

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## The Jewish Tories in the Revolution

While the great majority of the Jews who lived in the present United States during the period of the Revolution were stout adherents of the patriot cause, a few of them favored the other, the Tory, side. The Tories, of course, were those who supported the claim of Great Britain to the loyal allegiance of her American colonies, and, curiously enough, we find members of the same family on opposite sides. Thus, in the case of the prominent Franks family, the members of which bore so wide and so various a part in American Jewish life of that day, some like Isaac Franks and David Salisbury Franks, both active in a military capacity throughout the Revolutionary War, were patriots. On the other hand, David Franks, their uncle, who had been the royal purveyor of the British armies for a long term of years in North America, was commissary of British prisoners during the Revolution. That is, he was in charge of the custody and exchange of British prisoners-of-war captured by the Americans and carried on this important task on behalf of the British Government.

His action undoubtedly influenced that of other immediate members of his family. His daughter, Rebecca, married General Sir Henry Johnson, a commanding officer of the British forces in this country, while Phila, his sister, became the spouse of General Sir Oliver Delancey, another prominent British commander. Both women were thus lost not only to America but to the Jewish community as well, for both of them went to England, after the conclusion of the Revolutionary hostilities and their descendants have had no connection with Jewry.

Even all the Jews of New York were not adherents of the patriot cause at this time. In October, 1776, when the city fell before the advancing British armies, a number of local Tories presented General Sir William Howe, the British commander-in-chief, with a loyal address of welcome. Included among them were fifteen Jews of New York, drawn from among the prominent Jewish families of the place. So while most of the members of the Gomez, Hays and Hendricks families, all important factors in the life of New York

at that date, were stern upholders of the patriot cause, others of them remained unbending Tories and were included among the signatories to this address.

One notes here that the Jewish Tories in America during the Revolutionary War did not, as a rule, bear arms. There was no need for them to take the field in person, since Great Britain had her stand-

good and law-abiding citizens of the new Republic, while others who returned to their homes in Europe fought without the incentive of patriotism just as much as those who afterwards threw in their lot with the Americans. The Jewish Tories of the Revolution were the men and the women who took up the "old cause" from conviction, from motives of high idealism, and when the

the purchasers of these attained properties. The sales occurred mainly between 1784 and 1787, and among these Jewish purchasers of forfeited Tory lands were Isaac Moses, Jacob Mordecai and Philip Jacobs, all of whom were notable merchants of New York and active in patriotic circles.

It must not be thought that the Jewish Tories of the Revolution

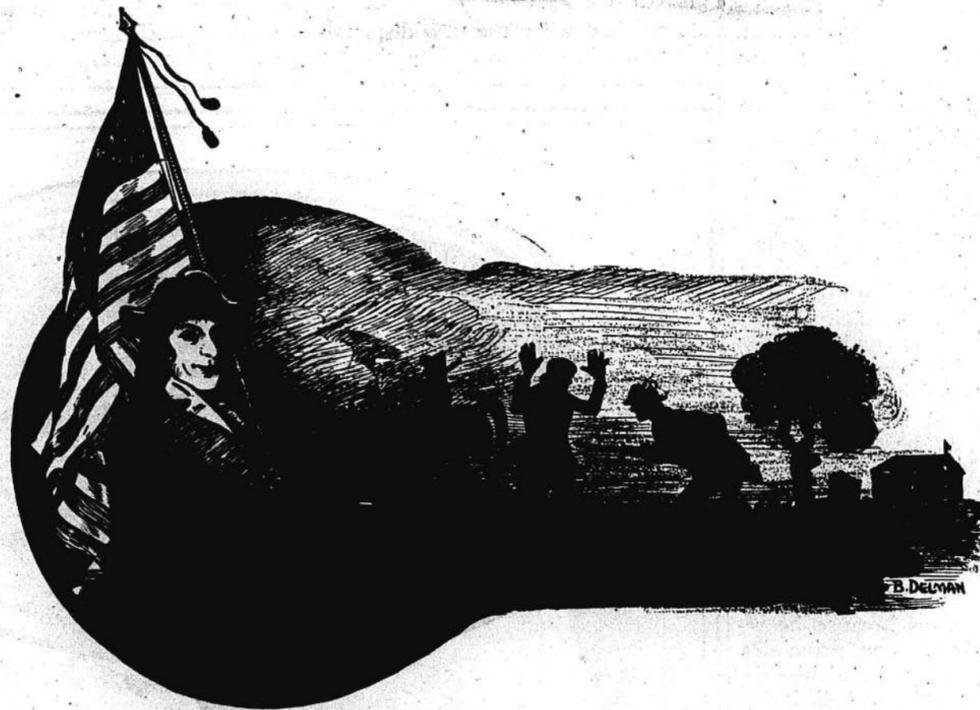
the other great Jewish merchants of the town deliberately surrendered much of their trading interests to the cause of the Americans, because they believed in it and voluntarily supported it, other Jews were Tories and saw their lands torn from their grasp and confiscated by authority. They themselves were compelled to flee from the United States and were proscribed as Tories. They were unable to maintain the commercial supremacy of Newport, irretrievably shattered through the highly patriotic action of Lopez and of his associates.

Having thus set forth the main facts of this interesting topic, it now remains for us to consider the philosophy which underlies this development of American history. For the Jews among the Tories, even more, perhaps, than the non-Jews among them, display the philosophic bearing of this party among the inhabitants of the United State at this period.

Why, then, were certain Jews of the United States at this time moved to support the fortunes of the Tories in the Revolution? What made them champion the unpopular cause of Great Britain in a hostile environment, where moreover, the vast majority of their own co-religionists believed otherwise and had espoused the popular cause?

Early associations may have been mainly responsible for this result. The Franks, for example, had lived in England and had sustained relations of importance to the British Government. These they wished to continue, and believed that, despite temporary checks and reversals, the mother country would ultimately triumph in the struggle with her revolting colonies. This fact of early associations includes others, like intimate family and trading relations with Great Britain, which could not be lightly sundered.

In reality, however, we must seek the motive underlying the actions of the Jewish Tories in the Revolution, in the sentiment of pure but mistaken patriotism. The Jewish Tories acted as they did because they believed they were acting right, and were patriotically loyal. They thought it their duty to uphold the king of Great Britain, their king,



"THE JEW IS ALWAYS LOYAL TO THE FLAG."

ing army in this country and her Hessian mercenaries besides to rely on. Among these Hessians, drawn almost exclusively from Southern Germany, were a number of Jews. They, however, are not to be regarded as Jewish Tories, for some of them remained in America after the Revolutionary War and became

war had run its course they left the country never to return to it, with their immovable possessions irretrievably lost because wholly confiscated.

The estates of these Tories were thus sold by the new nation, and it is interesting to find that patriot Jews were, in a number of instances,

were confined to the cities of New York and Philadelphia. In Easton, in Pennsylvania, dwelt another commissary of British prisoners-of-war. In far off Savannah, Ga., where there was a large and influential group of patriotic Jews, was a stray Jewish Tory or two. And in Newport, R. I., where Aaron Lopez and

divinely set over them, their ruler by the grace of God, who may have made mistakes but who could not have wished to wrong them. Their dependence on kingly grace, on the royal power and inclination finally to see things in their true light and then to correct mistakes, is engagingly ingenuous. We can respect them in their honest belief and regret that their vision was so circumscribed that the new ideas of the relations of government to the governed, then just dawning, did not penetrate their old-world minds. They were honestly consistent in their short-sightedness and suffered for it.

