

THE HEBREW STANDARD

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MAGAZINE SECTION

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Moses Michael Hays—Merchant and Mason

Among the Jewish merchants of Colonial days who reflected great honor and credit on their community, if not on Americans in general, by reason of their enterprise, their activity, their probity and integrity in commercial affairs, was Moses Michael Hays. He was a relative by marriage of Touro, the *hazan*, whom we have already alluded to. At Newport, where he carried on his mercantile ventures for a time, he does not seem to have experienced such great ultimate success. At first his ventures proved eminently successful and he was rated among the great merchants of the place. But the storms of the period ushering in the revolution proved too great for him, and his fortunes suffered an eclipse for a season.

After his rather disastrous ventures in Rhode Island Hays repaired to Boston. He had been commercially active in New York in early life, but did not return to the future metropolis. In Boston he remained to the end of his long and honored career. There he carried on his trading ventures, and was always completely successful with them. At Boston, too, he trained up Abraham, the elder son of Isaac Touro, the *hazan*, for his own, honorable mercantile career.

A merchant of those times was not the ordinary trafficker one usually associates with such a calling. If he had been we should not be able to speak of the careers of several of these men at length. In the case of Moses Michael Hays, whom Bostonians of all walks of life united in praising him as an Israelite without guile, a shining exemplar and a pillar of all the virtues, immediately after he had closed his earthly eyes for their final, eternal sleep, this rule holds good, too. Parenthetically we may add that the encomium lavished on Hays by his neighbors and their organs of public opinion at the date of his death (1805) was wholly deserved and fully expressive of the true feeling of those who uttered it.

Moses Michael Hays is entitled to a niche in our regard, especially by reason of his general service to the cause of Masonry in America, a service which engaged his best thought and attention through many years. This service began in the early days of his residence in New

York when he joined the ancient craft, and unfolded itself in its complete fruition when he headed the Scottish Rite for a portion of the North American continent under Henry Andrew Francken. Of Francken and of Stephen Morin, his Masonic principal, we have already spoken.

Hays instituted in 1781 the Philadelphia Lodge of Perfection, which

tution Philadelphia Lodge of Perfection was almost completely officered by Jews. This fact arose not because Hays as a Mason reposed especial trust and confidence in the brethren of his own faith, but because he knew them more intimately than any others, and thus was able to appreciate the quality of their Masonic service. In fact, whenever Hays had an opportunity to do so

connection are part and parcel of legitimate Scottish Rite development. The Scottish Rite prides itself on the regularity of its proceedings in the present and all past ages, and Hays' work in and for this branch of Freemasonry, accordingly, is of supreme importance.

As we have noted, Hays became a symbolic Mason, by which term we intend one who has received the first

patriotic reasons, New York having fallen into the hands of the British while Newport remained in control of the Continental troops. During Hays' Newport career he continued interested in the work of his lodge, but did not take a prominent part in its affairs.

Of course, in this period fell his activity in and for the Ancient Accepted Scottish Rite, which we have already described. But not until he had removed to Boston did he share again conspicuously in the labors of ancient craft Masonry.

He unfolded a remarkable activity in this endeavor, and was finally rewarded for his efforts by being elected grand master of the grand lodge of Masons of Massachusetts. This office he held the duly allotted time, and in it he accomplished a great deal of good for the fraternity. Among those who were contemporaries of his in the affairs of the grand lodge was Paul Revere, the famous revolutionary patriot, who also attained to the dignity of the grand mastership. Hays up to now has been the only Jew who reached supreme office in the grand lodge of Massachusetts.

When Hays died Boston Jewry—in fact, the Jewish communities of all of New England, consisted of only a few stray residents. Of organized communal life there had never been a trace. Outside of Newport, in point of fact, there was no congregational organization, and Newport at this period had fallen from its high estate and consisted of only the vestiges of its former grandeur. For many years after Hays died not a single Jew lived in Boston, for Abraham Touro, who was with his uncle in business there, always regarded himself as a citizen of Newport.

The Boston community is of modern origin. In the seventeenth century one or two Jews may have strayed into the city, and find mention in its public records. In the eighteenth century, at the neighboring Cambridge, the seat of Harvard University, Judah Monis was for a time active as instructor of Hebrew. But the nineteenth century had entered on its last half before the number of Jews in Boston had grown to sufficient heights to warrant the establishment of a congregation.



Moses Michael Hays organizer, and active "Free Mason"

was entitled by the patent he conferred on its officers to elaborate the fourth degree of the Scottish Rite and the higher degrees thereafter through the fourteenth degree. This body is the second oldest Scottish Rite organization in America, Hays' patent being one of the landmarks of Scottish Rite history. As we have previously pointed out, at its insti-

he singled out his Jewish brethren as Masons whom he knew for Masonic preferment. For this reason his acts have been severely criticized by later Masonic writers. This view, however, is quite erroneous, for the best and most scholarly historians of the Scottish Rite in the United States have come to his defense and pointed out that all his deeds in this

three degrees in a lodge—in King David's Lodge, at the time located in the city of New York. In this association he became extremely active. When he subsequently removed to Newport, in Rhode Island, the lodge, as well as the majority of its members, migrated with him. This step occurred in the revolutionary period, and was in all probability dictated by

Of Jews in Boston at this modern period we may mention Leopold Morse, a merchant and public-spirited citizen. He is one of the few representatives of our race who obtained and held a seat in the House of Representatives of the Congress of the United States.

With the beginning of the migration of the Russian Jews Boston Jewry—and, of course, all the scattering communities throughout New England—received vast accretions of numbers. They caused Jewish communal life, and with it the numerous organizations that make this a coordinate whole, to flourish. Many of them have achieved prominence in communal and public affairs. They look upon Moses Michael Hays as the leader of Jewry in that part of the country; for in the days when Hays lived and moved and had his being he upheld the traditions of Israel in his own person and family, and by his acts and deeds earned for his brethren in faith the right to be regarded as exemplars of good citizenship.

For Hays to have maintained the germ of Jewish life in his own family was a task of singular difficulty. A Jewish congregation, not to speak of a community, cannot exist without the necessary number of persons of the male sex to be counted for prayers. Yet Hays was able, by reason of his strong Jewish attachment and earnest Jewish feeling, to make up the lack of numbers. At the same time he evidenced his whole duty as a man and citizen to those about him. He stood out as an exemplar of mercantile probity. His Masonic career was honored and honoring. In all he showed himself every inch a man.

There are today many Jews in New England possessed of Hays' characteristics. They, too, are faithful to the requirements of traditional Judaism and take their due share in the affairs of the general community. They are entitled to the same high regard as that we display for Moses Michael Hays, thus proving that he bequeathed, indeed, to his co-religionists the lessons of a life well spent and the prize of a good name, which is, of all, the highest good.

This memoir of Hays were not complete did it not refer to the reputation he left behind him. Its implications we have pointed out, in the hope that we have made it plain that the victories of the field or the rewards of the council do not entitle a man only and always to the enduring gratitude of coming generations.

MODERN PARTNERSHIPS.

Partnerships in business between Jewish and non-Jewish men are not unusual. Their number is growing.

The idea is good. Such partnerships may be accepted as omens of the developed understanding and reciprocated trust between men of divided faith, but who are on single standards of business, honor and integrity.

"Isaacs & McCarthy" or "Jones & Levy" or "Jacobson & Smith" may seem a trifle humorous to shallow minds. They may furnish the material for a comic quip in newspapers, but taken seriously they indicate that the false barriers between men are all but battered down.

When men unite their energies for their mutual gain, even be it only a business enterprise, religious matters must take a secondary place. If these co-partnerships in business between Jew and non-Jew increase, as they will, and prosper as they should, it will be another avenue through which irrational sectarian separation will be lessened and reduced, to the good of all concerned, and make easier the finer partnerships of unselfish labors, civic, charitable, educational.—The Modern View.

Anti-Semitism and Business Honesty

By REV. A. COHEN, M. A.*

In an important London newspaper—the *Westminster Gazette*—a protracted discussion has been going on relative to the causes of anti-Semitism. It is a fact, which only they who will not see fail to observe, that a wave of anti-Jewish feeling is passing over the world, and it is a direct consequence of the unrest which is the aftermath of the war. Wherever there is disquiet and dissatisfaction you will always find a recrudescence of bitterness against the Jew. He is made the scapegoat of the ills of society. Germany lost her tremendous bid for world dominion, and the Jews of that country are now being saddled with the defeat. There is an outcry against profiteering, so of course the Jew must be the worst offender. There is intense labor unrest in England, therefore it must all be due to the plottings of aliens—and by "aliens" Jews are intended.

One, therefore, turns with special interest to see what our critics say of us and what they imagine are the causes of anti-Semitism. The writer in the *Westminster Gazette* who commenced the discussion attributes the basic reason of the ill-feeling against our race to our business craftiness, which usually manifests itself in trickery and dishonesty. He declares that there is an "ethnic difference" in the Jew which makes him disliked by his neighbors. The Englishman, he asserts, shrinks from taking a mean advantage of his fellow men, whereas the Jew is always on the lookout to do this. He is so ambitious and assertive, so eager to forge ahead in the race of life, that he considers no means unfair so long as he wins.

Now, how are we to meet this serious accusation? We cannot simply dismiss it with scorn; nor is it satisfactory merely to deny its truth. Our opponent could quote passage after passage from newspaper reports to prove his assertion. There is—and we have to admit it, however unpleasant it may be—an element of truth in the charge, but it is grossly exaggerated and distorted. The exaggeration is due to the gross unfairness with which our race is treated. Wide publicity is given to the doings of the black sheep in our flock; but the Jewishness of our heroes is hidden from the world. When it is reported in the press that a Jew has done something wrong, it is always mentioned that he is a Jew. When, however, the Jew does something praiseworthy, the fact is not mentioned. Everybody knows that Trotzky is Jewish—the newspapers took good care to drive it home. But very few know that, e. g., General Sir John Monash or Samuel Gompers is a Jew. Hence it is gradually distilled into the public mind that the Jewish character is bad, and the opinion formed of us is prejudiced from the outset. The world sees our faults and not our virtues, and when the Jew is in the limelight it is usually as the villain of the piece. This is, of course, no new criticism. It has often been pointed out, but the same thing continues. Therefore we cannot expect a fair judgment to be passed upon us. It is bound to be biased and exaggerated. There is only one thing we can do, and that is, as I pointed out last week, to understand our added responsibility and always carefully to guard against this possibility of saddling our whole community with our individual faults. We must never forget that any disgrace we incur will be attributed not to our personal weaknesses, but to our Jewishness.

* An address delivered at Birmingham, England.

Nevertheless this accusation of lack of business morality is so persistently made that it deserves closer consideration. Not that I believe for a moment it is the explanation of anti-Semitism. If every Jew were a paragon of all the virtues the phenomenon would still remain. Now I am prepared to agree that there is some degree of veracity in the charge that the average Jew is not absolutely straightforward, that he does not consider it so grievous a sin to resort to underhand methods to gain his end. But I maintain that if this be a characteristic of the Jew it has been forced upon him by a Christian world. The Jew has been for centuries upon centuries the hunted animal, the prey of a cruel sport. Is it, then, to be wondered that he has developed an undue amount of cunning? After all, self-preservation is the first law of nature, and in order to exist the Jew has been forced to acts which free-living peoples naturally regard with contempt.

The case for the Jew on this score was stated by Macaulay in the House of Commons in a passage of superb eloquence. He said that the enemies of the Jews refer to them as "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 has in every age been the reasoning of bigots. They never fail to plead in justification of persecution the vices which persecution has engendered.

We treat them as slaves, and wonder that they do not regard us as brethren. We drive them to mean occupations, and then 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 are disgusted because they have recourse to that cunning which is the natural and universal defence of the weak against the violence of the strong." Macaulay's plea is unanswerable. It is a law of nature that oppression sharpens the wits abnormally, because it is only by such means that the victims can save themselves.

For the greater part of 1900 years the Jews have been existing under demoralizing conditions, and when one takes that fact into consideration, one should not be surprised that the Jew has acquired certain faults, but rather wonder that he has any virtues at all left. It is only comparatively a few years since we have enjoyed the blessings of freedom, and it would be foolish to expect that the effects of many centuries can be obliterated in the course of a few years. In time those effects will wear off, and this supposed ethnic differentiation will disappear altogether.

But all will agree that it is desirable to hasten this process of rectification; and nothing will so quickly nullify our acquired faults as the influence of Judaism. When one considers how the world thinks of the Jew and the justification which is sometimes given for that bad opinion, one can merely say that if the Jew is contemptible it is despite his Jewishness, not because of it. His religion offers him a sublime standard of conduct which, if adopted, would make him far superior to his neighbors. We need not go outside the Sedra read this morning for our illustrations.

Can you find principles of business morality finer than these sentences? "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates. In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin in thee." "Thou shalt not pervert the justice due to the stranger or to the fatherless." "Thou shalt not have in thy bag divers weights, a great and a small.

Thou shalt not have in thy house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have. . . . For all that do such things, even all that do unrighteously, are an abomination unto the Lord thy God." In face of such teachings dishonesty cannot be the result of Jewishness. And these teachings are emphasized by the rabbis. They have much to say on this matter. Here are a few of their exhortations: "To rob a non-Jew is worse than robbing an Israelite, because, in addition to the breach of the great moral law, there is *Chillul Hashem* the profanation of the name of God. The shopkeeper must examine his weights and scales at regular and frequent intervals, in order to make sure that they are correct; wine must be sold without sediment; trade descriptions must not be misleading; if unsound goods are offered for sale, the customer must be told they are defective. He who gives false measure is classed with the hypocrite and blasphemer, whose sin God will never forgive. Cornering, especially of foodstuffs, is strictly forbidden. The receiver is worse than the thief." With such laws to guide him the Jew ought to be a most desirable person with whom to do business, and there are very large numbers of Jews who do live up to their religion in this respect, who do have a regard for straightforwardness and honesty and do detest shabby, underhand transactions.

There is one point of practical importance which we can derive from the newspaper controversy. It does us good to see ourselves as others see us and to take note of the faults which are ascribed to us. Whether they be justified or not, they show us where we have created a bad or false impression. In the present instance we can draw an important moral. If it be true that our neighbors dislike us because of our ethnic difference, the remedy is to become really and truly Jewish, to return to Jewish ideals and act loyally upon Jewish principles. There are many who imagine that anti-Semitism can best be fought by the abandoning of the differences which mark off the

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Jews in Science in America

By B. H.
CARL LUCAS ALSBERG

I first met Dr. Alsberg some years ago at one of the meetings of the American Association for the Advancement of Science. He did not at that time present any paper to that body. He did, however, comment on several papers by other members. These comments showed a man trained in sound, scientific thought and equipped with a very liberal scientific education.

On another occasion Dr. Alsberg addressed the members of the Chemists' Club of this city. His paper dealt with the activities of the Bureau of Chemistry, Department of Agriculture, of which he is chief. Much was said about the work of assistants; little, if anything at all, about his own work.

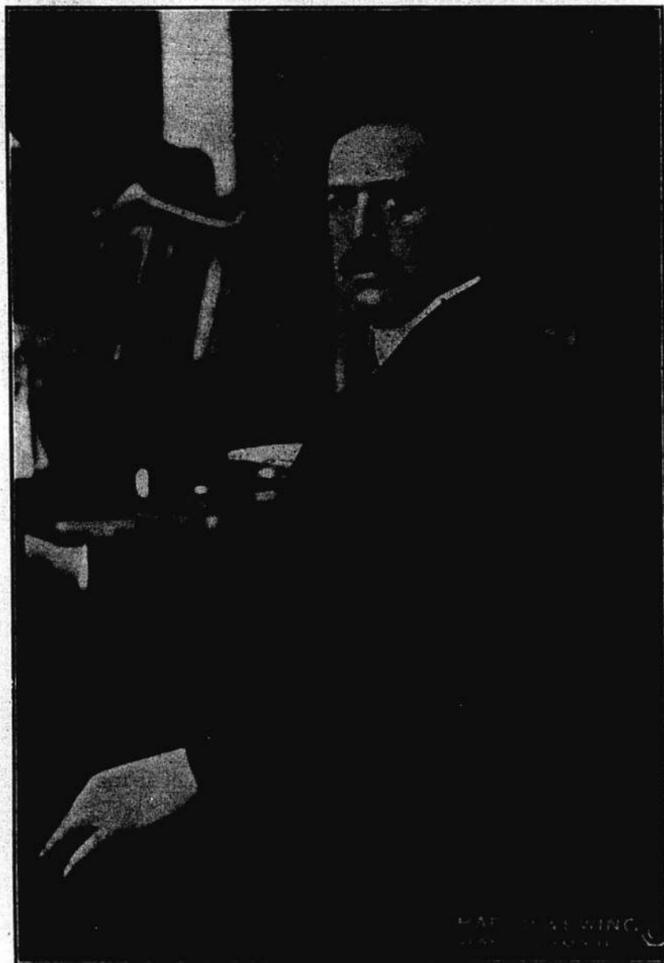
And this immediately brings us to Alsberg's most marked characteristic—a modesty so extreme as to be almost a fault. He always gives you the impression that work done in the Bureau of Chemistry is to be credited to various workers in the laboratory, but certainly never to the chief

low in his father's footsteps. After graduating from Columbia in 1896 he entered the medical department of Columbia University, the College of Physicians and Surgeons, and graduated with high honors in 1900.

Alsberg, though fond of medicine, was equally fond of chemistry, particularly that phase of it relating to medicine, and which goes under the name of physiological chemistry. With the object of getting all the desired information on the subject he spent the next two years in Europe, working with several masters at some of the leading German universities.

Upon his return Dr. Alsberg was appointed assistant in physiological chemistry in the recently reorganized Harvard medical school.

The prospects at Harvard looked bright, indeed. The active professor of physiology, the renowned Cannon, was very anxious to develop the biochemical side, and as he had much confidence in Alsberg's ability he gave the young assistant practically a free hand.



DR. CARL L. ALSBERG

of the laboratory, which, of course, is very far from the truth.

Dr. Alsberg's predecessor, Dr. Wiley, came in for very much criticism at times because of the methods he employed in enforcing the pure food law. Who does not remember the glorious fights over the use of benzoate of soda as a preservative? On the one side was Wiley and the government squad, who condemned the substance outright; on the other, Remsen, with stars from Yale, Cornell, Columbia, etc., who were just as strong in defense of its harmlessness. At this time Alsberg was a junior in the government laboratory, and could not, of course, advance an opinion contrary to Wiley's; but today it is no longer a secret that Alsberg's sympathies were entirely with the Remsen board.

Alsberg was born in New York on April 2, 1877. His father had been a well-known local practitioner, and early in life his son decided to fol-

The result became evident very soon. Following closely the ideas developed by Chittendon at Yale and Gies at Columbia, and with additional European experience to guide him, the Harvard laboratory under Alsberg rose rapidly to the very front rank, and, as a consequence, attracted an ever-increasing number of students. Dr. Alsberg was made instructor in 1905 and faculty instructor the following year.

Alsberg remained at Harvard until 1908. What occurred then is not very clear to outsiders. What is known is that Alsberg left Boston to become chemical biologist in the Bureau of Plant Industry, United States Department of Agriculture, at Washington, and that Otto Folin, the present incumbent, was appointed professor of physiological chemistry at the Harvard Medical School.

In government service, as at Harvard, his ability soon showed itself, and when, in 1912, Dr. Wiley an-

nounced his intention of resigning from the post of the chief of the chemical division there was a spontaneous demand on the part of his fellow chemists to have Alsberg chosen as Wiley's successor. Despite the fact that some of the leading food specialists in the country became candidates for the position the government's choice finally fell upon Dr. Alsberg. This position Dr. Alsberg still fills.

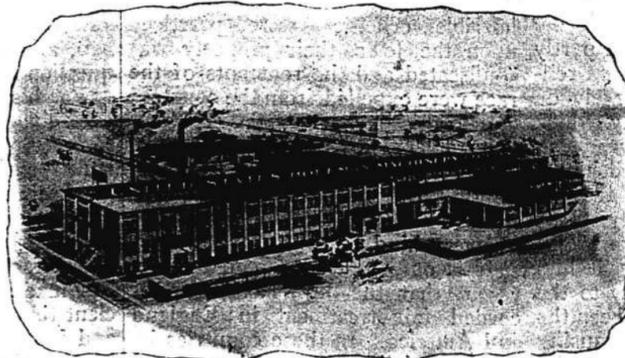
During the last few years, with the war on our shoulders, the Bu-

reau of Chemistry carried added burdens. To what extent the vast improvement in the army food of today over that of the Spanish-American war period is due to Alsberg and his co-workers has not yet been told; but the Secretary of Agriculture and other government officials have acknowledged more than once their indebtedness to the department.

But the food question was not the only one to receive attention. Important medicinals, particularly

"606," were either prepared at the bureau or else prepared under the bureau's direction at some university or industrial plant.

Dr. Alsberg has carried out a number of extensive researches. Particular mention should be made of his work on the chemistry of the nucleoproteins—the proteins of the nucleus of cells; on enzymes—the substances responsible for the decomposition and synthesis of foods in the body; and on products obtained from various poisonous plants.



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THE CHRISTIAN AND THE JEW.

By the Late HARVEY W. SCOTT.
(The Oregonian, Portland, Ore., November 19, 1905.)

Why are the Jews, wherever they may be among the nations, living in isolation as they are? Why are they less isolated in English-speaking countries than elsewhere? Answering the last question first: Because they are treated with more consideration, with more regard for their rights as men and their privileges as citizens, in English-speaking countries than elsewhere. It is the happy fortune of English-speaking countries to be devoted to liberty.

The Jew owes his isolation partly to his own preference, based on religion and race, but more largely on the intolerance of Christianity, which for nearly two thousand years, in most countries, has oppressed him—treated him indeed with the greatest injustice, indignity and cruelty. This has confirmed him in his own prejudices and purposes; it has made him cling with increasing tenacity to the traditions of his race; it has been the most potent of all factors in causing him to maintain his social and racial isolation.

Christianity at the outset gained no small hold upon the Jews. The contentions of the early Church

which have left many marks in nearly the whole literature of the New Testament, arose chiefly from the efforts of the great apostle to the gentiles, his association and successors, to exclude the influence of Judaism from their conceptions of the nascent religion. They succeeded, and the new movement was dissociated from the Jew.

Thus the Christian religion was confined to the gentile world. The Christians persecuted those who had crucified their Lord. This treatment continued for many hundreds of years, inevitably directed the destinies of the Jewish race.

In Spain, down even to modern times, the persecution was extreme; horrible cruelties were practiced upon the Jews, their property was confiscated and the remnants of the race were expelled from the country; and to this day, in Russia, the Jews are condemned as a reprobate race, pariahs and outcasts from the body politic, held at arms' length, oppressed and loaded with disabilities of every kind.

It is only in times comparatively recent that the Jew has been accorded fair treatment in England and America. In these countries he owes his deliverance to the general spirit of enlightenment and liberty that happily prevails.

This treatment of the Jew during many ages has been the most potent

factor in making him exclusive, in developing his traits of character, in causing him to maintain his social and racial isolation. His value as an important element of the human race lies in a spirit that cannot be broken. The ten tribes disappeared, undoubtedly by processes of absorption, intermarriage and conquest—the natural and in ordinary conditions the inevitable way. But the two tribes remain to this day more or less in the same condition of segregation that they exhibited 2,000 years ago.

It is the one anomalous thing in human history. But had it not been for the antipathy of Christianity there is every reason to believe the Jew would have been absorbed long ago, and there would be no Jewish question today.

For his traits of character, for his exclusive social life, his inclination to other pursuits than those of country life and of agricultural labor, for his keenness in trade, and most of the various peculiarities that mark him, the Jew is subjected to censure; yet in fact the Christian persecution has made him what he is. In ancient times he was a tiller of the soil and foremost in every known kind of handicraft. But for centuries he was not permitted to own land, and in some countries cannot own land now. The guilds shut him out from the trades; his goods were seized and confiscated on trumped-up charges.

Denied access to the callings of ordinary citizens, he pursued a few vocations with ever-increasing zest. He became the money lender of the towns in which he lived, and a trader, and because he handled money at a profit, "usury" became associated with his name, and Christians gave it an odious significance. When the modern commercial world began its development he was in position to take advantage of his opportunity. He became the banker of the gentile world, which has maltreated and oppressed him.

But it does not appear that in ancient times the Jew had any exceptional genius for finance and trade. It is a developed capacity, proceeding from the enforced conditions of his life in the Christian world.

The distinction the Jew maintains is not based merely on religion; for all other human experience proves that religion in the end makes no final and impossible barrier. In this case there were special causes and they have produced a special result. Had the Jew, during the last two thousand years, been treated everywhere as he is treated in Britain and America today, his exclusiveness, or "aloofness," would not, as we believe, be the phenomenon of these twenty centuries.

But he has a spirit which, as time has shown, cannot be broken by force. In illiberal countries, like Russia, he is hated for the very qualities that oppression has developed in him; and more and worse oppression—with increasing power of endurance on the part of the persecuted—is the result.

Russia could help the problem in time by a policy of liberality and freedom, or greatly help the world to solve it, for, as we think and believe, the Jewish race is not always to stand in its long historical (and present) isolation from the rest of the world.

PREJUDICE DISAPPEARING.

I have never been so encouraged regarding the condition of the Jews in this country as I am now. Prejudice, I find, is only skin deep. When we have an opportunity of knowing one another it will pass like the mist before the sun. Bringing Jews and non-Jews face to face has been a great blessing.

The Christian ministers throughout the State have entered most cordially and whole-heartedly in the

work of collecting funds for Jewish war sufferers. In towns without a Jew the largest churches were filled to capacity. In commercial associations, where Christian and Jew meet and discuss this question, man to man, without regard to faith, all were brought closer together.—Rev. Dr. William S. Friedman, Denver, Colo.

JEWES GIVE MORE THAN THEIR SHARE.

Arthur Brisbane, writing in the Washington Times, says: "The Protestants and Catholics of this country are, of course, a thousand times as rich as all the Jews combined and richer. Yet the Jews of this country have given to Protestant and Catholic charities at least a thousand times as much as all the Protestant and Catholics have given to the Jewish charities. This is not written by a Jew, as readers perhaps know, and is not said in criticism of Protestants or Catholics. A man may do as he pleases. It is mentioned because it is truth and ought to put to shame those that ignorantly and stupidly attack the Jews, not realizing their good qualities, hating them with the inherited hate of ignorance and prejudice."

(Continued from page 2)

Jew from his fellowmen. But if there is anything an Englishman de-

tests it is a camouflaged Jew—a member of the race who takes pains to hide what he is. The disguise is very thin and is easily penetrated, and the attempt to conceal one's Jewishness only arouses contempt. A surer and better way is to be more Jewish, not less Jewish; to live in the light of Jewish ideals and faithfully to carry out the precepts of Judaism. The way of life marked out for us by our faith is the perfect life, and were we only to follow in its path the accusations leveled against us would obviously lose all force. By our mode of living we must prove that to be a Jew means to love good and hate evil, and that the wicked Jew is a traitor to the principles for which his race stands. Let the Torah illumine our lives and regulate our conduct at all times and everywhere, and we shall thereby adopt the best means of destroying the caricature of the Jew which the world has mistaken for the real thing. It is largely because we have forsaken the teachings of our faith that our fellowmen hold so mean an opinion of us; it is by returning to those teachings that we have the best chance of raising that opinion. "And all the peoples of the earth shall see that the name of the Lord is called upon Thee, and they shall respect Thee." (Deut. xxviii, 10). Let us but deserve to be called "the people of God," and the recognition will assuredly follow.

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Why Judaism Survives*

By REV. R. TREVORS HERFORD
(UNITARIAN)

Judaism Not Dead Nor Likely to Die.

First consider the fact that Judaism is a living religion, now at the end of nearly nineteen centuries from the time at which it is said to have received its death blow; or, if not its death blow, at least its notice to quit, the time when its claims to any right of survival were denied, the time when in the opinion it ought to have died, and did not.

Christian writers who have made such assertions have not been consistent. If they really believed that Judaism had died out, had at least withered into a barren faith, as Canon Charles puts it, they would have let it alone. Why spend time and learning in assailing a dead enemy? If Judaism were dead, why had Christianity anything to fear? If anything must be said about the Jews, why not write disquisitions about the long-forgotten Jewish religion, as scholars now write about the religion of the Babylonians or Egyptians of far antiquity? But Judaism was not dead or anything like dead, and Christian writers wrote as they did, partly at all events, from a keen sense of the mischief which they thought Jewish controversialists might do to the Christian religion.

Then, if Judaism were not dead, the Jews, according to Christian writers, were besotted in ignorance, afflicted with "blindness and hardness of heart and contempt of God's word and commandment," as interpreted, of course, on Christian lines. If so, then why spend time in confuting them, or what was certainly easier, in reviving them? Why not leave them to the neglect and silent contempt which, according to this theory, was all they deserved? Why pay attention to the words of men who were only blind leaders of the blind, from whom all the light of truth had been taken away, and who could only mumble the dry bones of a dead tradition instead of gratefully partaking of the bread of life? Again the answer is that Christian writers knew well that they could not so dispose of the Jewish religion or the people who professed it and lived by it. And Christian writers, with more zeal than consistency, recognized the vitality of Judaism by efforts to convert the Jews. Strange indeed were the methods they adopted for this purpose, papal decrees, persecutions, autos da fe, public disputations, civil disabilities, and so on through the list of efforts of perverted statesmanship, which would be grotesque if it were not shameful. But the meaning of it all, or part of the meaning, was that Christianity owned with anger, fear and indignation and a certain perplexity, that Judaism was not dead nor likely to die, and that its continued presence in the midst of Christian society was a most unwelcome but most undeniable fact.

