section six of article three of the constitution be amended to read as follows:

Each member of the Legislature shall receive for his services an annual salary of [one] three thousand five hundred dollars. Each member of the Assembly, except the Speaker thereof, shall receive for his services an annual salary of three thousand dollars. The Speaker of the Assembly shall receive for his services an annual salary of five thousand dollars.

The members of either house shall also receive the sum of one dollar for every ten miles they shall travel in going to and returning from their place of meeting, once in each session, on the most usual route.] Senators, when the Senate alone is convened in extraordinary session, or when serving as members of the court for trial of impeachments, and such members of the Assembly, not exceeding nine in number, as shall be appointed managers of an impeachment, shall receive an additional allowance of ten dollars a day.

Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK, IN ASSEMBLY, April 7, 1919.

This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.

By order of the Assembly, THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK, IN SENATE, April 8, 1919.

This bill was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present.

By order of the Senate, HARRY C. WALKER, President.

STATE OF NEW YORK, Office of the Secretary of State, Albany, July 1, 1919.

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this first day of July, in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO, Secretary of State.

constitution be amended to read as follows:

The court of appeals is continued. It Form for Submission of Amendment Number Three.

"Shall the proposed amendment to section six of article three of the Constitution, fixing the salaries of State Senators at \$3,500, Assemblymen at \$3,000 and the Speaker of the Assembly at \$5,000," be approved?

Explanation—Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK, Office of the Secretary of State, Albany, July 1, 1919.

Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section seven of article six of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO, Secretary of State.

AMENDMENT NUMBER FOUR

Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Article Six of the Constitution, in Relation to Compensation of Judges of the Court of Appeals.

Section 1. Resolved (if the Assembly concur), That section seven of article six of the shall consist of the chief judge and associate judges now in office, who shall hold their offices until the expiration of their respective terms and their successors, who shall be chosen by the electors of the state. The official terms of the chief judge and associate judges shall be fourteen years from and including the first day of January next after their election. Five members of the court shall form a quorum, and the concurrence of four shall be necessary to a decision. The court shall have power to appoint and to remove its reporter, clerk and attendants.

Whenever and as often as a majority of the judges of the court of appeals shall certify to the governor that said court is unable, by reason of the accumulation of causes pending therein, to hear and dispose of the same with reasonable speed, the governor shall designate not more than four justices of the supreme court to serve as associate judges of the court of appeals. The justices so designated shall be relieved from their duties as justices of the supreme court and shall serve as associate judges of the court of appeals until the causes undeposed of in said court are reduced to two hundred, when they shall return to the supreme court. The governor may designate, by law, the supreme court to fill vacancies. No justice shall serve as associate judge of the court of appeals except while holding the office of justice of the supreme court, and no more than seven judges shall sit in any case.

The judges of the court of appeals, including those now in office, shall receive for their services a compensation established by law which shall not be diminished during their official terms, and shall not be less than the highest compensation allowed by law to any other judicial officer in the state. A justice of the supreme court while serving as associate judge of the court of appeals shall receive the same compensation as judges of the court of appeals.

Resolved (if the Assembly concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK, IN SENATE, March 4, 1919.

The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.

By order of the Senate, HARRY C. WALKER, President.

STATE OF NEW YORK, IN ASSEMBLY, April 9, 1919.

The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.

By order of the Assembly, THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK, Office of the Secretary of State, Albany, July 1, 1919.

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO, Secretary of State.

AMENDMENT NUMBER THREE

Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Six of Article Three of the Constitution, in Relation to the Salary and Traveling Expenses of Members of the Legislature and the Speaker of the Assembly.

We Announce the Opening of the PROGRESS BANK at No. 110 AVENUE A BUSINESS ACCOUNTS, PERSONAL ACCOUNTS, SPECIAL DEPOSIT ACCOUNTS CORDIALLY SOLICITED EVERY BUSINESS MAN WITH CLEAN RECORD CAN EXPECT ACCOMMODATIONS AT LOW INTEREST RATES FOREIGN EXCHANGE, MONEY ORDERS, DRAFTS TO ALL PARTS OF THE WORLD AT LOWEST RATES OPEN DAILY 9 A. M. TO 8 P. M. SUNDAYS AND HOLIDAYS EXCEPTED

ESTABLISHED 1878 PHONE ORCHARD 1594 ISAAC GELLIS THE OLDEST STRICTLY KOSHER SAUSAGE FACTORY IN AMERICA Manufacturer of VIENNA SAUSAGES, BOLOGNAS, CORNED BEEF, TONGUE, POSTRAMA Under the Supervision of Rabbi I. L. EPSTEIN. 37 ESSEX STREET 1367 FIFTH AVE. 506 CLAIRMONT PARKWAY 87 LENOX AVE. U. S. Government Inspection Estab. 475 Country Orders Promptly Filled

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

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ONE Explanation. Matter in italics is new; matter in brackets [] is old matter to be omitted. STATE OF NEW YORK, Office of the Secretary of State, Albany, July 1, 1919.

AMENDMENT NUMBER ONE. Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Seven of Article One of the Constitution in Relation to the Drainage of Swamp or Agricultural Lands and the Taking of Property Therefor. Section 1. Resolved (if the Senate concur), That section seven of article one of the constitution be amended to read as follows: § 7. When private property shall be taken for any public use, the compensation to be made therefor, when such compensation is not made by the state, shall be ascertained by a jury, or by the supreme court with or without a jury, but not with a referee, or by not less than three commissioners appointed by a court of record, as shall be prescribed by law. Private roads may be opened in the manner to be prescribed by law; but in every case the necessity of the road, and the amount of all damage to be sustained by the opening thereof shall be first determined by a jury of freeholders, and such

Carpet Taken Up, Cleaned, Stored and Rahlid ARPET LEANING OMPANY (Incorporated) Old Carpets Woven into Rugs; Rag Carpet Weaving DROP US A CARD OR RING US UP 4235 PARK AVENUE W S WRIGHT Mgr

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AMENDMENT NUMBER THREE Concurrent Resolution of the Senate and Assembly Proposing an Amendment to Section Six of Article Three of the Constitution, in Relation to the Salary and Traveling Expenses of Members of the Legislature and the Speaker of the Assembly.

POLISH AND RUSSIAN-JEWISH ARTISTS.

By DR. KARL SCHWARTZ.

Translated by Jacques Mayer.

In the former Kingdom of Poland Jewish intellectual life was able to develop its own peculiar character better than in any other country. This was particularly the case when the "golden age" of the Jagellons granted important privileges to the Jews, causing their inner organisms to become more and more autonomous and Jewish culture to attain its finest fruitage. Jewish literature was assiduously studied, its cultivation being greatly promoted by the founding of academies and the publication of numerous books. In 1465 a Jewish printing office had already been established in Cracow.

The Jews had come into the country as petty traders, agricultural laborers, distillers of spirits, money brokers and landlords. At first there were not many workmen, but in the course of time so great a change took place in this direction that even during the first half of the sixteenth century some ten thousand Jewish artisans were living in Poland, and until the nineteenth century the Jews constituted a majority of those engaged in trades and crafts. In the year 1806 the Kingdom of Poland, not including Warsaw, contained 1,973 Jewish masons, 1,389 Jewish locksmiths, 2,591 Jewish glaziers and 1,252 Jewish tinsmiths. In 1882 all branches of the building industry of Wilna were in the hands of Jews.