The Jewish Tories of the Revolution were wealthy men and filled established positions of influence in their respective communities. They were merchants of considerable importance, men of important interests for those times. Naturally, then, they objected to the thought and the actual step of dismembering the world-fung British Empire. Any action which looked to such an ultimate object, as undoubtedly the declaration of the independence of America from Great Britain did, incurred their unrelenting opposition.

The foregoing argument serves as the direct answer to the interesting question hereinbefore propounded. With this we may leave the Jewish Tories of the Revolution, remarking, however, that they formed only an insignificant minority of the Jewish inhabitants of the United States at that date. This point we reiterate now, as we have repeatedly mentioned it throughout this discussion, for the Jews of that day were in large part upholders of Washington and the men associated with him, a circumstance which rests on the indisputable authority of contemporary observers.

**JUSTICE FOR THE JEWS.**

It is well-nigh incredible that the basest of human passions should be manifested anywhere in the world as to justify the protest so impressively made by the Jews of Pittsburgh against the persecution of their co-religionists in certain sections of Europe. The facts are indisputable, however. Some of the peoples who have lately been freed from political oppression have themselves turned oppressors of abominable kind. Un-speakable vindictiveness is being wreaked upon the Jews, who are helpless to defend themselves. The silent parade through our streets and the meeting which followed it in Exposition Hall were designed to call to the attention of the people and the government an intolerable condition which, if not corrected at once, will leave an ineffaceable blot on the peace that is finally made.

People who will not grant freedom and justice are not themselves fitted to possess those boons. That is the fact which the peace-makers in Paris must sense and act upon. The demonstrations by the American Jews should leave no doubt in their minds as to what is required. These Americans did their full share in securing the liberty of the Poles, the Czechoslovaks, the Jugo-Slavs and various other nationalities who have come into their own through the break-up of Russia and the defeat of Germany and her wicked allies. Since we have had such a part in freeing those people from their old masters, and have assumed a share of responsibility for preserving the liberties thus secured, we have a moral right to insist upon their good behavior. They must be just to the Jews and to all others within their borders. Religious liberty is as essential to world peace as is political freedom. The protest which we witnessed cannot go unheeded.—Pittsburgh (Pa.) Gazette-Times.

**Why has the Jew Survived**

By **RABBI MARTIN ZIELONKA**

EL PASO, TEXAS

Why has the Jew survived? An answer to the question has been sought for well nigh nineteen hundred years. Why does the Jew survive, is the question asked at all times under various conditions and by people under different circumstances. It has become one of the enigmas of the ages.

More than nineteen hundred years ago a new faith claimed it had written the death warrant of Judaism. It claimed to be a higher dispensation; its apostles claimed to see the fulfillment of all the covenant; its votaries claimed that the new covenant was more binding and more honorable, that the Jew had fulfilled his mission when he gave birth to the new testament, and therefore would pass out of existence.

But nineteen hundred years have passed and the Jew still survives. His history during those nineteen hundred years has been a story of suffering and martyrdom. He knew not where his head would find rest; he knew not when the order would come to move on; he knew not when the command would be uttered, giving him only a short notice to accept the faith of the majority or be considered an outcast subject to the whim and caprice of the mob. Nineteen hundred years of continued trust in God have passed and the Jew remains, bearing testimony to the same God and proclaiming his fealty to the God of his fathers.

Why does the Jew survive? In the first place he survives because he refuses to disappear, because he refuses to accept the verdict of outsiders who would proclaim him the messenger of a truth that has outlived its usefulness. He desires to place his own verdict upon survival; he has been able to outlive the verdict of others. It is self-evident that there must be a reason, and that reason can be nothing more or nothing less—he has a message for this age and this era just as the prophets had a message for the various lands and eras in which they lived.

Nature does not permit dead matter to remain, it must pass away; God does not allow any people to continue that has run its course. History is simply the story of nations that have risen from obscurity, become powerful, left their impress upon world's progress and then have disappeared. Modern history repeats the story for modern men. Thus Israel must bear a message and the Jew must be the messenger of the Most High if he alone has been permitted to survive through all these ages, if he, alone, from the muster roll of antiquity can respond at this latter date. Israel must be a living force in the modern world.

The Jew survives because he refuses to compromise on principles. He is firmly convinced and his history bears witness to this belief, that he has a definite religious message for the world. His prophets have taught it, his sages have handed it down, and his people have died for it. Other faiths have risen and declared themselves the messengers of the same truths, but they were never willing to suffer, they were always ready to compromise, and they did compromise.

The ancient prophets scorned the idol worship of their neighbors; with satire and irony they scoffed at a faith that would depend upon the works of the hand. Tradition has ascribed many stories to Abraham. Making Terah, his father an idol maker, gave impetus to the Jewish imagination to create scenes where

Abraham might prove his one God *אברהם יודו את ישראל את* crowd. The prophet uses his irony against those who have neglected their own worship and adopted the worship of their neighbors (Isaiah 44, 14) "He planteth a bay tree, and the rain doth nourish it. Then a man useth it for fuel \* \* \* he burneth the half thereof in the fire; with the half there of he eateth flesh; he roasteth roast, and is satisfied; Yea, he warmeth himself and saith: Aha, I am warm, I have seen the fire; and the residue thereof he maketh a god even his graven image; he falleth down into it and worshippeth, and prayeth into it, and saith: "Deliver me, for thou art my God." Can we imagine the writer of these lives making a compromise with the idol worshippers?

And then idol worship became rarer and rarer. Men finally sought an answer to the world problems by the simple solution that there were two powers, good and evil, in eternal conflict. As the one prospered and progressed, so did joy and pleasure and success come; as the other progressed, so did sorrow and suffering and failure follow in its wake. It was a delightfully simple solution compared with the strict monotheism of the Jewish teachers it was enticing. It satisfied so easily the longing of the simple heart. And yet the prophet would not compromise. Idols were vain and foolish; two contending powers were just as vain and foolish. There was but one God, one law and one humanity, and he who could not perceive this was not worthy of the Jewish Message. To this the prophet again declared, "I am the Lord and there is none else—I form light and create darkness; I make peace and create evil. I am the Lord that doeth all these things." (Isaiah 45: 7).

And then when the new dispensation came into the world, teaching a

Godhead taking on human form and preaching a religious philosophy that was borrowed from the mysteries of Greece and Rome, and Egypt, then the Jew again stood for his faith. His prophets were no more, but a prophet held fast to the sublime truths through torture and expulsion, through Stygian darkness and despair until the light of the nineteenth century gave the Jew an opportunity to proclaim his message openly. Those wondrous eighteen hundred years of suffering! The most glorious story of any people, finally gave way to a brighter day, because the Jew would not be bribed, he would not be whipped, he would not be tortured into a faith that his mind could not accept. He would not compromise.