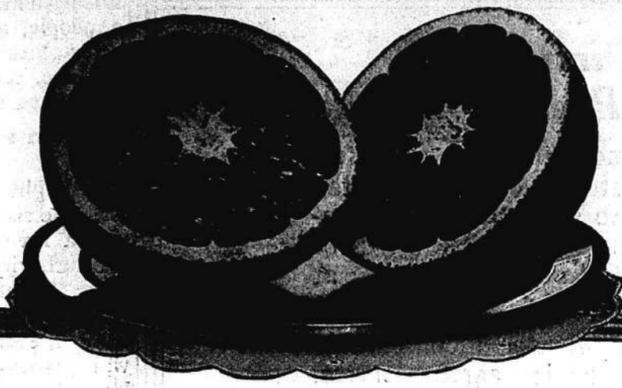
Moreover, even those Christian scholars who combined the usual scurrility of invective against the Jews with a not usual knowledge of what the Jewish writings contained, admitted in unguarded moments that there was something in those writings besides puerile fables and detestable blasphemies. Wagenseil expresses the wish that by the labors of well-trained scholars the nobler portions of the rabbinical literature may be saved for Christian use. (Pref. to *Tela Ignea Satanae*, p. 99.) And no one could write more venomously

against the Jews than Wagenseil, except it were Eisenmenger.

The Real Explanation of Christian Hostility.

The assertion, then, that Judaism came to an end with the rise of Christianity into power and prominence is an assertion which even those who made it never really believed to be true. But, so far as I know, Christian writers who attacked and denounced Judaism nowhere set forth clearly the real ground of the hostility which they felt. They were never tired of accusing the Jews of blasphemy, on the ground that Jewish writings contained passages insulting to the founder of the Christian religion and impugning the chief doctrine of the church which claimed his authority. Also, on the ground that the Jewish people in the time of Jesus had been guilty of his death; and so that act could never be undone, so the guilt of it remained, from age to age. These were grounds sufficient when urged by a church which to this day has not learned what toleration means, to afford a pretext for unremitting hostility to the Jews, the branding of them as enemies of the human race. There was Christian warrant for this in the words of the Fourth Gospel, where Jesus is represented as saying to the Jews: "Ye are of your father the devil." (John viii. 44.)

To the theological grounds were added the social grounds, based on the fact that the Jews were a race apart, and forgetful of the fact that it was partly Christian jealousy which kept them out of the general stream of social and commercial and industrial life and forced them into callings which Christians could safely denounce but could not dispense with. All these things are writ large over the history of Christian dealings with Jews, through all the centuries even down to our own. But they are rather the outcome of a deep-seated feeling than the reason of that feeling. For the feeling itself and the explanation of it we must look to the theory of the medieval church. This theory was that God had appointed his church to be the sole means of salvation for all mankind—"nulla salus extra ecclesiam"—that as a society it was one and indivisible, allowing no divergence from its teaching, no difference of opinion as to its declared truths, no questioning of its authority. In regard to countries beyond its control the church could only assert its claim, and endeavor to make it good through the labors of its missionaries for the conversion of heathens and infidels. But in regard to Christian countries, i. e., countries where both rulers and people recognized the authority of the church, the presence of the Jewish people and the persistence of the Jewish religion were a continual offense because they gave the lie to the church's boast of unity, they made a steadfast protest against her claim to sovereign authority in matters of religion, they maintained a stubborn refusal to conform to her requirements, or rather her imperious demands. She had her ways of dealing with heretics, and employed them freely against the Jews. But though she counted her victims by thousands, she could not deal in that manner with a whole nation, scattered as it was over so many different lands. If she could have made an end of them, she probably would. But failing in that, she felt as an injury to her authority the uncompro-



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Juice of one orange

Soak the gelatine in cold water ten minutes and dissolve in the boiling water. Add the sugar, lemon and orange juice; strain, pour into a wet mold and chill.

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By adding a custard made by cooking the yolks of two eggs and a cupful of milk until thick enough to coat a silver spoon, and a half cupful of grated coconut, just before the gelatine begins to set, and molding in wet custard cups—a Knox Orange Coconut Custard Jelly will be the result.

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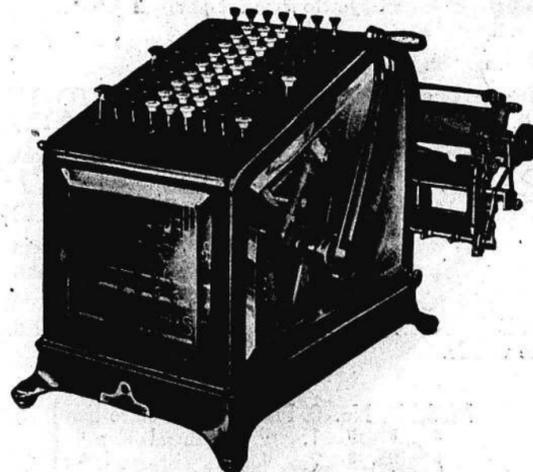
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mizing nonconformity of the Jews as a people, and she failed, century after century, to break down that resistance, compel those obdurate dissenters to reform.

Even the Protestants Were Intolerant.

It might have been expected that with the rise of Protestantism, which was a revolt from and rejection of the authority of the Catholic Church, some better understanding of the Jewish position would have been learned, even some sympathy felt towards them, by those who had at last brought themselves to do what the Jews had done from the beginning. But it was not so and for this reason—that Protestants no less than Catholics claimed to be the true expounders of Christianity, and the Jews were a witness against them both. The Protestants could not, indeed, make the same pretensions to undivided unity which the Catholic Church made, but the Protestants had a new grievance of their own. If the Jews had refused to admit the authority of the church, they no less stubbornly refused to accept the Protestant interpretation of the Bible. And no Protestant ingenuity could get over the awkward fact that the Hebrew scriptures formed an integral part of what Christians regard as the whole Bible, and that after all the Jews had the right of the original possessors to say what their own Scriptures meant. It suited Christians to claim that the Old Testament as well as the New belonged to them, that they were the true Israel and so forth. But they never forgot that the Israel living in their midst denied their claim, and disputed their interpretation.

When the idea of toleration did come into Christian minds it did so among Protestants certainly; but it was a long time in coming, and the Jews were the last to benefit by it. I do not forget that Holland afforded in the sixteenth and seventeenth centuries a refuge for Jews hunted from other countries; but theological hatred assailed them there, for Holland also was a Christian country. And the golden age for Judaism in Christian times was when the Jews flourished in Spain, under the protection not of Christian but of Mohammedan kings, who in this respect as in others were wiser than those who claimed to be the children of light.

So it was, therefore, that in the eyes alike of Protestants and of Catholics the presence of the Jewish people and the continuance of the Jewish religion was a standing offense, because it was a persistent nonconformity in times when nonconformity was regarded as a device of Satan.

Judaism the Savior of Christianity from Corruption.

The mere fact of nonconformity would still have been an offense, if it had been in regard to some trivial matter, but in the case of Judaism it concerned fundamental articles of Christian belief. The witness of the Jew has always been for unqualified monotheism, the Unity of God in the most complete and unconditional sense of the term. The monotheism of the orthodox Christian has always been a qualified monotheism. I know, as a Unitarian no less than a Jew is not likely to forget, that orthodox Christians always maintain that they hold to the strict unity of God. But when they proceed to teach that the one God is to be worshipped in three Persons (whatever that may mean) there is no getting away from the fact that such monotheism is very much qualified. It might even be truer to call it disqualified monotheism. Whether the doctrine itself be true or false, a simple statement of divine reality as some hold it or a curiously clumsy and roundabout way of stating what is meant, as others think—the blunt re-

fusal of Judaism to make any terms with the doctrine of the Trinity has always touched orthodox Christians on a sore point, and doubtless will continue to do so as long as orthodox Christianity continues to cling to that peculiar product of Greek speculation. To uphold pure and undiluted monotheism has been a part, and no small part, of the witness borne by Judaism through the centuries; and who will say that there is not still need for that witness to be borne?

Possibly orthodox Christianity would say that; would deny that any good has come or ever will come from that persistent refusal to own the truth as she deems it. But orthodox Christianity might with advantage learn something in this connection from her own history, and consider two facts: First, that her founder and his first apostles were Jews and that the Hebrew Scriptures were in the beginning the only sacred writings she had; and, second, that a great deal of what is most characteristic in her theology was introduced from heathen sources, using the word heathen in no disparaging sense. The Christian teachers, if they did not consciously borrow from the mystery religions, were certainly influenced by them and owed much to Greek philosophy and other Gentile influences. This may have been a good thing or it may not; as to that I say nothing. The

fact can hardly be denied, and it serves to point the question, What would Christianity have become if it had not had the restraining influence of its Jewish origin and its Jewish Scriptures to keep within bounds its tendency to adopt foreign accretions?

It is conceivable that Christianity should have cut itself entirely loose from its Jewish connection. And who can tell, in that case, to what lengths it might have gone in its readiness to assimilate what other religions had to offer? From any such fate the Christian Church had been saved, perhaps without her knowledge, perhaps against her will, certainly with little or no recognition of the fact, by her adoption of the Hebrew Scriptures as part of her own sacred books and by the persistent reminder of Judaism that there was another side to the questions which she would fain have closed. The Hebrew Scriptures, as I have said on another occasion, have acted like salt to keep the Christian teaching from corruption, and the witness of Judaism has been a constant reminder that that salt has not lost its savior.

The Priceless Benefit of Jewish Liberty of Thought.

If these things are true, then the Church might well be grateful for what Judaism by its persistent wit-

(Continued on page 7)

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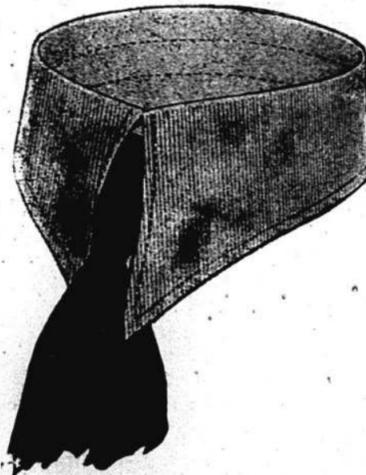


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Sermons for Soldiers

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)

THE CALL.

(Read Isaiah VI., 1-8.)

Boys:—

There are several noteworthy points about the description of Isaiah's "call" that I've just read to you.

First, "the House was filled with smoke." Therefore, although the prophet tells us that he "saw the Lord on a throne high and lifted up," we must conclude that his vision was blurred by the smoke, and what he did see he saw only indistinctly, dimly.

Next, the "seraphim"—the flaming messengers—covered their faces and their persons with their wings. They were, to the prophet, but flying bearers of God's message, without form or visible feature.

Next, according to the description, all that the prophet could be sure about was that he heard a Voice asking:

"Whom shall I send,

And who will go for us?"

Mark—"for us"—not, "for ME," was the demand. For "us"—for God, for His ideals, for humanity, for the sinful prophet himself, for all sinners on earth—was the messenger needed.

When the prophet heard the "voice of them that called," when his mind's eyes smarted from the smoke that filled the House, when he reeled with the shaking door-posts, his first thought was of his own unworthiness. He cried:

"Woe is me, for I am undone!"

Then one of the seraphim flew down to him. It carried a tongs in which it bore a glowing coal taken from God's own altar, and this he pressed on the trembling seer's lips. Then when the Call of God for a messenger sounded, it was with blistered, pain-twisted lips that Isaiah stammered his answer:

"Here am I; send me."

I have told you, on another occasion, on what the prophet's sense of unworthiness was founded. In sorrow and regret, with pain and suffering, the unworthiness was burned and purged away. Never, there-

(Continued from page 6)

ness has done for her. Perhaps that is too much to expect as yet. But looking at the meeting not now from the point of view of its bearing on Christianity, but in relation to the world at large, can it be doubted that it has been and is a substantial benefit to the human race that there should be among its members, and especially its Christian members, this nonconformist nation, to represent liberty of thought, freedom of conscience, independence of judgment, the right of the human mind to settle for itself its relation with God? Uniformity may be the dream of the Catholic, but it is not the pattern and standard for mankind. And they who were branded by the Roman writer as the enemies of the human race have wrought for it through the centuries a priceless benefit.

That I take to be the substantial meaning of the persistence of Judaism, and that, if there were nothing else, would be enough to establish the first part of my case.

But there is more, by way of detailed service rendered by Judaism to the larger interests of mankind in general and of Christianity in particular, and service which could not have been rendered if Judaism had not retained its vigor and vitality as a religion for men to live by and to die by.

after, could one who had seen and suffered so tremendously fall back into the ordinary faults of ordinary beings. To the end of his life his self-dedication to duty never faltered. The pain-wrung lips never again uttered unworthy speech; the opened eyes saw only God; the burning soul flamed only with Divine enthusiasm; the softened heart pulsed only with love for humanity, even to the end—and a Talmudic tradition tells us that he suffered a martyr's death because of his fight for humanity.

It is well for the nation, for the community, for the individual that hears and heeds the Call. And The Call always comes at least once in our existence to each and all of us.

It is well for the nation that hears and obeys the Call. For always in the life-story of a nation there is, ever-present, the tendency to "unclean lips"—to idle, braggart talk, to loud-mouthed assertions of ill-based and ill-considered ideals which are wrong and unworthy, essentially. When the Call comes that nation is happy that hears and heeds it—no matter through what suffering and sorrow it must pass to re-establish God's justice and God's will in the story of its growth and development. Such a "Call" came to America when this war broke out. Like Isaiah, it hesitated and was unwilling at first. Some of us hold that it would have spared the world much agony and much sorrow had it heeded the Call earlier. But that is past. It has answered the Call with a splendid "Here I am, O Lord, send me!" It was sent. Let history tell how superbly America has brought God's message of hope and comfort to the threatened peoples of Earth, and through what struggle and effort it has fought its triumphant way!

Happy the nation or community to which the Call comes and which answers nobly and rightly.

But The Call also comes to the individual. Well for us when it does come if we also answer it in the proper spirit—in spite of all self-distrust and doubt of our own worthiness. Nothing will ever induce me to say that you boys are a band of saints. But you have heard the Call and have answered it after a fashion not at all discreditable to you or to our land. Let Cantigny, Chateau Thierry, the Bellau Wood, the second battle of the Marne, the Argonne Meuse great fight—let them all tell how the citizen-soldiers of America faced and defeated the best troops of the enemies of civilization and democracy; let them prove that we heard and answered God's Call. Let the sixty thousand of our dead—our bravest and best—on the field of battle; let the other sixty thousand who, later, succumbed to wounds and disease; let the hundred thousand surviving maimed and crippled lads of our land tell the tale of how America's youth heard and heeded.

But that did not finish our task and our message. One fight, no matter how great, does not suffice to serve for a life-time. It is not so hard to die for our ideals as it is to live for them. None know that better than you. I am here today to tell you that it is your duty to face that harder task of living nobly, as stoutly as you faced the duty of dying nobly. You were ready to make the "great sacrifice." Be equally willing to make that even greater sacrifice of a life nobly planned and finely carried on. Be assured that the latter is the greater task of the two.

I have met many of you boys who carry the War-Cross of France. I have always admired the fact that those so honored can never be induced to recount the particular deed which earned them the distinction. The more I ponder on it, the more I approve of their attitude of proud reticence. Others, who were equally entitled to the reward, died while the living gained it. Many others earned it but their particular deeds escaped special recognition. Whole

regiments have been so honored, and every man in each such regiment must have been a hero. It is well that there should be no brag, no endless yarns about those distinctions.

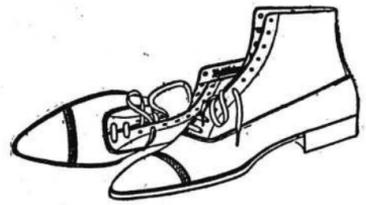
But the reward *does* confer honor, and the honor confers a certain nobility, and *noblesse oblige* says the French proverb—nobility has its duties. In a sense every lad who wears the American uniform, who risked his life, or was quite ready to

do so, has attained that nobility—the rank that entails great obligations.

Your first obligation, it seems to me, is to live worthily, *now*. The period that is following the armistice until the conclusion of peace is really the most trying of your lives, and unless you are very wary and watchful, may do you greater injury than the "poison gas or shrapnel of the enemy. Let me suggest how you can act to "save your souls alive." Attend services. "Oh," you'll say,

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Is it only a fancy of mine that the prayer of American soldiers—God's own children, as you are—ascend to Heaven? On the other side of the Atlantic your parents and relatives may at this very moment be praying for you, and their supplications are going up to God in your behalf. Over there they are beseeching that He send you home to their loving arms safe and sound in body, mind, heart and soul. Your prayers make one-half of the semi-circle reaching from you to God, from God to them, their prayers make the other half, reaching to you. Thus when you pray there is a rainbow of the soul, with you and them for horizons, and God, the All-Father, for highest point. The storm of war has passed, but on the fast vanishing clouds God's arc of the soul is deflected, connecting you and Him and them in a soul-tie that shall never be dissolved. Is it only a parson's fancy? Well, it's not an ugly or repellant thought, at any rate. That you'll admit.

Next, train yourselves to look cheerfully, and even with a feeling of amusement on your life over here, and all its little trials and disagreeablenesses. Keep a stiff upper lip. Don't nourish an ingrowing grouch. That's worse and far more dangerous and painful than an ingrowing toe-nail. Accustom yourselves to view the camp life over here as a somewhat unduly extended picnic in the woods. Of course, you're anxious to get home. I suppose there isn't a man in the whole A. E. F., from General Pershing down to the private, who isn't just as keen as you to get back to God's own country and the loving relatives and friends awaiting you. I know I'm just as home-sick as the youngest "mammy's pet" among you. But wiser heads, with greater knowledge and keener foresight than yours and mine, must decide how, when, and in what order we are all to go home. Let's leave it to them to fix that, and in the meantime let's bear our little vexations like men.

Next, it's up to you to keep yourselves in trim and readiness for the home-going. Keep your bodies clean. Keep your minds and souls clean. Above all, keep your morals clean. "The Battle of Paris," as you boys very aptly term it—whether you fight it out in Paris or anywhere else—is far more dangerous and deadly, if you don't come out of it victorious, than any of the "major engagements" in which you have taken part. I know it's hard, considering the tedium of waiting and the other trials you have over here. But you've got to win the battle, each man for himself, or woe betide you. And it's no laughing matter, you know and I know. Don't take chances. "Take a chance" with a bursting shell or with a stream of poison gas, if you will, but don't, on your lives and souls, take a chance with the deadly moral danger of loose women.

Next, do whatever you can—seize every opportunity afforded to you—to improve yourselves by learning whatever you can that will increase your efficiency as a citizen and capacity as a wage-earner. Don't get into a slovenly, careless way of doing things. That's about the worst habit that you can acquire. In short, with a laugh and a song, face the annoyances of the moment and emerge from the trial better and braver men.

For, and this is one great point I want to make today, the Call does not only come once, momentarily, to

a man. Once heard it means a life-long self-devotion to higher and better things. But that, again, does not mean a sour, ascetic view of life, a denial of all wholesome and innocent pleasures—far from it. You don't need me, or any other preacher, to draw up a schedule of what enjoyments or pleasures you may permit yourselves. Your own common sense of right and fair play will show you what joys you may taste. And life is full, at every turn, of innocent and lawful pleasures which strengthen a man's body and soul and leave no bad taste in the mouth, no "hang-over" on the next morning, no sorrow and no remorse. Indeed it's part of a big-souled man's duty to partake of wholesome pleasures and the gratification of healthy impulses to gladness. "And ye shall rejoice before the Lord your God," is an injunction often repeated in the Bible. Only take care that your rejoicings will be pleasing to God as well as to yourselves.

No, answering God's Call does not mean that you shall reject the joys of life by any means. But self-discipline and self-restraint, self-knowledge and self-reverence are always necessary for a man's well-being.

All this leads me to the great mes-

sage I have to deliver to you. When you get back, see to it that morally and physically you will be ready for the part you will have to play over there. Four millions of you have been taken from your homes and thrown into the stress of a great fight. You have learned to forget old prejudices, to correct old misunderstandings, to value your brother American whatever his race, color or creed may be. Four millions of you will go back to your homes bigger and wiser and, I hope, better men. You will find, as every one of us who has traveled from home and returned after seeing other lands and peoples, finds, that the old home scenes are not so big and fine and above criticism or improvement as you used to think.

Set to work, in the most loving and tenderly reverent spirit, to improve matters, to shake the old folks at home out of their dry-rot of self-satisfaction and of ideas that run only in the old ruts. No man is perfect—for that statement we have Bible authority and the support of common experience. Just in the same way no community is perfect. There is always room for improvement.

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Stand up for a larger and finer America and be one of the strong stones of a firm pedestal on which to place it, enduring and imposing, in the sight of the world.

Just as no one of you can have come out of this great test of your manhood the same lad that you entered it, so our loved country can never again be the land it was before this war. You know the old fable of the lion who invited the fox to visit him in his den and pointed out how popular his den was with all the animals, as proved by the large number of hoof-prints leading to the cave. "Yes," says the wary fox, "I have noticed that. But

I also notice that all the tracks lead to your cave. I see no tracks of those returning from that cave."

This old fable gave rise to a popular saying, which is applied in a sense quite apart from the story which gave it birth, "there can be no traces of returning." The destiny of individuals, of communities, of nations, of races, urges ever forward, always onward. There can be no returning to our old viewpoints, as there can be no turning backward towards its source of the current of a swift-flowing river. Onward to the maw of the devouring lion, Time, goes our march—never does it move backward, toward the beginnings. It must move onward or cease to move at all.

America's march must be always, unhesitatingly onward, upward to greater and worthier deeds for humanity, toward the writing of a more resplendent and nobler chapter in world history. It will be up to you, you sons of America, to aid in that onward, upward march, to remove all obstacles and prevent all hindrances. It will be your part, you soldiers of civilization, to see that the shining pages of our story are not sullied and disfigured by blots of national blunders and wrong-doing.

For that great part you are called upon to prepare yourselves, so that you shall be worthy.

Like the prophet, you cannot see God distinctly; it is only a blurred, hazy glimpse of the high ideal that can be vouchsafed to you. God's messengers of flaming enthusiasm cannot take clear outline, they can only urge you onward to greater heights of attainment. But clearly and insistently you can hear the call of the Great Captain for volunteers to "go over the top" for humanity—for God and country.

Jump smartly to attention, boys! When He asks again—do you not hear Him doing so now?

"Whom shall I send,
"And who will go for us?"
Let every one of you salute the Leader and answer altogether,
"Here am I, O Lord, send me."

THE JEW AS HE APPEARS TO A GENTILE.

BY RALPH CHEYNEY.

There are Jews and Jews but there is no Jew—that was my first impression of the Jewish character and I still believe that it is largely true. Our comfortable habit of making a composite picture of all the members of any race or religion and then judging this creation of our own fancies by the standard of our own customs and convictions is apt to lead us hopelessly astray. Recent experience has taught us to discard our belief in the Englishman and the Frenchman along with our belief in pixies, kobolds, and giants, as outworn superstitions. The more careful of us, now that the war is over, are beginning to have doubts as to whether there is any such creature as the Hun. Students of animal psychology assure us that the old lady who indignantly exclaimed in front of the giraffe enclosure at the zoo, "There ain't no sech beast," was partially right. There is really no such beast as the giraffe, although there are plenty of giraffes, absurd as they may seem to us. Of course, all giraffes look very much alike to us; as we undoubtedly look very much alike to them. We all are very much alike. Whatever differences there are are individual rather than racial, moreover, is a conviction that is forcing its way into the minds of all who read or travel or think. There are rebels and conservatives in all countries and all climes, poets and practical people. An Irish Sinn Feiner, a Russian Bolshevik, and an Indian Nationalist have more in common than any one of them has with the conservative of his own country. Music and the "movies" both speak in all languages alike. The poetry of Li Po has been translated into English and that of Edgar Allan Poe into Chinese. All the treasures of thought, that which alone is permanent and productive, are the common heritages of all mankind. When we strike to fundamentals, we are apt to lose sight of race altogether, until something intrudes to make us remember it again.

I am a Gentile and an Anglo-Saxon. My forefathers came over to England with William the Conqueror and to the United States shortly after William Penn. Yet the overwhelming majority of my friends are Jews. The reason for this is very simple and not far to seek. I am an idealist, profoundly interested in art and music, religion and philosophy, doing what I can to drastically improve social conditions.

Between the lines, I have just stated and proved as far as one instance can prove two somewhat contradictory facts: First, that the real lines of cleavage are not those of race; Second, that there are racial lines of differentiation and that the Jew does exist.



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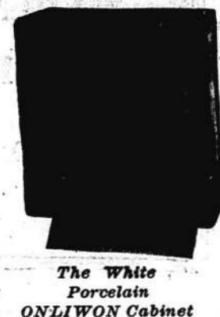
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THE HEBREW STANDARD MONTHLY MAGAZINE SECTION

A Magazine of Protest Against Prejudice and Injustice Published in the Interest of America's 3,000,000 Jews

WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

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 or 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.

That the Jew then is, is my chief impression of the Jew. There is such a race as the Jewish race. On the whole those who are Jews distinctly differ from those who are not Jews. This is not to say that all Jews are alike. It is to say that all Jews are alike different from those who are not Jews. It is also to say that the Jews should have a land, a home, of their own to which they can go when they want to go and where they can work out any experiments they may want

to make. The Jew is in another sense, too. Whatever he is, he is. I have just said that I, a Gentile deeply interested in things of the spirit and mind, find that most of my associates are Jews. All peoples, all people are interested in things of the spirit and mind. There are few total exceptions to this rule, among them are some Jews. More Jews frequent our libraries and theatres, concert halls and lecture rooms, art galleries and forums than Gentiles, this I believe to be the case. But it

is not only that more Jews are interested in such activities, but that those Jews who are interested are more interested. Some Gentiles call Jews sinners and point to a Judas, some call them saints and point to a Jesus, some call them ascetics, some gourmands, some idealists, some materialists, some potentates, some push-cart peddlers. Whatever the label applied, it is easy to find a number of Jews whom it fits to perfection. The simple truth is that Jews are all these things and a great deal

more besides. The Jew is more whole-souled and thorough-going than the Gentile; he is more of a specialist. If he is a business man he puts himself entirely into his business, making it his means of self-expression. If he is a poet, he pours his whole soul into poetry, sacrificing all at the altar of the Muse, not trying to worship at the shrine of the Golden Calf, too; relinquishing all hankering after the flesh-pots and treasures of this world. He does not attempt to combine a dozen or so quite different and often opposed philosophies and procedures of life. If he sells his soul to the devil he does not attempt to steal it back or make an angel pay for it, too. He drives a hard bargain with the world and with himself, but he sticks to it. In other words, whatever he is, as I have said before, he is. Of course, this is not true. (It is probably highly fortunate that it is not true. Completeness, perfection of any sort, does not thrive on this planet.) But it is truer of the Jew than of the Gentile.

The Jew is not as sentimental as the Gentile. It may be that his sentimentality is merely of a different nature, but I do not think so. I have discovered, to my regret, that in lecturing to a Jewish audience one can not pass off the counterfeit currency of speech, the vague references to home and childhood, the mouthfilling phrases, the time-honored jokes, that can be so conveniently and successfully substituted for thoughts in addressing a Gentile audience. "Phrases vs. Facts" has been given by a radical as the formula for the prevailing American attitude toward life; it is equally true of Gentile England and France, Germany and Italy. It is utterly untrue of the Jews in America. The Jew's attitude toward sex is one instance of his lack of sentimentality. He is an excellent father and husband, faithful, home-loving; he never comes home drunk; yet a reference to "home and mother" or "wife and babies" never closes an argument with him or serves as a short-cut to a conclusion, a path of less resistance than thinking. Sex is not taboo to him, nor is it a fit subject for smut and sneers. Jews are neither puritanic nor pornographic. In the vast and varied field of Jewish literature there are no D'Annunzios nor Harold Bell Wrights. On the other hand, the revelatory and revolutionary science of psycho-analysis, which shows the subtle significance of sex and proves its profound power in all sides and provinces of our life, was originated by two Jews, Prof. Sigmund Freud and C. J. Jung; while another Jew, James Oppenheim, has created great poetry inspired by his studies of psychoanalysis, and still another, Albert Mordell, has applied it to literature in a book just published, entitled "The Erotic Motive in Literature." Because the Jew is not sentimental, it does not follow that he is not emotional and does not realize the importance of the emotions. The philosopher who has done most to indicate to us the futility and sterility of pure reason, the immense part the emotions do play and should play in creation and evolution, and the utter absurdity of any mechanistic system of philosophy, Henri Bergson, is a Jew. Indeed, no people, except those of India, has such a flair, such as genius, such as instinct for religion. And no religion can live and grow unless it be founded on a strong and well-poised emotional life. This is not to say that all Jews are faithful members of the synagogue nor that all lead spotless lives nor is to make any other statement equally absurd. Religion is something that transcends synagogues and churches and temples and shrines. No race has a monopoly on it. But whatever the Jew does he does with a religious attitude.

Whatever he turns to, he makes a religion of: be it business or art, Zionism or Socialism, conservatism or radicalism and rationalism. He even makes a religion out of being anti-religious. This is the secret of his specialization and his anti-sentimentality both. To anyone who appreciates sentiment, sentimentality is loathsome; just as artifice is objectionable to all who love art, just as counterfeits are always rejected by those who recognize them. The common brand, then, between all Jews is that they are religious and therefore whole-hearted and clear-eyed; but these are qualities that transcend race altogether and knit all mankind into one. As James Stephens has said, "There is not any man but mankind, nor any human being but only humanity."

UNITY IN RELIGION.

By ISRAEL I. MATTUCK.

(Minister Liberal Jewish Religious Synagogue of London, Eng.)

Unity in religion is an old hope and an ever present desire. The wish for it has been manifested in many ways, some of them, unfortunately, evil. The war has, I think, made many long more acutely than ever for a fuller measure of the realization of this ideal. There was the feeling while the struggle was on—and the feeling has remained—that in the face of great facts and great issues, many of the differences in religion are as of no account. Then, too, against tremendous evils we want to hear religion speak with a strong voice; not with the weakness which is due to division.