Especially to art-artisans had the Jews at an early period devoted themselves, so that from the sixteenth to the nineteenth century many were active as workers in tin and copper, goldsmiths, synagogue of the Kazmierz in Cracow, some of whom are known by name and whose works still exist. As precious stone cutters and minters they were also active. Thus among the coins of the Polish King Mscislav III. (1173-1202) are to be found specimens containing Hebrew inscriptions and stamps.

The sixteenth to the eighteenth century constituted a period of great importance to the Jews of Poland. The synod of the four powers bestowed upon them an autonomy of its kind. These increased their sense of safety and independence to such a degree that even grave misfortunes, such as happened to a number of communities at the beginning of the seventeenth century, could not retard the progress of literature and art. Thus a department of art came into existence whose full development was

only possible in a land where the Jews were able to live in security and prosperity. The architecture of the synagogue influenced in other countries by the dominating fashion of the moment developed in Poland into a remarkable style of its own.

The oldest example we find to be the synagogue of the Kazmierz in Cracow, erected between 1380 and 1390, which as a two-naved hall was designed by Jews emigrating from Bohemia, who took the "New Old Schul" of Prague as a model. The edifice itself is not very artistic, but the wrought-iron almehor (sixteenth century) is well worthy of notice. Original and showing the influence in Poland of Italian architects favored by Queen Bonn, a descendant of the Sforza family, is the synagogue of Isaac Nachmanowicz in Lemberg, whose architect, Paolo Romani, is said to have designed the Walaclian Cathedral in the same city.

A systematic further development is found in the four-pillar type, the most interesting example being the "suburban" synagogue in Lemberg built in 1632, the forerunner of which is the synagogue of Przemysl erected in 1595.

In the centre of the prayer house four pillars arise, between which stands the almehor, and which in the course of this style of architecture gradually becomes an enclosing canopy. The shrine of the eastern wall, containing the rolls of the Thora, is adorned with beautifully formed arabesques and fanciful lettering. Here we meet for the first time niched arcades not yet clearly designed in Lemberg, but which here has already become a characteristic of Polish stone synagogues. A peculiar trait of all Polish temples is the arrangement of the Eternal Lamp. According to the command of the third Book of Moses, 24, 1-5, the Eternal Light should be brought before the curtains covering the Aron Hakodesch. In the synagogues of all other countries this rule is followed to this day, only in Poland one finds that the Ner Tomid is contained in a usually artistically designed case built in either the west or the east wall. In the Lemberg "suburban" schul it is only partly preserved, whereas the synagogue of the Boimow gasse, designed after the same model, shows a highly ornamented alteration of barock stone sculpture. The latter edifice was torn down in 1797 and rebuilt four years later.

A further development of this type of architecture is seen in the synagogue of Lolkiew (Galicia), erected between 1692 and 1700, whose facade, however, contains this new feature: The high attika shows a shooting chart, put up by command of the King as a protection against Tartar raids. This is also found on the facades of the synagogue of Luk, Zarogrod, Ostrog (Wolhynia) and Lutzk.

In the synagogues at Rzesow and Przeworsk, the four middle pillars approach each other so closely that they serve only as pillars for the baldachin of the almehor. In both of these edifices they are carried out with splendid stone sculpturing and enclose the reader's desk with a grand cupola.

To the finest art achievements of the Jewish people belong, however, not the massive holy edifices just described, but the many wooden synagogues to be found in Poland, Silesia and Posen. These interesting wooden structures were no doubt suggested to the Jews, who had come from Germany, by the wooden churches built in Silesia at the beginning of the fourteenth century. Particular interest attaches to these Polish wooden prayer houses, in so far as they were nearly all designed by Jewish architects and workmen, and also because they show endeavors in a field of art for which it was formerly claimed that the Jews had no aptitude. They also effectually dispose of an opinion entertained throughout Germany that the Jewish ritual forbids any artistic representation of animals or men.

The Polish wooden synagogues are nearly always elaborately painted and display mural and roof paintings which can often be compared with similar examples of art in the churches of the Middle Ages. Alongside of rich examples of arabesques and tendrils one finds figured and landscape pictures, legends and entire Biblical passages in monumental execution, whose rich coloring suggests somewhat Moorish art. The surfaces are usually entirely painted over, thus imparting an aspect of cheerfulness to the place of worship. Representations of animals find particular favor: Lions, snakes, camels, hares, pelicans, hawks, zebras. The zodiac also sometimes is seen in connection with human figures.

In Cracow there is a picture representing the sacrifice of Jacob and Noah's Ark. The synagogue at Jablonow on the Pruth contains interesting mural paintings from the year 1674. In the wooden synagogue at Chodorow (Galicia) are elaborate mural and ceiling pictures, with many legends and animal figures painted in 1642. There one finds, also, interesting carvings, among them an original and perhaps unique carving of the Ten Commandments placed above the Ark.

A great many wooden synagogues still exist in Poland. Local conditions render it very difficult to describe the extensive and artistically very valuable productions and a critical consideration of which still remains to be accomplished.

Particularly original in these buildings are the formation of the roofs, for it was always tried, in accordance with a rule of the Talmud (Megilla III and Sabaath IIa); to make the house of God more prominent than the buildings surrounding it. Therefore the usually modest dimensions of the synagogues were covered by high gabled roofs, and sometimes a number of gables towered above each other. In Ostropol there exists a

threefold gradation in the synagogue built entirely of oak. It dates from the first half of the seventeenth century, but restorations have greatly injured it. In Probreyszcze even a fourfold stair-roof was used. Frequently towers were placed at the corners, as, for example, at Eniadow.

A particularly fine specimen is afforded by the wooden synagogue at Zabudow, Lithuania, erected in 1646. Besides the lofty central nave there are two smaller corner buildings and lower lengthened outside portions. It comprises the Schul for women as well as men, a meeting hall and a schoolroom. The material used is larchwood throughout. The front of the first story possesses an open balcony, which was used for the women's synagogue. While the middle nave displays no ornamentation, the nine-and-a-half-meter-high Aron Hakodesch is adorned with carved tendrils in the style of the Italian renaissance, the work undoubtedly of an admirable artist.

Deviating from the usual form of the gabled roof are the two wooden synagogues in Lutomiensk Petrikan and Kurhik, Posen, both of which were erected by the Jewish Master Hillel Benjamin of Lasko near Lodz. These show a circular arrangement with a dome on the baldachin order, and a mansard roof. They date from the second half of the eighteenth century.

During the last decades of that century an extensive emigration of Polish Jews began. Much less attention was given to the building of houses of worship, but a number of Polish-Jewish settlements were established in Bohemia and North Bavaria, where, of course, synagogue building was kept up.

That in earlier periods we find no Jewish great names in the history of art is due to the fact that our coreligionists were deprived of all rights. They were not permitted to attend the art academies; the Christian masters, in accordance with the laws of the guilds, were not allowed to take Jewish apprentices, and even at one time the art galleries were closed to them. Besides, the Jews lived among themselves in separate communities, subject entirely to the religious supervision of their rabbi. A desire for artistic activity in the higher sense of the term did not exist.