And when a few centuries later a new light broke in the eastern world and Mohammed borrowed much from Judaism and added much from Eastern superstition and asked the Jew to accept him as a prophet and thus proclaim a new form of Judaism to the world, then it was that the Jew remained steadfast, he refused to compromise, and he finally won the day.

Why has the Jew survived? Because he has been steadfast to his trust, he has remained true to his principles, he has refused to compromise.

And if I were to add but one more reason for the survival of the Jew, I would say that he has been the protestor of the ages, that he has never been silent when principles were involved. It has not made him popular, but popularity was never a strong point of the Jew; but it did make struggle, and struggle connotes life, and life meant progress for the Jew and for the world. It may sound strange, but it is nevertheless true, and some prominent Christians admit it, that without Judaism Christianity would not have survived. In the first place, Judaism is a direct challenge to every Christian doctrine. No new interpretation could be adopted by any Christian sect without meeting the opposition of all other sects and the test of Jewish doctrine. Each new sect claimed to give a purer interpretation to the

tenets of the old testament, and yet the Jew remained to give his own version of such interpretations. No new dogma could be proclaimed without receiving some protest from the Jew. He may have been in ghettos and he may have been derided and decried at all times, yet his very existence and persistence was enough to challenge any and every faith, and in spite of his continued protesting the Jew has continued to challenge the admiration of the world. He will remain; he cannot be wiped out. There may be loss from the Jewish fold from above and from below, but the Jewish body remains steadfast. Gradually the truth is trickling into the life of our neighbors that here is a people, descended from grim antiquity, that still lives and proclaims its message, and because it lives it must have a message that is worth considering. As religions decrease, men and women are studying more carefully the message of the Jew and Judaism; they are seeking a reason for the persistence of this faith in spite of all persecution. The first rays of the morning sun of religious liberty are just rising above the horizon; will the full sunshine find us ready to answer the call?

**BROTHERHOOD IS NEEDED.**

What is needed today is not a conversion of Jews to Christianity or of Christians to Judaism, but a uniting of the two long-severed groups on that basis of moral and spiritual idealism which is common to them both. What keeps Jews and Christians apart is the accessories of religion—"the excess baggage," as Mr. Jones used to call it—which is alien to the spirit alike of Isaiah and Jesus. What unites them, in spite of themselves, is that glorious heritage of prophetic and apostolic idealism which is properly the possession of them both. And it is just this, also, by the way, that the world so sorely needs for the solving of its ills. Away with programs of conversion! Brotherhood is what we want, and this is found in Him who is "the one God and Father of us all."—*Rabbi Lou M. Franklin, Detroit, Mich.*



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## Jews in Science in America

By B. H. JOHN AUER

It is always of a handicap to be related to a famous man, and Dr. Auer has suffered much because he happens to be the son-in-law of Meltzer. But altogether aside from that relationship, Auer today stands in the very front rank of American pharmacologists. Much of his very excellent research work, to be sure, has been done in collaboration with Meltzer; but he has carried out much of it quite independently, and his papers, almost without an exception, have shown a high degree of originality and skill.

Auer was born in Rochester, N. Y., on March 30, 1875. After attending the elementary schools of his home town, he proceeded to the University of Michigan, from which he graduated in 1898.

During his college days Auer became interested in the sciences, particularly in biology. From biology to medicine was but a step. But if medicine was to be selected, where was he to study it?

Prior to 1900 there was really but one first-class medical school in the country, though since then the number has risen to a dozen or so. The school, whose name was received with respect in the world of medicine, was the Johns Hopkins Institution.

Though founded as late as 1875, Johns Hopkins was fortunate from the very start in securing in its president, Gilman, a man who conceived the notion—startling enough to some presidents—that the fame of universities should be judged by the standing of its professors, and not by the number and costliness of its buildings. The money Gilman had at his disposal was used to secure promising men, to equip laboratories, and last, and not least, to erect elaborate buildings.

Of its various excellent faculties the medical department is perhaps the best. Naturally enough, Auer, to whom medicine was more than merely a means of making a livelihood, was attracted to Baltimore. Here he remained for the next four years, and in 1902 he received his M. D. degree with honors.

Even in the early years of the present century there was little that European medical centers could give that could not be had at Johns Hopkins. While many graduates from other American universities flocked to Berlin and Vienna, these included relatively few from Johns Hopkins. The Baltimore men received a training in their medical course which was at least the equivalent of anything offered in Europe, and any of the Hopkins' graduates who desired to specialize in certain branches could do this just as well by extending their residence at the university for a year or two after graduation.

Auer's choice was decided for him. Following his graduation, he was made house officer of the Hopkins hospital, and in the following year he was selected to become one of the Fellows at the recently created Rockefeller Institute for medical Research.

This institution, whose fame has spread throughout the length and breadth of the four corners of the earth, was fortunate—as Johns Hopkins had been years before—in securing a director to whom research was of prime consideration. For this post no better man than Flexner could have been named. He surrounded himself with men as able and as devoted to research as he himself, and established Fellowships and assistantships to encourage promising recruits from a younger

generation.

One of these Fellowships, as we have said, went to Auer. Auer was put in his father-in-law's department, and here he has remained up to the present.

After two years of service Auer was promoted to an assistantship, which post he held for one year.

It should be noted at this point that the Rockefeller positions do not strictly correspond to the academic positions at the universities. Thus, while a Fellowship at the institute and at a first-class university are often similar, in that both are given to men working for their higher degrees, many of the Rockefeller Fellowships are already men who have attained either their Ph. D. or their M. D. An assistantship at the Rockefeller is a far higher academic rank than an assistantship at a university. In reality, it corresponds to that of an assistant professorship.

In 1906 Auer was appointed instructor of physiology at Harvard. Here he came in contact with Cannon, the foremost American physiologist, and one with a very great international reputation.

The fine research work which Auer had begun at the Rockefeller Institute, paved the way for his appointment as Associate at the Rockefeller in 1908, a rank he still holds.

Auer's work has dealt with various phases of absorption, particularly with the effect of glands of internal secretion on the absorptive power. We know today that these glands—of which the thyroid is perhaps the one most widely known—exert a profound influence on every phase of body activity. The co-ordination among these glands—as, indeed, the co-ordination among the various organs in the body—is of such a nature, that let one of them get out of focus to the slightest degree and the whole body organism is immediately affected.

On the subject of glandular influence Auer has contributed much.

Another phase of his research activity has dealt with the newly-discovered disease, if one may call it so—that goes under the name of anaphylaxis. This depends upon this fact: the injection into an animal (including man) of protein extracts makes that animal particularly sensitive to the same protein when injected the second time.

In conjunction with Dr. Meltzer, Auer has made a very extensive study of the physiology and pharmacology of magnesium salts, and the results have found frequent clinical application.

Mention should also be made of Auer's work on the immense subject of respiration.

Personally Dr. Auer is one of the pleasantest of men, very approachable, and very enjoyable when you've broken through his natural reserve.

### "JEWS AS GOOD AS ANY, YET THEY SUFFER MORE."

By RABBI ALEXANDER LYONS, Brooklyn, N. Y.