But what makes for division in religion? The answer is a natural diversity in ideas, in organization and religious forms. The most fundamental variations are in the conception of God, and in the place assigned to some person in history, and in the life of humanity. These are the things which most distinguish Christianity from Judaism, and Mohammedanism from them both. Lesser differences, however, are those which separate the different sects in these religious communities. Sometimes they are differences in ideas, but more often they are differences in the method of organization or in forms of worship. When we consider the possibility of an actively manifested brotherhood of religions, we must face the differences in fundamental teachings. We are justified in asking even the strictest of sectarians to keep the lesser differences out of the way of some expression of unity, though these are very often the great stumbling block.

The real differences, those about fundamental elements in the spiritual life, have their basis partly in history. Behind Jews and Christians, for example, there are two different lines of tradition; the Judaism and Christianity of today are the result of their respective histories. Tradition is the first cause of diversity in religion because it is the first influence in moulding the religious life of the individual.

Divergence of individual thought is another factor making for real diversity. Men think differently about the same thing. The reason which appeals to one as forceful leaves another unconvinced. Human beings are different in thought, and so far as religious belief is the direct result of thought, it reflects these differences.

Then, too, among people who think little or nothing about religion, variety of religious belief is produced not only by general influences but by temperamental qualities; there are the differences in emotional needs and emotional capacities. One wants a being in the very centre of religion, living, as men live, in flesh and blood; another feels that such a one is too small, too concentrated, too restricted for the

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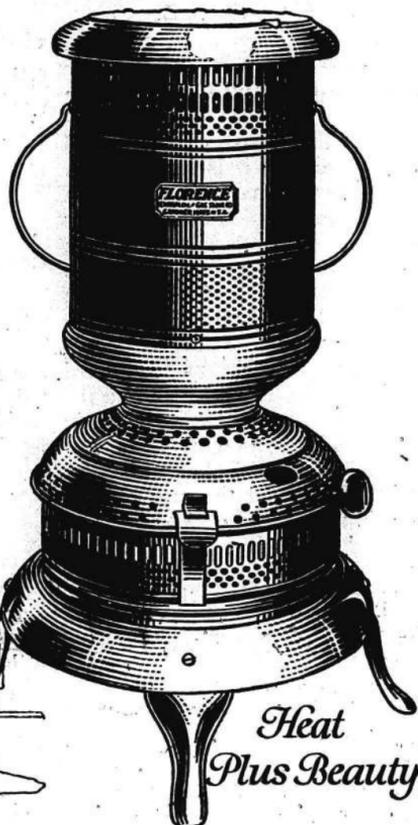
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heart's and mind's highest and fullest devotion. Certainly in matters of religious organization, in matters of religious forms, temperament and taste are responsible for a good deal of the diversity. But even in formulating the individual's creed they take an important part.

The diversity in religion, therefore, is the outcome of real forces, and because it is that, we should not wish to destroy it even if we could. Differences in history, thought, and temperament are real living facts. They well up from the seething rich current of human life.

Despite all this, however, there is a fundamental unity. We differ about many things, but in so far as we accept religious teaching at all, and are ready to live by it, we agree about certain great fundamental facts. The greatest of them all is the belief in God, and that He is the centre and the source of the universe, and that the world is related to Him, and that He lays upon men moral obligations. We agree very largely as to what these obligations are, truth, righteousness and love. We do not all define this God in exactly the same terms, but we are agreed as to His spirituality, His absoluteness, His perfection. Though there are, therefore, many credal differences, there is a great fundamental unity in devotion to God. The love of God, the love of truth and the love of righteousness are the common possessions of the religions that accept the idea of God. The doing of right, the pursuit of truth and the exercise of love are their common demands.

This deep unity is not less than the diversity, but greater, for it comprehends the diversity; as the harmony produced by the entire orchestra includes the diversity in the notes of the several instruments. They who believe in God and in serving Him by truth, righteousness and love, are by that very fact united; it is a bond that should be strong against the strain of any differences.

But why is this fundamental unity so little recognized? The first cause is probably the false emphasis on the non-essentials in religion. There

is a tendency to make that spiritually vital which is not so, and to give the first place to those things in religion which at best deserve only a second place. We see that constantly illustrated. How keenly and deeply, for example, some people feel any alteration in the forms of worship with which they are accustomed. A suggestion of such a change is to them tantamount to a denial of God. I can recall cases where even expressions of atheism were listened to with less horror than suggestions for a change in the ritual. Of course where non-essentials are given so much weight, differences with regard to them outweigh the agreement on fundamental conceptions.

Again, there is the claim of finality which some religious communities make for their teachings. Some religious bodies insist that what they teach is not only true, but *all* of the truth for *all* time. Therefore, those who do not accept that teaching in all its parts are wilfully closing their eyes to the truth and rejecting the way of salvation! This claim precludes the recognition of the unity of all worshippers of God, and prevents co-operation with other religious bodies in God's name for the advancement of the world. They who claim for their own ideas this finality cannot give the least hint of approval of others' beliefs. If I am in possession of the true and only way of salvation, to show that I am in any way related religiously to those who do not hold altogether that view, would be as if I suggested that their way was at any rate nearly as good as mine.

There are other and minor factors which stand in the way of the recognition of the unifying factors in religion. But these two are the greatest obstacles the false emphasis on the non-essential and the claim to absolute truth.

Liberalism in religion strives to do away with both. Inherent in its belief in progressive revelation is the rejection of any claim to finality. Because God's teaching is gradual and evolutionary, it will develop in the future as well as it has grown

in the past; perfect truth is removed from us by centuries. All alike are striving for it, working for it, each man by the light of his own reason and by the reachings out of his own soul; and each group by the guidance of the directions which its particular past has left, and under the impulsion of spiritual forces originating in its ancestors; all together, however, looking to the achievement of truth, which will be the common possession of them all. That is the teaching of Liberalism; a Liberal Jew remains loyal to his Judaism, as a Liberal Christian to his Christianity, but neither claims for his own religion absolute, perfect and final truth. And therefore they are more prepared to recognize what they have in common, even while they recognize the differences that divide them. Liberalism also seeks to keep itself free from a false emphasis on non-essentials. Forms have their place, but they are the least important element in religion and in worship. Ideas, feelings, all which make up the human character and the attitude to God and the world, these are the vital, fundamental facts in religion. True Liberalism is like a flowing river, capable of receiving waters from other streams; rigid conservatism, the kind that claims it knows all the counsels of heaven, is like a stagnant pool, without inlet or outlet. Therefore, the emphasis on the unity of all religions is part of the great task which religious liberalism must undertake.

The question, however, arises how what has just been said is to be reconciled with the belief of a religious mission which Jews—and Liberal Jews as well as others—believe in. This question requires a long answer. For our present purpose it should be sufficient to point out that to believe there is some good in all religions need not militate against the belief that there is that in one's own religion which would be of great spiritual and moral value for all mankind.

The practical ways in which this recognition of the unity of religion might be evidenced are co-operation

among religious bodies for those practical purposes which all deem to be a furtherance of the Kingdom of God on earth, and occasions for joint worship. The possibility of the first needs no proof. All religions are interested in social and national righteousness because of their belief in a God of righteousness in Whose name righteousness should be pursued upon earth. The matter of joint worship, however, presents some difficulties, perhaps grave difficulties. Is it possible for the adherents of diverse religions to worship together in such a way as to be helpful to all who take part in it, without expressing anything which all could not accept? For some of the accessories of worship and its utterances to which each group is accustomed when by itself would have to be omitted. The answer, I think, is an affirmative. It has been done. It is possible because all alike are reaching out for God, and though they may think of Him in diverse ways, it is the one and-only God who is the Ruler and Guide of the universe, and to Him all turn. I do not, however, mean to suggest that all worship should be so organized, but only occasionally as an evidence that religions recognize the unity of religion.

It may be said in conclusion that Jews have a special duty here so far as the three great religions of

the western world are concerned. Christianity and Islam are the offspring of Judaism, and it is only natural that their mother should seek to emphasize the common legacy which is the joint possession. Our position as a religious minority makes the task difficult, still it does not relieve us of it. Other religious communities may not listen to our pleadings for unity and they may draw away from any attempts we may make for its concrete manifestation. But if we are earnest and persevering the time will come when they will listen and do. Men long for some evidence of such a brotherhood, and every step towards its realization will mean the advancement of mankind.

One of the most amiable triflers that we have ever known makes a business of belittling the things that interest other people.

He that hath a sunny faith should let his light shine.—Edward A. Horton.

No liberal man would impute a charge of unsteadiness to another for having changed his opinion.—Cicero.

Get thy tools ready:
God will find thee work.
—Browning.

Mince Pie



None Such Pudding

NONE SUCH PUDDING—(Recipe using left-over biscuits)—4 or 6 biscuits; 1 cupful dark corn syrup; ¼ cupful brown sugar; ¼ cupful butter substitute; 2 egg-yolks; 1½ cupfuls of None Such Mince Meat; 2 egg-whites.

Soak biscuits in warm water until soft and add the other ingredients in the order given. Beat egg-yolks thoroughly before adding. Mix ingredients completely, put in a well-oiled baking-dish, and bake thirty minutes in a moderate oven. Make a meringue of the egg-whites, heap it on the pudding and allow to brown in the oven.



None Such Gems

NONE SUCH GEMS—Make a pie crust dough. Use gem pans, greasing pan as usual. Roll dough moderately thick. Line each gem pan with dough in the same manner as for pie, fill with None Such Mince Meat thickened with flour. Make a covering of dough. Serve hot.

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And for an economical dessert nothing is better than None Such Pudding. You can make it out of left-over biscuits. It tastes delicious, and the mince meat builds up good red blood.

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NOTE—None Such Mince Meat, prepared in the same manner as for mince pie, is the basis for these recipes. Use it according to the directions.

Try some of the other recipes suggested right on the None Such package.

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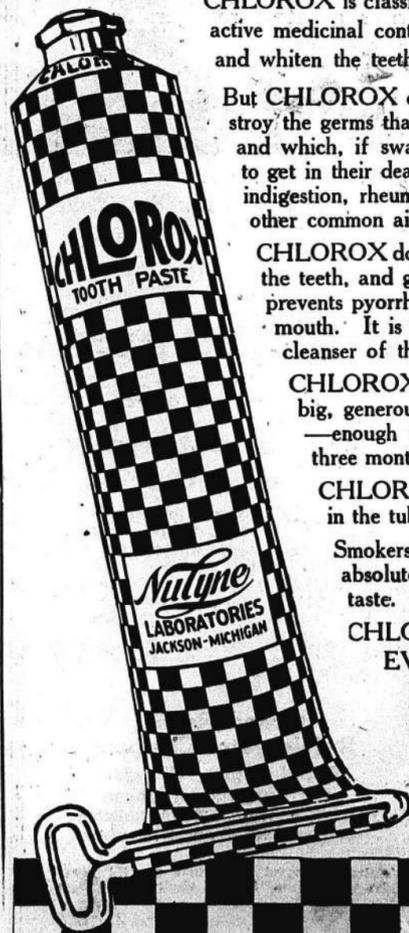
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JEWISH LEADERSHIP

By Rabbi DAVID TANNENBAUM.

American Jewry spiritually has been poverty-stricken and has to rely upon the philanthropy of outsiders for upkeep. It is true that America itself is but a youngster in the realm of the spirit and is but untangling itself of its swaddling clothes. It is just learning to walk without the help of fatherly England, sisterly France and a host of friendly foreign relatives. "Made in America" has been more prominent on the label of the material output of American energy than on its spiritual production. But this does not hold so true since America has entered the world conflict. The war has served to make us rely upon our own powers of production, both material and spiritual, more than ever before. And now the latent powers are being awakened. It is too early yet to foretell specifically what the outcome will be. But beyond all doubt, it will result in the intensification of the American spirit.

American Jewry is the youngest among the large centers of Jewish population. It is not surprising in view of its heterogenous composition

that so far it has hardly found itself. It is difficult to speak of an American Jewish life. What usually goes by that term is a multiform Russian, Austrian, German, etc., Jewish life transplanted in an American environment—is much like a Chinese plant growing in American soil. But the war will have the same effect upon our Jewish life as it is having upon our American life. Even more so than in our American life have we been thrown upon our own resources. And the war, more so possibly than any other single event has contributed to this. As in the case of our American life, we cannot foretell what the results will be. What changes will be brought about by the throwing of our American Jewish youth in the company of and the association with our American non-Jewish compatriots, by their being drawn out of their often narrow surroundings, by the change of atmosphere, by their new friendships, by their new life, are fruitful subjects for discussion.

In accordance with this change will our leaders have to change their policies and their methods. Some of our leaders will have to become Americanized; a great many more will have to become Judaized. All of them will have to accommo-

date themselves to their new conditions.

In the past we have had, generally speaking, two types of Jewish leaders. The one was the man who had come to us from across the sea. He was intensely Jewish. He had grown up in the atmosphere of the Jewish life of Europe. He had a good knowledge of the things Jewish and above all he had a healthy spirit of Jewish consciousness. He thought in terms of Judaism. His one great drawback was that the expression of his Judaism was un-American. He was out of his environment. He often made heroic efforts to change the environment in which he found himself. Unfortunately, or perhaps fortunately, he was not strong enough to bring about this change. He reminds one of a cedar of Lebanon, taken from the hills of Gallilee transplanted in a flower-box, trying to grow to the heights of the cedars on the mountain side. This is another aspect of our Golus tragedy, and this is the Jewish leader, who will have to become Americanized to meet the new situation.

On the other hand we have our American Jewish leaders. These have grown up in our own environment. There is no need of climatic accommodations. These make excellent social service workers and consequently poor Jewish leaders. These men know about Jewish life. Jewish life itself they have never seen. They are given the gleanings from a rich and manifold production of the Jewish spirit. They are taught to look upon the Jew and his existence as something strange, incongruous, as indeed it is to them. To them the Jew is a problem. What the historic antecedents of this Jewish leader are does not enter here. Whether he is a social product, a mere accident or the creation of a well-laid plan, does not matter. He is. This leader will have to become Judaized.

It is useless to speak of converting the old leaders. They have grown set in their ways and methods. It is impossible to change them. It is equally impossible to destroy them. They must be tolerated until the new type of leader appears on the horizon. Therefore in speaking of the needed change in the Jewish leader of the future, the leader of the past has been employed merely as an example.

To meet the new conditions we will have to have a combination of both of the above types. We will have to have the man who thinks in terms of Judaism and can express himself in terms of Americanism. He will have to be vigorously Jewish and energetically American, recognizing the virility of the Jewish people based upon their Torah and strong national consciousness. It is a mistaken notion on which we worked in the past, that American Jews are antagonistic to religious Judaism. If they are antagonistic, it is due to the methods of approach. One type of leader had the material to give but not the means wherewith to give it. The other had the means wherewith to give, but not the material to give. The new leader must have both, the material and the means.

America is fast learning to hate simulation. If it has not already done so, it will do so before the war is much older. American Jewry has lived in simulation. It now, too, wants reality and unless Judaism is made real, vital, energetic and militant, there is a great danger that it will fail in its future functions. Thanks to the strong nationalistic spirit, which is animating by far the largest percentage of American youth, this will hardly happen.

To build up a stronghold of Judaism a firm foundation is necessary. The power which has pre-

served the Jewish people for so many centuries must be brought to bear with all its force on modern life. Traditional Judaism beyond a doubt has been the preservative of the Jewish people. It has not ceased to act as such. Today it must even more be revitalized, for two reasons—

Firstly, a new Jewish life is already being created in our homeland in Palestine. That life must be the natural life of the Jew. Now that he has emerged from the Golus, he must commence to create Jewish values, starting where he left off when he was thrown into Golus. To be Jewish these values must be based upon a continuation of the past life of the Jewish people. This past life is most fully expressed in traditional Judaism. From this point our new life must commence. We must learn to think in Jewish terms; we must learn to act in Jewish terms. To be prepared for this we must recapitulate the life of the Jewish people. There is but one way in which this can be done, and that is living through the experiences of our ancestors. Traditional Judaism does this, and when we begin to function again as a living Jewish organism the traditional life will be merged with the Jewish life and the future existence will have as a starting point

where the past creative genius left off. To bring this about is the first task of the Jewish leader.

Not all of American Jewry will remove to Judea. Not all American citizens will become Judeans, but every American Jew will have a strength of Jewish consciousness. This consciousness will have to accord with the new national life of the Jewish people. It, too, will not remain static. It will receive its inspiration from the home of the Jewish spirit. Then it will live as an equal portion of the Jewish people, taking a part in its spiritual creations. This body of Jewry dare not be neglected. It demands a healthy understanding and appreciation of the Jewish past, its life in the present and its hopes in the future. It is also the function of our leader of traditional Judaism to provide this.

Naturally the American student is the hope of the institution. Except on rare occasions will the foreign student qualify as the new leader for he does feel that he is not a part of the American life. The American young man of college education and training is the one upon whom the future rests, and the Yeshivah is equipping him for the great task which lies before him. So once again Yeshivah will be the saving feature of our Jewish life.

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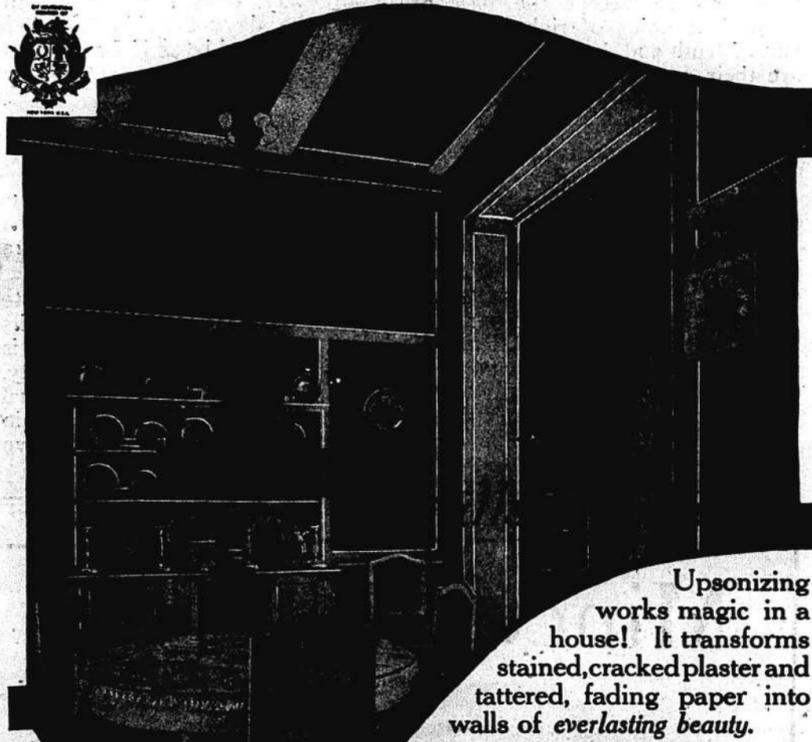
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The Gay Old Boy

By EDNA FERBER

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Those of you have dwelt—or even lingered—in Chicago, Illinois (this is not a humorous story), are familiar with the region known as the Loop. For those others of you to whom Chicago is a transfer point between New York and San Francisco there is presented this brief explanation:

The Loop is a clamorous, smoke-infested district, embraced by the iron arms of the elevated tracks. In a city boasting fewer millions it would be known familiarly as downtown. From Congress to Lake river, those thunderous tracks make a complete circle, or loop. Within it lie the retail shops, the commercial hotels, the theatres, the restaurants. It is the Fifth avenue (diluted) and the Broadway (deleted) of Chicago. And he who frequents it by night in search of amusement and cheer is known, vulgarly, as a Loop-hound.

Jo Hertz was a Loop-hound. On the occasion of those sparse first nights granted the metropolis of the Middle West he was always present, third row, aisle, left. When a new loop cafe was opened Jo's table always commanded an unobstructed view of anything worth viewing. On entering he was wont to say: "Hello, us," with careless cordiality to the head waiter, the while his eye roved expertly from table to table as he removed his gloves.

That was Jo—a plump and loney bachelor of fifty. A plethoric, roving-eyed and kindly man, clutching vainly at the garments of a youth that had long slipped past him.

The gay-dog business was a late phase in the life of Jo Hertz. He had been quite a different sort of canine. This staid and harnessed brother of three unwed and selfish sisters is an under dog.

At twenty-seven Jo had been the dutiful, hard-working son (in the wholesale harness business) of a widowed and gummidging mother, who called him Joey. If you had looked close you would have seen that now and then a double wrinkle would appear between Jo's eyes—a wrinkle that had no business there at twenty-seven. Then Jo's mother died, leaving him handicapped by a death-bed promise, the three sisters and a three-story-and-basement house on Calumet avenue. Jo's wrinkle became a fixture.

Death-bed promises should be broken as lightly as they are serious-

ly made. The dead have no right to lay their clammy fingers upon the living.

"Joey," she said, in her high, thin voice, "take care of the girls."

"I promise, ma," he had said.

Whereupon his mother had died, comfortably, leaving him with a completely ruined life.

They were not bad-looking girls,

quired should have been corrugated steel. But all three knew what was being worn, and they wore it—fairly faithful copies of it. Eva, the housekeeping sister, had a needle

she went home and reproduced them with the aid of a two-dollar-a-day seamstress. Stell, the youngest, was the beauty. They called her Babe. She wasn't really a beauty, but some one had once told her that she looked like Janice Meredith (it was when that work of fiction was at the height of its popularity). For years afterward, whenever she went to parties, she affected a single, fat curl over her right shoulder, with a rose stuck through it.

Twenty-three years ago one's sisters did not strain at the household leash, nor crave a career. Carrie taught school and hated it. Eva kept house expertly and complainingly. Babe's profession was being the family beauty, and it took all her spare time. Eva always let her sleep until ten.

This was Jo's household, and he was the nominal head of it. But it was an empty title.

Most men of Jo's age were standing before their mirror of a Saturday night, whistling blithely and abstractedly while they discarded a blue polka-dot for a maroon tie, whipped off the maroon for a shot-silk, and at the last moment decided against the shot-silk in favor of a plain black-and-white, because she had once said she preferred quiet ties. Jo, when he should have been preening his feathers for conquest, was saying:

"Well, my God, I am hurrying! Give a man time, can't you? I just got home. You girls have been laying around the house all day. No wonder you're ready."

On those rare occasions when his business necessitated an out-of-town trip he would spend half a day floundering about the shops selecting handkerchiefs or stocks, or feathers, or fans, or gloves for the girls.

There was something selfish in his giving, as there always is in any gift freely and joyfully made. They never suspected the exquisite pleasure it gave him to select these things; these fine, soft, silken things. There were many things about this slow-going, amiable brother of theirs that they never suspected. If you had told him he was a dreamer of dreams, for example, they would have been amused. Sometimes, dead-tired by 9 o'clock, after a hard day down town, he would doze over the

"I will, ma," Jo had choked.

"Joey" and the voice was weaker, "promise me you won't marry till the girls are all provided for." Then as Joe had hesitated, appalled: "Joey, it's my dying wish. Promise!"

and they had a certain style, too. That is, Stell and Eva had. Carrie, the middle one, taught school over on the West Side. In those days it took her almost two hours each way. She said the kind of costume she re-

knack. She could skim the State street windows and come away with a mental photograph of every separate tuck, hem, yoke and ribbon. Heads of departments showed her the things they kept in drawers, and



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evening paper. At intervals he would wake, red-eyed, to a hearing of conversation such as "Yes, but if you get a blue you can wear it anywhere. It's dressy, and at the same time it's quiet, too." Eva, the expert, wrestling with Carrie over the problem of the new spring dress. They never guessed that the commonplace man in the frayed old smoking-jacket had banished them all from the room long ago; had banished himself, for that matter. In his place was a tall, debonaire, and rather dangerously handsome man to whom 6 o'clock spelled evening clothes. The kind of man who can lean up against a mantel, or propose a toast, or give an order to a manservant, or whisper a gallant speech in a lady's ear with equal ease. The shabby old house on Calumet avenue was transformed into a brocaded and chandeliered rendezvous for the brilliance of the city. Beauty was here, and wit. But none so beautiful and witty as She. Mrs.—er—Jo Hertz. There was wine, of course; but no vulgar display. There was music; the soft sheen of satin; laughter. And he the gracious, tactful host, king of his own domain—

"Jo, for heaven's sake, if you're going to snore go to bed!"
 "Why—did I fall asleep?"
 "You haven't been doing anything else all evening. A person would think you were fifty instead of thirty."

And Jo Hertz was again just the dull, grey, commonplace brother of three well-meaning sisters.

Which brings us to one Sunday in May. Jo came home from a late Sunday afternoon walk to find company for supper. Carrie often had in one of her school teacher friends, or Babe, one of her frivolous intimates, or even Eva a staid guest of the old-girl type. There was always a Sunday night supper of potato salad and cold meat and coffee, and perhaps a fresh cake. Jo rather enjoyed it, being a hospitable soul. But he regarded the guests with the undazzled eye of a man to whom they were just so many petticoats, timid of the night streets and requiring escort home.

This Sunday night it turned out to be one of Carrie's friends.

"Emily," said Carrie, "this is my brother, Jo."

Jo had learned what to expect in Carrie's friends. Drab-looking women in the late thirties, whose facial lines all slanted downward.

"Happy to meet you," said Jo, and looked down at a different sort altogether. A most surprisingly different sort, for one of Carrie's friends. This Emily person was very small and fluffy and blue-eyed, and sort of—well, crinkly looking. You know. The corners of her mouth when she smiled, and her eyes when she looked up at you, and her hair, which was brown, but had the miraculous effect, somehow, of being golden.

Jo shook hands with her. Her hand was incredibly small and soft so that you were afraid of crushing it, until you discovered she had a firm little grip all her own. It surprised and amused you, that grip, as does a baby's unexpected clutch on your patronizing forefinger. As Jo felt it in his own big clasp, the strangest thing happened to him. Something inside Joe Hertz stopped working for a moment, then lurched sickeningly, then thumped like mad. It was his heart. He stood staring down at her and she up at him, until the other laughed. Then their hands

tell apart, lingeringly.

"Are you a school teacher, Emily?" he said.

"Kindergarten. It's my first year. And don't you call me Emily, please." "Why not? It's your name. I think it's the prettiest name in the world." Which he hadn't meant to say at all. In fact, he was perfectly aghast to find himself saying it. But he meant it.

At supper he passed her things and stared until everybody laughed again, and Eva said acidly: "Why don't you feed her?"

It wasn't that Emily had an air of helplessness. She just made you feel you wanted her to be helpless, so that you could help her.

Jo took her home, and from that Sunday night he began to strain at the leash. He took his sisters out, dutifully, but he would suggest, with a carelessness that deceived no one: "Don't you want one of your girl friends to come along? That little What's-her-name—Emily, or something. So long's I've got three of you, I might as well have a full squad."

For a long time he didn't know what was the matter with him. He only knew he was miserable and yet happy. Sometimes his heart seemed to ache with an actual physical ache. He realized that he wanted to do things for Emily. He wanted to buy things for Emily—useless, pretty and expensive things that he couldn't afford. He wanted to buy everything that Emily needed and everything that Emily desired. He wanted to marry Emily. That was it. He discovered that one day with a shock in the midst of a transaction in the harness business. He stared at the man with whom he was dealing until that startled person grew uncomfortable.

"What's the matter, Hertz?"
 "Matter?"

"You look as if you'd seen a ghost or found a gold mine. I don't know which."

"Gold mine," said Jo. And then, "No Ghost." For he remembered that high, thin voice and his promise. And the harness business was slithering downhill with dreadful rapidity, as the automobile business began its amazing climb. Jo tried to stop it. But he was not that kind of a business man. It never occurred to him to jump out of the down-going vehicle and catch the up-going one. He stayed on vainly applying brakes that refused to work.

"You know, Emily, I couldn't support two households now. Not the way things are. But if you'll wait. If you'll only wait. The girls might—that is, Babe and Carrie—"

She was a sensible little thing, Emily. "Of course I'll wait. But we mustn't just sit back and let the years go by. We've got to help."

She went about it as if she were already a little match-making matron. She corralled all the men she had ever known and introduced them

to Babe, Carrie, and Eve separately, in pairs and enmasse. She arranged parties at which Babe could display the curl. She got up picnics. She stayed home while Jo took the three about. When she was present she tried to look as plain and obscure as possible, so that the sisters should show up to advantage. She schemed, and planned, and contrived, and hoped; and smiled into Jo's despairing eyes.

And three years went by. Three precious years. Carrie still taught school, and hated it. Eva kept house, more and more complainingly as prices advanced and allowance retreated. Stell was still Babe, the family beauty; but even she knew that the time was past for curls. Emily's hair, somehow, lost its glint and began to look just plain brown. Her crinkliness began to iron out.

"Now, look here!" Jo argued desperately, one night. "We could be happy, anyway. There's plenty of room at the house. Lots of people begin that way. Of course, I couldn't give you all I'd like to, at first. But maybe, after a while—"

No dreams of salons, and brocade, and velvet-footed servitors, and satin damask now. Just two rooms, all their own, all alone, and Emily to work for. That was his dream. But it seemed less possible than that other absurd one had been.

You know that Emily was as practical a little thing as she looked fluffy. She knew women.

"No! No! We'd be miserable. I know. Even if they didn't object. And they would, Jo. Wouldn't they?"

His silence was miserable assent. Then, "But you do love me, don't you, Emily?"

"I do, Joe. I love you—and love you and love you. But, Joe, I—can't."

"I know it, dear. I knew it all the time, really. I just thought, maybe—somehow—"

The two sat staring for a moment into space, their hands clasped. Then they both shut their eyes, with a little shudder, as though what they saw was terrible to look upon. Emily's hand, the tiny hand that was so unexpectedly firm, tightened its hold on his, and his crushed the absurd fingers until she winced with pain.

That was the beginning of the end, and they knew it.