Poland may be termed the cradle of the Jews, where, when their lot was a happy one, they foregathered from all parts of Europe. After a few centuries, during which they were able to cultivate and guard their own particular mentality, they were again compelled to emigrate to other countries. Therefore this country, so potential a factor in the development of Jewish culture, became also the home of many gifted artists, who thence found their way to other lands, for the pitiless Russian laws made the training of their gifts impossible.

The story of those artists—with a few exceptions—is a tragedy which begins when the youth becomes conscious of the capacity to take up an artistic career. He finds all doors closed, the schools may not take him and opportunities for private art instruction are seldom found. Therefore, he wanders into Germany or France, starves during the first few years at the schools, and if he does not happen to find a generous patron is long in reaching the desired goal. Most of the artists of present day distinction or fame have done so by dint of wonderful industry and endurance. Many have depicted in appealing pictures or statues the lives and the sorrows of their brothers and sisters, and have given to the arts a new form of expression, which may be described as being specifically Jewish—sentimental.

We need only recall the painting by Samuel Hirszenberg (1865-1908), who died much too young in Jerusalem. Portraying the century-long procession of Jews banished from their home, this monumental work is a culture-historical document. Hirszenberg's paintings must be included among the most remarkable works of this kind. Worthy of mention with him are Alfred Wolmark, born in Warsaw and now residing in London; Moses Maimon, Leopold Pilichowski, both of Paris; Stanislaw Bender from Lodz, and the young artist Regina Mandjak, who has become distinguished by her characteristic Jewish character heads.

Interesting types from the Eastern ghetto are shown in the pictures of Jehudo Epstein, highly estimated in Vienna; Leonid Pasternack, professor at the Moscow School of Art, and Roman Kramstyk of Warsaw enjoy a reputation as portraitists extending far beyond those cities, and which stamp them as leaders in modern art. A well-known member of the Berlin "Seession" is the painter Herstein, who also resides the ingenious genre painter, Simon Buchbinder. Well known in Germany by means of collective exhibitions are also the landscapist, Abraham Neumann, who until the beginning of the war lived in the Tatra; Leon Bakst, chiefly known by his clever water color figurines of the Russian dancers; the caricaturist, Abel Pann, a fascinating limner of life among the lower millions. Though he died in 1889, the painter and copper plate engraver of Jewish life, Heinrich Redlich, is still appreciated. And, finally, the only copper plate engraver of the olden time, H. Leibovitz of Nieswicz, of whose most important work only a few copies are known.

In the art of sculpture we find masters ranking with the few names we have just selected. In 1902 there died Markus Antokolski, who created a number of monuments in Russia, and whose public statues have become famous in Petersburg, Moscow, London and other cities. His scholar is Elias Guensburg, teacher at the Petersburg Academy, well known for his busts and children's groups. Leopold Bernstamm of Riga, director of the Musee Grevin in Paris, is known by his

Peter the Great, Dostojevsky and Berlioz monuments. Naum Aronson, whose works are known in Germany, and Elle Nadelman, a representative of modernism, also live in Paris, both autodidacts, having begun as workmen. Henryk Glicenstein of Rome, the brother-in-law of Hirszenberg, is reputed to be one of the most talented of sculptors. Equally well known are the relieves of Boris Schatz, head of the Jerusalem Art and Crafts School.

Abraham Grillickes, a fine medallieur and head of the Petersburg Mint, is the son of the skillful copper plate engraver, who was one of the first Jews permitted to reside in the Russian capital.

A few years ago the supposed discovery of the tiara of Saitaphernes created no little excitement in artistic and learned circles. Pretty soon it proved to be the masterpiece of a sculptor and engraver, Israel Rouchomovski of Mosyr, who sold it to the Louvre for 200,000 francs. Since then Rouchomovski lives with two sons in Paris, and from their atelier are sold many specimens.

This article constitutes the first attempt at an arrangement of a formidable mass of material; completeness, therefore, is not aimed at. The attempt was only made to show in large outlines the artistic wealth hidden among the Jewish people, especially those of Poland.

The Jewish Art Archives of Berlin aims to collect and arrange the hitherto little regarded data concerning Jewish art works and Jewish artists. Since a number of years it cooperated with the General Archives of German Jews.

WASHINGTON HEIGHTS CONGREGATION

510 West 161st Street.

We beg to announce the election of

RABBI MAX DROB

as Minister of this Congregation.

The committee for the sale of seats will be in attendance at the synagogue daily (Sabbath excepted) until 11 P. M.

EMANUEL HERTZ, Pres.

Congregation Orach Chaim

Lexington Ave. & 95th Street
New York

Rev. Moses Hyamson, Rabbi

The synagogue will be open for the rental of seats on Thursday, August 28, and thereafter on week days from 8 to 9:30 p. m. and Sundays from 10 a. m. to 12 noon. Applications can also be made in writing to the president, Jacob Lunitz, 1463 Lexington Avenue, New York City.

SPANISH & PORTUGUESE SYNAGOGUE

IN THE CITY OF NEW YORK

Central Park West and 70th Street.

REV. DR. H. PEREIRA MENDES, Minister.

The Trustees will be in attendance at the Synagogue every evening, Fridays excepted, from eight until ten o'clock, for the purpose of leasing seats for the Holy Days.

By order of the Board of Trustees.

I. NAPOLEON LEVY, President.
N. TAYLOR PHILLIPS, Clerk.

West End Synagogue

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To the Public

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

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* It should be mentioned that Dr. Schwartz's essay originally appeared in the Suedtsche Rundschau, a secular periodical.—Translator.

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A WISE KOL-BOU.

By D. Hoexter. About this time of every year there appear in the Jewish newspapers very many advertisements calling for candidates to fill various positions of congregational needs, such as preachers, cantors, etc. Now there existed in a certain village a small and not too rich congregation with all the offices vacant, and as it was impossible for the members to pay a separate man for each office, necessity compelled them to find one man, a כל בו—a Jack of all trades—a man who was gifted with all requirements to satisfy their demands. Such a wonderful man must be which mean ש'ין, מ'ין, ב'ית, ב'ק' מ'ס' ו'מ'ח' שליח ציבור, מרו צדק, בעל חוקע, בעל קורא, מוהל, קברן.

and please do not read the last that then such a phenomenal man had the privilege to die from hunger, no if means ופל מר חינוקות he must be a leader also.

But where was such a person to be found? The advertisement appeared for weeks without result and the president had many a sleepless night as the holidays came nearer and nearer. Suddenly, on a Friday about two weeks before י"ט there came to the president of the congregation a candidate, who, considering the short time for a written application, submitted his credentials in person and convinced this high standing official that he was the right man to satisfy all congregational demands and was willing to stay over שנה to convince the congregation of his abilities. The president was delighted and accepted the offer.

The חוננו of Mr. Cohn—that was the candidate's name—was highly satisfactory; a lecture on the Sabbath morning, and a ברשה in the afternoon gave ample proof of his learning and everybody said that he was the right man to engage. Not to lose such a long sought jewel, the president called a meeting for the next day to sign a contract with Mr. Cohn. At the stipulated time every member of the congregation was present and after a short deliberation, during which the candidate was waiting in the anteroom to be informed of his election, the president ordered the secretary to draw up a contract to be signed right then and there.