The Jews of the world are a distinctive group, and the principal reason for this is the antagonistic attitude of the world toward them. The reason for this antagonistic attitude is the fact that we will not consent to abandon our faith and the faith of our forefathers, and while we continue to stick to this faith the world compels us to be different, and then resents the fact that we are different.

It is very hard to find a genuine Christian. It is very hard to find a

genuine Jew or a genuine anything else, and it is a shame that such a condition exists. "Sufferance is the badge of our tribe."

Taken as a group, the Jews are as good, or at least no worse, than any other group, yet they suffer more. We must utilize this suffering to turn it from a regrettable tragedy to a beautiful sublimity. There is not a realm of life in which we do not figure, with intellectuality as the dominating role. We have succeeded commercially, intellectually and in

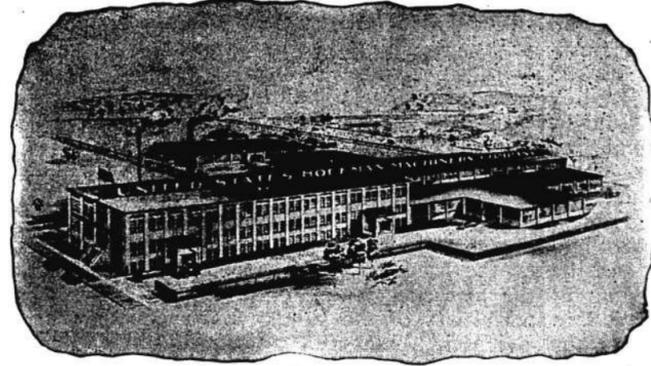
every other way, and just as our Christian brothers are trying to Christianize the world, we should try to Judeaize the world.

By the saying Judeaize the world I do not mean that our men should raise long beards and that our women should shear off their beautiful hair and wear an artificial head covering. We deplore the fact that that is done in some instances, and it is a misconception even from an orthodox standpoint. The fundamentals of Judaism are the consciousness

and conviction of the presence in the universe of an Only Being who is spiritual and the recognition of that Being as supreme and the inseparable relationships of one God and one humanity.

Let us stand out to the world, exemplifying in our own lives our belief in one Being. The Christians hold as their standard the Golden Rule. Let us not talk about the Golden Rule, nor preach the Golden Rule, but practice the Golden Rule in our daily lives.

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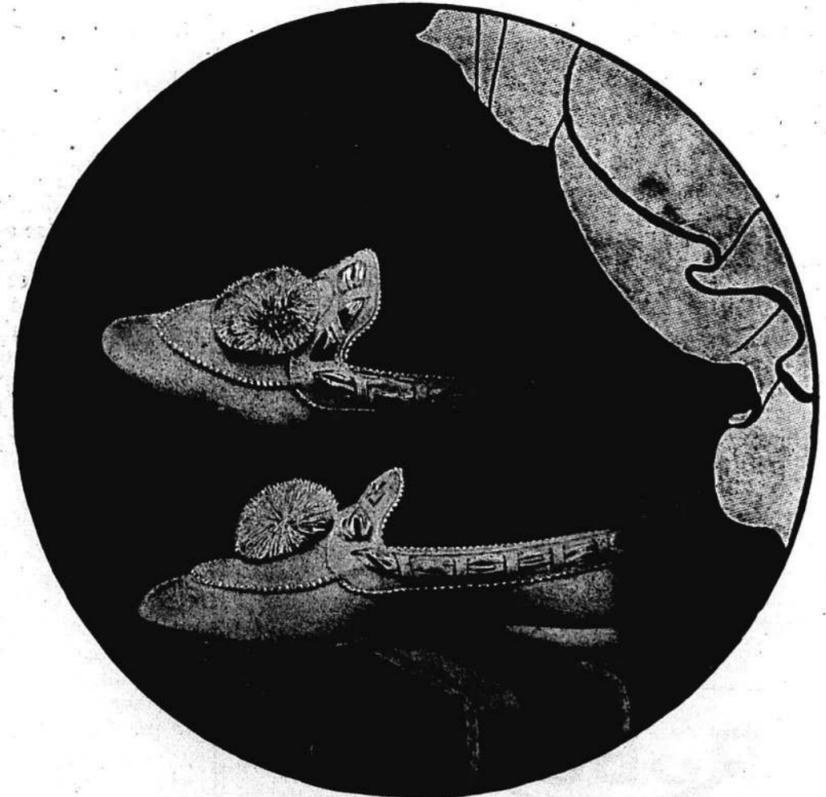
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## Judaism in the Western World

By DR. MAX L. MARGOLIS

Long before the fateful year in which the eagle of Rome feasted upon the bleeding body of the lion of Judah, Jews and Judaism had established themselves in the Western world. Jewish dispersion antedated even the Babylonian captivity. Then, it is true, a large body of the Jewish people was transplanted eastward. The migration westward had begun earlier. Scripture makes reference to Jews sold in the slave market to the Greeks, but the date is uncertain. Individual Jews, such as were sturdy and loved adventure, sought out the isles of the sea and the coast land of the Mediterranean where they might better their economic condition. Egypt, the gateway of the West, harbored a Jewish colony which had its beginning before the Persian domination. In the times of Philo the West held more than half of the Jewry of the world. Standing at the close of Jewish nationhood in the homeland, proud of the glorious history of his race, he grasped the full meaning of Roman orderliness beyond which, over the Rhine, he disdainfully discerned Teuton un-

civilization matched by the uncouthness of the Scythian hordes across the Euphrates.

East and West he had met before. In prehistoric times the light that was kindled in the East slowly but surely cast its rays upon the Western shores. It is characteristic that the first seats of European civilization were those contiguous to the East: First, the Ionian colonies to the north of the Semitic world; then Greece, then Italy. There was naturally give and take, and products of Western civilization were carried back eastward. The traders were carried back eastward. The traders the go-betweens, carriers of culture, intermediaries. The peaceful penetration followed in the wake of Tyrian masts. Carthage matched power with Rome, and the mastery of the Mediterranean passed on to the toga-clad lawgivers of the imperial city of the West. European civilization, nurtured by the East, had come to maturity. The East itself had been touched by the spirit of Hellenic culture, and the impact shook the little land of Palestine.

Judea came to know its place in history. Vanquished by the Roman colossus, it conquered its conquerors spiritually. The Jewish settlements, with their synagogues and their sared scholls, cast a spell upon their heathen surroundings. Judaism fascinated, attracted, the pagan world. The ghetto beyond the Tiber might be unsightly and the Jewish vendor of small articles of ware the butt of the satirist. But it was felt that what the philosophers were seeking after was in the possession of a small, scattered people, ingrained in man, woman and child. The grandees of Rome took to associating with the despised Jew and the Jewish Sabbath was observed by the stranger at the gate. It is true, Christianity ultimately supplanted Judaism in proselytizing the Roman world. But then the very fact that it and not some other religion, like that of Mithra, prevailed was due not to the pagan element which it absorbed and which in a measure made it more acceptable, but to the Jewish strain which alone mattered to the serious-minded. In the Christian form Judaism overcame paganism.