Emily wasn't the kind of girl who would be left to pine. There are too many Jo's in the world whose hearts are prone to lurch and then thump at the feel of a soft, fluttering, incredibly small hand in their grip. One year later Emily was married to a young man whose father owned a large, pie-shaped slice of the prosperous State of Michigan.

That being safely accomplished, there was something grimly humorous in the trend taken by affairs in the old house on Calumet. For Eva married. Of all people, Eva! Married well, too, though he was a great deal older than she. She moved to the North Side (trust Eva for that), and Babe assumed the management of the household on Calumet avenue. It was rather a pinched little household now, for the harness business shrank and shrank.

"Ben says if you had the least bit of—" Ben was Eva's husband, and quotable, as are all successful men.

"I don't care what Ben says," shouted Jo, goaded into rage. "I'm sick of your everlasting Ben. Go and get a Ben of your own, why don't you, if you're so stuck on the way he does things?"

And Babe did. She made a last desperate drive, aided by Eva, and she captured a rather surprised young man in the brokerage way, who had made up his mind not to marry for years.

Babe had as useless a trousseau and as filled with extravagant pink-

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and-blue and lacy and frilly things as any daughter of doting parents. Jo seemed to find a grim pleasure in providing them. But it left him pinched.

There was nothing domestic about Carrie. She had given up teaching two years before, and had gone into social service work on the West Side.

Jo took to prowling about department store basements and household goods sections. He was always sending home a bargain in a sack of potatoes, or fifty pounds of sugar, or a window clamp, or a new kind of paring knife. He was forever doing odd little jobs that the janitor should have done. It was the domestic in him claiming its own.

Then one night Carrie came home with a dull glow in her leathery cheeks and her eyes alight with resolve. They had what she called a plain talk.

"Listen, Jo. They've offered me the job of first assistant resident worker. And I'm going to take it."

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Take it! I know fifty other girls who'd give their ears for it. I go in next month."

"Away? Away from here, you mean—to live?" Carrie laid down her fork. "Well, really, Jo! After all that explanation."

"But to go over there to live! Why, that neighborhood's full of dirt and disease and crime, and the Lord knows what all. I can't let you do that, Carrie."

Carrie's chin came down. She laughed a short little laugh. "Let me! That's eighteen century talk, Jo. My life's my own to live. I'm going."

And she went. Jo Hertz was his own master. Free to marry. Free to come and go. And he found he didn't even think of marrying. He didn't even want to come or go, particularly. A rather frumpy old bachelor, with thinning hair and a thickening neck. Much has been written about the unwed, middle-aged woman; her fussiness, her primness, her angularity of mind and body. In the male that same fussiness develops, and a certain primness, too. But he grows flabby where she grows lean.

Every Thursday evening he took dinner at Eva's and on Sunday noon at Stell's. He tucked his napkin under his chin and openly enjoyed the home-made soup and the well-cooked meats. After dinner he tried to talk business with Eva's husband, or Stell's. His business talks were the old-fashioned kind, beginning:

"Well, now, looka here. Take, frinstance your raw hides and leathers."

But Ben and George didn't want to "take, frinstance, your raw hides and leathers," at all. They would always listen, restively, and say, "Uh-huh," at intervals, and at the first chance they would sort of fade out of the room, with a meaning glance at their wives. Eva had two children now. Girls. They treated Uncle Jo with good-natured tolerance. Stell had no children. Uncle Jo degenerated, by almost imperceptible degrees, from the position of honored guest, who is served with white meat, to that of the one who is content with a leg and one of those obscure and bony sections which, after much turning with a bewildered and investigating knife and fork, leave one baffled and unsatisfied.

Eva and Stell got together and decided that Jo ought to marry.

"It isn't nattu'al," Eva told him. "I never saw a man who took so little interest in women."

So they had in for dinner certain friends and acquaintances of fitting age. They spoke of them as "splendid girls." Between thirty-six and forty.

The following Thursday Eva would say: "How did you like her, Jo?"

"Like who?" Jo would spar feebly. "Miss Matthews."

"Who's she?" "Now, don't be funny, Jo. You know very well I mean the girl who was here for dinner. The one who talked so well on the emigration question."

"Oh, her; Why, she was all right. Seems to be a smart woman."

"But didn't you like her?" "I can't say I did, Eva. And I can't say I didn't. She made me

think a lot of a teacher I had in the fifth reader. Name of Himes. As I recall her, she must have been a fine woman. But I never thought of her as a woman at all. She was just teacher."

"You make me tired," snapped Eva impatiently. "A man of your age. You don't expect to marry a girl, do you?" A child!

"I don't expect to marry anybody," Jo had answered.

And that was the truth, lonely though he often was. Any one who got the meaning of the Loop knows the significance of a move to a north-shore suburb, and a house. Eva's daughter, Ethel, was growing up, and her mother had an eye on society.

That did away with Jo's Thursday dinner. Then Stell's husband bought a car. They went out into the country Sunday. Stell said it was getting so that maids objected to Sunday dinners, anyway. Besides, they were unhealthy, old-fashioned things. They always meant to ask Jo to come along, but by the time their friends were placed, and the lunch and the boxes and sweaters and George's camera and everything, there seemed to be no room for a man of Jo's bulk. So that eliminated the Sunday dinners.

"Just drop in any time during the week," Stell said, "for dinner. Except Wednesday—that's our bridge night—and Saturday. And, of course, Thursday. Cook is out that night. Don't wait for me to phone."

And so Jo drifted into that sad-eyed, dyspeptic family made up of those you see dining in a second-rate restaurant.

And then came the war. The war that spelled death and destruction to millions. The war that brought a fortune to Jo Hertz and transformed him over night from a baggy-kneed old bachelor whose business was a failure into a prosperous manufacturer whose only trouble was a shortage of hides for the making of his product—leather! The armies of Europe called for it. Harnesses! More harnesses! Straps! Millions of straps! More! More!

The musty old harness business over on Lake street was magically changed from a dust-covered, dead-alive concern to an orderly hive that hummed and glittered with success. They—commissioned by their countries to get American-made supplies. And now, when he said to Ben or George, "Take, frinstance, your raw hides and leathers," they listened with respectful attention.

And then began the gay-dog business in the life of Jo Hertz. He developed into a Loop-hound, ever keen on the scene of fresh pleasure. That side of Jo Hertz which had been repressed and crushed and ignored began to bloom, unhealthy. At first he spent money on his rather contemptuous nieces. He sent them gorgeous fans, and watch bracelets, and velvet bags. He took two expensive rooms at a down-town hotel, and there was something more tear-compelling than grotesque about the way he gloated over the luxury of a separate ice-water tap in the bathroom. He explained it.

"Just turn it on. Ice-water! Any hour of the day or night."

He bought a car. Naturally. A glittering affair; in color a bright blue, with pale blue leather straps and a great deal of gold fittings, and wire wheels. Eva said it was the kind of thing a soubrette would use, rather than an elderly business man.

And he was lonesome. He was very lonesome. So he searched about in his mind and brought from the dim past the memory of the luxuriously furnished establishment of which he used to dream in the evenings when he dozed over his paper in the old house on Calumet. So he rented an apartment, many-roomed

and expensive, with a man-servant in charge, and furnished it in styles and periods ranging through all the Louises.

The war went on, and on, and on. And the money continued to roll in—a flood of it. Then one afternoon Eva, in town on shopping bent, entered a small, exclusive and expensive shop on Michigan avenue. Exclusive, that is, in price. The room was becomingly rose-illuminated and somewhat dim, so that some minutes had passed before she realized that a man seated on a raspberry brocade settle not five feet away—a man with a walking stick, and yellow gloves, and tan spats, and a check suit—was her brother Jo. From him Eva's wild-eyed glances leaped to the woman who was trying on hats before one of the many long mirrors.

Eve turned sharply and encountered her own sales-woman returning, hat-laden. "Not today," she gasped. "I'm feeling ill. Suddenly." And almost ran from the room.

The next time it was Stell who saw them. In a restaurant. She said it spoiled her evening. And the third time it was Ethel. She was one of the guests at a theatre party given by Nicky Overton II. You know. The North Shore Overtons. Lake Forest. They came in late, and occupied the entire third row at the opening performance of "Believe Me!" And Ethel was Nicky's partner. She was glowing like a rose. When the lights went up after the first act Ethel saw that her uncle Jo was seated just ahead of her with what she afterward described as a blonde. Then her uncle had turned around, and seeing her, had been surprised into a smile that spread benially all over his plump and rubicund face. Then he had turned to face forward again, quickly.

"Who's the old bird?" Nicky had asked. Ethel had pretended not to hear, so he had asked again.

"My uncle," Ethel answered, and flushed all over her delicate face, and down to her throat. It spoiled Ethel's evening. More than that, as she told her mother of it later, weeping, she declared it had spoiled her life.

Eva talked it over with her husband in that intimate, kimonoed hour that proceeds bedtime. She gesticulated heatedly with her hair brush.

There exists a strange and loyal kinship among men. "Well, I don't know," Ben said now, and even grinned a little. "I suppose a boy's got to sow his wild oats some time."

"All right," Eva retorted. "If you're not man enough to stop it I'll

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have to, that's all. I'm going up there with Stell this week."

They did not notify Jo of their coming. Eva telephoned his apartment when she knew he would be out, and asked his man if he expected his master home to dinner that evening. The man had said yes. When she reached the city Eva found turmoil there. The first of the American troops to be sent to France were leaving.

"Isn't it dreadful!" Stell gasped. Their car was caught in the jam. When at last they reached Jo's apartment he had not yet come in.

No, they were not staying to dinner with their brother, they told the relieved houseman. Stell and Eva sunk in rose-colored cushions. They rather avoided each other's eyes.

"Where do you suppose he can be?" she demanded.

And then there was a little click. The two women sat up, tense. The door opened. Jo came in. He blinked a little.

"Why—Eve! Why, Babe! Well! Why didn't you let me know?"

"We were just about to leave. We thought you weren't coming home."

"I was in the jam on Michigan, watching the boys go by." He sat down heavily. The light from the window fell on him. And you saw that his eyes were red.

And you'll have to learn why. He had found himself one of the thousands in the jam on Michigan avenue, as he said. He had a place near the curb. Then the crowd had cried, "Here they come! Here comes the boys!"

Just at that moment two little, futile, frenzied fists began to beat a mad tattoo on Jo Hertz's broad back.

The little fists kept up their frantic beating and pushing. And a voice cried. "Let me by! I can't see! You man, you! You big fat man! My boy's going by—to war—and I can't see! Let me by!"

Jo scrooged around, still keeping his place. He looked down. And upturned to him in agonized appeal was the face of little Emily.

"Why, Emily, how in the world!"

"My husband. He made me promise to say good-bye to Jo at home."

"Jo?"

(Continued on page 6)

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ITEMS OF INTEREST IN THE JEWISH WORLD

A congregation and religious school have been established at Sioux Falls, S. D.

The membership of the Jewish Charitable and Educational Federation of New Orleans, La., has passed the 2,000 mark.

Rabbi Aaron Teitelbaum, of the Central Relief Committee, has arrived in Smyrna.

Congregation B'nai Israel, of Athens, Ga., will have a golden jubilee celebration this year.

The Artillery Lane Synagogue, Bishopsgate, London, England, was consecrated last month.

Rabbi Michael Lichtenstein has been installed as rabbi of the Beth Abraham Congregation in Dayton, Ohio.

A religious school has been organized at Newelltown, Pa. There are but twelve Jewish children in the town.

The Executive Board of the Central Conference of American Rabbis was in session at Detroit, Mich., last week.

The Philadelphia, Pa., Section Council of Jewish Women has launched a campaign to combat the high cost of living.

An auxiliary composed of the young girls of the Temple has been formed by the Har Sinal Sisterhood of Trenton, N. J.

It is estimated that over 500 Jewish students are registered at the University of Michigan, Ann Arbor, for the current term.

Mr. L. Louis Dreyfus, consul general for Roumania in Paris, has been promoted to be officer of the Legion of Honor.

The University of Chicago announces the appointment of Mr. Morris Kharasch as a national research fellow in chemistry.

Mr. Michael Sharlitt, the newly elected superintendent, has assumed charge of the Hebrew Orphan Asylum, Baltimore, Md.

The Detroit Symphony Orchestra has a woman violinist in its personnel, Miss Ida Divinoff having been engaged for the current season.

The Jewish Friendly Society of London, England, is embarking upon a movement to establish a convalescent home for its members.

Rabbi Abba I. Krim, of Newark, has been appointed by Governor Runyon Jewish chaplain for all the institutions of the State of New Jersey.

Jacob J. Lieberman, of Denver, Colo., who has been assistant city and county attorney for the past six years, has returned to private practice.

Mr. Julius Wartski has been elected a member of the Town Council of Newcastle (South Africa). His majority was the largest of all the candidates.

Mr. Ellis Isaacs, an active communal worker in Glasgow, Scotland, has been appointed to represent the corporation on the local Profiteering Committee.

Miss Carrie Adler has been elected president of the Phi Lambda Theta, the women's honorary educational fraternity at the University of Pennsylvania.

Alfred Bettman, former city solicitor, of Cincinnati, O., was elected one of the vice-presidents of the Ohio Cities Planning Conference at Cleveland, Ohio, last week.

Dr. Rosa Straus, recently from New York, has organized a Society for Women's Rights in Jerusalem of which Mesdames Ben Yehuda and Yellin are vice-presidents.

Rabbi Nathan Fineberg, formerly rabbi of Beth Jacob Congregation of Chicago, Ill., has accepted a call from Congregation Beth Pesach Cohen of East Chicago, Ind.

Judge Philip Stein, of Chicago, Ill., past president of the Cleveland Jewish Orphanage, has been made an honorary member of that body.

Twenty-four Jewish clubs and organizations have thus far connected themselves with the Jersey City (N. J.) Young Men's Hebrew Association Community Centre.

Congregation Emanu-El of San Francisco, Cal., has established a correspondence school through which it is trying to reach Jewish children in towns where no religious schools exist.

During the week of November 18 a drive will be instituted in Cleveland, Ohio, to raise a Cleveland Community Fund of \$3,425,000. The committee has approved the budget of the Federation of Jewish Charities for \$288,000 and \$500,000 for Jewish War Relief.

A large number of holiday worship and the Congregation Anshe Sholem of Los Angeles, Cal., will be able to buy a site for a synagogue and Sabbath school.

Mr. Simon Abrahamson of Winnipeg, who has just completed his courses as a Rhodes scholar, has been appointed lecturer in several subjects at the law school of the University of Manitoba.

Col. Milton J. Foreman, of the 122d Field Artillery of Chicago, has been elected State commander of the American Legion in a landslide vote at a convention held last week at Peoria, Ill.

A public meeting was held at Hull, England, last week and a movement was organized to acquire premises for a Communal Talmud Torah and to establish a Jewish Institute and Centre.

Councillor S. Finburgh has been adopted as the candidate for Grosvenor Ward, Salford, at the forthcoming Manchester (England) municipal election. There is at present no opponent.

Mr. Abram Caplan has been appointed superintendent of the National Hebrew Orphan Home of New York city. Until recently he was executive secretary of the Jewish Big Brothers League of Baltimore, Md.

Mr. Joseph Schonthal, of Columbus, Ohio, has established the Hermine Schonthal Endowment in memory of his wife, Hermine Schonthal—a fund of \$10,000 for the publication of Jewish text books.

Messrs. Henry A. Guettell and Herbert M. Woolf of Kansas City, Mo., are among the members of the Executive Committee of the Jackson County Organization of the Roosevelt Memorial Association.

Late Friday evening services with sermon have been inaugurated by the Anshe Emeth Beth Teflo Congregation of Cleveland, Ohio. These services are given in addition to the regular services at sundown.

At the annual meeting of Congregation B'nai B'rith, Los Angeles, Cal., it was decided to build a new synagogue, as the large growth of the congregation in recent years has made the present edifice inadequate.

A campaign to raise \$125,000 for a new synagogue, Hebrew school and community center building was launched by Anshe Emeth Congregation, Akron, Ohio, on Yom Kippur, when \$43,000 was pledged toward the new structure. Property adjoining the present structure on South Balch street has been acquired for the new building and work will soon be started.

A tablet of gold, with the Ten Commandments inscribed in Hebrew, was presented to the Prince of Wales by the Jewish citizens of Montreal, Canada, last week during the Prince's visit to the Baron de Hirsch Institute.

A campaign to raise \$60,000 for the Old Folks' Home and the Orthodox Talmud Torah of Cincinnati, Ohio, is now in progress. The amount realized will be divided in the proportion of two-thirds to the Old Folks' Home and one-third to the Talmud Torah.

After a hard struggle, the Congregation Keneseth Israel of San Francisco, Cal., has succeeded in lifting an indebtedness of \$29,000 in a period of three years, and its synagogue is free of debt save for a small first mortgage.

A campaign to raise \$50,000 for the Hebrew Free Loan Association of Montreal, Can., has been postponed temporarily so as not to interfere with the campaign now in progress by the Federation of Jewish Philanthropies.

The University of Cincinnati is in receipt of a gift of \$5,000, the interest of which is to be used for a scholarship in the medical college, from Mrs. Isaac A. Wyler, of Cincinnati, in memory of her son, the late Dr. Jesse S. Wyler.

The Y. M. H. A. of Little Rock, Ark., has outgrown its present quarters and will move into a larger building on January 1 next. The society was organized in 1916 with thirty-five members and now has a membership of 211.

Every possible pretext is being adopted by members of the Warsaw municipality in order to keep Jews out of public city offices. In protest against such a policy, the Jewish deputies have resolved not to support the city budget.

The acquisition of a clubhouse by the Jewish Woman's Club of Detroit, Mich., is practically assured through a gift of \$10,000 made by an anonymous donor. The clubhouse will be used primarily for the interests of Jewish working girls of the city.

The fifteenth anniversary of the service of Rabbi M. M. Feuerlicht as rabbi of the Indianapolis Hebrew Congregation was observed with a banquet last month. Rabbi Feuerlicht was presented with a check for \$2,500, the gift of members of the congregation.

A Hebrew teacher, Mr. Tames, of Jerusalem, has invented a system of Hebrew shorthand. Simultaneously Mr. Ben Israel, another teacher and essayist, has invented another system. Both are now demonstrating and teaching their respective methods.

Mr. Lionel T. Simmonds, assistant superintendent of the Hebrew Orphan Asylum in New York, has been elected to succeed Mr. Simon Peiser as head of the Cleveland, O., Jewish Orphanage. In appreciation of the efficient work of Mr. and Mrs. Peiser they were presented with a purse of two thousand dollars, which they pledged to the building fund of the home. Mr. Jacob Lampert of St. Louis, one of the directors, pledged five thousand dollars toward the fund.

A number of prominent Jewish residents of Portland, Oregon, are members of the Emanuel Hospital Fund, which is to raise \$250,000 to erect the first unit of the Greater Hospital for Greater Portland, which when finally completed will have cost \$1,000,000.

The Jewish leaders in Hungary have established an organization of Hungarian Jews to resist the pogrom movement. The organization is endeavoring to enlist the sympathy of the allied missions in Budapest and to secure their protection against pogroms.

Rabbi Emanuel Gerechter, for many years in charge of Zion Congregation, Appleton, Wis., has resigned his pulpit owing to advanced age. Rabbi Gerechter is now seventy-seven years old and served fifty-four years in the ministry. He will make his future home in New York. He is receiving a Carnegie pension.

Congregation Shaare Tzedek (orthodox) of Salt Lake City, Utah, laid the cornerstone for a new temple last month. The cornerstone was placed by Governor Bamberger, who spoke on "The Obligations of the Jew as a Citizen." Mayor Ferry also delivered an address.

A Roosevelt Memorial Window was dedicated at Temple Keneseth Israel, Philadelphia, Pa., last Sunday morning. The window was unveiled by Capt. Kermit Roosevelt and addresses were delivered by Rev. Dr. Joseph Krauskopf, Oscar S. Straus, and George Wharton Pepper.

Congregation Shaare Emeth, of St. Louis, Mo., at its annual meeting last week, October 30, unanimously accepted Dr. Samuel Sale's request for retirement and elected Rabbi Louis Witt, of Little Rock, Ark., as his successor. Dr. Sale was elected as rabbi emeritus, with an income for life.

Mr. Leo Joseph, J. P., of Cardiff, past president of the South Wales and Monmouthshire Pharmacists' Association, is among those who have been appointed by the Minister of Health to be members of the Welsh Consultative Council to deal with general health questions in Wales and Monmouthshire.

The Polish authorities have instituted proceedings against two Jewish soldiers who were accused of having fired at the rioters during the recent pogrom at Lodz. The Jewish deputies obtained a promise from the Ministry of War that the death sentence would not be passed on the accused.

Mr. Daniel Levy has been elected Speaker of the Australian Legislative Assembly. He was a judge's associate in 1898-1900. When he was twenty-seven he was elected to the Legislative Assembly for what was then the Fitzroy division of Sydney. Three years later he was elected for the newly-created division of Darlinghurst. He has been in Parliament ever since. For a long time he edited the Australasian Hebrew. He has done good service as honorable secretary of the Jewish Education Board and as president of the New South Wales Jewish Association.

Joseph Meyer, pioneer Jewish resident of Cleveland, Ohio, died last month at the age of seventy-four. He was an organizer of the Anshe Chesed Congregation and for the past twenty-eight years he has been a member of "The Temple," besides many other Jewish and charitable organizations.

Mrs. A. J. Freiman has been elected president of the Woman's Auxiliary of the Perley Home for Incurables at Ottawa, Can. Although the hospital is non-sectarian it has had only two Jewish patients since it was established, and was a gift to the city of Ottawa by the members of the Perley family.

A systematic hounding of the Jewish press on the part of the Polish government is becoming more apparent daily. The Warsaw "Heint" has been suppressed, but it is being published under the title of "Tag." Other papers which are being confiscated are "Dzienik Nowi" and "Der Yungler Kaempfer."

A synagogue, complete and modern in every detail, to serve not only the purpose of a place of worship, but a community center as well for Jewish people of Mansfield and several nearby Ohio towns, is to be erected at no remote date. Ten thousand dollars for the purpose is already in the hands of the committee.

The society "Sfatenu," which was organized in Jerusalem about a month ago by Eliezer Ben Yehuda for the purpose of making propaganda for Hebrew, has placed placards in all of the offices, business houses and public institutions, reading: "Jews, Talk Hebrew." The society is endeavoring to prevail upon the City Council to print all placards in Hebrew, as well as other languages.

In response to the growing demand that a woman be appointed on the board, Congregation Rodeph Shalom of Philadelphia, Pa., has elected Mrs. Alfred Rosenstein a member of the Board of Directors of the congregation to fill the vacancy caused by the death of Oscar B. Teller. Mrs. Rosenstein is a past president of the Sisterhood of the Congregation Rodeph Shalom.

Dedication ceremonies of the Michael Appelman Home for the Jewish Aged were held last month at the home, 2840 Troost avenue, Kansas City, Mo. The speakers were: Dr. Harry H. Mayer, Rabbi H. M. Cohen, Rabbi Morris Teller, Tulsa, Okla., and Rabbi B. L. Leventhal, of Philadelphia, Pa. The Appelman home was given by Mr. Herman Appelman, in memory of his son, A. M. Appelman, who died a year ago.

During his recent visit in Cincinnati King Albert of Belgium conferred upon Rabbi David Philipson the decoration of the Order of Albert. In bestowing this honor the King addressed Dr. Philipson in French, saying that the splendid service of Dr. Philipson in the cause of Belgium had been brought to his notice and that he desired to express the thanks and appreciation of himself and his people for this service. Thereupon the Queen, extending her hand as had the King, uttered a few similar words of thanks.

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ENGAGEMENTS.

DIAMOND-SCHAUMER.—Mr. and Mrs. Max Schauer, of 974 Prospect avenue, announce the betrothal of their daughter Ray to Mr. Anthony T. Diamond, of Brooklyn. Reception at home on Thanksgiving Day, November 27, four to seven p. m.

FINDER-HORWITZ.—Mr. and Mrs. Isaac W. Horwitz, of 3905 Broadway, announce the betrothal of their daughter Blanche to Dr. Harry T. Finder. Reception on Sunday, November 16, 1919, from three to six p. m. at Carlton Hall, 108 W. 127th street.

FISCHER-DREYFUSS.—Mr. and Mrs. H. M. Fischer, of 1141 Vyse avenue, announce the engagement of their daughter Sofia Flora to Mr. Ferdinand Dreyfuss.

GERBER-MICHAEL.—Mr. and Mrs. David Michael, of 235 W. 110th street, announce the engagement reception of their daughter Pearl to Lawrence I. Gerber, at Pennsylvania Hotel on November 9 at eight p. m.

GOLD-CHREIN.—Mr. and Mrs. Barnet Chrein, of 415 Grand street, announce the betrothal of their daughter, Minnie, to Mr. Samuel J. Gold.

HIRSCH-NAFTAL.—Mr. and Mrs. William Naftal, of 600 W. 144th street, announce the engagement of their daughter Rose to Mr. S. Eddie Hirsch, of Brooklyn.

JOSEPH-WASSERMAN.—Mr. and Mrs. S. B. Wasserman, of 26 St. Mark's place, Brooklyn, announce the betrothal of their daughter Helen to Mr. Lucien Joseph, of Manhattan.

KLEIN-ROEMER.—Mr. Sam Roemer, of 352 W. 118th street, announces the engagement of his sister Bertha to David M. Klein.

LIPSCHITZ-COHN.—Mr. and Mrs. Louis M. Cohn, of 2979 Perry avenue, Bronx, announce the engagement of their daughter Fannie to Mr. Max Lipschitz. At home Sunday, November 9, from three to six.

LOEWENTHAL-OPPENHEIM.—Mr. and Mrs. A. Morton Oppenheim, of 255 W. 90th street, announce the betrothal of their daughter Florence to Milton R. Loewenthal.

ROSENBERGER-WESTHEIMER.—Mr. and Mrs. M. Westheimer, of Philadelphia, announce the engagement of their daughter Hortense to George Rosenberger.

SALIT-SAMETZ.—Mr. and Mrs. A. R. Sametz, of 620 Second street, Brooklyn, N. Y., announce the betrothal of their daughter Hattie to Mr. Theodore Salit, son of Mr. Harris Salit of Brooklyn.

SALOMON-REISS.—Mr. and Mrs. Harry D. Jones, of 728 W. 181st street, announce the engagement of their daughter, Cyrilla I. Reiss, to Mr. Jack Salomon.

SCHNEIDER-GOLDSTEIN.—Mr. and Mrs. L. Goldstein, of 233 W. 111th street, announce the engagement of their daughter Rosabel to Mr. Samuel Schneider.

SOLOMON-READER.—Mr. and Mrs. Meyer Reader, of 238 Fort Washington avenue, announce the engagement

of their daughter Ethel A. to Mr. Moses Solomon. At home Sunday, November 9, from three until six.

STERN-SPIEGEL.—Mrs. L. Spiegel, of 355 E. 165th street, announces the engagement of her daughter Theresa to Mr. Emanuel Stern.

MARRIAGES.

ASCHER-ALEXANDER.—Mr. Adolph Alexander of 18 St. Nicholas Place announces the marriage of his daughter, Elsie Elizabeth to Sidney Ascher, on Sunday, Nov. 2, 1919, at the Wallace Hall. Rabbi Aaron Eiseman performed the ceremony.

COHEN-MORGENSTERN.—Leon Cohen to Miss Birdie Morgenstern on Thursday, October 29, at Cafe Boulevard. Rabbi M. Krauskopf solemnized the marriage.

PERLMAN-GREENFIELD.—Mr. and Mrs. Philip Greenfield announce the marriage of their daughter Rita to Mr. Jacob Perlman on Tuesday, October 28, 1919, at the Plaza Casino, Bronx, Rabbi M. Krauskopf officiating.

ROSENBLUM-SCHIFF.—At the Hotel Commodore, on Tuesday, November 4, 1919, by Rabbi Israel Goldstein, Ruth Edith Schiff, daughter of Mr. and Mrs. Isaac O. Schiff, of 2 West 88th street, to Herman G. Rosenblum, of

SICHEL-MILLER.—On Thursday, October 30, Emma Sichel to Sidney F. Miller, at 1890 Seventh avenue, by Rev. Dr. Rudolph Grossman.

BIRTHS.

BERLINER.—Mr. and Mrs. Herbert Berliner (nee Pearl Simons), of 619 West 136th street, announce the arrival of a daughter on October 31.

KALISKI.—Mr. and Mrs. H. Kaliski (nee Sarian), of 215 West 147th street, announce the birth of a daughter on October 27, 1919.

ROSENFELD.—Mr. and Mrs. Benjamin Rosenfeld (nee Ernestine Cohen), of 274 East 166th street, announce the birth of a daughter on October 28, 1919.

BAR MITZVAH.

COHN.—Mr. and Mrs. A. Cohn of 545 West 160th street announce the Bar Mitzvah of their son, Henry, on Saturday, Nov. 8, 1919, at the Mt. Nebo Temple, 150th street and Broadway, at 10 o'clock.

GINTELL.—Mr. and Mrs. William Gintell of 46 Ft. Washington avenue announce the Bar Mitzvah of their son, Sylvester, on Saturday morning, Nov. 8, at the Mt. Nebo Temple, 150th street and Broadway, at 10 o'clock. Dinner and reception at the Wallace Hall Sunday, Nov. 9, at 6 o'clock.

UNGER.—Mr. and Mrs. David Unger, of 830 Kelly street, announce the Bar Mitzvah of their son, Milton Louis.

SOCIAL NOTES.

The members of the Bronx Free Synagogue League will hold their first annual ball at Hotel McAlpin on Saturday evening, February 14.

Last Sunday night the marriage of Miss Anna Ethel Morris to Mr. Ephraim Ivry took place at the Broadway Central Hotel. After the ceremony \$100 was collected among the guests for the Yorkville Ladies Benevolent Society.