The secretary was nearly finished with his task when there suddenly arose Mr. Nevins—before the war it was Nevinsky—throwing a thunderbolt into the meeting by declaring to stop further proceedings as they could not engage Mr. Cohn for the simple reason that he as a descendant of the priest was prohibited from being a כהן an undertaker in all its branches. The point was well taken, and disappointment showed upon every face present.

The president had the candidate called before the meeting, and in well chosen words praised his services and deplored the situation of not being able to engage him out of the reason stated above.

Thanking the president for his flattering remarks, Mr. Cohn stated that his inability on account of his priesthood could be easily overcome. But how, interrupted Mr. Nevins, are you not a כהן and as such the law does prevent you to occupy yourself with a מה? Why? Very easy for me—"Ich begrab euch lebendig—I bury you alive," was the sarcastic answer of this wise כל בו.

Dependable Motor Trucks.

The day is past when a manufacturer need advertise and make propaganda, in favor of the merchant, etc., using a motor truck in his business. All concede that the motor truck is as necessary today in modern business as the horse and wagon was in former years, and now the question narrows down only to the selection of the proper truck. A dependable truck is the "Wilson." Not alone does its initial cost compare very favorably with that of other makes, but it gives a particularly economical service to the owner, as has been proven during the seven years the Wilson has been on the market. One owner of a fleet of eleven Wilsons writes that his first truck has been run more than 65,000 miles since March, 1916. The normal load it carries is seven tons and frequently nine tons, and an accurate record system shows that this Wilson has cost on an average of \$3.47 per month for repair parts and labor. This is certainly a record which eloquently suggests the name of "Wilson" to the prospective buyer of a truck. Wilson Motor Trucks are sold in this district by the Aetna Motors Corporation of New York, 312-318 East 28th street. Mr. David Jacobson, the head of the Aetna Corporation, has had a wide experience in the motor truck field and will be glad to explain the virtues of the Wilson to you.

Jewish Hygienic Laws.

The government of India provided the other day instructions as to what course ought to be followed by the people in this country in the event of a recrudescence of the influenza epidemic. None of these instructions referred to the people's food. Yet it is possible, the origin and method of transmission of the disease being still matters of doubt, that atten-

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tion to the food supply may prove helpful in checking the ravages of the disease should it ever arise again. In this connection it is worth noting that a member of the Swansea (Wales) Health Committee at a recent meeting asked: "Is it not a fact that not a single Jew has died from influenza?" The medical officer undertook to make inquiries. "Food and influenza are largely related, continued the interlocutor. "The Jews had fresh meat all along, whereas other people had to be content with what they could get. Although the influenza epidemic raged in the East End of London the death rate from the complaint in the district was the lowest in England." A doctor with one of the largest practices in the Commercial Road (London) district states: "I have not come across a single fatal case. Nearly all my patients are Jews and there may be a good deal in the theory that kosher meat is responsible. Kosher meat is placed in salt water for a couple of hours, and is, therefore, free from germs."—The Times of India (Bombay).

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STICH, JOHN.—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 John Stich, 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 H. I. & L. Cohen, her attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next. Dated, New York, the 22d day of August, 1919. ROSE STICH, Executrix. H. I. & L. COHEN, Attorneys for Executrix, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

STRAUSS, ROSA.—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 Rosa Strauss, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Jacob Landy, their attorney, No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of March, 1920, next. Dated, New York, the 27th day of August, 1919. LOUIS N. BAUM, HATTIE FELDSTEIN, SIDNEY L. FELDSTEIN, Executors. JACOB LANDY, Attorney for Executors, Office and P. O. Address, 42 Broadway, Borough of Manhattan, New York City.

NEUBURGER, HOLDA.—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 Holda Neuburger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at No. 725 Riverside Drive, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next. Dated, New York, the 22d day of August, 1919. DAVID NEUBURGER, ISAAC NEUBURGER, Executors. MOSES S. ADLER, Attorney for Executors, Office and P. O. Address, 953 Third Avenue, Borough of Manhattan, New York City.

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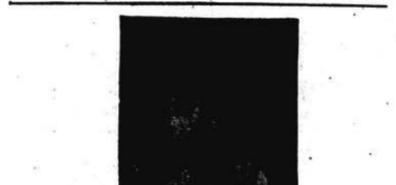
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BUTOW, CARL (or CARL BUETOW).—In pursuance of an order of Honorable John F. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Butow (or Carl Buetow), late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscriber, at her place of transacting business, at the office of Samuel E. 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 23d day of December next.
 Dated, New York, the 15th day of June, 1919.
HEDWIG STEINBERG, Executrix.
SAMUEL E. HAMBURGER, Attorney for Executrix, 2 Rector Street, New York City.

CHILDREN'S PAGE

THE VAIL.

Dear Children:

After Moses had received the instructions concerning the making of the tabernacle he was told to make the "Pharocheth," or vail, as follows: "And thou shalt make a vail of blue and purple and scarlet yarn and twisted linen; of weavers' work shall it be made, with cherubim. And thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks also shall be of gold upon four sockets of silver. And thou shalt hang up the vail under the hooks; and thou shalt bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the holy of holies."

Rashi explains this as follows: "The word 'Pharocheth' signifies 'a partition,' and in the language of the Sages is called 'pargoud,' or that which separates between the king and the people. It shall be made of blue and purple, etc. There were six strands of each kind folded in each cord of the texture, 'of weavers' work.' It was so ingeniously woven that each side had a different figure, 'with cherubim' images of living creatures."

"And thou shalt hang it upon four pillars." The four pillars were inserted in four sockets and there were hooks fastened upon them, curved on top for the purpose of embracing the poles to which was fastened the top of the vail. These hooks are called "vavin," because they resemble the letter "vav." The length of the vail was ten cubits, corresponding to the width of the tabernacle, and its width was ten cubits, equal to the height of the boards. It was spread out at a third of the tabernacle, covering an interior of ten cubits and leaving an exterior of twenty cubits. Thus we find that the holy of holies was ten cubits square, as it says, "And thou shalt hang up the vail under the hooks" which connected the two couplings of the curtains of the tabernacle. The width of a coupling was twenty cubits, and when it was spread out upon the roof of the tabernacle from the entrance to the western side it ended at two-thirds of the tabernacle; and the second coupling covered a third of the tabernacle, the rest of it hanging down upon its back to cover the boards.

"And thou shalt set the table without the vail and the candlestick over against the table on the side of the tabernacle toward the south, and the table thou shalt put on the north side." The table was put on the north side at a distance of two and a half cubits from the northern wall and the candlestick was put on the south side at a distance of two and a half cubits from the southern wall, and the golden altar was placed toward the space between the table and the candlestick, drawn somewhat toward the east, and all were placed within the interior half of the tabernacle in this manner: The length of the tabernacle from the entrance to the vail was twenty cubits; the altar, the table and the candlestick were at a distance of ten cubits from the entrance, toward the western side.