The subsequent centuries brought to the Jew untold sufferings, which are too well known. Like all family quarrels, the quarrel between the two faiths, the mother and the daughter, was bitter. Christianity pronounced Judaism to be defunct, a mere survival and an anachronism. Judaism retorted by refuting such arguments as in an unscientific age might be advanced. Christianity looked forward to the day when the Jew would rectify the error of rejecting the Christ. Judaism persisted in holding that at best the founder of Christianity alone with the prophet of Arabia paved the way for the Anointed that was still to come and who would convert the world to the Jewish truth. While the Christian used force, intimidation and even blandishment to win over the Jew, the Jew offered a passive resistance. He made good, as in antiquity so in the middle ages, as the carrier of culture. He brought with him to Europe a knowledge of the Greek philosophers and scientists long before the renaissance. He was busy translating those ancient books and making them accessible to Christian Europe. Above all, he preserved the Hebrew original of the Bible. It was the study of the Hebrew original that ultimately created the rift in the Church. Puritanism was the reassertion of the Jewish strain in Christianity. So the Jew was a force in the West in purifying religion, in breaking the Roman idea of universal spiritual dominion and in making possible the rise of national churches. And the end of the reformatory movement is not yet. Nevertheless is a fallacy to assume that either religion will make way before the other. Nor is it desirable. Christian piety has developed on lines of its own, and so has Jewish piety. Both are needed in the spiritual world. St. Francis ("a poor copy of a Palestinian original") and the Gaon of Wilna represent different ideas of sainthood. Both may co-exist. The Church, however, is still obsessed with making political capital of spiritual power. We Jews do not beatify or canonize our saints. Once more, during the dark periods of medievalism, Judaism vindicated its right to existence by combating the residue of paganism in the Western World. The nineteenth century brought with it a new phase. Beginning with Schleiermacher and ending with Harnack, German-made theology proceeded to wrench Christianity from its Jewish substratum. It proclaims to the world that in its very beginnings Christianity means but a minimal Jewish strain and that the indebtedness to the Jew is the least important. In the wake of this construction there has come irreligion.

Judaism battled with pure and unadulterated paganism in antiquity; it combated the pagan element in Christianity during the middle ages. Its function today is to crush the monster of irreligion. I know that the Jew is himself caught in the vortex. But the Jew will come to his own. Judaism will outlive even Bolshevism. Never mind Jew Bolsheviks. They are apostates. They are not the exponents of Judaism. Nor are the other international Jews who would divest themselves of the Jewish name. Jews and Judaism are inseparable. Judaism has still a place and a task to accomplish in the Western World. The newest paganism is not a bit more salutary than its ancient prototype. But for Judaism to be a powerful leaven in the West it must rekindle the lamp in its birthplace. A Christianized Judaism makes itself nugatory as a proselytizing force. You cannot borrow from without and then preach it to the world. For the world has that already. But the world will listen to the Jewish voice from within. A Judaism anchorless in the dispersion will die from inanition. A Judaism "orientated" in the most literal sense will be a spiritual force to be reckoned with. "Out of Zion shall go forth the law." Its propagators shall be the ancient carriers wheresoever they may be dispersed. Give the dispersion a center and Judaism's place

in the Western World will be recognized, in the Western World of tomorrow.—B'nai B'rith News.

### LEAGUE OF RELIGIONS.

By Rabbi MONTAGUE N. A. COHN.  
The Anglo-Jewish Peace Society has inaugurated a League of Religions to promote Peace, the outgrowth of the idea that since peace and good will are part of the great mission that Judaism has to fulfill, it is about time that it exerted itself practically toward that goal. This is assuredly a move in the proper direction. Whether it will succeed is another question. World-consciousness of justice must be behind the League of Nations, and not political insistence, if the nations will function as a League. The same is true in a similar manner of religion. It must be practical. At present there seems no disposition for the religious denominations to get and keep together. They are inclined to stress the differences instead of the agreements. This is to be observed within Judaism and within Christendom, as well as between Christendom and Jewdom. It would mean a great deal for human welfare if the League of Religions could be established, and we trust that some means will be found to get around the many difficulties which assert themselves.

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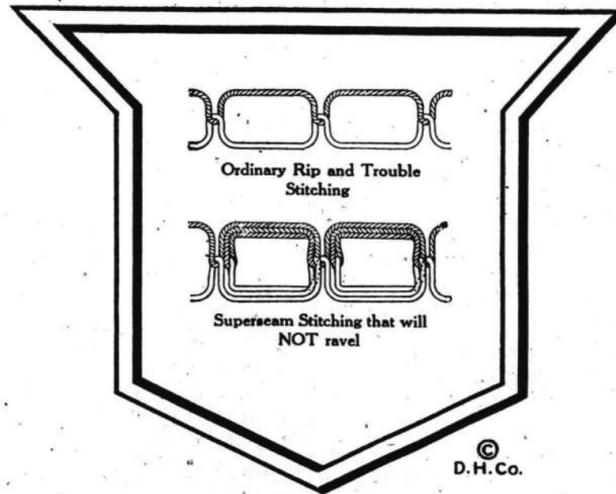
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## Israel's Zeal for Education

By RABBI GUSTAV N. HAUSMANN, Litt. D.  
Editor Jewish Code for Jurisprudence

Education has always held a high place among the Jews. They have been at all times seekers of knowledge and lovers of learning. From the very beginning Israel has insisted on the importance of instruction. No artist has ever spoken of art with greater enthusiasm, no inventor has ever evinced greater zeal for innovation, no reformer has ever shown more ardor for reform, no lover for the object of his love has ever displayed greater ecstasy, than has the Jew for education. Every hyperbole imaginable, every metaphor possible, every superlative that ingenuity could invent, the Jew has attached to the object of his heart's delight—knowledge. To learn has been the most important occupation of every Jew. Intelligence to him meant aristocracy. Intellectuality has been invariably the Jew's hobby; erudition, his pet; mentality, his indulgence; wisdom, his solicitude.

Study in Israel has become a moral duty, and at times it has taken the place of divine service. For thousands of years the sole claim to distinction among Jews has been scholarship. In the Diaspora, the leader of the community was called "Rab"—teacher, master. "Study," "teach," "learn," "think," "reason," "contemplate," are the words constantly used in the Biblical and Talmudic literatures. Indeed, the Scriptures exhausted their entire wealth of expression in praise of learning. The following Mosaic mandate has been the deciding factor of Israel's destiny: "Thou shalt teach them diligently unto thy children, and thou shalt speak to them, when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up."

As Miriam was attentively watching at the bank of the River Nile, the basket in which the infant Moses was placed for safety, so did education guard Israel during the ages. Just as Moses, at the foot of Sinai, praying to God, "Show me thy glory," was anxious to understand the Divine design, so did understanding become Israel's solicitude. The Book of Joshua tells us that when the Israelites crossed the River Jordan, the priests and the Levites carried in the van the Ark of the Covenant for inspiration. And when the Israelites reaching the deep, the drowning zone, a Talmudic Sage avows, a miracle occurred, "the ark safely carried its carriers." Similarly, knowledge protected this people from the flood of time, carrying its carriers. The name of the greatest religious classic which the Jew produced—the Bible—signifies in Hebrew, "Torah" (Law or instruction). It is synonymous with doctrine, teaching or learning. The most stupendous work of Israel's brain—the Talmud—in all its ramifications, means the same as Torah; Mishnah, instruction; Gemara, learning transmitted; Midrash, study, exegesis. Solomon's proverb, "Wisdom stands in street corners, at the highways, inviting all the passers-by to heed her," has become a Jewish truism.