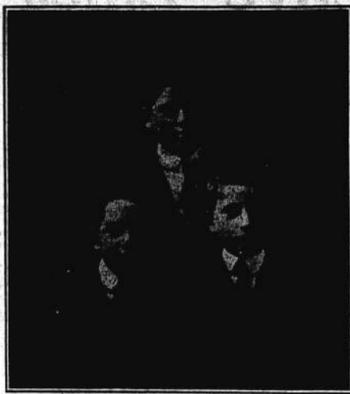
A concert for the building fund of Beth David Hospital will be held at the Manhattan Opera House on November 16. The artists who will appear are Anna Filtzu, soprano of the Chicago Opera Company; Max Rosen; violinist; Leo Ornstein, pianist, and Mayer Kanewsky, Jewish lyric tenor. The campaign is for the \$100,000 building fund.

Among New Yorkers who registered at the Hotel Breakers, Atlantic City, N. J., last week were: Mr. and Mrs. Harry Lustig, Mr. and Mrs. H. Hellbrunn, Mrs. H. L. Distillator, Julius Dellevie, Mr. and Mrs. Ralph Guenzberg, Mr. and Mrs. I. B. Mondschein, Mr. and Mrs. H. H. Frieder, Mr. and Mrs. Alfred L. Frankenthaler, DeWitt Mayer, Mr. and Mrs. Philip Goldfrank, Mr. and Mrs. Herman Stiefel, Mr. and Mrs. Martin Michelsohn, Mr. and Mrs. David N. Mosessohn, Mr. and Mrs. C. Ludwig Baumann, Mr. and Mrs. Charles Dushkind and Elmer H. Youngman.

To help raise the mortgage on its headquarters, just purchased, the New York Section of the Council of Jewish Women will give a concert and ball at the Hotel Commodore on the evening of November 25. The committee in charge of the affair is as follows: Mrs. Daniel Guggenheim, chairman; Mrs. William D. Sporborg, honorary chairman; Mrs. Julius Beer, Mrs. A. N. Cohen, Mrs. Isabelle Freedman, Mrs. Alexander Kohut, Mrs. N. Taylor Phillips, Mrs. Jacob H. Schiff and Mrs. Oscar S. Straus, vice-chairmen; Mrs. Henry Meyers, treasurer; Miss Sara X. Schottenfels, secretary.

Mrs. Harry Shapiro, who had a very successful season at Shapiro's Britain, on South Maryland avenue, Atlantic City, N. J., found that it would be absolutely impossible for her to accommodate her ever increasing clientele at the South Maryland avenue house. Therefore, she looked for a larger house, and has just concluded the purchase of a 150-room fireproof hotel at Oriental and Vermont avenues, which has been operated under the name of the "New Merion Hotel." The cuisine and service will be maintained at the same high

standard established at the Maryland avenue hostelry and the Jewish dietary regulations will be strictly adhered to.



Sidney A. Mangel, Joseph Guzy.
A triple Bar Mitzvah celebration was held last Sunday at Vienna Hall, East Fifty-eighth street, when a reception was given in honor of the Bar Mitzvah of Masters Joseph Guzy, Solomon Diamond and Sidney A. Mangel. These three boys are sons of Messrs. Isaac Guzy, Philip Diamond and Sol. Mangel, who, besides being life-long friends, are associates in a large business which extends all over the country. In addition Mrs. Mangel and Mrs. Guzy are sisters to Mr. Diamond, and Mr. Guzy and Mrs. Diamond are brother and sister. The three boys differ but two weeks in age. There was a large attendance at the reception, which was rather unique in the way of celebrations.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 East 169th street).—Rabbi Norman Salit preaches this evening on "The Peculiarity of the Jew." Sabbath morning, on the portion of the week.

AHAWATH ISRAEL (502 West 157th street).—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning on "To Do Justice and Judgment."

BETH-EL (5th avenue and 76th street).—Dr. Samuel Schulman preaches Sabbath morning. Sunday at 11 A. M. Dr. Schulman lectures on "Souls, Prophets and Wages."

B'NAI JESHURUN (257 West 88th street).—Rabbi Israel Goldstein lectures this evening on "What Has the War Done for the Jew?" Sabbath morning on the weekly portion.

CENTRAL SYNAGOGUE (55th street and Lexington ave.).—Dr. Nathan Krass preaches Sabbath morning on the portion of the week.

FREE SYNAGOGUE, BRONX BRANCH (163d street and Southern boulevard).—Rabbi Sidney E. Goldstein—Sunday morning, at 10:45, Dr. Sidney E. Goldstein will lecture on "The Grounds for Divorce: Is the State Law an Ethical Standard?"

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Dr. Sidney E. Goldstein on "The Grounds for Divorce: Is the State Law an Ethical Standard?"

FREE SYNAGOGUE OF WASHINGTON HEIGHTS (Broadway and 157th street).—Rabbi I. Mortimer Bloom preaches this evening on "Without Hope of Heaven, Without Fear of Hell."

KEHILATH JESHURUN (117 E. 85th street).—Rev. Dr. Elias L. Solomon preaches Sabbath morning on "Hasty Judgments."

MT. NEBOH (Broadway and 150th street).—Rabbi Aaron Eiseman preaches this evening on "The Rich Poor Man." Sabbath morning, "Shall Not the Judge of the World Do Justice?"

MT. SINAI (305 State St., Brooklyn).—Friday night services will be inaugurated this evening at 8 o'clock. Mr. Sol. M. Stroock will deliver an address.

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

ORACH CHAIM (Lexington avenue and Ninety-fifth street).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

PENI-EL (West 147th street).—Rabbi Joel Blau preaches this evening on "A Pulpit of Power." Sabbath morning, "Moral Eagerness."

SINAI (Stebbins avenue and East 163d street).—This Friday evening Rabbi Max Reichler will speak on "What Christian Scientists Think of Judaism." Sabbath morning, "God in Nature."

TEMPLE ISRAEL OF HARLEM (120th street and Lenox ave.).—Dr. Maurice H. Harris lectures this evening on "The Congregation." Sabbath morning, "Thrill."

The Jewish Forum.
CENTRAL JEWISH INSTITUTE (125 East 85th street).—Friday evening, November 7, 8:15. Subject: "A Review of the Present Status of American Jewry." Speaker: Dr. Alexander M. Dushkin, Bureau of Jewish Education.

EDUCATIONAL ALLIANCE (197 East Broadway, Rooms 10A and 10B).—Friday evening, November 7, 8:30 P. M. Subject: "Social Justice and the Prophets." Speaker: Mr. I. L. Brill.

STONE AVENUE TALMUD TORAH (414 Stone avenue, Brooklyn).—Sunday afternoon, November 9, 2:30 P. M. Subject: "The Jews After the Great War." Speaker: Dr. Alexander M. Dushkin, Bureau of Jewish Education.

Y. M. H. A. (Lexington avenue and 92d street).—Friday evening, November 7, Memorial Service for Mr. L. E. Katzenstein. Speakers: Rev. Dr. Samuel Schulman, Henry M. Toch, Jacob Holzman, M. Glucksman.

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Y. M. H. A. (St. Nicholas avenue and 159th street).—Friday evening, November 7, 8:15 P. M. Subject: "Jewish Art." Speaker: Mr. J. Schwartz, College of the City of New York.

Peni-El Notes.
There has been such a large enrollment of children in the religious school that the trustees are considering the enlarging of the present facilities which are greatly overtaxed.

The ladies of the Sisterhood sew for the United Hebrew Charities every Monday afternoon.

A whist will be held at the Social House on Tuesday, November 18. Mrs. Gartenberg has the affair in charge.

Hadassah Circle of District No. 10 sews at the Social House every Thursday afternoon. The Pauline Aid Society does likewise on Wednesdays.

Late Friday Evening Service.
Beginning Nov. 7, at 8:15 P. M., the late Friday evening Service will commence at Congregation B'nai Jeshurun, 257 West 88th street. A special musical program has been arranged by Rev. Jacob Schwartz. Rabbi Israel Goldstein will deliver the opening lecture on the subject, "What Has the War Done for the Jew?"

All members and friends of the Congregation are cordially welcomed.

Temple Beth-El 5th Avenue and 76th Street

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OPPENHEIMER, HENRY S.—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 Henry S. Oppenheimer, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscribers at their place of transacting business, the office of Everett B. Heymann, No. 35 Nassau Street, Borough of Manhattan, City of New York, on or before the 5th day of April, 1920.

Dated, New York, October 3rd, 1919.

LIONEL SUTRO, BERNARD S. OPPENHEIMER, ADELE O. FRIEDMAN, Executors.

EVERETT B. HEYMAN, Attorney for Executors, No. 35 Nassau Street, Borough of Manhattan, New York City.

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GOVERNMENT OWNERSHIP OR PRIVATE ENTERPRISE IN PALESTINE—WHICH?

By LOUIS FISCHER.

(Our Correspondent in Palestine.)

"Impatient thousands, a total far above a million" Jews, are anxiously awaiting the first opportunity of immigrating to Palestine, is the official pronouncement of the Zionist Organization of America. The advance guards are here already. Polish Jews, who dragged their packs over troubled Europe for six long, weary months, arrived a half year ago. Roumania has sent several hundred. Asher Baratz, traveling for the local "Poel Hazeoir," tells of thousands of distressed Jews who reached Constantinople, and who were stranded there for lack of the necessary documents to enable them to proceed further. In Ukraine, he visited one community after another in which the majority of the Jewish inhabitants yearned to leave for the Holy Land. From Trans-Caucasia comes Katzenellson, the delegate of 10,000 mounted and armed veterans, ready to join the British army and form the Jewish garrison at Palestine.

In some quarters these tendencies are viewed with alarm. Fear is expressed by one American-Jewish weekly, for instance, that such news will have a most undesirable effect on the Moslem and Christian population in Palestine. Further, the same paper states, and with perfect truth, that the Zionist Commission (now the Jewish government here), which was absolutely at a loss when 400 Jewish refugees entered Jaffa from Constantinople, must certainly fall dismally in any attempt to provide for a much greater influx.

To say that a million or more Jews want to immigrate hither is hardly an exaggeration. To say that the publication of such a truth will arouse the antagonism of the Moslems and Christians is a mistake, however. On the contrary, the Arab, easily impressed as he is by the force of numbers, and prone to exaggeration, will convince himself that there are 5,000,000 Jews who want to settle here, and 500,000 of his 600,000 brethren will probably comment "Min Allah," and proceed to dream of the prosperity which they know from experience the Jew is capable of introducing.

And to the argument that the economic situation in Palestine will not warrant a large influx of Jews, we must be ready to answer: "Since such immigration must and will come, let the Jews of the world create an economic situation in Palestine which will warrant large currents of immigration. The Zionist Commission could not promise that a united Jewish body the wide for 400 refugees, nor could it provide for a thousand American-Jewish soldiers because it is resourceless, powerless and ineffective. Does that world over cannot create the resources, the power and supply the efficiency: "If you wish, it is no fable."

Now or immediately after the decision of the Peace Conference as to the fate of Palestine, the Jewish people will have to give to the International Zionist Organization the financial means for carrying on its gigantic and unprecedented task. A few millions will not suffice. By loans, or stocks,

or contributions, hundreds of millions must be placed at the disposal of the Central Zionist Office. Perhaps Palestine will be settled on as large a scale even if this does not happen. Perhaps the Zionist Organization will not appeal for such apparently fabulous sums. In that event, the future Jewish Commonwealth will have a most inauspicious beginning. Its history will for a long time be stamped with that beginning.

It may be, that doubting the strength and the will of the nation, the Zionist Organization will not approach it. Individuals will be permitted to build the Jewish State. The government will probably advise and control. This raises the question: Government ownership or private enterprise? As to all civilization, so necessary to Palestine, this is the all-inclusive, all-important problem, economically, and therefore politically.

From all appearances, immigrants to Palestine will be of two kinds—the rich and the very poor—the rich from all countries, but especially from Russia, where their wealth is in danger of confiscation; the poor fleeing starvation and the sword and enforced military service in Poland and all parts of Greater Russia. The rich come, for the most part, to build factories and engage in industry; also, but in far smaller numbers, to start large plantations. The poor come with practically no means. They will be forced to accept any kind of work in order to live. Immediately the capitalistic system will come into being. A class will lord and a class will slave. Those who say this reasoning savors of Socialism may do so. The time is past when that word was a bugaboo. A more terrible word has taken its place. Under present conditions natural evolution in the economic world leads to capitalism. Recent events in every part of the globe are the results of its evils. To uproot it requires social upheaval and unrest. But why plant it anew in a new land? Mr. Dizengoff, the Mayor of Tel Aviv, in an interview for the Jewish Chronicle, says: "In their opinion (the workmen's) we Jews in Palestine ought to speak the last word on these grave problems which are being discussed still in Europe. Palestine should be the first country to realize the dreams of Karl Marx." Mr. Dizengoff has spoken well. Here it is possible to build a new structure on modern lines. Why build on the old rotten foundations? Signs of the times show that it will have to come down.

If the Zionist Organization permits private capital to build Palestine it will create a duplicate of the bourgeoisie state. Some have no objection to this. An increasing number of people do object.

Private enterprises will seek the cheapest labor. It will either force the wages of Jews down or employ Arabs. In the first case, there will be dissatisfaction and social unrest. In the latter, employment of Jews and a problem before the State as to how to employ them. The low standard of living of the Arabs makes the ordinary industrial problem of European countries the more grievous here. It is as if unlimited Chinese labor were introduced into America or England. They would either throw whites out of work or lower wages, or do both.

But it will be said these factory owners and large landowners are idealists. They will prefer Jews and pay well. Now the "Bilu" settlers and the early Palestinian colonists were also idealists—it is safe to say, far more so, for they came here under worse conditions and with infinitely greater probability of failure. Yet these idealists are the men who now employ Arabs and refuse to employ Jews. Jewish workmen hunger in Petach Tikvah while 3,000 Arabs work there. That is what Mr. Dizengoff, in the above mentioned interview, means by objecting to "excluding the Arabs from the liberty to work in our colonies." The gentleman himself says that there are only 1,600 Jewish workmen in the country. Sixteen hundred out of 60,000! Why? Because every year thousands of workmen came to Palestine and left almost immediately. They found no work. This is the result of private enterprise in the hands of idealists. This is why the few hundred recent immigrants walked from colony to colony seeking labor and finding it only in the co-operative groups of workmen, and there at times they were not needed.

All this is not an argument against the Arab nor yet merely for the Jew. It is an explanation of a system which keeps the Jew out of work and which pays the Arab 25 cents for a 14-hour day.

A slate factory has been started at Moza, near Jerusalem. Three hundred Arabs work there—five Jews. The factory belongs wholly to Jewish capital. This is private enterprise. There are more instances. Asked by his interviewer, "But do you not think that a Jewish Palestine is impossible without Jewish labor?" Mr. Dizengoff answered: "I hold that the strife against Arab work is pernicious." So do we all. But it is far more pernicious to boycott Jewish labor and starve it. Mr. Dizengoff, the Mayor of Tel Aviv, is a representative of the employing class of that country, and is prophetic of what may come.

The alternative to private ownership is government ownership. The government will work the supply. Jews will be employed and Arabs will also find their place. The profits go to the workmen; the surplus to the State, that is, all the people. So with mineral deposits, water power, building projects, all public utilities. Land is to be nationalized. A man receives as much as he and his family can till. As far as it is possible all men are to be provided with portions of land, or groups

with proportionately larger parcels. In such a manner immense masses of people will be able to settle and live an independent agricultural life. In the beginning a National Agrarian Bank will assist the small holder.

No further attempt can be made here to elaborate the scheme of government ownership. The outlines are generally known—also its advantages. But to carry out such a scheme great sums of money are needed. It is easy to reason that since it will be difficult to obtain these sums, we must follow the line of least resistance and let private ownership have its way. The line of least resistance in Poland is assimilation or wholesale slaughter! Life, however, has its demands and very likely the demand for a proper sort of life in the new Jewish State will give the Jewish people strength to travel the road of greater resistance. Ultimately it will prove the easiest and certainly the best. If the leaders do not take that path of their own accord, the people should lift up their voices and demand their just due.

Prof. Oppenheim, Noted English Jurist, Passes Away.

Professor Lassa Francis Lawrence Oppenheim, Whewell professor of international law at Cambridge, England, since 1908, died there on Tuesday, Oct. 7. Professor Oppenheim was the son of Aaron Oppenheim, of Frankfurt-on-the-Main, and was born on March 30, 1858. He was educated at Frankfurt and at the Universities of Gottingen, Heidelberg, Berlin, and Leipzig. He made his mark as a jurist before leaving his native country. He was the author of numerous legal publications in German between 1886 and 1898. In 1886 he became a lecturer at the University of Freiburg (Baden) and extraordinary professor in 1889, and professor of law in the University of Basle in 1891.

When Dr. Oppenheim settled in England his position as a jurist was at once recognized, and he became a lecturer at the London School of Economics in 1895. He had been working for ten years at the School of Economics before his noteworthy treatise on international law appeared. The first volume, entitled "Peace," was published in 1905; the second volume, "War and Neutrality," in 1906.

Professor Oppenheim was the fourth holder of the chair founded in accordance with the will of William Whewell, some time master of Trinity College, Cambridge, in 1867. Professor Oppenheim, in the eleven years that he worked, did much for his subject, and not only lectured with thoroughness, but wrote and published much, including books on "The Science of International Law" (1908), "The Future of International Law (1911) and "The Panama Canal Conflict" (1913).

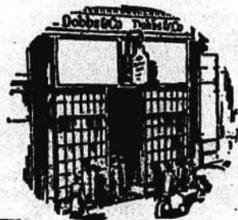
Though of German birth, and in the closest touch with German judicial thought, Professor Oppenheim, who was naturalized in 1900, was a most loyal English subject, and abhorred German methods. His letter in the Times of May 19, 1915, in which he denounced the German attack on Belgium as "the greatest international crime since Napoleon I," and declared that "the ravaging of Belgium finds no parallel in history since the Thirty Years' War," was merely a restatement of his well-known views. Throughout and before the war he worked hard for his adopted

To the Public

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CHILDREN'S PAGE

AARON AND HIS SON.

Dear Children:

The Torah continues to tell us in the 19th, 20th and 21st paragraphs of Exodus, chapter 29, the further ceremonies connected with the consecration of Aaron and his sons, and then it says: "And thou shalt take from the ram the fat and the rump, and the fat that covereth the inwards, and the midriff above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is a ram of consecration" "miluim" is the word used here and has the same significance, says Rashi, as "shlamim," which means "peace-offering" because "milui" means fullness or perfection, and "shlamim" means the same thing, besides its other meaning, "peace-offering," so-called because they make peace with the altar, the priest who performs the service, and the owner or the one who has made the offerings, therefore the breast was the portion of the one who performed the service, that is of Moses who performed the ceremony of consecration and the rest was eaten by Aaron and his sons, who were, in this instance, the owners, or the ones who brought the sacrifice. "And one loaf of bread, and one cake of the oiled bread, and one wafer, one of ten of the three kinds, we do not find that the offering of bread was made with the sacrifices except in this instance, for the offering of the loaves of thanksgiving and the ram of the Nazarite were given to the priests together with the breast and the shoulder, but of these Moses had only the breast for his portion. "And thou shalt put all this upon the hands of Aaron, and upon the hands of his sons, and thou shalt make with them a waving before the Lord." Both the owners and the priests performed the ceremony of waving, the priest placing his hand under the hand of the owners and waving, and in this instance Aaron and his sons were the owners and Moses the priest, and this waving signified a prayer to the One to whom pertains the four sides of the universe to prevent punishment and evil winds from being visited upon the earth, and the "terumah" or lifting up signified that they prayed to the One to whom pertains the heaven and earth to prevent noxious dews from being brought upon the earth. "And thou shalt take them from their hands and burn them upon the altar, upon the burnt-offering" upon the first ram which was brought as a burnt-offering, "for a sweet savor before the Lord" for a contentment of the spirit of the One who spoke and His will was done. "It is an offering made by fire unto the Lord" for the sake of His holy name. "And thou shalt sanctify the breast which hath been waved, and the shoulder which hath been lifted up," sanctify them for future generations, that this waving and lifting up shall be the ceremony with the breast and shoulder of the peace-offering, but not for sacrificing, for it shall be for Aaron and his sons to eat—"that they shall belong to Aaron and to his sons, as a statute forever, from the children of Israel" that the peace-offering shall belong to the owners and the breast and shoulder they shall give to the priest for it is heart-offering," this breast and shoulder. "And the holy garments belonging to Aaron shall be for his sons after him," to him who will fill his high position after him—lemashcha. Rashi does not translate this "to anoint them therein," but to exact them therein (for as the Sifse Chachomim aptly

remarks "anointing" does not pertain to garments) "and to consecrate them therein" by means of these garments he is invested with the High priesthood. "Seven days" (consecutively) shall that one of his sons put them on who is to be priest in his place, "the one of his sons who will be appointed to the High priesthood—who is to go into the tabernacle of the congregation," that priest who is destined to go into the Holy of Holies on the Day of Atonement, and that is the High Priest, for the service of Atonement Day is only properly performed by him—"one of his sons who is to be priest in his place." This teaches us that if the High Priest has a son who can take his place he shall be appointed as his successor. "And the ram of the consecration shalt thou take, and seethe his flesh in a holy place"—in the court of the tabernacle of the congregation, as these peace-offerings were most holy. "And Aaron with his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation," the entire court is thus termed. "And they," Aaron and his sons, "shall eat those things" because they are the owners. "Wherewith the atonement was made" for them for any alienation or abomination—"to consecrate them" by means of this ram and bread—"and to sanctify them"—this consecration sanctified them for the priesthood. "But a stranger shall not eat thereof, because they are holy"—they are most holy, and here we learn of the warning to strangers not to partake of that which is most holy—for the Torah gives here the reason "because they are holy." "And thou shalt do unto Aaron and his sons thus." The Torah repeats this here to impress upon us that if anything of the consecration ceremonial as here set forth is lacking, they are not consecrated for the priesthood and their services not valid. "Seven days shalt thou consecrate them," each day with the same ceremonial and the same sacrifices. "And a bullock shalt thou offer every day for a sin-offering as an atonement" to atone for any alienation or abomination relating to the altar. Inasmuch as it said: "Seven days shalt thou consecrate them," I would suppose that it refers to that which is brought to atone for them, such as the ram and the bread, but of that which is brought to atone for the altar, such as the bullock, we have not heard; therefore, it was necessary for the Torah to mention it here, and the Medrash Torah Cohanim tells us it was necessary to atone for the altar, as perhaps someone made an offering of that which he had obtained by robbery, for the work of the tabernacle and the altar. "And thou shalt cleanse the altar" with the blood that was put upon it with the finger, "and thou shalt anoint it" with the oil of anointing, and all the anointings were in the shape resembling a "nun." "And the altar shall be most holy"—and what does holiness consist of? "Whatsoever toucheth the altar shall be holy"—even a sacrifice that was not valid that was brought upon it, the altar made holy and caused it to become valid, but lest we suppose that it was made valid whether it was fit for a sacrifice or not, as, for instance, that which was not made invalid after it was brought in the holy place but was originally unfit for sacrifice; therefore, we are told in the following paragraph: "And this is what thou shalt offer upon the altar, that only which is originally fit for sacrifice."

(Continued from page 3)

"Jo's my boy. And he's going to war. So I ran away. I had to see him. I had to see him go."

"Why, sure," said Jo. "Of course you want to see him." And then the crowd gave a great roar.

"There he is," Emily shrieked, above the din. "There he is! There he is! There he—"

"Which one? Which one, Emily?" "The handsome one. The handsome one. There!"

"Point him out," Jo commanded. "Show me. Never mind. I see him."

Somehow, miraculously, he had picked him from among the hundreds. Had picked him as surely as his own father might have. It was Emily's boy. He was marching by, rather stiffly. He was nineteen, and fun-loving, and he had a girl, and he didn't particularly want to go to France and—to go to France. But more than he had hated going, he had hated not to go. So he marched by, looking straight ahead, his jaw set so that his chin stuck out just a little. Emily's boy.

Jo looked at him, and his face flushed purple. His eyes, the hard-boiled eyes of a Loop-hound, took on the look of a sad old man. And suddenly he was no longer Jo, the sport; old J. Hertz, the gay dog. He was Jo Hertz, thirty, in love with life, in love with Emily.

Another minute and the boy had passed up the broad street.

Emily was clinging to Jo. She was mumbling something over and over. "I can't. I can't. Don't ask me to. I can't let him go. Like that. I can't."

"Why, Emily! We wouldn't have him stay home, would we? We wouldn't want him to do anything different, would we? Not our boy. I'm glad he enlisted. I'm proud of him. So are you glad?"

So it was that when Jo entered his own hallway half an hour later he blinked, dazedly, and when the light from the window fell on him you saw that his eyes were red.

Eva was not one to beat about the bush. She sat forward in her chair, clutching her bag rather nervously.

"Now, look here, Jo. Stell and I are here for a reason. We're here to tell you that this thing's got to stop."

"Thing? Stop?"

"You know very well what I mean!"

Something gathering in Jo's face should have warned her. But he was slumped down in his chair in such a huddle, and he looked so old and fat that she did not heed it.

But he got to his feet then, shaking, and at what she saw in his face even Eva faltered and stopped.

"You!" he began, low voiced, ominous. "You!" He raised a great first high, "You two murderers! You didn't consider me twenty years ago. You come to me with talk like that. Where's my boy! You killed him, you two, twenty years ago. And now he belongs to somebody else. Where's my son that should have gone marching by today? Where's my son! Answer me that, you two selfish, miserable women. Where's my son! Out of my house! Out before I hurt you!"

They fled, terrified. The door banged behind them.

Jo passed one moist, flabby hand over his forehead and it came away wet. The telephone rang. He sat still. But it rang and rang insistently.

"Hello!" He knew instantly the voice at the other end.

"Listen, Jo. The crowd's coming over tonight. I've fixed up a little poker game for you. Just eight of us."

"I can't come tonight, Gert."

Jo stood staring at the black mouthpiece of the telephone. He was seeing a procession go marching

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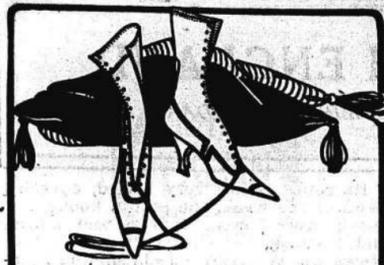
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of the criminals. It is ready to accept any inquiry that may be made by America and by American Jews. It insists that the Ukrainian people's republic, its aims as well as its ways and means, and the Ukrainian national movement in general be included and submitted to a most scrupulous examination. I beg only one privilege: that the heading of the indictment, "Pogroms in Ukraine," may not by itself and not in advance imply a ready judgment upon the Ukrainian people's republic and its government. They are protecting the land and the people of Ukraine against things that they cannot control or alter, namely, the actions of others.

Since the very revival of Ukrainian national aspirations, one hundred and fifty years ago, Ukraine's struggle for freedom has remained uninfected by any jingoistic greed, nationalistic ambitions or racial prejudices. Until the last decade there was no such thing as a reactionary party in Ukrainian politics, because any form of allegiance to our nationality and even the very name of Ukraine were considered as evidence of disloyalty and treason against Czarist Russia. When the growing strength of the Ukrainian national movement had begun to convert some of the reactionary elements, its main aims and objects were already safeguarded under revolutionary control.

I want you to realize that for several generations past we have had no quarrel with the Jewish people. Of course, a handful of Jewish bourgeois lent themselves to support the Russian domination in Ukraine and the Polish rule in Ukrainian Galicia, against the people and the democracy of their countries. For generations no evidence can be traced out, either on Ukrainian nor on Jewish side, of any antagonism between Ukrainian national aspirations and the Jewish people, Jewish nationality and Jewish life in our country. There has been no reason for any antagonistic tendencies.

And yet, a sinister spirit of pogroms ruled throughout Ukraine. It was the spirit of Czarist Russia. The administration, the bureaucracy and the police of the empire, school, church and yellow press were instrumental in setting the population of Ukraine against the Jews. It is a matter of common knowledge that Jews were persecuted and outraged and slain to avert growing dissatisfaction of the workingman and the pauperized peasant and to justify further repression of liberal elements. Many a Ukrainian pauper and many a Ukrainian scamp received their murderous weapons and their ignominious orders from the criminals much higher up. Ukrainian democracy, muzzled and strangled, was so deprived of any influence on what was happening under the Czar's rule as the unfortunate victims themselves.

In Eastern Galicia, where, in spite of oppression and persecution, the Ukrainian democracy has succeeded in controlling the feelings of the people, no outbreak of racial hatred has ever been recorded, the proximity of Russia, Poland and Roumania and the anti-Semitic efforts of the Polish administration notwithstanding. Moreover, during the last years the Ukrainians and the Jews in Galicia have been drawn closely together by bonds of common interest and of mutual understanding.

After the breakdown of the Russian Empire, the Ukrainian people's republic has been established on the territory of Ukraine, and at the very inception of this republic the first Ukrainian Parliament (Central Rada) has abolished all racial restrictions enforced by the Russian Government and has proclaimed the principle of self-determination and of full liberty of self-development for all racial groups, carrying out these principles in practice. Being one of the principal racial minorities, the Jews in Ukraine have had granted by law a full autonomy and have had secured by the Ukrainian Government all moral and material means that are necessary for the development of their nationality and for the advancement of their national culture. Jewish representatives have been invited and admitted to a real participation in government and to leadership in determining the destinies of the country. Our friendship was accepted without reservation, and I can say with a good deal of confidence that there was no Jewish faction in our country which did not admit that the Ukrainian people's republic meant the realization of the best hopes and rights of the Jewish people in Ukraine.

I have no disposition to boast of what my government has accomplished in 1917. It has merely done its duty. We have always believed—and we still hope—that in days of reconstruction the Jewish population of Ukraine will be of infinite service to the country. As a matter of course, will they become conscious of their moral partnership only when they experience the fullest freedom of their independent growth.