"And thou shalt make a hanging for the door of the tent of blue and purple and scarlet yarn and twisted linen, the work of the embroiderer." This hanging was like a portiere, called "vilow," opposite the door. "The work of the embroiderer"—the figures thereon were made with needlework. The same figure was represented on both sides of the

hanging. The hanging measured the same as the measure of the vail, which was ten cubits square.

"And thou shalt make the altar of shittim wood, five cubits long and five cubits broad; a four-square shall the altar be and three cubits shall be its height. And thou shalt make its horns on its four corners; from itself shall its horns be"—he shall not make them separately and fasten them on—"and thou shalt overlay it with copper," תֹּאמַר לְפִי בְרָזֶן-נֶסֶךְ, אֵשׁ יִסָּד, "and thy brow of copper" (Isaiah, 48).

"And thou shalt make the pots to receive its ashes and its shovels (with which to shovel the ashes), and its basins (to receive the blood of the sacrifices), and its forks (with which to turn over the meat upon the burning coals, that it be more quickly consumed), and its fire-pans (in which to take coals from the altar and carry them to the inner altar for the incense)."

"And thou shalt make for it a grating of a network of copper." It was made like a sieve and it covered the altar. The meaning of this sentence is, "Thou shalt make a copper grating of network."

"And thou shalt make upon the net four rings of copper on its four corners. And thou shalt put it under the compass of the altar beneath, and the net shall reach even to the half of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with copper. And the staves shall be put into the rings (into the four rings that were made for the grating). Hollow of boards shalt thou make it, as it was shown to thee on the mount, so shall they make it."

וְהָיָה כֵן

The Sunday Law.

The decision of Judge William H. Staake, of the Court of Common Pleas, finding in favor of the Commissioners of Fairmount Park, in the suit brought to compel them to rescind their order permitting the playing of athletic games by amateurs on Sunday is a signal victory for the advocates of a more liberal construction of the Act of 1794, which is commonly known as the Blue Law. While Judge Staake adheres to the Supreme Court dictum that Christianity is part of the Common Law, he does not labor the point. Judge Staake notes the changes that have taken place in the views of what is legal on Sunday, as evinced by transportation and in the work of other public utilities, the Sunday newspapers and other lines of activity that would have been considered unlawful by the people who were responsible for the passage of the Act of 1794, but which are now admitted to be outside the purview of the law even by the most rigid Sabbatharians. In one thing the people who passed that Act were more consistent than their present-day successors. They did not refer to Sunday as the Sabbath, because they knew that it was not, according to the Biblical command. On the contrary they spoke of it as "the first day of the week, commonly called Sunday." Judge Staake points out that the forms of sport prohibited by the Act are not of the innocent and health-giving kind; but deal with gambling, and other dangerous kinds of "recreation."

It is good to know that the vigorous Sunday restrictions under which the cities of this great commonwealth are laboring are not to be interpreted by the Courts in the Eighteenth Century fashion. In a free country the restrictions natural and logical in a theocracy are entirely unwarranted and out of place. It is a hard thing to convince some zealots of this and it is, therefore, a matter for satisfaction that they are not going to be permitted to have things their own way, against the plain meaning of the law interpreted in the light of modern conditions.—Philadelphia (Pa.) Jewish Exponent.

The Kelly Case.

The nobility of Austria, that which is now merely a remnant of a great empire, were the most haughty on earth. These nobles were likewise the most extravagant known in recent times, and the taxes required to maintain them weighed heavily on the people of the vast empire of so many distinct races. Such a proud aristocracy could not brook that even the wife of a minister to Austria should be a Jewess, although Disraeli has made the world familiar with the fact that no aristoc-

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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 therefor, to the subscriber, at his place of transacting business, at the office of his attorneys, Feldman, Cohen, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of November next.
 Dated, New York, the 5th day of May, 1919.
ARTHUR J. COHEN, Executor.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, 61 Broadway, Manhattan, New York City.

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 therefor, to the subscribers, at their place of transacting business, at the office of A. Stern, their attorney, No. 21 Nassau Street, in the Borough of Manhattan, of the City of New York, on or before the 15th day of November next.
 Dated, New York, the 2d day of May, 1919.
SARAH KERN, DAVID STERN, Executors.

racy can boast of such a lineage as the Jew, descended from patriarchs and prophets, priests and princes. This hostile attitude of the Austrian nobility was manifested in the Kelly case, which is not at all familiar to the Jewish or general public. Kelly was an Irish Catholic who had married a Jewess. He was sent as American minister to Austria. The Austrian court refused to receive him on his wife's account. As the spouse of a minister, she would take precedence of many of the Austrian nobility. The American people felt outraged by this rejection. What did Grover Cleveland, who was then President, do to meet the strange situation? A very clever thing. He left the post of minister to Austria vacant for the balance of his term. This was next to a declaration of war, but humiliated Austria had to swallow the dose. She was not foolish enough to declare war on America.—San Francisco (Cal.) Emanu-El.

Antisemitic Movements.

Central Europe appears to be bordering upon an Antisemitic outburst, the Jews being assailed because a certain element of their number are leaders in the radical movements and because of the high prices asked for commodities. In the case of the first charge, the Jews certainly have as much right to be radical in politics as other classes of the populations, and the fact that some exercise this right does not implicate all others in their political viewpoints. So that in no sense is there any excuse for Antisemitic activities. These usually grow out from the fact that the Jews as a dispersed religion or race, according as they themselves view the matter, have always been susceptible of attack by the ignorant and the vicious.

As for high prices, this is a mere pretext. The people of the United States have no thought of Jew of Gentile in this matter, and the big packers and many others are certainly not Jews. The situation here should throw light on that in Europe. There is not the slightest ground for Antisemitism, but the deep and deplorable animosities that run to class expression. The radicals are chargeable with class exploitation and thus indirectly give cover for race outrages. But this does not provide an excuse. The League of Nations' provisions would be a corrective for such conditions and afford protection for the weak.—Baltimore American.

GOLDENBERG, SIMON.—The People of the State of New York, by the grace of God free and independent, to Frederick F. Neuman, as executor of the last will and testament of Mary Goldenberg, deceased; Louis Marcus, Gussie Gross, Harry Gross, Gertrude Copman, Theodore Goldenberg, Rosemar Kaufman, Malcolm Ullman, Samuel L. Goldenberg, Solomon Kantor, as executor of the will of Augusta Kantor, deceased; Rosa Goldenberg, Hannah Ottenberg, Bessie ment of said deceased, should not be judicially settled.

In testimony whereof, we have caused the said Court of Surrogate of the County of New York, to be [Seal.] hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said county at the County of New York, the 25th day of June, in the year of our Lord one thousand nine hundred and nineteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. **WISE & OTTENBERG**, Attorneys for Petitioner, 206 Broadway, New York City.