Israel's remarkable zeal for education is coexistent with the Jewish nation. At its very beginning, when the Hebrews were tentatively formed into a people, the Lawgiver put the following condition, as an invariable rule: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear of these statutes, and say

"Surely this great nation is a wise and understanding people." (Deuteronomy 4:4-6). Thus, according to Moses, the greatness of the nation is commensurate with its knowledge and observance of the statutes and judgments; the only factor to keep Israel intact is Understanding. To be a wise people, living an intellectual life, is Israel's calling.

The Hebrew Prophets affirm and reaffirm that Israel will only survive if it be a "wise and understanding people," and thus become a "light among the nations." For this reason, while other nations produced war epics, mythologies and fables; while the ancient bards sang of battle and stirring adventure; while the poets of the Middle Ages sang of chivalry and romantic ideals; Israel alone produced a wisdom literature. Witness the Book of Proverbs and Ben Sira, which may be designated manuals of wisdom, treatises on philosophy, disquisitions on education. While other nations produced warlike kings and generals like Alexander, Caesar and Napoleon; or founders of empire, like Charlemagne, Israel produced the philosopher kings, David and Solomon. It is doubtful whether the literature of any other nation, ancient or modern, has produced such rhapsodic eulogy on wisdom as is found in chapters eight and nine in the Book of Proverbs. The wise author exhorts: "Say unto wisdom, Thou art my sister; and call understanding thy kinswoman. Doth not wisdom cry, and understanding put forth her voice? Receive my instruction, and not silver; and knowledge rather than fine gold. For wisdom is better than rubies; and all the things that may be desired are not compared to it." Wisdom continues: "By me kings reign, and princes decree justice—even all the judges of the earth—the Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting. When there were no depths—before the mountains were settled—when he prepared the heavens, I was there—when he established the clouds above—when he gave the sea his decree—I was daily his delight, rejoicing always before him. Blessed is the man that heareth me. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me, wrongeth his own soul: all who hate me, love death."

Ben Sira says: "He that giveth his mind to the Law will seek out the wisdom of the ancients, and be occupied in prophecies. He will keep the sayings of the renowned men; and where subtle problems are, he will be there also. He also will seek out the secrets of grave sentences and be conversant with dark problems. He shall serve among great men; and appear before princes; for he hath tried the good and the evil among men. If he die, he shall have a greater name than a thousand; and if he live, he shall increase it."

Through the mouth of Isaiah, God appeals to Israel: "Come let us reason together." The same prophet argues with Israel: "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in." Jeremiah exclaims: "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments." Thus,

## HOME-MADE CANDIES

A Christmas Suggestion by MRS. KNOX

For Christmas I suggest home-made candies, and give below recipes that are easy and economical to make with home materials. These candies will please the family—grown-ups as well as children—for they are pure, wholesome, delicious sweets, and so attractive that they are particularly suitable for gift-giving.

### KNOX SPARKLING GELATINE

#### FRENCH Dainties (Candy)

Soak 2 envelopes Knox Sparkling Gelatine in 1 cup cold water five minutes. Add 1 1/4 cups boiling water. When dissolved add 4 cups granulated sugar and boil slowly for fifteen minutes. Divide into two equal parts. When somewhat cooled add to one part one teaspoonful extract of cinnamon. To the other part add one-half teaspoonful extract of cloves, and color with the coloring tablet found in package. Pour into shallow tins that have been dipped in cold water. Let stand over night; turn out and cut into squares. Roll in fine granulated or powdered sugar and let stand to crystallize. Vary by using different flavors such as lemon, orange, peppermint, wintergreen, etc., and different colors, and adding chopped nuts, dates or figs.

**SUGAR SAVING SUGGESTION:** Syrup may be used in these candy recipes by replacing each cupful of sugar with 3/4 of a cupful of syrup.

#### ANGEL CHARLOTTE DESSERT

This dainty dessert will add a happy ending to any Christmas dinner. 1/2 envelope Knox Sparkling Gelatine 1/2 dozen rolled stale macaroons 1 dozen marshmallows, cut in small pieces 2 tablespoonfuls chopped candied cherries 1/4 lb. blanched and chopped almonds 1 cup sugar 1 pint heavy cream 1/4 cup boiling water 1 teaspoonful vanilla 1/4 cup cold water Soak the gelatine in cold water; dissolve in boiling water, and add sugar. When mixture is cold, add cream, beaten until stiff, almonds, macaroons, marshmallows and candied cherries. Flavor with vanilla. Turn into a mold, first dipped in cold water, and chill. Remove from mold and serve with angel cake. This dessert may be made more elaborate by cutting the top from an angel cake or stale sponge cake, and removing some of the inside, leaving a case with three-fourths inch walls, then filling case with mixture, replacing top of cake, covering with frosting, and garnishing with candied cherries and blanched almonds.

#### COCOANUT MARSHMALLOWS

Soak 1 envelope Knox Sparkling Gelatine in 1/2 cupful of water five minutes. Put 2 cups granulated sugar and 1/2 cup water in saucepan, bring to the boiling point and let boil until syrup will spin a thread when dropped from tip of spoon. Add soaked gelatine and let stand until partially cooled; then add few grains salt and 1 teaspoonful vanilla. Beat until mixture becomes white and thick. Pour into granite pans, thickly dusted with powdered sugar, having mixture one inch in depth. Sprinkle with grated coconut. Let stand in a cool place until thoroughly chilled. Turn on a board, cut in cubes and roll in powdered sugar. This recipe makes about one hundred marshmallows. Nuts, chocolate, fruit juices in place of part of the water, or candied fruits chopped may be added. Dates stuffed with this confection are delicious.



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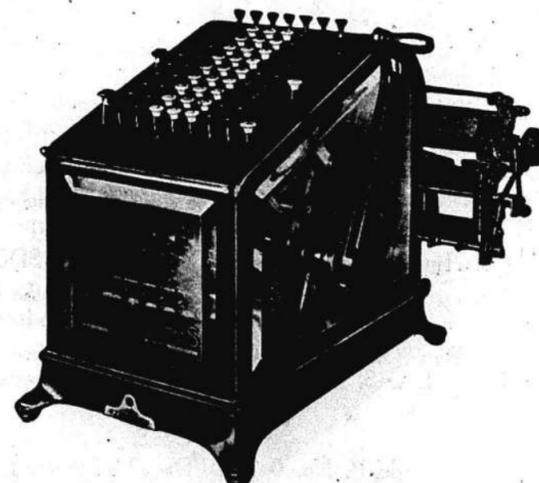
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whether God speaks to Israel or Israel to God, or the Prophet to his people, the appeal is made to reason; it is always a challenge to the intellect. In the Messianic Age, according to Isaiah, "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

From Moses to Malachi, the Prophets were teachers, moralists, educators. The prophetic appeal was, to all intents and purposes, an educational movement. The Prophet's oratory, poetry, historic allusions, metaphors and similes, appealed to the mind, roused the intellect, and moved the conscience. The sum of the prophetic educational activity was expressed by Malachi in one significant sentence, in the last chapter of our Bible. "Remember the teachings of my servant Moses."