We have waited many months for these days of readjustment and recuperation to come, and they have not come. It is very hard to say in quiet phrases what has happened in Ukraine since the revolution. War and disorder, devastation and confusion, became the lot of the distracted country. The Ukrainian people's republic has had to defend its very existence against German invasion, against Russian Bolshevik conquest, against Poland's noble legions, against Denikin's Cossack raids and the dark forces behind them, against internal strife, against marauding bandit gangs, against an economic ruin, against a complete breakdown and disaster.

For the Jews this disaster resulted in pogroms.

Who are the guilty ones? Who has to bear the ghastly responsibility?

The errand I am bound on to America comprises no obligation to lie either for

my country or for my countrymen. Before we condemn anybody we have to sit in judgment upon ourselves. I must admit that information now in my possession fully establishes the fact that in one case—a very severe one (Proskulow)—soldiers from the Ukrainian people's army were the perpetrators. It was not upon the impulse of the government or upon a military command that they slew helpless people. It was not with knowledge of Simon Petlura, but against his strictest orders and against the purpose of the Ukrainian people's republic.

There is some evidence of old-fashioned provocation or of criminal mistake or of wilful disobedience on the part of a local commander in several others, fortunately less disastrous, cases. Just these cases, wherever the name of Ukrainian people's republic or of Simon Petlura is involved we want to be investigated first of all.

But allow me to say these are rather exceptional cases.

The spirit of Czarist Russia is being kept very much alive, not only through the efforts of Denikin and his backers, but by the dark forces hidden throughout all territory of former Russian Empire, by rank and file of old Black Hundreds, by many others. It is the Russia of infamous memory against which the Ukrainian people's republic is fighting for deliverance.

It is also known that pogroms have been carried out in Ukrainian territory occupied by Russian Bolshevik armies. Jews have been robbed and driven from their homes and slain by Bolshevik marauders and by Soviet troops themselves, which are characterized by a great variety of discipline and of purpose.

In Western Ukraine—Galicia and a part of Volhynia—Jews as well as Ukrainians themselves have been persecuted and outraged and starved out by invading Polish legions.

Finally, large parts of Ukrainian territory seem to be a no man's land, where various bandit gangs are preying upon the people. They comprise adventurers and brigands, mostly of, I am sorry to admit, Ukrainian language and descent, the same as lynching mobs in America consist of Americans.

The bloody tide swept within its wave almost all territory of Ukraine. Only a small part of this territory was controlled by the Ukrainian people's republic. The pogroms in Ukraine took place during the winter and spring months. Already in December the Ukrainian Government lost the control of Eastern Ukraine and the Ukrainian army fought its retreat battles against advancing Bolshevik armies. Since February the territory controlled by the Ukrainian Government has grown still smaller, including only parts of Podolia and Volhynia, and by the end of winter the main body of the Ukrainian army had been forced to pass over Galician border. Speaking of pogroms, may I not insert that marauding soldier bands who tried to continue their work in Ukrainian Galicia have been put down and executed by the Ukrainian peasants themselves?

The reconquest of Ukraine has begun in summer, but still Ukrainian people's republic is in power only in Podolia, Volhynia and in the government of Kiev, so far as the city of Kiev and the district of Uman. In this territory, I think I can say with confidence the dangers are now passed and overcome. The government of the Ukrainian people's republic is willing to redress all wrongs committed against the Jews in Ukraine, even when these wrongs have been committed by its worst enemies, but it must decline any moral responsibility for innocent blood, to prevent shedding of which it has done its utmost.

But the question arises: Has not the Ukrainian Government been criminally negligent? It has not. The Directorate—the present republican government which has overthrown the Hetman regime—immediately after having assumed the power re-enacted the national autonomy law, and called upon the population of Ukraine to regard the Jews as friends and as allies of Ukrainian democracy. Proclamation after proclamation against pogroms and order after order against evildoers have been issued. Millions of rubles in damages have been paid and hundreds of murderers and provocators have been executed. There has been no Ukrainian government without Jewish secretaries being in it. Many of them are well known Jewish labor leaders; all of them are true Jews in whose word the Jewish world can have the utmost confidence.

I deeply regret to say the government did not succeed even in exterminating all outlaw gangs. Some day it will be shown how they made their narrow escapes. Many a cutthroat found refuge by hissing the flag of Bolshevism or the image of Saint Russia. I instance only the most notorious cases of Machno and Grigoriew. Machno's bands were surrounded by the punitive forces of the Ukrainian Government early in winter, after they had made their first appearance in and around Ekaterinoslaw, but they were rescued by the rapidly progressing Bolshevik advance. After having supported the Bolsheviks, Machno joined Denikin and left Denikin to establish himself again independently. While changing his allegiance he never stopped harassing Jews. The unspcakable Grigoriew revolted against the Ukrainian Government which tried to check his pogrom activities, and went over to the Bolshevik and was appointed Bolshevik commander in South Ukraine. Then he betrayed the Bolsheviks and is now traitorously gathering the reactionary forces around him, the very same forces that had driven the Ukrainian people to revolution.

(Continued on page 10)

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EISENBERG, IDA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Eisenberg, late of the County of New York, deceased, to present to the County of New York, at her place of transacting business, No. 49 Wall Street, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 30th day of October, 1919. SARAH WITKIN, Administratrix. LOUIS B. DAVIDSON, Attorney for Administratrix. Office and P. O. Address, 49 Wall Street, Borough of Manhattan, New York City.

SILBERMAN, ESTHER.—The People of the State of New York, by the Grace of God, Free and Independent, to Minnie Marks, Martha Salomon, Beatrice Phillips, Florence A. Blaut, Alfred M. Silberman, Jacob A. C. Silberman, Rose Dina Silberman, Irene Edna Silberman, David Shaft, the heirs and next of kin of Esther Silberman, deceased, send greeting: Whereas, Harry M. Marks, who resides at 4611 Fourteenth Avenue, Borough of Brooklyn, in the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Esther Silberman, who was at the time of her death a resident of the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 12th day of December, one thousand nine hundred and nineteen at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohan, a Surrogate of our said County, the 25th day of October, in the year of our Lord one thousand nine hundred and nineteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

FATMAN, SOLOMON L.—The People of the State of New York, by the Grace of God, Free and Independent, to Solomon A. Fatman, Morris Fatman, Harriet F. Haas, Rashel Ranger, Charlotte Rheims, Eugene B. Fatman, Isaac M. Strasser, David Strasser, Simon M. Myers, Morris B. Myers, and the next of kin of Solomon L. Fatman, deceased, send Greeting: Whereas, Frederick Myers, who resides at No. 530 West 113th Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to personal property, duly proved as the last will and testament of Solomon L. Fatman, who was at the time of his death a resident of the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the second day of December, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohan, a Surrogate of our said County, the 23d day of October, in the year of our Lord one thousand nine hundred and nineteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.



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MAYER, GERSON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerson Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Crawford & Tuska, at No. 20 Nassau Street, in the City of New York, on or before the 18th day of May next. Dated, New York, the 25th day of October, 1919. MARC HARMON MACK, ROSA MAYER, JAMES MAYER, Executors. CRAWFORD & TUSKA, Attorneys for Executors. Office and P. O. Address, 20 Nassau St., Borough of Manhattan, New York City.

CORRESPONDENCE.

The Jewish Pogroms in Ukraine and the Ukrainian People's Republic.

Editor Hebrew Standard:

Will you grant me an opportunity to say what I know and what I feel about the Jewish pogroms in Ukraine?

While all the distressing particulars of the tragedy and the number of mournful casualties are still to be ascertained, let us still hope that they have been smaller than reported in days of peril and anguish. The facts cannot and must not be denied or justified or excused. However, they should be more clearly understood by every Jew and by every Ukrainian, by the American democracy, and by the world at large. In the name of humanity and for the future of Ukraine, we should take a common stand, Jews and Ukrainians, that responsibility be fixed and punishment be brought to the guilty, that the wrongs committed there be righted, and that Ukraine be made a safe home for all its citizens, Jews and Gentiles alike.

I would be derelict to the duty laid upon me by my government and to the principles upon which it is acting and fighting if I should express any other opinion. Neither can I keep silent. The Ukrainian people's republic is intended by the people and for the people of all creeds and races of Ukraine. Though guiltless, we owe it to a due regard for our own rights as a nation that we do not hide ourselves behind the excuse that we are not our brother's keeper.

So sincerely do we believe in these things that I speak the mind and the wish of my government when I say that it is its earnest desire and purpose that full justice be done to the Jewish people in Ukraine in their time of distress and dismay. The government of the Ukrainian people's republic is anxious that an international investigation, careful and detailed, without any political consideration and without favor or disfavor to any one, should look into every crime committed on the blood-stained soil of Ukraine and establish the responsibility

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Extremely chic, "different" and altogether charming are the petticoat novelties now displayed in the Department on the Second Floor.

For evening wear there are delicate confections of georgette or chiffon, of crepe de Chine or supple satin, deftly combined with lace, net or ribbon; while for street and sports use there are petticoats of silk jersey or of taffeta, modeled on smart, trim lines that conform to those of the fashionable outer-clothes.

The collection includes a number of imported models, and a most interesting group of Japanese silk petticoats, richly hand-embroidered.

Madison Avenue - Fifth Avenue

34th and 35th Streets

New York

(Continued from page 9)

The government of the Ukrainian people's republic is not powerful enough. But there is no government anywhere and there has never been a government which would prove stronger in these circumstances.

The Ukrainian people's republic was set up thirty months ago. The Directorate—the present government of the Ukrainian people's republic—assumed the control eleven months ago.

They are expected to organize and to reconstruct a country which has been disorganized and exhausted and cor-

rupted by more than a century of Czarist misrule. They are expected to assert the principles of right and humanity and to safeguard peace and security in spite of continuous war and revolution within and without. They are expected to do it while assaulted by three powers, each of them superior in arms, money, diplomacy and propaganda. They are expected to do it while they have to bar the invading Bolshevik Russia. They are expected to do it while they are facing the Eastward march of Polish imperialism to the west and the counter-revolutionary Russia to the East, both of them being supported

and supplied with all resources of Western Europe. They are expected to do it without support from anywhere with a peasant army in rags, but only with a strong will to protect their country for their sole weapon.

It will be done. We rely on the people of Ukraine and on the final victory of justice and democracy, no matter how many times and by whom they were betrayed. But it could not be done right away.

After you read the charges contained in documents which are being issued in Warsaw or in Rostov or in Moscow use your own judgment. Ukraine is practically isolated from the rest of the world. The governments fighting the Ukrainian people's republic disseminate the most foul charges against those they are trying to destroy. Recently, in correspondences emanating from Rostov and from Paris, the war between Denikin's Russian army and the Ukrainian people's army has been represented as "a struggle for and against Israel"; Denikin is protecting the Jews and this is why Petlura, who is relentlessly against them, has declared war against Denikin. I ask you to apply your hard business sense; can you think that these are differences between the Czarist generals and the Ukrainian people's republic of the government whereof four Jews are a trusted part and a Jew is assistant secretary of war? Is this the issue?

I know that on this side of the water we have to face a very great deal of misjudgment with regard to our national aims and principles.

In the name of the Ukrainian Government, Simon Petlura, president of the Ukrainian people's republic, issued a special message inviting the representatives of the Jews outside of Ukraine to investigate the pogroms and the attitude which the Ukrainian Government has been taking and is taking toward the Jews. This message has been delivered to the Jewish Committee in London.

Acting upon instruction from my government, I extend this invitation to the American Jews. Their representative organizations are requested, through their representative men, men of their choice and confidence, to look into the sufferings of their brethren and sisters to ascertain the causes and the consequences, to establish the responsibility and to take any steps it might be necessary to take to prevent future violence.

In particular, the responsible organizations of American Jews are requested to investigate, whether the Ukrainian people's republic is organized brigandage and revolt against everybody and everything, or whether it has been founded to obtain independence of a long oppressed country, and whether the Ukrainian people's republic is spreading racial hatred and intolerance, or whether it stands for equality, freedom and free development of nationalities and undisturbed autonomous self-development of any race or nationality in Ukraine; whether the Ukrainian people's republic is warring upon the Jews, or whether Jewish representatives are a responsible part of its government and Jewish men are fighting side by side with their Ukrainian fellow citizens for Ukraine and for the common cause of all her people; whether the Ukrainian people's republic is guilty of crimes committed against the Jewish population, or whether it has spent every energy to keep the Jews in Ukraine out of danger, to punish the criminals, and to heal the wounds of the sufferers.

It is earnestly hoped that the results of this inquiry may receive widespread, unprejudiced consideration.

I am speaking for the Ukrainian Government when I say that the investigation will meet with its support and approval, and I think I can say with as much confidence that the investigators will find that all measures have been taken by the government to safeguard Jewish lives and interests and to secure to Jewish citizens of Ukraine the full enjoyment of their acknowledged rights. The Ukrainian people's republic will live up to the hopes of so many of the best and truest Jews in Ukraine who put their trust in her.

UKRAINIAN COMMISSION TO THE UNITED STATES,

Julian Batchinsky, In charge.

1960 Biltmore street, Washington, D. C., October 25, 1919.

A Chaplain Appeals.

I wish to appeal through your paper for a fund with which to pay the expense of a Cantor who officiated for the Jewish inmates at Sing Sing prison during the past Holy Days.

Contributions are to be sent to the former chaplain.

DR. SAMUEL BUCHLER,

1800 7th avenue, New York City. Thanking all those who will help me make our unfortunate brethren feel that we still care for them, I am Sincerely yours, JACOB KATZ, Chaplain, Sing Sing Prison.

First Polish Ambassador to United States Arrives.

Prince Casimir Lubromirski, the first Ambassador from Poland to the United States, has arrived in New York with his family. The new Ambassador declared that the food situation in Poland has become much improved recently, but that the country was greatly in need of raw materials in order to re-establish her industries and furnish employment for the workers. On being questioned about the Jewish situation, Prince Lubromirski said that the Jews, who form 11 per cent. of the population of Poland, would, as a matter of course, receive exactly the same rights and privileges as all other Polish citizens. For information about the Polish pogroms, he referred his questioners to Mr. Morgenthau.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Britain's National Railway Strike Holding Up and Complicating Affairs Generally—Important New Jewish Journal Makes Its Bow to the Public—Emir Faisal Interviewed on His Wholehearted Advocacy of Arab State, Including Palestine—Jews' College Beggars for Five Thousand Dollars—Austrian Anti-Semitism.

London, Oct. 3, 1919.

Writing any kind of news article from London this week suggests all sorts of complications arising out of the national railway strike. At midnight on September 26 the National Union of Railwaymen, supported by the Associated Society of Locomotive Engineers and Firemen, declared a national strike, and the 500,000 union members of the two societies came out practically solidly. There is no need to go into the rights and wrongs of the dispute between the railwaymen and the government (as representing the railway companies) beyond pointing out that the dispute is about the wage rates largely prevailing after the end of the current year.

The men contend that the government proposals would mean a reduction which would practically make very large numbers of them worse off, in view of the present high costs of living, than they were before the war. The government reply is that the cost of living would always be taken into account, and only in the event of the costs of living falling substantially and for a definite period will the wages on the railways be lowered. There are other complicating factors and violent charges are being hurled from one side to the other.

Finally, at any moment the strike may finish and negotiations be resumed, or, conversely, there is also the danger that the area of the dispute may spread and a very large number of Britain's total of five and a quarter million trade unionists be involved sympathetically.

The effect of the cessation of practically all our train services is already bad enough and, if continued much longer, threatens to be disastrous to trade and industry generally. Certain trains are running by means of volunteer labor, but they are only relatively few. The government has given precedence to food supplies and then to mails. Passengers and goods generally follow where they can be accommodated. Of motor road transport enormous use is being made and, in fact, every kind of wheeled vehicle, old and new, is being pressed into service to enable the country to carry on.

Jews as business men and as workers are considerably involved in the dispute, but specifically Jewish trade unions are not as yet directly concerned. One well-known Jewish trade union leader, G. L. Isaacs, the general secretary of the very important printing trade union catering for the machine minders in the big newspaper offices, has, it is true, emerged into broad daylight in a controversy with Lord Northcliffe, the head of the so-called Northcliffe press, of which the great daily journals in London are the Times and the Daily Mail, perhaps the two most powerful morning newspapers in the country.

Isaacs addressed a letter to Lord Northcliffe. Isaacs himself is an employee of Northcliffe and as representing his "chapel" of machine minders on the Times and Daily Mail staff declared that the said machine minders were very averse to go on working on the two papers if they persisted in their violently hostile attitude towards the railway strikers. Lord Northcliffe wrote a detailed reply to this charge of unfairness and both Isaacs' and the Northcliffe letters were printed in full in the two great dailies.

Turning to another question, the death of the famous singer Adelina Patti reminds me that Madame was a very shrewd business woman. She must have made enormous sums of money in her time and was probably the first singer paid at modern rates. Under very many of her engagements she never sang unless the money was first deposited with the Rothschilds or the Rothschilds were satisfied that it would be paid.

The Jewish Guardian, the new Jewish newspaper published in London, has made its appearance as a 24-page weekly at four cents, the page being the same length as the Hebrew Standard and eleven inches wide. It carries a fair amount of general advertising, but none that is specifically communal, such as is found very largely in the old established Jewish Chronicle. The first number of the Jewish Guardian prints a blessing in verse from Sir Israel Gollancz, and there is a leading article stating that the paper is "tied neither to any Zionist organization nor to the League of British Jews" and "serving no section or synagogue in the internal differences of Judaism." It declares that it believes with the distinguished humanist of recent times, S. H. Butcher, that "henceforth it is in the confluence of the Hellenic stream of thought with the waters that flow from Hebrew sources that the main direction of the world's progress is to be sought." It finds it is "unable to acclaim a temporal Jewish state in Palestine as the finite home of missionary Israel," but it is "not insensible to the magnetism of the Holy Land."

Its contents are very varied, covering news of the week, the pulpit, books, art, gossip about men, women and affairs and features like "As Others See Us," "Jews and the War," "Judaism and Spiritism."

It quotes Michael Adler for the statement that out of about 50,000 Jews who served in the British army during the war close upon 2,500 were killed, with a number still missing. The total of decorations and honors bestowed upon Jewish soldiers is over 1,100, ranging from five Victoria Crosses—the highest award for military valor in the British Empire—to 260 "mentioned in dispatches."

In the week of this new journal's appearance the "Jewish Chronicle" has a very strong counter attraction in the shape of an interview with Emir Faisal. The Emir is in London to urge the Arab claim to the Arab kingdom, and he is evidently an extremely cultured and well-read man. The Emir declares "the Arabs have inhabited the country for many centuries continuously. They did not expel the Jews; the Romans expelled the Jews and the Arabs won the land from the Romans. It is theirs. It is to them a sacred land. And, moreover, Palestine is and must remain part and parcel of Syria. There is no natural boundary, no frontier between the two countries. What affects one must affect the other." And so he proceeds. The way these remarks are received will depend upon the intensity or otherwise of the Zionism of the reader. The Emir wants the Arab state to be composed of Palestine, Syria and Mesopotamia, with Palestine at best a Jewish sub-province of this Arab state.

The "Jewish Chronicle" also, by the way, carries in its current issue a paragraph evidently aimed at the above mentioned "Jewish Guardian." This paragraph says that the new publication is promoted for the purpose of propagating and obtaining support for the principles advocated by the League of British Jews. This seems reasonable on the face of things.

Jews' College is making a very earnest appeal for a matter of \$5,000 with which to meet the deficit for the year. This, I understand, will enable it to tide over the period which will elapse before the resources of the Jewish War Memorial become available for its support. The college has done wonderful work in the community, but all through appears to have had a most miserable financial history. Perhaps the very strenuous appeal now made will bring in at once a single check for the required sum.

Reactionary elements in Austria are exploiting the difficult conditions of life for the furtherance of their ends. In Vienna, for instance, the authorities issued regulations for the expulsion of non-residents with a view of relieving congestion. Their execution would obviously cause much hardship to the thousands of refugees from the lost provinces of the empire. But even those who are desirous to leave cannot do so as yet on account of inadequate means of transport. That ill-conceived measure, however, has supplied the German People's Council for Lower Austria (a reactionary body which was everywhere defeated at the last elections) with a welcome means for agitation. A few days ago they distributed in the streets of Vienna a handbill which ended as follows:

"We demand from the Austrian Government the immediate and complete expulsion of all the Jews who have immigrated from the East since the outbreak of the war. Whoever supports this just demand should attend the great popular meeting which will take place on Thursday, September 25th, at 6 p. m., in the assembly room of the new Town Hall. Away with the Galician, Polish and Hungarian drones!"

The town authorities, still under the influence of the Christian-Social party, obviously favor this disgraceful agitation. It has already resulted in an unfortunate increase in the acts of violence against the Jews and has caused various members of the Town Council to undertake a campaign for the repeal of the regulations concerning the expulsion of non-residents.

Judaism a Religion.

Some friends feel that we overstress the importance of the rabbi. We reply that by naming some honored judge on the bench to act on a committee is but a tribute to the individual, though we Jews are very proud of it. Adding some wealthy and prominent business man, whose name is known the length and breadth of this land, is again a personal tribute to his high commercial standing, and Jews will rejoice in his selection. But Judaism, if we are to judge by the safe criterion of past history, will not live in America because of station and rank nor because of increase in wealth. These are tremendous aids to building the forces for religious work, but Judaism is a religion; a discipline of life. It must come from the teaching of those special ideals which have kept us alive through the past centuries. Because the rabbi stands for this ethical teaching, wherein is our difference from Christianity, the Jewish minister should receive recognition on communal committees.—Rev. Dr. Rudolph I. Coffee, Chicago, Ill.

MISCELLANEOUS

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ANNOUNCEMENT

Mr. Philip Atkins, formerly of Hunter, N. Y., takes pleasure in informing his friends, patrons and the public that for the coming season he has leased the recently completed building at Second street near Clifton avenue, where he will open a

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In opening this establishment I feel I am providing the guests of the various hotels and boarding houses with what has been a long felt want in this famous resort.

PH. ATKINS, Prop.

BROOKLYN NOTES.

Activities of Congregation Mt. Sinai.
At the Yom Kippur services, attended by nearly 1,000 people, Rabbi Morris Silverman raised \$4,200—\$2,000 for the Hebrew School and Sunday school of the congregation and \$2,200 for war relief.

The Sunday school opened with 155 children, the Hebrew school with 85 and the Junior Congregation, which meets Saturday mornings, with 70 children. The congregation at present has four clubs of young men and women from the ages of eighteen and upward. Mrs. Silverman is directing the young women's activities. The clubs study Jewish history and furnish teachers for the Sunday school and aid financially in charitable causes.

The opening of the Friday night services takes place this (Friday) evening at 8 o'clock, when the Hon. Sol. M. Strook will be the speaker. Cantor Wolf will officiate every Friday night with a double choir of professional singers and Rabbi Morris Silverman will preach.

At 8 p. m. on Sunday, November 16, there will be the ceremonies connected with the final inscription and acceptance of a new scroll of the Law, the gift of Trustee Harris Salt.

The congregation is conducting a membership campaign for members of the congregation and the Ladies' Auxiliary, and is trying to make this year the most successful year in its history.

Cong. Baith Israel Emeth Anshei.
The sixty-third annual meeting of Congregation Baith Israel Anshei Emes was held last Sunday afternoon in the auditorium of the Sunday school buildings, 236 Harrison street, Brooklyn. Reports were rendered by President P. Weinberg and the chairmen of committees.

A bronze tablet, bearing the names of 109 boys of the congregation who served in the United States army and navy during the war was unveiled at the synagogue building last week. The men, in full uniform, marched into the synagogue in military formation and elicited a good deal of applause. Each one of the men received a Bible suitably engraved, in commemoration of the evening. Rabbi Israel Goldfarb unveiled the tablet and Louis J. Moss acted as chairman.

The principal speaker of the evening was ex-Ambassador Abram I. Elkus. Among the other speakers were General George Albert Wingate, Commander Moritz of the Navy Yard, District Attorney Harry E. Lewis, President P. Weinberg, Samuel Cohn and Harry G. Anderson. Dr. Norman Salt gave the benediction. The choir was under the direction of Samuel E. Goldfarb. At the conclusion a buffet lunch was served, which was followed by a dance.

Death of Mrs. Lazarus.
Mrs. Bertha Levy Lazarus, 54, the widow of Paul Lazarus, died last week very suddenly of a stroke of apoplexy. Mrs. Lazarus was formerly the superintendent of the Brooklyn Hebrew Orphan Asylum, and was known widely throughout Brooklyn as one of the most motherly and efficient managers of children in public institutions. While her husband was superintendent of the orphan asylum for sixteen years Mrs. Lazarus was its matron and in reality the manager of the entire establishment. After his death she was made the superintendent.

She had been living at Berkeley, Cal., with her sister for the past seven years.

The Monte Carlo Girls will be the attraction, appearing at the Star Theatre next week. This company has long been the pennant winner in the burlesque field, and judging from the capable people engaged and the elaborate scenery built for this production for this season the show will again break all records for attendance wherever they appear. The entertainment is in two acts, "The College Girls" and "A Night at Monte Carlo," during the action of which Fred Reeb and the eccentric acrobatic dancing tramp comedian Eddie Bozo Fox have opportune situations to get mixed up in many fun-producing climaxes. Supporting these clever two are Earl Hall, John Gravy Hudgins and Jake Kennedy. The prima donna is the handsome and shapely Sarah Hyatt. Thursday evening's big feature will consist of two great wrestling bouts staged under the personal direction of George Bothner. The Joseph E. Shea Agency has a fine program arranged for Sunday's concert.

Mt. Neboh Temple Notes.

The Sisterhood of the Temple will hold its large annual whist at the Audubon ball room, 166th street and Broadway, on Friday afternoon at 2 o'clock. It is expected that 1,000 women will attend this affair. The proceeds will be devoted to a memorial window to be placed in the temple in memory of the deceased members of the Sisterhood.

The Sisterhood acted as one of the central agencies for the Red Cross enrollment and hundreds of members were obtained.

The Hebrew classes instituted by Rabbi Eisemann are growing in favor. More than 100 boys and girls have already joined the classes. Rabbi Eisemann and Cantor Frank have personally taken the classes for instruction.

The Young Folks' League was entertained by the Sisterhood in the vestry rooms. The membership of the league is constantly increasing and in the course of a few weeks will become one of the active participants of the congregation.

The Religious School is completely full. There are 16 classes and 500 children enrolled. Every teacher is a public school teacher. Rabbi Eisemann

delivers a sermonette to the children every Sunday morning at the brief religious services held at 11:30 o'clock. Singing is taught by Cantor Frank.

Bronx Hospital Drive.

An unique drive for funds for hospital accommodations in the Bronx, where at present there is only one hospital bed for every 800 inhabitants, less than half the per capita accommodations afforded in Manhattan, will be conducted in the Borough of the Bronx from November 10 to November 17, with Governor Smith, Henry Bruckner, president of the Borough of the Bronx, and a number of leading surgeons as sponsors.

The especial features of the drive are the facts that the \$100,000, for which the campaign is instituted, will be raised dollar by dollar, and that all the actual work of the drive will be done by women, in what will be known as the women's dollar campaign. The money raised will be used to complete and equip the Bronx Hospital and Dispensary at Fulton avenue and 169th street, on what was formerly known as the Eichler estate. Dr. Abraham Jacobi was the original sponsor for the project, the completion of which was postponed upon his death.

Bronx Hospital and Dispensary was founded seven years ago, and for about four years conducted a dispensary and an at-home maternity department, of which thousands of women received the benefit. The building was purchased about a year ago, and is now in process of reconstruction. If the present drive receives adequate support, it will be opened in the spring with 200 beds.

United Synagogue Seeks 10,000 New Members.

At the regular meeting of the Executive Council of the United Synagogue of America, held last week at the Students' House, 405 West 117th street, plans were discussed for launching a membership campaign in Greater New York. Many prominent rabbis and laymen have promised to take an active part in this campaign. It is hoped that at least 10,000 new members will be gained.

Simultaneously with the New York campaign will be initiated a drive for membership in other cities, where some of the most prominent Jewish citizens have promised their assistance.

Many reports of interest to the Jewish community were read at this meeting. Consideration was given to the formulation of the rules governing the sale and use of wine for sacerdotal purposes among Jews under the new prohibition law.

Great attention was given to the question of the five-day working week and Dr. Cyrus Adler was charged with the preparing of a paper dealing with the question.

Dr. Julius H. Greenstone, chairman of the Education Committee, reported that the pupils of congregational schools affiliated with the United Synagogue have passed the standard examinations for graduation in primary Jewish schools. The series of text-books on the teaching of Biblical history begun by Rabbi Kohn will be continued.

The Rabbi and the Local Minister.

Under the above title, Mr. A. T. Godshaux, now a prosperous business man of Dallas, Texas, discourses interestingly in a recent number of the *Jewish Monitor*. Mr. Godshaux was in the rabbinic at one time and for some years was connected with the Bureau of Synagogue Extension maintained by the Union of American Hebrew Congregations. His work in this connection brought him to many small communities and the observations he makes are the result of actual experience. Mr. Godshaux says:

"The rabbi of the small town has many problems that do not confront his colleagues in the larger city. Naturally the people who live in the larger communities have a wider outlook and a broader horizon. The man who lives in a small town and who seldom if ever leaves the confines of his State, cannot have the same vision or outlook of one whose mind has been enlarged and soul developed by contact with life in larger and more progressive communities.