S. Kurzman, Meier Katten, Herman Katten, Johanna Sannchen Katten, Joel R. Goldenberg, Julius Marcus, Bertha Gotthold, Hilda Katzenstein, Helen Schoninger, Breda Gross, Bessie S. Abraham, Martin Strauss, Augusta Seligman, Hannah Rosenbaum, Ella L. Ullman, as executrix of the will of Hiram G. Ullman; deceased; Lee Simonson, Henrietta (Yettchen) Katten, Benjamin Goldenberg, Simon J. Strauss, Eliph J. Sommer, Paula Katten, Mandel Katten, The Burgomaster of the Village of Kestrich, Theodore Marcus, Augusta Strauss, Elsa Laredo, Lucy Gross, Cornelia Kaufman, Netta Levi, Paula Bamberger, Johanna Katz, Julius Ullman, Hannah Fischer, Helen E. Chaim, Eliza Milus, Minnie B. Wise, Benjamin Strauss, Hilda Leit, Adolph Katten, Hebrew Technical Institute of the City of New York (Edward Weisberg, Lillian Klison, Sadie Weisberg), children of Isaac Weisberg, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise in the estate of Simon Goldenberg, deceased, who at the time of his death was a resident of the County of New York, State of New York, send greeting:
 Upon the petition of Hermann Goldenberg, residing at 128 East 72d Street, in the Borough of Manhattan, City, County and State of New York.
 You and each of you are hereby cited to show cause, before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 16th day of September, 1919, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Hermann Goldenberg, as trustee under the last will and testa-

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Reform Jewish Editor Pleads for Observance of Kashruth in "Jewish" Hospitals.

"Kosher" is the Hebrew term for "fit" or "proper," as against "terefah"—"forbidden." The specified forbidden diet, such as swine, carnivorous beasts, etc., among Jews (attributed to Moses), are of ancient origin. Modern scholars now ascribe the prohibitions to various causes—not religion, but hygienic, psychological and related to the long past conditions when animal sacrifice was a priestly custom in Palestine.

The reform Jews do not observe the dietary laws—believing there is no direct relation between them and the moral life. The stomach and the soul are independent.

Yet even the most careless or indifferent can understand and appreciate the psychological and pathological value of providing for orthodox Jewish sick-poor such hospital diet as will not violate their conscience and retard their recovery. There is no inconsistency in a modern Jewish view that has passed beyond any religious veneration for dietary laws, and yet feels keenly and warmly the importance and need of the sick-poor who have the traditional attachment.

The present Jewish Hospital at 5415 Delmar avenue, which is soon to build a million dollar institution, was originally expressly projected and founded as a Kosher Hospital, where the traditional laws were to be rigidly maintained. Receipts for subscriptions were given with that explicit stipulation!

Strange to say, there is today not one ward or wing in the present Jewish Hospital, where proper provision for the dietary laws for orthodox patients is strictly made. Yet this very hospital, as stated, was intended in its inception to fill that want!

A bequest has just been made public for such a ward or wing in the will of the late Benjamin Burenstein. It is hoped and expected that in the new Jewish Hospital a due consideration will be shown and proper provision made for those who during their lives have heeded the dietary laws, and in illness cannot alter life-long habits.

It would show good sense and sympathetic sentiment to do it. It would remove the last excuse for any separate Jewish Hospital or fund campaigning such as that of the unsuccessful "Kosher" Hospital Society.

St. Louis does not need two Jewish Hospitals. One is ample, but provisions for the patient who has all his life observed the dietary laws as a matter of humanity and justice must be made regardless of the trouble or inconvenience to the present hospital—and however liberal our own advanced opinions may be of the minor importance of these dietary laws in modern days.—A. Rosenthal, in St. Louis (Mo.) Modern View.

Winthrop Hotel to Remain Open Until October 1.

Those of our readers who desire to spend the latter part of the season at the seashore will welcome the news that the New Winthrop Hotel at Asbury Park, N. J., will remain open until October 1.

The New Winthrop has one of the best locations in Asbury Park, has every modern convenience, and the Jewish dietary laws are strictly adhered to. Aside from many other features, this hotel has the most attractive veranda in Asbury Park, and is just the proper distance from the ocean to give every comfort to guests.

The proprietors of the New Winthrop are Messrs. Golembok and Thour, who for a number of years successfully conducted the Windsor Hotel.

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LEOPOLD, AMALIE.—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 Amalie Leopold, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscribers at their place of transacting business, at the office of Adam Wiener, No. 51 Chambers street, Borough of Manhattan, in the City of New York, on or before the 14th day of February next. Dated New York, the 4th day of August, 1919. JULIUS MARK, ADAM WIENER, Executors.

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ESTERSON, JOSEPH 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 Joseph M. Esteron, 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 Isaac Steinhaus, Esq., attorney, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 3rd day of November next. Dated New York, the 29th day of April, 1919. MORRIS ESTERSON, Administrator. ISAAC STEINHAUS, Attorney for Administrator, 233 Broadway, New York City.

LOEWENTHAL, LUCIEN D.—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 Lucien D. Loewenthal, 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 No. 1877 Broadway, Borough of Manhattan, in the City of New York, on or before the 22nd day of December, next. Dated, New York, the 7th day of June, 1919. WALTER LOEWENTHAL, STELLA LOEWENTHAL, Executors. WALTER LOEWENTHAL, Attorney for Executors, 1877 Broadway, Manhattan, New York City.

HAAS, SILAS 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 Silas M. Haas, 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. 257 Fourth Avenue, in the City of New York, on or before the 10th day of December next. Dated, New York, the 30th day of April, 1919. DAVID HAAS, Administrator, C. T. A. LEO OPPENHEIMER, Attorney for Administrator, C. T. A., 40 Wall Street, New York City, N. Y.

"FRIENDSHIP." By REV. EZEKIEL JACOBSON. A faithful friend is the true image of the Diety.—Napoleon. Friendship is the only thing in the world concerning which all mankind are agreed. A faithful and true friend is a living treasure, inestimable in possession, and deeply lamented when gone. By friendship we mean the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the greatest union of minds in which brave man and brave woman are capable. Nothing is more common than to talk of a friend, nothing more difficult than to find one, nothing more rare than to improve by one as we ought. Be more prompt to go to a friend in adversity than in prosperity, for all men have their frailties, and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves, notwithstanding our faults, and we ought to love our friends in like manner. True friends are the gift of God, and He only who made hearts can unite them. Pure, disinterested friendship is a bright flame emitting none of the smoke of selfishness, and seldom deigns to tabernacle among men. Its origin divine, its operation heavenly, and its results enrapturing to the soul. It is because it is the perfection of earthly bliss that the world has ever been flooded with base counterfeits, many so thickly coated with the pure metal that nothing but time can detect the base interior and ulterior design of bogus friends. Deception is a propensity deeply rooted in human

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HAAS, SILAS 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 Silas M. Haas, 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. 257 Fourth Avenue, in the City of New York, on or before the 10th day of December next. Dated, New York, the 30th day of April, 1919. DAVID HAAS, Administrator, C. T. A. LEO OPPENHEIMER, Attorney for Administrator, C. T. A., 40 Wall Street, New York City, N. Y.