The Scribes, successors to these moralists and teachers, transcribed and commented on the law and prophetic teachings and principles, to instill religious education. Ezra, the preceptor of Jewish learning, laid down the Torah as the cornerstone of Jewish education. He was therefore surnamed the "Second Moses." By erecting a pulpit in the thoroughfare of the city of Jerusalem, in order to read to all the people from the Torah, which seemed to have been forgotten in the weary years of the Babylonian captivity, the Scribe became the Restorer of the Torah. Recognizing the educational value of the Bible, Goethe declared: "The greater the intellectual progress of the ages, the more fully will it be possible to employ the Bible, not only as the foundation, but also as the instrument of education."

Equally glowing is the panegyric on education pronounced by the Rabbinic Sages. Prof. Franz Delitzsch declares: "The entire literature of mankind possesses no work as unique as the Talmud." If the Bible commends and praises education, the Rabbis exalt it to the point of apotheosis. Simon the just says, "The world rests on three pillars, the first of which being the Torah." R. Joshua bar Levi said: "Every day a heavenly voice goes forth from Mount Horeb, proclaiming and saying: 'Woe to mankind for contempt of the Torah, for whoever does not occupy himself with the Torah is said to be under Divine censure.'" The Mishnah ranks the study of Torah above every other duty of life. "These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz, honoring father and mother, the practice of charity, timely attendance at the house of study, morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellows, but the study of the Torah transcends them all." The Rabbinic lad reads, "Scholars engaged in studying the Law must stop for the reading of the Shema, but they need not stop for prayer." According to Rabbi Akiba, education and life are synonymous. After the capture of Jerusalem, the Romans prohibited the study of the Torah under the penalty of death. When Akiba was rebuked by his friends for his continuous study, the Sage replied: "As fish cannot live without water, so can I not live without study." According to this teacher, if education is life, then ignorance is death. Hillel said: "He who does not study, deserves to die." "The man that wandereth out of the way of understanding, shall rest in the congregation of the dead," says the Book of Proverbs. Another Master declares: "Whoever devoted himself to the study of the Torah, is like a co-worker of God in the Creation"; that is, God created the world, and man by intelligent living and right thinking, helps to sustain it. The Mishnah therefore says: "If thou

has acquired knowledge, what canst thou lack? If thou lackest knowledge, what canst thou acquire?"

The Talmud Yerushalmi informs us that Rabbi Judah-ha-Nasi, the Patriarch, appointed three judges, R. Hiyah, R. Assi, and R. Ammi, to organize schools throughout the villages and hamlets of Palestine. In a certain village where there was no school, the commissioners inquired for the guardians of the community. When the councilmen, the bailiff and the magistrate were pointed out as the protectors, the educators declared them rather the destroyers, insisting that the real guardians of a city were its teachers and scribes. Emphatically the Sage maintains, "The teachers are the guardians of the State." In a similar manner, Plato recommends that the actual rulers of a country should be its philosophers rather than its politicians. In the Academy of Lydda, this question was asked: "Which stands higher, study or practice?" All agreed that "learning stands higher, that knowledge leads to practice, that practice does not lead to knowledge." So thoroughly was this principle inculcated that Rabbi Simeon, in the Ethics of the Fathers, declared: "If three Israelites have eaten at a table and have spoken no words of Torah, it is as if they would have eaten of sacrifices to dead idols. But if three

have eaten at a table and have spoken there words of Torah, it is as if they had eaten at the table of the Omnipresent." A Jewish mystic thus ecstatically exclaimed: "At that dramatic event on Mt. Sinai, a marriage took place; the thunders and lightnings were the wedding bells; God was the groom; Israel, the bride; and the Torah the wedding gift."

In Babylon and Egypt, learning was the exclusive possession of the priests. Athens had but ten thousand free men, who might receive the benefits of education, but also one hundred thousand helots, ignorant and unlettered. In Rome, education was enjoyed by the patricians, rarely by the plebeians, while the slave was an outcast.

Unlike all other peoples, ancient or modern, where the titled—the potentate, the prelate, the aristocrat, the soldier—claimed distinction; in Israel the educated took precedence even over the king. "The Torah," says the Mishnah, "is greater than the priesthood and then royalty. The Jew democratized education. Knowledge was of, by, and for the people. The highest distinction was not insignia or decoration, but scholarship. Therefore the Talmud advises: "Let a man sell all he has in order to procure a scholar for a son-in-law. According to the Mo-

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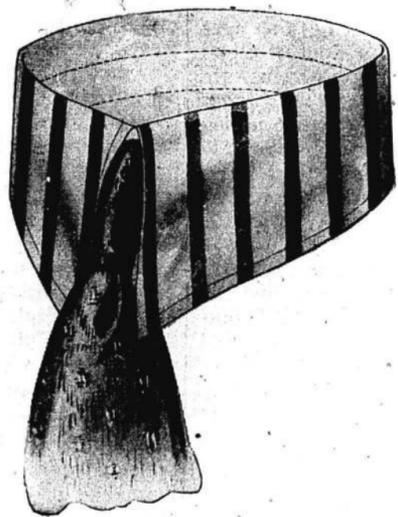
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saic law, the child of an illegitimate marriage had no share in the community. The high-priest, on the other hand, was the head of the state." "And yet this outcast," exclaimed one Sage, "if he be educated, enjoys precedence over the ignorant high priest." Thus also the Mishnah enlightens us: "Let thy house be a meeting place for the wise; sit amidst the dust of their feet, and drink their words with thirst." One Talmudic Rabbi avers: "The world exists but for the Torah," meaning that what the muzzle is to the dog, the bit to the horse, handcuffs to the prisoner, education is to society. Another authority says: "The Torah was God's plaything before the Creation." By this the Master meant, there has never been a time or place where intelligence could have been dispensed with, and that even religion must be based on knowledge. Thus, learning and faith become synonymous. R. Eleazar, in the Ethics of the Fathers, declares: "Without the knowledge of religion there can be no true culture, without true culture there can be no religion." Ben Sira appeals: "Draw near to me, ye unlearned, and lodge in the house of instruction." These lofty tributes to the value of education and its intellectual practices are but the echo of Mosaic hopes: "Surely

this great nation is a wise understanding people." Rabbi Jose, the son of Kisma, said: "I was once walking by the way, when one, after saluting, said to me, 'Rabbi, from what place art thou?' I answered, 'I came from a great city of sages and scribes.' He said, 'If thou art willing to dwell with us in our place, I will give thee a thousand dinars and precious stones and pearls.' I answered, 'Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah \* \* \* In the hour of man's departure, neither silver nor gold nor precious stones, but only the Torah and good works will accompany him.'" Hillel avers: "The more Torah, the more life. He who has acquired words of the Torah has acquired life for himself in the world to come." Even in the hereafter, according to the Talmud, when a man knocks at the gates of Heaven for admission, the first question asked of him is: "Didst thou study the Torah?" According to Joseph bar R. Joshua, the angels, welcoming the scholar, exclaim: "Happy is he who comes here with his learning in his hand." Learning being prized so highly, the result was that knowledge became so universal, that at the time when