"While of course there are exceptions to the above, this applies very often to the members of the Ministers' Association of the small towns. We hear occasionally of towns in which only Protestant ministers are eligible to membership in the Ministers' Association. Unless a man conforms to certain theological requirements he cannot be admitted to membership with his fellow ministers. We believe if this matter was earnestly considered by such ministerial associations as bar the local rabbi, and they would consider that the Jews are called upon to contribute to the building and maintenance of so many churches and Sunday schools, that they would not bar the local rabbi from membership. Now that the war is over and the world is learning the lesson of universal fellowship, there should be no barring of any minister of good character and requisite scholarship from the Ministers' Association merely on account of theological differences. The Ministers' Association is not a theological society; it is a clearing house for social and religious questions that concern the entire community. It should transcend the narrow confines of creed and rise to the larger communal outlook. The rabbi is the representative of his own people in the community and as such he should take part in all discussions that concern the community, and through him the Ministers' Association can reach a substantial element that is, for the most part, concerned with the moral and spiritual development of the community in which it lives. The Ministers' Association that bars the local rabbi, or any recognized minister, needs to learn the lesson that 'We are all children of one Father and that one God created us all.' If the Lowly Nazarene were to return to earth we fear that if the title rabbi were prefixed to his application that he would be debarred from membership in some of the smaller towns where there are ministers' associations and admit only Protestant members."

Unassigned Pews.

The closest interest is being shown in the progress of the movement initiated by Rabbi Goldenson of Congregation Rodef Shalom to have "unassigned pews," which in a broad sense is but another term for a free temple. We are in favor of the movement because it promotes democracy in the synagogue, but at the same time we do not for a moment question the fact that those opposed to this system may have some good arguments on their side. But of this we are sure that those best able to be called upon to contribute to the synagogue in proper proportion to their means. Under the present system those best able to pay most are not required to pay much more than those in more moderate circumstances. It will, of course, take some time to convince those who want their own pew that the best interests of the congregation are conserved by the unassigned pew system. We are sure, however, that the movement will win in the end, because it is a step in the right direction; it makes for progress and is in keeping with the spirit of the times.—Pittsburgh (Pa.) Jewish Criterion.

Tremont Sisterhood.

Mrs. David Hahn, chairlady of the approaching bazaar, will have her committee meet, at the Hotel Theresa, this Thursday evening to arrange for the various booths, etc. etc.

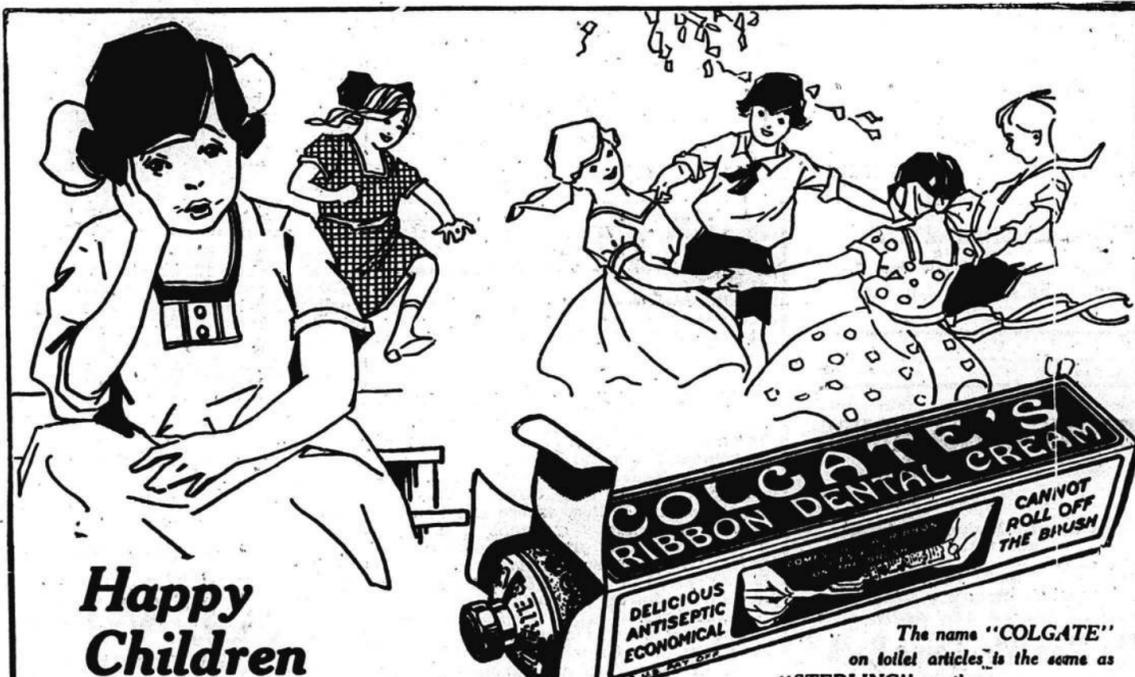
Mrs. Samuel Cohn, assisted by Mrs. Jennie Black, have charge of the next popular card and dancing party to be given in the vestry rooms, 2064 Grand Concourse, Sunday evening, Nov. 23. The Sisterhood's regular meeting will be held in the vestry rooms Monday afternoon, Nov. 10, at 1:30.

Louis J. Weil, of this city, who died August 31, bequeathed \$5,000 to Mt. Sinai Hospital to found a bed in memory of his father, and \$1,000 each to the Children's Aid Society and the Hebrew Benevolent Society, and \$500 each to the Montefiore Home and the Home for Aged and Infirm Hebrews.

Attention is called to the advertisement appearing in another column of this issue of the *Stuyvesant Restaurant*, located at No. 160 East Twenty-third street. Here is a place where good cooking prevails, where the best of food only is served and yet at prices well within the reach of those who are inclined to go moderately these days. Special attention is given at the *Stuyvesant Restaurant* to after-theatre parties.

Memorial to Little Mother.

A tablet to the memory of Bessie Krohnberg, the "Little Mother of the East Side," was unveiled last Monday at the Brenez Synagogue, Attorney and Stanton streets. She died a few weeks ago from illness resulting from her war work. Julian Goldman, president of the People's Hospital, of which Miss Krohnberg was executive vice-president, gave the memorial address and said that \$5,000 had been raised by East Side residents to continue her charitable work.



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MUSIC AND DRAMA

George Harris, Jr., well-known tenor, will be heard in his first recital of the season at Aeolian Hall the afternoon of November 21 in an interesting program featuring many new songs.

Mario Salvini, the New York vocal teacher whose School of Singing is at 206 West 71st street, is offering fall scholarships valued at \$2,000. These interested should make application at once.

Sam Stern, baritone, makes his New York debut at the Princess the afternoon of November 16 with a program of French, English and Italian songs. He was, until recently, a member of the R. A. F. and previous to his enlistment had concertized in Italy, England and South Africa.

A program will be given at Aeolian Hall on November 8 at 8:15, under the direction of the St. Erik Society. Musicians taking part in the event are May Peterson soprano; Samuel Ljungkvist, tenor, formerly of the Royal Opera, Sweden, and the Tolleson Trio. Among features will be "The Forest Sleeps" and "The Flag of Sweden," sung by Mr. Ljungkvist.

Mischa Levitzki's recital program which he gives at Carnegie Hall on Tuesday evening, November 18, includes the Appassionata Sonata of Beethoven; a group of Chopin; Rachmaninoff's Prelude in G minor; Mosckowski's La Jongleuse; Tausig's arrangement of Bach's Organ Toccata and Fugue in D minor; Scambatti's arrangement of Gluck's Melody in D minor and Schultze-Evler's Arabesque, on the themes of the Blue Danube Waltz by Strauss.

The East-West Players announce a series of special performances of four one-act plays at the Jewish Art Theatre, Madison avenue at Twenty-seventh street. The first performance will be given on Tuesday evening, November 25, and subsequent performances will be announced later. The plays are: "The Magnanimous Lover," a drama by St. John Ervine; "Ruby Red," an Oriental satire, by Clarence Stratton; "The Little Stone House," a drama, by George Calderon, and "The Love Lotion," a fantasy, by J. Harry Irvine.

Alessandro Bonci, the famous lyric tenor, who has returned to this country after a long absence, is now appearing on tour with the Chicago Opera Company. After a three weeks' tour with the Chicago Opera Company, Mr. Bonci will be heard in concert with Miss Eleanor Brock, the soprano, in Ann Arbor, Mich.; New York city, Waterbury, Conn., and other cities in the East and the Middle West. These engagements will keep him busy until he leaves for Havana, Cuba, to appear in opera there, beginning December 15. He will later be heard with the Chicago Opera Company in its New York season, commencing the latter part of January of next year.

Patrons of the Bronx Opera House the week commencing Monday night, November 10, will peek into the home life of a multi-millionaire, glimpse at the cabaret atmosphere of San Francisco, visit an opium joint in Shanghai, live on a pinery in Honolulu, and then travel back to New York in the home of wealth. The program announces these as five episodes and settings in the making known of Wm. A. Brady's "The Man Who Came Back."

Also it is announced as an American play by Jules Eckert Goodman, based on John Fleming Wilson's like-named story. Also again it will have to be acted 483 times more to have equaled the record set in New York at the Playhouse.

"Oh, My Dear," the musical comedy success with original cast, will be the attraction at the Bronx Opera House week of November 17.

Jules Daiber, manager of Luisa Tetrzzini and other well-known artists, has received a telegram from Mme. Tetrzzini stating that she will sail on November 10 on the Mauretania for this country. Mme. Tetrzzini is now finishing a concert tour through England, Scotland and Wales, where she has received tremendous ovations and great praise from the press regarding her voice, which, after the five years since it was raised in song in the British Isles, is said to be as remarkable as in the pre-war days.

The first concert of this world-famed artist in the United States will take place in New York on November 23, at the Hippodrome, after which she will sing in Baltimore and Pittsburgh, and then leave for a long tour of the Pacific coast. She will not return to the East until next February.

The Friends of Music open their seventh season with a concert on Sunday afternoon, November 9, at the Ritz at 3 o'clock. The program will be under the direction of Artur Bodansky and will enlist the services of an orchestra and a small chorus of women's voices from the Metropolitan Opera. The compositions to be heard are: Overture to Prometheus, Beethoven; Four Songs

for Women's Voices, two horns and harp, Op. 17 by Brahms; the Brahms Ave Maria for chorus and orchestra; a Serenade by Mozart for four small orchestras, and the 23d Psalm by Schubert for chorus and orchestra.

This concert and the final one in March are the only orchestral concerts planned this year by the Friends of Music, the remaining concerts being piano recitals by Guiomar Novaes and Arthur Rubinstein and a chamber music concert by the Letz Quartet, assisted by Harold Bauer. This programme will also include the prize-winning suite by Ernest Bloch, played by Harold Bauer and Louis Bailly.

The first concert of the Philharmonic Society's seventy-eighth season takes place next Thursday evening, November 13, in Carnegie Hall. The opening number, dedicated to those who gave their lives in the Great War, will be a tone poem, "To the Fallen," a new composition by the American, Bernard Rogers. The symphony at this performance will be Brahms Second in D Major. "In the Tatra Mountains," by Viteslav Novak, a leader among the younger Czechoslovak composers, will be played for the first time in America. The concert will conclude with the prelude to "The Mastersingers."

Following the scheme already announced, a different program has been prepared by Josef Stransky for the society's second New York concert and will be presented on Friday afternoon, November 14. The features of this performance will be Beethoven's Eighth Symphony and the Brahms Double Concerto for violin, violoncello and orchestra, in which the violin and violoncello parts will be played by Alfred Magerlin and Leo Schultz. Tschaikevsky's Fourth Symphony in F Minor will be the final offering on this program.

As a result of a veritable avalanche of symphonic and other orchestral scores with which he has been deluged since his acceptance of the conductorship of the New Symphony Orchestra, Artur Bodanzky has arranged a novel scheme by which the best works of the most promising composers will be given a hearing. He has announced that in the month of April, 1920, he will devote six periods of time ordinarily used for rehearsing five regular New Symphony Orchestra programs, to playing selected works from the large number which it seems certain his offer will attract to him. With the provision that a score must meet with the approval of the majority of a committee of distinguished musicians, the roster of which will be disclosed later, Mr. Bodanzky agrees, as far as the necessary consideration of standard and accepted compositions will permit, to include as many as possible of the works so selected in his programs for 1920-1921.

The idea is not a new one with Mr. Bodanzky as he has had such action in mind for some time. The ever increasing number of scores submitted to him brought about his final decision this week to put his plan into operation. The major details as worked out are as follows: "The scores which composers wish to submit must be sent by registered mail to the manager of the New Symphony Orchestra, 25 West 42d street, New York City, who will forward to the owner a receipt. The scores must not contain any writings, markings, or other insignia by which it would be possible for a member of the committee to identify them. Even the title must be confined to a simple statement of the nature of the composition, for example: "Symphonic Poems" or "Scherzo."

Of the twenty soloists who will appear with the Philharmonic Society during its seventy-eighth season, which begins on November 13 at Carnegie Hall, the majority have already selected the compositions which they will present with the orchestra this season under the baton of Josef Stransky. Among the violinists Fritz Kreisler will play the Brahms, Jascha Heifetz the Mendelssohn, Albert Spalding the Dvorak, Arigo Serato the Beethoven and Eddy Brown the Tschaikevsky concerto. Benno Moiseiwitsch, making his American debut with the Philharmonic at a Thursday evening performance, will be the first assisting artist to appear with the orchestra this year. He will play Beet-

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KERN, HENRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Kern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of A. Stern, their attorney, No. 51 Nassau Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of November next.

HIRSCHBERG, ABRAHAM A.—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 Abraham A. Hirschberg, 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, Foster & Cutler, No. 233 Broadway, in the City of New York, on or before the 10th day of April next.

hoven's "Emperor" concerto at this concert and the Schumann piano concerto on the following afternoon. The concertos to be presented by the other pianists who will appear in the course of the season with the Philharmonic include the Liszt A Major, which will be played by Olga Samaroff. Sergei Rachmaninoff, who appears three times with the orchestra, will play the Tschaikevsky concerto on Thursday evening, the Liszt E flat on Friday afternoon and one of the Liszt concertos at his Sunday appearance. Percy Grainger will be heard in "Concertino," a new composition by the American, Carpenter, and the Hungarian Fantasy of Liszt. Among the vocalists, Margarete Matzenauer will sing, in English, the Immolation scene from "Gotterdammerung" and Isolde's "Love-Death" from "Tristan," also in English. She will be heard again in Josef Stransky's "Symphonic Songs," one of which, "To Solitude," written to Sigmund Spaeth's verse, was composed during the past summer by the Philharmonic conductor.

The compositions which Rosa Ponselle, Rosita Renard, Greta Masson, Max Rosen, Rudolph Ganz, Edwin Hughes, Guiomar Novaes Marguerite Namara, Sascha Jacobsen and Leopold Godowsky have selected for their appearances with the Philharmonic will be announced later.

Dr. Krauskopf and King Albert.

Philadelphia, Nov. 1.—Dr. Krauskopf was one of the local Reception Committee who greeted the King and Queen of Belgium at Independence Hall on last Monday. On his being presented to the King by Mayor Smith, the King remarked: "Is this the rabbi of whom the Cardinal and so many others, have spoken to me in the highest terms? I am happy to know you." Prince Reginald de Croy, a member of the royal party, cordially invited Dr. Krauskopf to call on him when next visiting Brussels.

Polish Parliament May Prohibit Jews High Morale of Jews in Palestine.

The absolute lack of crime among the Jewish colonists living in Palestine is one of the remarkable features of Jewish life there that has just come to light through the criminal records for March, April, May and June of this year. Although the territory of the O. E. T. A. (South) which published the criminal record in its Official Gazette covers all the Jewish centers, among the 43 persons against whom judgment was pronounced, there was not a single Jewish name.—(Special Correspondence Palestine News Agency Publicity Department.)

Minsk Jews Approach President Pilsudski.

Warsaw (F. O. C.).—A deputation of the Jewish Community of Minsk, headed by Mr. Churgin, visited President Pilsudski last month. The latter received the delegates in a friendly manner and listened attentively to a Hebrew speech by Mr. Churgin, in which the President was greeted as a hero in the fight for the renaissance of Poland. Mr. Churgin also expressed the hope that a nation which had struggled for its own freedom would understand the feelings of the oppressed Jewish people. The delegates made it clear that they did not come to awaken the memory of the past excesses. In reply to their memorial regarding the treatment of Jews in Minsk, the President promised to do everything possible to satisfy the demands of the deputation. He also agreed to appoint a commission to examine the cases of the Jews who had been arrested at Minsk, and to release all innocent persons. Finally the President promised to issue instructions that Jews compelled to do forced labor should be exempted from work on Saturdays, and that it was improper to insult Jews or to lower their dignity when employed in such work.

Fewer Reform Rabbis.

The Rabbinate does not seem to be a very attractive proposition to Jewish young men, in spite of the advantages it offers an opportunity for good service of good social position and liberal salary. The Hebrew Union College begins its scholastic year of 1919-1920, its forty-fifth, with but seven new admissions. As only about one-half of the students that enter the college are ordained, there is little danger of an oversupply of Reform rabbis, especially as numerous new congregations are being formed and the demand for American educated men is increasing accordingly. Just what are the reasons for the paucity of entrants to the Jewish theological schools is a matter for speculation, though perhaps they would not be very difficult to discover.—American Israelite.

The Jerusalem authorities have notified Mr. Ben-Jehuda, president of the Hebrew Organization in Palestine, that henceforth the Hebrew language will have the same privileges as other languages in the law courts. All affidavits, as well as other legal documents, may be prepared in Hebrew, and the litigants may also plead in Hebrew.

The new and enlarged home of the Gertrude Jacobson Orphanage, Glasgow, Scotland, has been dedicated. The home, which is fully equipped, has accommodations for about forty children and can be extended as occasion demands. The institution was founded in 1913 largely through the generosity of Mr. Joseph Jacobson, who desired to perpetuate the memory of an only daughter. Deserving cases from every part of Scotland are admitted.

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STABL, RICHARD, also known as Richard N. Stahl.—In pursuance of an order of Hon. John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Stahl, also known as Richard N. Stahl, 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 Mandelbaum Bros., 82-88 Wall Street, Borough of Manhattan, City of New York, on or before the 8th day of May, 1920.

LEOPOLD, AMALIE.—In pursuance of an order of Hon. John P. Cobalan, 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 thereof, 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.

BUTOW, CARL (or CARL BUSTOW).—In pursuance of an order of Honorable John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Bustow (or Carl Butow), 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 Samuel B. Hamburger, her attorney, No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of December next.

SCHRIEFLER, GESINA MARGARETHA.—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 Gesina Margaretha Schriefler, 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 Emanuel van Dernoort, his attorney, No. 51 Chambers Street, Borough of Manhattan, New York City, on or before the 5th day of April, 1920, next.

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The Activities of the Anglican Church.

The Anglican church seems to have adopted as the most important plank in its platform the conversion of the Jews to Christianity, and we are told that this particular branch of church activity is to hold a convention in Montreal in the near future to discuss plans for the best means of propagating Christianity among the Jews of Canada. The bishop himself is to be in attendance at all the sessions and important churchmen from all parts of the Dominion are to grace the convention with their presence. We are truly flattered at the attention shown us. It strikes us that we must be people of some importance. For, after all, the Anglican Church might, if it wished, have ignored us completely. It might have directed its efforts towards converting the Chinese, the Mennonites, the Doukhobors, the Mormons or any of the other sects that have created religious disturbances at various times throughout Canada. Better still, it might have gone in for intensive Christianizing of so-called Christians. From recent and present observations we would judge that all is not well with Christianity itself. Have the Poles heard of the Sermon on the Mount? Have the Ukrainians heard the Golden Rule? Are Anglicans so well versed in the tenets of Christianity that they deem themselves fit to go out and convert others? Are they living up to Christian ideals? It might be impolite for us to suggest to the Anglicans that they first set their own house in order, but surely it would not be out of place. We are amused at the naivete of these High Churchmen. They feel that all they have to do is to hold a convention and set aside a sum of money and the conversion of the Jews is assured. We would remind them that their attempt is neither new nor original. It has been tried for nearly two thousand years by all sorts of Christian bodies, of which the Spanish Inquisition was the most frightful example. They failed. Yet the Anglican Church in Canada acts as if it had not heard of all the attempts and failures since Christianity came into existence.

We would also suggest that the vast sums of money which they are wasting in attempting to convert the Jews be used instead to help the returned soldiers who have lost some of their Christian ideals in the trenches and who will lose more if they find they have made their great sacrifice for naught. Vast sums of money are being wasted annually in the attempt to convert Jews to Christianity. Wasted, because converts are very rare and much too expensive at the price. A good Jew is far more valuable to Canada than a bad Christian, and a converted Jew makes the poorest sort of a Christian. A Jew does not become converted because he feels in need of the spiritual assistance of Christian ideals, for are not Christian ideals Jewish ideals in another garb? Conversion is a business venture, tried after all other business ventures have failed. Such a Jew is no asset to Christendom and Judaism is well rid of him. We say that the Anglicans are not justified in spending large sums of the public's money to make a bad Jew into a worse Christian. Such money should be and could be used to better advantage. We would respectfully suggest the Red Cross, the Salvation Army or the Y. M. C. A. These organizations are doing splendid constructive work for Christianity. They have been helped and will be helped by Jews. We recommend them to the Anglican Church.—Canadian Jewish Chronicle.

from Trading on Sunday.

Warsaw (By I. J. P. B.).—The agitation of the anti-Semitic press and of certain individuals has finally resulted in the introduction of a proposed bill in Parliament which will forbid Jews to keep their business open for even a few hours on Sunday. The Jewish deputies are combating this proposed measure in every way possible.

As the peace treaty which Poland signed provides that Jews may observe their own day of rest and carry on their business on all other days of the week, such a bill as the one broached is in direct contravention to the provision of the treaty. But the Poles evidently believe that they are privileged to overlook even such specific regulations in the peace treaty.

The interpellation which the Jewish deputies brought into Parliament concerning the pogrom in Lodz is being considered by the Polish Socialist Party, which so far has not been able to decide whether to support the query or not.

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By DR. ISRAEL HERBERT LEVINTHAL. (Rabbi of Temple Petach Tikvah, Brooklyn, N. Y.)

A Rosh Hashonah Message.

"It was on Rosh Hashonah that our Mothers Sarah, Rachel and Hannah gave birth to their sons."—Rosh Hashonah 11A.

An old tradition has come down to us in the pages of the Talmud that the three great mothers in Israel who were at first without child gave birth to their sons on Rosh Hashonah, Sarah, the wife of Abraham; Rachel, the wife of Jacob, and Hannah, the wife of Elkanah—these noble and pious women who so longingly prayed to God that He should bless them with child, see at last the answer to their prayer, when on a certain Rosh Hashonah day Isaac, Joseph and Samuel appear in this world. And it is in keeping with this tradition that we read in the Torah and in the Scriptural portions of these two days the chapters that speak of these three great women in Israel and their offspring, to remind us of today what we may learn from their life, their deeds, their acts.

Aye, each of these sons, whose birth we recall today, represents a certain type, a certain ideal towards which we must strive, if we truly desire that Israel shall live and thrive and prosper and succeed. Review their lives and you will find that their own characteristic features, when taken together, are in keeping with the Rabbinic maxim: "The Torah, the Holy One Blessed be He and Israel are One."

Isaac, the son of the pious Sarah, is the prototype of loyalty to God. Willingly and gladly does he go with his father to Mount Moriah, to offer up his young life to the God whom he adores. It is he, according to the Rabbis, who said to his father—as they went their way to perform the command of God: "O Father, I am yet young, and I am fearful lest my body might tremble at the sight of the knife, and I will cause you grief; I am fearful lest the offering shall not be a perfect one, perfect as I should like it to be." (Gen. R. 66).

It was the "Akedah," the martyrdom of Isaac—his willingness to die for his faith and his God, that ever stood out prominently before the eyes of every Jew, in every age, in every land, and that always inspired our fathers to offer up their lives, if need be, to prove their love for God. What is our history but the record of a continuous martyrdom for our faith? What people have suffered so much and sacrificed so much for their beliefs? The Akedah of Isaac was enacted and re-enacted almost daily throughout these centuries. Because he was true to his God, he became the despised and the rejected of men, he was cursed and spat upon, beaten and tormented by everyone. It was not an easy matter to be a Jew—it meant to be regarded as the outcast of humanity. And yet the Jew bore this burden willingly, gladly, because he knew that he was fulfilling the command of Almighty God.

Today, we are not asked to die for our faith, but to live for our faith—and that, too, demands sacrifices. To be ever on the side of justice and righteousness, to love truth and honor, to cherish and to observe the ancient traditions of our faith, require today heroism of soul and strength of character such as Isaac of old displayed. But, alas, we have not many sons of the type of Isaac today; our children today are not willing to suffer or even to inconvenience themselves for their religion or their God. And yet, if Judaism is to exist, we must realize this one truth—that we must be ready to make sacrifices in its behalf, that we must be willing to give up of ourselves, of our comforts and convenience, of our substance and our treasures, that it may live. If Judaism is to prosper then we must see to it that our younger generation shall resemble our patriarch—that they shall be inspired to live for God and, if need be, to die for God.

And as Isaac is the prototype of loyalty to God, so is Joseph the classic prototype of loyalty to Israel. Never for a moment did this prince in Egypt forget his love for the people of Israel or for the land of Israel. Proudly he proclaims the fact, "I have been stolen from the land of the Hebrews." And even when he shares the royal throne of Egypt and enjoys all the luxuries and honors that Egypt can bestow, he nevertheless admonishes his brethren before his death, that when God shall redeem them out of Egypt, they shall take his bones with them. Not for a moment has he forgotten his people or his people's land.

Enmity against Jews, the highest justification for the Jewish State known to Herzl, he will not allow to disappear. "Universal brotherhood, says he, "is not even a beautiful dream. The enemy is necessary in order that the individual shall exert himself to the utmost. I think that the Jews like every other people will always have enough enemies." Why then the Zionist State if that was intended to put an end to enmity? Why is the Diaspora so impossible, when the enemy in it appears closer, more individually and perhaps more resolutely than against the Jewish State?

The enemy: Is there such a thing? To be sure the fact regarding anti-Semitic feeling are undeniable, even though they appear in various degrees, forms and motives. They are expressions of the mob instinct, born of national arrogance and narrowness, the animal hostility against the foreign. Often it is not the Jew whom they mean, but the social

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and political condition in which he lives, which may be very favorable, as a rule, in the West or very miserable in the East. Through seclusion and certain peculiarities of the Jew's economical position appears to be particularly visible. Therefore class hatred strikes him the hardest—whether from envy or hatred. But is anti-Semitism, that is a typically unspiritual phenomena foreign to the heart and the head, capable of driving out of our fatherlands? Herzl believes that he thinks that hatred of the Jews will never cease; on the other hand he overestimates its effects. He is right to declare that modern anti-Semitism is derived, above all, from commercial motives. But does not this limitation lessen its importance and strengthen the belief in its extinction? Economical conditions are not stable, but subject to historical changes. Even today what Herzl wrote of the economical position of the Jews, that they are a middle-class people no longer exists. In the West they have regenerated in throngs to the upper class, in the East they belong in solid masses to the proletariat. If in the future economical life develops in the direction of socialism, the condition of the Jews will thereby also change. How short-sighted therefore is Herzl when he asserts: "Among the peoples anti-Semitism grows daily, hourly, and must continue to grow, if the circumstances continue to exist, and cannot be improved." The conditions are improved when a new economical order of things makes it impossible to range the Jews in one distinct social class. Arthur Ruppin, a leading Zionist of our time, thinks quite differently than Herzl: "The economical phenomena upon which antipathy against the Jews is based, are phenomena of a transitional period, and the time is near when they will disappear."

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—Arthur Ruppin, "Die Juden der Geg-
 enwart," second edition, 1911.
 And throughout the ages, the Jew took
 Joseph as his ideal; and though he
 worked and labored for the success of
 the land that gave him shelter, he ever
 turned in his prayers toward the East,
 and prayed to God that He should bring
 him back to his own land. This hope
 gave him courage to endure all hard-
 ships, all trials. He felt confident in
 God's assurance that the day would yet
 come when the children of Israel would
 be gathered unto their own. And no
 matter to what heights of worldly suc-
 cess he attained, he ever remembered
 that he is a son of Israel—that his gifts
 and powers belong to Israel.

And when did we need Jews of the
 type of Joseph more so than today? To-
 day, when the great and powerful na-
 tions of the world are at last willing to
 repay to Israel the debt they owe to him
 for all the blessings bestowed upon
 them; today, when every one of our
 mighty allies has expressed its willing-
 ness to help restore the Land of Israel
 unto the People of Israel—today we need
 Jews of the type of Joseph, who shall
 be imbued with love for their people
 and their land, who shall be willing to
 work for their people and their people's
 land. Today, when every nation is
 striving to preserve its own national
 life, we too must answer our people's
 call and willingly do our share, and
 train our children to do their share, to
 help to put an end to our people's mis-
 ery and suffering for all time. The Mes-
 siah shall be a descendant of Joseph—
 the Rabbis tell us. Give us modern
 Josephs and you will be giving us
 modern redeemers for Israel!

Loyalty to our God is typified by Isaac;
 loyalty to Israel and to the land of
 Israel is typified by Joseph; loyalty to
 the Torah is typified by the third hero,
 whose birth we recall on Rosh Hash-
 onah—Samuel.

This Prophet and Judge in Israel found
 his people in the possession of their own
 land, but he realized that if Israel is to
 continue to hold possession of this land,
 if Israel is to be victorious over their
 enemies that surrounded them, if Israel
 is to live a Jewish life, that they must
 make the "Aron"—the Holy Ark con-
 taining the Law of God—their common
 possession. And so he traveled from
 one centre to another, from Shiloh to
 Bethel, from Gilgal to Mizpah, and in his
 own words, "taught the people the good
 and the righteous path."—(1 Sam. 12:3.)