nature and the hobby-horse on which some ride through life. The heart is deceitful above all things; who can know it? We should be extremely careful who we confide in, and then we will often find ourselves mistaken. Let adversity come, then we may know more of our friends. Many will probably show that they were sunshine friends, and will escape as for their lives, like rats from a barn in flames! Ten to one, those who have enjoyed the most sunshine will be the first to forsake, censure and reproach. Friendship, based entirely on self, ends in desertion the moment the selfish ends are accomplished or frustrated. Friendship is a flower that blooms in all seasons; it may be seen flourishing on the snow-capped mountains of bleak Alaska, as well as in more favored valleys of sunny California, everywhere cheering us by its exquisite and indescribable charms. No survey chart, no national boundary line, no rugged mountain or steep declining vale puts a limit to its growth. Wherever it is watered with the dews of kindness and affection, there you may be sure to find it. Allied in closest companionship with its twin-sister, Charity, it enters the abode of sorrow and wretchedness and causes happiness and peace. It knocks at the lonely and disconsolate heart and speaks words of encouragement and joy. Its all-powerful influence hovers over contending armies and unites the deadly foes in the closest bonds of sympathy and kindness. Its eternal and universal fragrance dispels every thought of envy, and purifies the mind with the holy and priceless contentment which all the pomp and the power of earth could not bestow. In vain do we look for this heavenly flower in the cold, calculating worldling; the poor, deluded wretch is dead to every feeling of its ennobling virtue. In vain do we look for it in the actions of the proud and aristocratic votaries of fashion; the love of self-display and the false and fleeting pleasure of the world has banished it forever from their hearts. In vain do we look for it in the thoughtless and practical throng, who, with loud laugh and extended open hands, proclaim obedience to its laws—while at the same time the canker of malice and envy and detraction is enthroned in their hearts and active on their tongues. Friendship, true friendship, can only be found to bloom in the soil of a noble and self-sacrificing heart; there it has a perennial summer, a never-ending season of felicity and joy to its happy possessor, casting a thousand rays of love and hope and peace to all around. No one can be happy without a friend, and no one can know what friends he has until he is unhappy. It has been observed that a real friend is somewhat like a ghost or apparition; much talked of, but hardly ever seen. Though this may not be exactly true, it must, however, be confessed that a friend does not appear every day and that he who in reality has found one, ought to value the boon, and be thankful. Where persons are united by the bonds of genuine friendship, there is nothing, perhaps, more conducive to felicity. It supports and strengthens the mind, alleviates the pain of life, and renders the present state, at least, somewhat comfortable. "Sorrow," says Lord Bacon, "by being communicated, grows less, and joys greater." "And, indeed," observes another, "Sorrow, like a stream, loses itself in many channels; while joy, like a ray of the sun, reflects with a greater ardor and quickness when it rebounds upon a man from the breast of a friend." The friendship which is founded upon good tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world, which, with all its magnificence and beauty, will shortly pass away; that which has religion for its basis will ere long be transplanted in order to adorn the paradise of God. There is true enjoyment in that friendship which has its source in the innocence and uprightness of a true heart. Such pleasures do greatly sweeten life, easing it from many a bitter burden. A sympathizing heart finds an echo in sympathizing bosoms that bring back cheering music to the spirit of the lowliest. Be all honor, then, to true friendship, and may it gather yet more fragrant blossoms from the dew bathed meadows of social intercourse, to spread their aroma along the toil worn road of life. What a blessing it is to have a friend to whom one can speak fearlessly upon any subject; with whom one's deepest thoughts come simply and safely. Oh, the comfort, the inexpressible comfort, of feeling safe with a person—having neither to weigh the thoughts nor measure the words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them; keep what is worth keeping, and then, with a breath of kindness, blow the rest away. If any form an intimacy merely for what they can gain by it, this is not true friendship in such a person. It must be free from any such selfish view, and only design mutual benefit as each may require. Again, it must be unreserved. It is true, indeed, that friends

are not bound to reveal to each other all their family concerns, but they should be ever ready to disclose what may in any point of view concern each other. Lastly, it is benevolent. Friends must study to please and oblige each other in the most delicate, kind, and liberal manner; and that in poverty and trouble as well as in riches or prosperity. The benevolence of friends is also manifested in overlooking each other's faults, and, in the most tender manner admonishing each other when they do amiss. Upon the whole, the purse, the heart and the house ought to open to a friend, and in no case can we shut out either of them, unless upon clear proofs of treachery, immorality or some other great crime. The first law of friendship is sincerity; and he who violates this law will soon find himself destitute of what he so erringly seeks to gain; for the deceitful heart of such an one will soon betray itself, and feel the contempt due to insincerity. The world is so full of selfishness that true friendship is seldom found; yet it is often sought for paltry gain by the base and designing. Behold that toiling miser, with his ill-got and worthless treasures; his soul is never moved by the hallowed influence of the sacred boon of friendship, which renews again on earth lost Eden's faded bloom, and flings hope's halcyon halo over the wastes of life. The envious man—he, too, seeks to gain the applause of others for an unholly usage, by which he may usurp a seat of pre-eminence for himself. Self-love, the spring of motion acts upon the soul. All are fond of praise, and many are dishonest in the use of means to obtain it; hence, it is often difficult to distinguish between true and false friends. "Disguise so near the truth doth seem to run, 'Tis doubtful whom to seek or whom to shun; Nor know we when to spare or when to strike, Our friends and foes, they seem so much alike."

100,000 Ukrainian Jews Killed During Month of January. Copenhagen, July 23.—That 100,000 Ukrainian Jews were killed by pogromists during the month of January, 1919, was stated by Dr. Levenstein, the chairman of the Jewish Committee of Kiev, at a meeting of Jewish leaders here. Dr. Levenstein said that these figures were given out by the Jewish-Ukrainian Committee which made a thorough investigation of the harm done the Ukrainian Jews through massacres. In reply to the question asking for the full number of Jews killed in Ukraine during the past year, Dr. Levenstein said that it is impossible to give an accurate estimate.

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A LETTER FROM PALESTINE.

By Louis Fischer.

"July 11.
"July 10th has passed and the general elections for the first constitutional assembly of Palestine, which were to take place on that day, did not take place. Officially they were postponed; actually their failure to materialize is a case of bankruptcy. The Jewish settlement in Palestine could not muster sufficient political strength to arrange an election which was to have been the means of taking care of the private business of the settlement. The episode of the election brings one to the conclusion, which requires more discussion than can be given it here, that while Palestine offers unequalled opportunities for the foundation of a Jewish state, the present settlement is not of the fibre to warrant its serving as the nucleus of that state.
"The decision to postpone was reached several days before the specified date, by the Provisional Committee which had voted itself a corpse but which was resurrected at the desire of the various parties.

"The decision was reached, not as an expediency but rather under compulsion. Had the elections been held they would have been a farce. The Mizrahi faction would not participate because of its alleged opposition to woman suffrage. The argument that neither the Torah nor the other holy writings prohibit it is of no avail. The fact that Rabbi Meyer Berlin and the Mizrahi of America recognize the right of woman to participate in Zionist affairs, does not convince them. Apparently there is another reason.

"Recently the Mizrahi gained unheralded and unexpected allies. The old colonists, those generally styled 'pioneers' likewise advocated postponement tantamount to death. This is harvest time. The farmers were too busy. The fact that these farmers—most of whom are from Rishon, Petach, Tikvah, Rehobot and Zichron—never farm, that Arabs do their work and Arabs oversee their work; that they are so little occupied with the harvest that they know not even the boundaries of their fields and orchards, that their only participation in the harvest is to eat the luscious grapes the Arab servant brings—these facts are overlooked. The young Jewish workmen, toiling for a few piastres a day, is willing to sacrifice the few piastres. The rich landowner, who grows fat on cheap native labor exploitation and on the unreturned loans of the Zionists, cannot find time to vote. Apparently there is another reason.