This was Samuel's great contribution
 to the people of Israel. He made the
 Ark of the Torah the rallying point for
 all Israel, the bond that united all the
 tribes and all the sections of the land
 of Israel. With the ark in their posses-
 sion, no enemy could prevail over them.
 Without the Ark they were helpless. And
 in his desire to spread a love and a
 knowledge of the Torah among the peo-
 ple he founded the "Schools of Prophets"
 —that trained men to teach and to in-
 (Continued on page 16)

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(Continued from page 15)

form the people of the priceless treasures of our Law. Samuel realized that if the Jew is to be loyal to his people and to his God, he must first be loyal to the Torah, he must first know himself as the Torah would have him know himself.

And this is the type of Jew we need today. We need men and women who shall love the Torah, who shall be imbued with the desire to know to study the story of their past, the beauties of their language, the grandeur of their literature, the principles of their faith, the hopes and the aspirations for their future. We need intelligent Jews, understanding Jews. The Torah must again become the spiritual rallying point for all Israel, if we hope to arouse in our people a love for their God, for their people for their land.

This, then, is Israel's greatest need today: men and women who shall be faithful to their religion even unto death—as Isaac was; whose hearts shall throb with love for their people and their people's land, whose soul shall be filled with pride in their people's achievements, even as Joseph's was; and whose love for God and Israel shall be based upon the knowledge of their spiritual treasures, even as Samuel's was.

But, you will ask, how can we hope to have such Jews and Jewesses? In the words of our text we find the answer. "It was on Rosh Hashonah that Sarah, Rachel and Hannah gave birth to their children." We can only hope to have Isaacs and Josephs and Samuels if we will first have mothers like Sarah, Rachel and Hannah.

Give us mothers of the type of Sarah, who carefully watched over her child Isaac; who, when she saw that Ishmael was teaching him things that would endanger his manhood, when she noticed this son of the Egyptian Hagar ridiculing those teachings that were dearer to her than life itself, cried out: "My son, Isaac, shall not inherit these vile teachings together with the son of this bond-woman"; give us mothers who will watch over their children's spiritual welfare, who will see to it that their children are not being influenced by evil surroundings or wicked examples, mothers who will be anxious that their children shall inherit the spiritual gifts of our people, and we shall have a generation of Isaacs, of boys and girls whose hearts will beat with love for God and for God's Law.

Give us mothers like unto Sarah, of whom the Rabbis tell us that in her home "the light of faith burned brightly from Sabbath Eve unto Sabbath Eve," it that in their homes the teachings of our religion are practiced and observed, mothers whose lips shall frequently utter words of prayer, to whom the Synagogue shall be the second home—give us such mothers, and God will give you sons and daughters who will walk in the path of righteousness and honor, to whom all duty will be sacred, to whom God will be their all-and-all.

Would you have sons like Joseph—sons who shall be true Jewish patriots—then we must first have mothers like Rachel—Rachel, whose whole soul was wrapped up with love for her people, and with grief for her people's sad plight, in the words that we read in the Haphtorah today. The Prophet Jeremiah pictures Rachel's grief because of her children's cruel fate. "A voice is heard in Ramah, groaning, weeping, and bitter lamentation; Rachel is weeping for her children; she refuseth to be comforted for her children, because they are not here." And the Rabbis tell us that Rachel's love for her people was so great that she gave up her privilege to be buried in the cave of Machpelah—at the side of her husband, Jacob, and preferred to be buried in Ramah—on the road to Ephraim, because she foresaw that the Israelites, when driven into captivity along that road, would need her intercession with God in their behalf (cf. Mid. Agadah Gen. 35:19, Gen. R. 82.) And another Rabbi pictures Rachel rising from her grave and imploring God's pity for Israel—after the supplications of the Patriarchs and Moses proved of no avail—and God listened to her plea and promised the restoration of Israel (Lam. R. Petichta 25).

Give us such mothers—mothers whose hearts shall beat with love for their people, who shall take pride in all that belongs to Israel, who shall be willing to live for Israel, mothers who shall train the child to love his people and to live for his people, mothers who shall be interested in putting an end to their people's misery, and we shall have a generation of Josephs—of boys and girls who will be proud to proclaim: "I am a Jew and a Jew I shall remain!"

Would you have sons like unto Samuel—sons who shall know the meaning of their past, who shall understand their duty in the present and what they may hope for the future, then give us mothers like unto Hannah—of whom the Bible tells us: "And she brought him to the House of God in Shiloh, when the child was yet very young," mothers who will bring their children while yet in their tender years to the Jewish school, where they may be taught to know the Torah, to understand it and to love it. Such mothers we must first have if we are to hope to have sons and daughters who will carry aloft the banner of our people and of our faith after we shall have gone.

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"Some Jew!" "It was a war of a Christian nation against a non-Christian nation. Here we have no room for Confucianism or Mohamedanism, and glancing around while I notice some few present, I have no quarrel to pick with the Jew; January 1 is New Year and not last Thursday as far as I am concerned." This, according to the Texas Jewish Herald, was part of a speech delivered by Mr. Dave Kahn, of Dallas, at a meeting of one of Houston's leading clubs. Now Mr. Kahn is considered throughout Texas as a leading Jew. He is regarded by non-Jews as a representative of the Jewish community. There was no call for him to make the remarks quoted above, except that he wanted to curry favor with his Gentile friends. It was certainly a pitiful exhibition Mr. Kahn made of himself. It must be made plain to the people of Texas, Jew and Gentile, that Dave Kahn, brilliant orator though he may be, is not a representative Jew. We agree with the Texas Jewish Herald when it says, "If this (the speech) was a subtle renunciation of his faith, why not make it in the church?" If we were not troubled with Jews like Mr. Dave Kahn, of Dallas, how much happier the Jewish people would be and how much higher they would stand in the esteem of their neighbors of other faiths! The time has come when it must be publicly stated who have a right to be called representative Jews. There is far too much looseness in Jewish leadership. Incidentally, it may be pointed out that the action of Mr. Kahn may be traced to the pernicious influence of radical reform. For fifty years and more we have been told that Judaism and Jewish custody are antiquated and oriental. It is not at all surprising that Mr. Kahn should speak as he did. There will be no regret if Dave Kahn, of Dallas, should join a church. They are welcome to him. We doubt, however, if the church will have him.—The Jewish Gazette.

Returning Palestine Exiles. Among the famous exiles who have returned to Palestine are Dr. Ben Zion Mossinson, Itamar Ben Avi, and M. Schienkin, who rendered service to the Zionist cause in America, and Dr. I. Lurie and Dr. Bograchoff. All of them were connected with the Hebrew Gymnasium in Jaffa which could not function during the period of the war on account of Djemal Pasha's wrath. Dr. Mossinson was principal of the Gymnasium, and now that he has returned, together with other teachers, the Gymnasium is expected to take on a new lease of life. Dr. Lurie and Dr. Bograchoff, too, are doing very valuable work as members of the Vaad Hachinuch, the Board of Education, and Mr. Schienkin is expected to resume his work as member of the Managing Committee.

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POLLACK, MAX.—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 Max Pollack, 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 Leventritt, Cook, Nathan & Lehman, their attorneys, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the thirtieth day of April next.
Dated, New York, the 18th day of October, 1919.
BERTHA POLLACK, JOSEF POLLACK, Executors.
LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

LEHMAN, BABETTE.—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 Babette Lehman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Hawkins, Delafield & Longfellow, their attorneys, No. 20 Exchange Place, Borough of Manhattan, City of New York, State of New York, on or before the 30th day of April next.
Dated, New York, the 16th day of October, 1919.
HERBERT H. LEHMAN, ARTHUR LEHMAN and STUMUND M. LEHMAN, Executors.
HAWKINS, DELAFIELD & LONGFELLOW, Attorneys for Executors, 20 Exchange Place, New York City.

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THE RELATION OF THE JEWS TO THE ARABS.

(Extracts from an Article by Dr. Arthur Ruppin in "The Maccabean.")

If we desire to re-establish ourselves as a nation in Palestine and resume our place in the family of the nations of the Orient from which we were expelled almost two thousand years ago, we cannot afford to live in enmity with the leading and most numerous branch of this family, the Arabic. We shall for some decades be only a small people in Palestine, from one to two millions at most. All around us there will be Arabs as far as Aleppo in the north, to Bagdad in the east and across Egypt around to Morocco in the south and west. To live in peace with these thirty or forty millions of Arabs, is not only a dictate of simple political wisdom; it is also, in a higher sense, a command of the national instinct which guides nations related in speech and race in their relations to each other.

Peace will only maintain itself if in all colonization measures we observe as our principal rule of conduct not to prejudice any of the properly acquired rights of the Arabic resident. We must, of course, acquire our place in Palestine, but we must accomplish it not by ousting others from their sources of livelihood, but by creating new sources of livelihood for ourselves. Fortunately, this is possible. Before the war there lived in Palestine on an area of 30,000 square kilometers, a population of at 1,000,000; and during the war this number has probably been reduced to 750,000, or 25 inhabitants to a square kilometer. This is a very meager population. The soil is not at all fully utilized agriculturally. A considerable portion of the soil, in fact, has not yet been touched by the plow, and the part which is already under cultivation could, with more intensive and improved methods, yield much greater returns. If we estimate the area of Palestine capable of use for agricultural purposes at one-half of the total area, that is at 15,000 square kilometers or 17,000,000 dunams, the number of agricultural units in Palestine at 80,000 to 100,000, and the area requisite for each unit at 100 dunams, there still remain over 7,000,000 to 9,000,000 dunams. This is twice as much as Jewish colonization in Palestine requires for the next thirty years. And in this connection we should consider that, while the growing agricultural unit requires an area of 100 dunams, once Palestine determines its distinctive agricultural specialty to be the raising of the best tropical fruits and vegetables, an agricultural unit will require no more than 20 dunams.

So much, therefore, is clear: No conflict need arise between Jews and Arabs owing to a lack of land. There is enough room there for all. In the acquisition of land neither the rights of the owner nor those of the tenant farmer shall be prejudiced, and, above all, the small farmer must be protected in every way against being brought out. The Jewish colonization societies should never purchase peasant lands, but only large estates. The Arabian tenant farmer resident on purchased land should have at his disposal as much ground as he previously cultivated.

The tenant farmer should no longer be obliged to fear, as at present under the Arab owner of large estates, that he may be expelled from the soil any year. He should receive a legally assured position through a long-term lease or even through purchase of his plot by periodic payments. This would urge the tenant

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farmer to a more intensive cultivation of the land, for the hitherto extensive cultivation of the land is due in no slight degree to the fact that the tenant farmer was never sure that he would remain on the same land the following year, so that a more intensive cultivation did not pay him. The acquisition of land should generally occur under conditions of freedom. Only in case it should appear that in this manner the acquisition of land at reasonable prices is not possible should measures be adopted such as the establishment of the preferential right of purchase at alienation of large estates in favor of Jewish colonization societies, full compensation to the owners always being provided for.

For the advancement of Jewish agricultural colonization and to facilitate the marketing of the agricultural products, harbor and railroad construction will have to be started at once. Without a large Jewish colonization these undertakings would not be profitable and would probably have to be postponed for decades. If, thanks to Jewish colonization, they will be started at once the transportation facilities of Palestine will be greatly improved, to the benefit of the entire population, not least to the benefit of the farmer who, in consequence of the easier and cheaper marketing facilities, will make more out of his agricultural products. Thus the value of Jewish colonization to the Arab population expresses itself at once in cold cash. To this must be added the fact that the Jewish immigrants are also purchasing consumers and will constitute an outlet for the products of the Arabian farmers at profitable prices; and, what is not of least importance, numerous Arab artisans and laborers will be employed in the work of the Jewish colonies and in the necessary building activities in connection with the colonization. The last point brings us to the much-discussed question of the competition between Jewish and Arabian wage workers. The charge has been made against the Jews that, wherever they find it possible, they employ only Jewish and no Arab labor. It is true that the Jews in Palestine must, first and foremost, endeavor to provide employment for the immigrant Jew. The Jews are not to be blamed for using Jewish laborers so long as the latter apply for work. This policy is also just, for the reason that for a large portion of the Jewish immigrants wage work is the only means of existence, since they possess neither capital nor land, while the Arab wage worker is in almost all cases either himself a small husbandman or belongs to the family of one, and looks upon his earnings as a wage worker merely as side earnings. To this must be added the fact that the employment of Jews in agriculture and the handicrafts constitutes the only means of introducing the Jewish immigrants, who come mostly from commercial pursuits, into agriculture and the handicrafts and prepare them for a life of husbandmen or artisans. Idealistic motives also, to the effect that the Jews must fertilize the soil which they acquire, not with the sweat of others but with their own, play here a part. It goes without saying, however, that the natural preference for Jewish labor should not lead to a systematic exclusion of all Arab laboring forces. The Arabs should not consider it wrong of the Jews when they employ Jewish labor so long as Jewish workmen are without work. But the Arab workman need not be placed under ban.

Besides the above mentioned advantages which accrue to the Arab population through the public works to be started by the Jewish Colonization Societies, the welfare of the Arab population should be systematically advanced through other measures also. We have in mind here measures (1) with regard to hygiene, (2) with regard to technology, (3) with regard to the credit system and (4) with regard to the school system.

In the field of hygiene the Jews must

JEWISH CALENDAR.

5680 1919

Rosh Chodesh Kiselev...Sunday, November 23.
1st day Chanukah...Wednesday, Dec. 17.
*Rosh Chodesh Tebeth...Tuesday, Dec. 23.
1920

Fast of Tebeth...Thursday, January 1.
Rosh Chodesh Shebat...Wednesday, Jan. 21.
*Rosh Chodesh Adar...Friday, Feb. 20.
Purim...Thursday, March 4.
*Rosh Chodesh Nisan...Saturday, March 20.
1st day Pessach...Saturday, April 3.
7th day Pessach...Friday, April 9.
*Rosh Chodesh Iyar...Monday, April 19.
Lag b'Omer...Thursday, May 6.
Rosh Chodesh Sivan...Tuesday, May 18.
1st day Shabuoth...Sunday, May 23.
*Rosh Chodesh Tam-muz...Thursday, June 17.
Fast of Tammuz...Saturday, July 3.
Rosh Chodesh Ab...Friday, July 16.
Fast of Ab...Saturday, July 24.
*Rosh Chodesh Ellul...Sunday, August 15.

* Also observed the day previous as Rosh Chodesh.

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make it their business to stamp out the epidemic disease of Palestine (malaria and trachoma) and in this way save hundreds of thousands of Arabs from sickness and blindness.

In the field of technology they should, by admitting Arabs into the agricultural and handicrafts schools, spread technical knowledge among them.

The Jewish commercial and agrarian banks should also be open to the Arabs. The chief problem, however, appears to be to raise the very primitive school system of the Arabs whether by admitting Arab pupils into our schools or by contributing to the development of their own school system through subventions. The estrangement between Jews and Arabs can only be made to disappear if the Arabs will attain the same cultural level as the Jewish immigrants. Since the Arab is by nature well-endowed spiritually and his mentality related to the Jewish, it can be taken for granted that with the same schooling the rising generation of the Arabs will stand on the same cultural level as the Jews. Endeavoring in this wise to transmit European culture to the Arabs, we shall play the same role that we once played in the Middle Ages, except that the direction of the cultural stream is this time reversed. In the early Middle Ages we Jews transmitted to the Occident the knowledge of the East of which the Arabs were then the custodians, and we thus furnished the impulse towards the Renaissance on which the entire present-day spiritual life of Europe rests. Today we shall have to transmit the knowledge of Europe to the Arabs.

What history has separated, history can bring together again. The latest ideal must consist of this: that the Western Asiatic nations, with the Arabs and Jews at their head, restore the near East, which for centuries has presented a picture of a desolate spiritual wilderness, to a region of high culture which will justify the old dictum "ex oriente lux."

Excluding a Jew.

The Court of Session, Edinburgh, has just decided a point of some Jewish interest. The case was that of a Jew whom the North British Railway Company refused to allow to continue at their hotel in the Scottish capital. Some question we believe arose about the business occupation of the plaintiff, and with this we are not concerned, although the court was obviously right in deciding that the plaintiff could not be excluded on the ground that he was a money-lender, seeing, as the court put it, that money-lending is a lawful occupation. But the question of Jewish birth appears also to have entered into the company's action, and it is about this point that we feel some concern. In granting the plaintiff's application for a declaration that he was entitled to be received as a guest, Lord Anderson laid it down explicitly that the company had no power to exclude the plaintiff as a Jew, not even, added the judge, if he had been (what he was not, although the suggestion that he was seems to have been made), a German Jew. The ruling is an important one, and our only regret is that it should have been found necessary to obtain it in this year of grace and in a city like Edinburgh. It may be that the published reports do not do full justice to the railway company's action, and that the real ground for the gentleman's exclusion was not either that he was a Jew or a money-lender. It is quite possible that these pleas were set up in order to seek to justify an exclusion from their premises which the defenders discover was otherwise indefensible. But if the facts are as from the reports they appear to be, then we can only hope that we shall not have to deplore any similar action upon the part either of this or any other hotel. Such behavior towards Jews at hotels is, we fear, general as part of the manifestation of continental and even, we are sorry to say, American anti-Jewish prejudice. But in an English atmosphere it is exotic and to Englishmen intolerable.—London Jewish Chronicle.

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The Horrible Proclamation of a Roumanian Commander.

By LEO WOLFSON. During the time of the war the Roumanian High Command issued many orders and proclamations against the Jews. A part of these were secret and confidential, but many were entirely open and public.

The author of the proclamation is a Roumanian captain, named Kitzulescu, commander-in-chief of the division of the Roumanian army in Bessarabia, and it reads as follows (textual translation):

"From the commandant of the Roumanian army in the region of Secureanu-Tarnava, in Bessarabia. No. 12 in the city of Secureanu, the 16th of January, 1919. To the priests, mayors, teachers and educated persons of the District Maldavagalaska:

"Dear Christian Brethren: I beg to inform you that the great High Command of the Roumanian and French armies in Odessa has been advised that the Bolsheviki are being organized and led by Jews, and that they are doing this work under the name of the Committee for the Liberation of Bessarabia. The program of the committee is to the effect that the Jews who live in Bessarabia ought also to rule over it.

"The Bolsheviki emblem consists of two red triangles superimposed one on the other. This is the Mosaic device which the Jews wear on the head when praying, and they call it 'Zion.' Here was printed a Mogen David.)

"The Jews have disorganized, terrorized and thoroughly demoralized the Russian army. Through their agitators, Lenine, Trotzky, Kerensky and other 'Zhides,' they murdered the Czar. They have made promises which they did not keep. They have stood in the way of quiet and order. They destroyed respect for private property, and they have also flouted the laws of the land, and faith and religion.

"The entire Christian populace has seen with its own eyes the cross of our Holy Lord, Jesus Christ, spattered with the blood of our innocent people.

"Dear Brethren: Christians! Rise up as one man. In the presence of our bleeding Saviour, cleanse his Holy Cross with the tears of innocent widows and orphans.

"Christians! Heroes! Pray to God. Purge his cross—besmirched by Judas, the Jew, and his God's betrayers.

"Do not forget God's Son, Jesus Christ, before whom our grandfathers have knelt for hundreds of years.

"Show the way to your children, teach them respect for the laws, and love for the sacred land in which you have been born and reared. Do not have anything to do with the Jews—do not fraternize with them—and cleanse the Holy Cross. When our enemies threw themselves like wolves upon our sacred Bessarabia, our brothers, the Roumanian Christian soldiers, saved her, and cast her enemies into the Dniester.

"When His Majesty, Emperor Ferdinand the First, heard of Bessarabia's unhappy plight, he immediately sent his army to help the populace, and to destroy the enemies who wished to destroy them.

"Christians! I appeal to you to have trust in our God. Be submissive to your Emperor.

"The Commandant of the Army in Secureanu-Tarnava. 'CAPTAIN KITZULESCU.'"

What comment can be made on such a wild document—or on the beast who wrote and promulgated it?

It is interesting to note that when the Jews brought this document to the attention of the government and pointed out its possible consequences, the government did not make a reply. Captain Kitzulescu, however, was recalled from that region, and was secretly punished with twenty days in prison.

The punishment was probably due to the fact that the hooligan had not displayed proper prudence and had written his bloody proclamation in the name of France also.

What's In a Name?" Having the instincts of gentlemen, it is not surprising that the Episcopal clergymen should at heart feel that proselyting among Jews, especially in the manner in which it is and always has been conducted, is a despicable kind of business.

This is probably the reason why their latest effort in this direction is being camouflaged under the title of "Americanization for the Foreign Population." Shakespeare asks, "What's in a name?" Bishop Thomas J. Garland of Philadelphia and his colleagues would probably answer his query by saying, "A deuce of a lot."—American Israelite.

Rejoicing in Kashan. It has taken over two years for news of the Balfour declaration to filter through to the remote little community of Kashan, Persia. This small body of Jews, far removed from the world conflict, has just been informed of Great Britain's endorsement of Palestine as the Jewish homeland.

In a very enthusiastic letter which reached the Zionist Commission in Palestine in August they expressed their deep appreciation of the great opportunity offered the Jews, and their desire to be of assistance in the upbuilding of Palestine.

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COHEN, ISRAEL 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. Cohen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Messrs. Hantowitz and Esberg, No. 230 Broadway, New York City, Borough of Manhattan, on or before the 1st day of February next.

LEVY, ALBERT, also known as Albert L. Levinge.—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 Levy, also known as Albert L. Levinge, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Albert L. Cohn, Attorney at Law, in the City of New York, State of New York, on or before the 30th day of January, 1920.

SCHLANG, HARRY.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Schlang, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Julius Miller, No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February next.

ISRAEL SHAPIRO, JACOB D. COHEN and MINYAN SCHLANG, Executors. STRASBOURGER & SCHALICK, Attorneys for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

KERBS, EDWARD 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 Edward A. Kerbs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of the Guaranty Trust Company of New York at No. 140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1920.

SCHEINBERG, EMIL.—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 Emil Scheinberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Laurence Arnold Tanzer, his attorney, at No. 133 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of January, 1920, next.

BANDLER, BERNARD.—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 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 Messrs. Baum & Baum, Attorneys for Executors, 28 Nassau Street, Borough of Manhattan, New York City.

STERN, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Stern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of December, 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 Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of November next.

ALTMAYER, NETTIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nettie Altmayer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of William Klingenstein, his attorney, at No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of December, next.

WOOD, BERTHA.—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 Bertha Wood, also known as Bertha Woods, 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 Samuel Wasserman, her attorney, No. 51 Chambers Street, in the City of New York, on or before the 23d day of April, next.

NEWBURGH, ALBERT 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 Albert M. Newburgh, late of the County of New York, State of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Sydney W. Stern, No. 1400 Broadway, in the City of New York, on or before the 23d day of April next.

WALTER H. STINER, Executor. SYDNEY W. STERN, Attorney for Executor.

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 Foster & Newman, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of December, 1919, next.

LEFFLER, MOSES L.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses L. Leffler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Strauburger & Schalick, her attorneys, at No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 5th day of December, next.

JACOBS, ESTELLE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Estelle Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of M. E. & I. S. Isaac, at No. 83 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 Brodmerek, Jr., late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Hirsch, Sherman & Limburg, their attorneys, No. 160 Broadway, Manhattan, in the City of New York, on or before the 18th day of November next.

HOLZMAN, BENJAMIN M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin M. Holzman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Holzman Brothers, No. 26 Exchange Place, in the City of New York, on or before the 15th day of November next.

WIKEL, 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 Wikel, 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. 132 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.

HENRY BLOCH, CARL WIKEL, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 132 Broadway, Borough of Manhattan, New York City.

HATTIE W. MEYERS, FERDINAND MESS, Executors. COHRN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, 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.

HAAS, SOL.—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 Sol 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 Henry Herz, her attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 1st day of April, 1920.

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 Gustave 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. 53 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of February next.

LEVOR, BABBETA.—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 Babbeta Levor, 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 Samuel Strauburger, Attorney for Executor, No. 74 Broadway, in the City of New York, on or before the 23d day of April, 1920, next.

MAX L. SCHALICK, Executor.

ESSINGER, EMMA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Essinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Albert Falck, their attorney at No. 3 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 3th 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 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 Meyer R. Miller, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Harry L. Stein, his attorney, at No. 80 Maiden Lane, in the Borough 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 February next.

STAUBSANDT, Eugene.—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 Eugene Staubsandt, deceased, late of the County of New York, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Henry Best, their attorney, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 23d day of December, 1919, next.

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

SCHLOSS, ANNE 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 Anne 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.

FRY ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Fry, 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 Horwitz & Rosston, 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 19th day of March, 1920, next.

BACHRACH, JULIA.—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 Julia Bachrach, 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 their attorney, Philip Swiller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Messrs. Guggenheimer, Strasser & Meyer, No. 27 William Street, in the City of New York, on or before the 19th day of March, next.

SWILLER, PHILIP.—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 Philip Swiller, 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 Samuel Mandelbaum, his attorney, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1920, next.

LEVY, LAZARUS.—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 Lazarus Levy, 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. 132 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 33d day of April, 1920, next.

LOEWY, BENNO.—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 Benno Loewy, 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 Myers & Goldsmith, its attorneys, at No. 100 Broadway, in the City of New York, State of New York, on or before the 20th day of April, next.

SOBOTKA, GUSTAV.—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 Gustav Sobotka, 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 Myers & Goldsmith, its attorneys, at No. 100 Broadway, in the City of New York, State of New York, on or before the 20th day of April, next.

LOEWY, BENNO.—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 Benno Loewy, 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 Myers & Goldsmith, its attorneys, at No. 100 Broadway, in the City of New York, State of New York, on or before the 20th day of April, next.

CAHEN, ISAAC J.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac J. Cahen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Marks & Marks, their attorneys, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 30th day of October next.

WOLFFHEIM, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolffheim, 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 Kallish & Kallish, their attorneys, at No. 37 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next.

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 attorney, 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.

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. J. & 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.

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.

SIEGEL, KIVE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Kive Siegel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of David P. Siegel, attorney for the executors, at No. 133 Broadway, in the City of New York, on or before the 27th day of December next.

SONDHEIM, LEWIS HERMAN.—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 Lewis Herman Sondheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Max Altmayer, her attorney, at No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of March, 1920, next.

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 22d day of December, next.

LEVY, EVA HEINE.—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 Eva Heine Levy, 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, in the City of New York, on or before the 15th day of March next.

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 Hellingner, at No. 280 Broadway, New York City.

SOBOTKA, GUSTAV.—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 Gustav Sobotka, 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 Myers & Goldsmith, its attorneys, at No. 100 Broadway, in the City of New York, State of New York, on or before the 20th day of April, next.

MYERS & GOLDSMITH, Attorneys for Executor, Office and P. O. Address, 100 Broadway, Borough of Manhattan, New York City.

LOEWY, BENNO.—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 Benno Loewy, 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 Myers & Goldsmith, its attorneys, at No. 100 Broadway, in the City of New York, State of New York, on or before the 20th day of April, 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 Goodmann, No. 346 Broadway, Borough of Manhattan, City of New York, on or before the 12th day of December next.

ORBACH, MAME.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mame Orbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business at the office of Strauburger & Schalick, her attorneys, No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 12th day of December next.

DIETERLEN, GEROLD E.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerold Dietterlen, 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. 35 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of December, 1919, next.

IBAAKS, 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 Ibaaks, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, State of New York, on or before the 7th day of November, 1919, next.

KAHN, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon 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 Bertram Sommer, their attorney, at No. 330 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.

STINER, OSCAR.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Stiner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Palmer & Mass, their attorneys, at 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of December next.

FRISNER & MAASS, Attorneys for Executors, Office and P. O. Address, 160 Broadway, Borough of Manhattan, City of New York.

STINER, OSCAR.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Stiner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Palmer & Mass, their attorneys, at 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of December next.

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LOEB, LOUIS 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 Louis L. Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 2 Rector Street, in the City of New York, on or before the 15th day of March, next. Dated, New York, the 8th day of September, 1919. CORINNE F. LOEB, Executrix. HARRY W. NEWBURGER, Attorney for Executrix, No. 2 Rector Street, New York.

BROWN, MEYER.—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 Brown, 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 William Abramson, her attorney, at No. 1133 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, next. Dated, New York, the 17th day of September, 1919. TILLIE BROWN, Administratrix. WILLIAM ABRAMSON, Attorney for Administratrix, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

WOLF, ISAAC L.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac L. Wolf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Melville, 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 8th day of May, 1919. ARTHUR J. COHEN, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, 61 Broadway, Manhattan, New York City.

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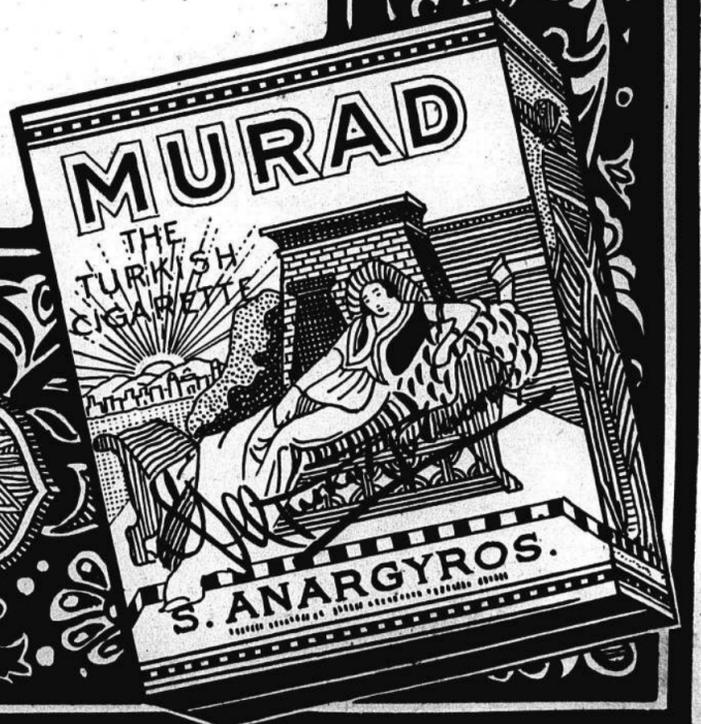
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