"For both the Mizrahi and the rich colonists there is one reason. They seek the handwriting on the wall. They seek to delay or even avert the catastrophe. The Halukka portion of Mizrahi must, because of its very nature and antecedents, oppose all such unheard innovations as home rule, self taxation, modern education, simple social reforms. Its life depends on the elimination of these, and the continuation of a schorrer system of charity—each Yeshiva a law for itself, the patrons of each philanthropist, a kingdom standing alone.

"With the non-Halukka Mizrahi, the case is fundamentally the same.
"Anti-suffrage is obviously merely an excuse. Their tactic is to fortify themselves in their conservatism so as to fortify against the threatened attacks of reform. Such being the state of affairs how they can come near to, or walk hand in hand with, the more advanced elements of population.

"So also the colonists. Their fear is akin to that of the Mizrahi. Recently there have hovered in the air such bugaboos as nationalization of land, minimum wage to prevent exploitation of natives, special tax on land, working-men groups, etc. People have made noisy complaints against the granting of loans to the colonists by the Zionist Commission. It would be treachery to themselves to unite with those who may bring about their downfall, who, to say the least, are succeeding in proving the injustice of the social position of the rich colonists.

"Officially the elections have been postponed for four months. In the meantime the Provisional Committee is to continue its existence and attempt to prepare the way for the Assembly. The consensus of opinion is that its efforts shall be in vain. The committee has no money, no prestige, no power to execute decisions, no dependable constituency. The temporary postponement is a death certificate.

"Writers in 'Haaretz,' the new daily, pronounce the situation grave. As yet no solution has been suggested. Apparently a union of all the forces is an impossibility. There are elements which will comply with the law and consent to pay taxes only when a well-established Jewish government will have the power to enforce it. In the meantime, the new vibrant settlement and the advanced elements of the old, might well attempt the experiment of organizing their internal affairs without the objecting factions.

"For the present the Zionist Commission is the ship of state—the only ship at sea. Irregardless of its mistakes, which are perhaps excusable, the basic, if as yet unappreciated, difficulty of its regime, is that in principle at least it continues Palestine life along the general lines of Halukka. Money for Palestinian development will have to come from the Diaspora for a long time to come, but unless the local settlement has a share in the directing of that development, the birth and growth of a strong, healthy, independent people is impossible."

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COHEN, ISRAEL R.—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 R. 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. Kanrowitz and Esberg, No. 330 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. Cohen, his attorney, at No. 7 Pine 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.

KERES, 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 Keres, 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 July, 1919.

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 subscriber, at his place of transacting business at the office of Laurence Arnold Tanzer, his attorney, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of January, 1920, next.

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 November next.

WEISS, 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 Weiss, 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 & Herzog, 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 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 31st day of October 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 Feltner & Masse, their attorneys, at No. 100 Broadway, in the City of New York, on or before the 30th day of December next.

ANDERSON, JOSEPH.—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 Joseph Anderson, 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, Prince & Nathan, No. 19 Cedar Street, in the City of New York, on or before the 20th day of February 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 their attorneys, Prince & Nathan, No. 19 Cedar Street, in the City of New York, on or before the 20th day of February 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 her 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 Sadin & Sonnenberg, his attorneys, No. 55 Liberty Street, in the City of New York, on or before the 15th day of September next.

BULLOWA, FERDINAND E. M.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ferdinand E. M. Bullowa, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 52 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of July, 1919.

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. & I. S. Isaacs, at No. 53 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of December 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 Brodmerekkel, 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.

HOLEMAN, 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. Holeman, 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 Holman Brothers, No. 26 Exchange Place, in the City of New York, on or before the 15th day of November next.

WEISS, 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 Weiss, 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 & Herzog, 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 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 31st day of October next.

FRANK, SIDNEY J.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sidney J. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Messrs. Barnett & Jablow, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

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.

FRIEDMAN, WILLIAM A.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William A. Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Jay C. Guggenheimer, her attorney, No. 27 William Street, in the City of New York, on or before the 5th day of September, next.

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 the place of transacting business at the office of Albert place of transacting business at the office of Albert & Haas, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 16th day of January next.

GELLER, MINNIE.—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 Minnie Geller, 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 the attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 16th day of February next.

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. Haas, his attorney, at No. 80 Maiden Lane, in the City of Manhattan, in the City of New York, State of New York, on or before the 10th day of November, 1919, next.

HAAS, HENRIETTA K.—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 Henrietta K. 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. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 16th day of July, 1919.

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, 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 Best, their attorney, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 23rd day of December, 1919, next.

CLAIR, BERTHA DAVIDSON, Executrix. HARRY H. HERSCHE, BENJAMIN DAVIDSON, Executors. HENRY BEST, Attorney for Executors, office and postoffice address, No. 27 Cedar Street, Borough of Manhattan, City of New York.

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 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 23rd day of December, 1919, next.

HOCHBAUM, 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 Hochbaum, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of his attorney, Henry M. Levin, No. 5 Beekman Street, in the City of New York, on or before the 31st day of October next.

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, at the office of George H. Hyde, their attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 20th day of October next.

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 her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 1st day of March 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. 62 Park Row, Borough of Manhattan, City of New York, on or before the 26th 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 Dittenhofer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of transacting business, Room 201, No. 53 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 & Vorhaus, his attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of August, 1919, next.

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 12th day of September next.

GREENWALD, EUGENE M., Executrix. EUGENE M. STROUSE, Attorney for Executors, Office and Postoffice Address, No. 247 Powers Building, Rochester, N. Y.

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 subscribers, at their place of transacting business, at the office of F. Severance, No. 256 Broadway, in the City of New York, on or before the 8th day of October, next.

SIMONE, 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 Simone, 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. 58 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 17th day of November, 1919, 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 Kahane, No. 61 Park Row, in the City of New York, on or before the 1st day of September, next.

WOLFSON, NATHAN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Wolfson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Isaac R. Horowitz, Philip Horowitz, Executors, Office and P. O. Address, No. 2 Rector Street, Borough of Manhattan, New York City.

KLEIN, ISAAC H.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac H. Klein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 1st day of March next.

LASEK, GUSTAVE.—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 Gustav Lasek, also known as Gustav Lasek, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of her attorney, Charles Grossman, No. 52 Broadway, in the City of New York, on or before the 15th day of February next.

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

ORRACH, 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 Orrach, 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, their attorneys, No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of December next.

DISTERLEN, 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. Disterlen, 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. 26 Liberty 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.

ISRAEL, WILLIAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William 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 E. Jacobs, their attorney, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of May, 1919.

KAHN, SOLOMON.—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 Solomon Kahn, 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 Bortram Sommer, their attorney, at No. 320 Broadway, in the Borough of Manhattan, City of New York, State of New York, on or before the 13th day of February, 1920.

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.

LASEK, GUSTAVE.—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 Gustav Lasek, also known as Gustav Lasek, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of her attorney, Charles Grossman, No. 52 Broadway, in the City of New York, on or before the 15th day of February next.

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