Hezekiah was king, searchers journeyed from Dan to Beer Sheba, from the north to the south of Palestine, and could find no illiterate person; from Gaboth unto neither boy nor girl, man nor woman, who was not well acquainted with the laws of ritual and ceremonial observance. Little wonder that the Hebrews gave to the world, in proportion to their numbers, more great men than any ancient nation! This zeal for education was best

shown by Rabbi Jochanan ben Zakai, when the Roman legions invaded the Holy Land. Seeing the fall of Jerusalem inevitable, he commanded his disciples to carry him out of the besieged city in a coffin. And when the Master was before Vespasian, the Roman commander of Judea, he made the following request: "Give me Jabneh and her wise men." As education has been the Jew's vocation, in this most critical and fateful hour, when

the existence of the nation was threatened, the Rabbi asked for the only institution that could save Israel—a school. The Psalmist who supplicates: "Give me knowledge that I may live," merely expresses the Jewish conscience. Hosea laments, "My people are destroyed for lack of knowledge." In defining what constitutes a city as distinct from a village, the Talmud makes the following observation: The place that can point to ten men of learn-

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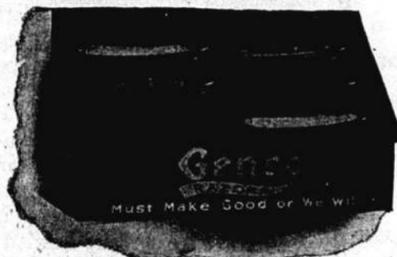
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ing who can afford to devote themselves to the higher intellectual and spiritual interests of the community, deserves to be designated a city; otherwise it is but a village. "A city where there are not ten unemployed men who devote all their time to the study of the Law must be considered a village." The seat of learning, where old and young gathered to study, was considered the central point in a city.

Persecution, which came to the Jewish people in its most terrible form, has continued for nearly twenty centuries. Through all this unprecedented struggle, Israel's zeal for education did not weaken. "While those people around them were groveling in the darkness of besotted ignorance while juggling miracles and lying relics were the themes on which all Europe was expatiating; while the intellect of Christendom enthralled by countless superstitions, had sunk into a deadly torpor in which all love of inquiry and search for truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skillful physicians, the ablest financiers, and the most profound philosophers." When culture and letters were regarded as witchcraft and sorcery, ignorance was despised in Israel. This was Disraeli's retort in the House of Commons when he was interrupted by taunts during the delivery of his maiden speech: "Yes, I am a Jew. When the ancestors of these honorable gentlemen were naked savages on a desert isle, mine were Priests and Levites in the Temple." This forceful statement may be paraphrased in these words: "When the ancestors of the now civilized nations were naked savages on a desert isle, schools were formed in every Jewish village." After the destruction of the State, through the foresight of Rabbi ben Zakkai and the instrumentality of Rabbi Joshua ben Gamala, schools were organized in every community in the Diaspora. Rightly says Professor Dittes: "If ever a people demonstrated the power of education, it is the Hebrew people."

The Jew, during the most solemn part of the devotion, which he recites three times daily, offers a prayer for knowledge: "Thou favoriest man with intelligence and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, giver of knowledge." In the same spirit the Psalmist frequently prays: "Open Thou mine eyes," "Give me understanding," "Teach me good judgment and knowledge." The glory of the Lord is thus intelligence.

Certainly the Jews, at no period in their history, could have been so barbarous as to destroy whole libraries. Yet this is what Omar, the Mohammedan Caliph, has done, and what the Christian Knights did, "lest religion be disturbed by knowledge." The Sermon on the Mount reads, "blessed are the poor in spirit, for theirs is the kingdom of heaven." For centuries the Church discouraged the spread of learning among the masses. Among the Jews the most humiliating taunt has been that of *am ha-arets*,—ignoramus. He was a kind of outcast, violating the Law through ignorance, regarding the teachers with hatred or contempt. The man so designated was distrusted, yea, and considered dangerous. The ignorant were suspected of being informers and traitors. The testimony of an illiterate person was incompetent, for he was untrustworthy. "An empty-headed man," according to Hillel, "cannot be a sin-fearing man, nor can an ignoramus be pious." Ignorance thus becomes a sin. Rabbi Nathan ben Joseph declares, "The *am ha-arets* is he who

does not educate his own children." Another sage observes: "Poor only is he who is destitute of knowledge." There is only one evil, ignorance; there's only one good, education—is a Jewish dictum. Socrates affirms: "Only the wise man can be just; vice of any kind is ignorance."

The rare hatred which the Talmudic Sages entertained toward the illiterate may be judged from the following: "Giving one's daughter in marriage to an ignoramus is similar to giving her bound to a lion"; "to associate with the unlearned, is the same as to associate with sinners"; "it is ignorance that destroyeth the individual, the city, the state, or the nation"; "he who disregards the learned, his disease is incurable." Before the Throne of Judgment, neither popularity, riches, nor poverty can be an excuse for ignorance. The admonition was: "Study Law in old age, as well as in youth, in years of famine, as well as in years of plenty." "The scholar has a greater claim upon public charity for the raiment of his wife than the ignoramus has for his very sustenance."

On the Sabbath, according to the law, the court held no session and judgment was not executed. The Day of Atonement, being the Sabbath of Sabbaths, was doubly holy. And if the Day of Atonement hap-

pened to come on the Sabbath, it naturally was the most sacred day in the Hebrew calendar. The Mosaic dispensation prohibited all kinds of murder. "Nevertheless," exclaimed Rabbi Akiba, "it is allowable to tear an ignoramus to pieces as one tears a fish, even on the Sabbath that falls on the Day of Atonement," so vehement was the wrath of the Talmud against the ignoramus.

All these observations show us quite plainly the contempt in which ignorance was held among the Jews and the reverence which was cherished for scholarship. We are not surprised, therefore, at the assertion of Williamson, the Christian Oriental scholar, "Whoever could not write was no true Jew." Thus Scriptural, Talmudic and Apocryphal literature vie with each other in praise of education. This passionate love for education, this irresistible zeal for learning, this profound reverence for wisdom, may be traced back to one of the most significant precepts given by Moses, the greatest educator of all ages: "Thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou riseth up." During all the ages, the people of Israel faithfully obeyed this precept, and because of this obedience they

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have survived all the storms that beat around their abode. This Mosaic command is repeated by the Jew in prayer twice daily. This same decree, written by a scribe on parchment, is placed in the phylacteries and is also attached to the doorpost of each room in the house. This identical charge was confirmed by the Prophets, and reaffirmed by the Scribes of the Synagogue and has been perpetuated in the Jewish Home.

**NON-JEWS CO-OPERATE IN JEWISH RELIEF CAMPAIGN.**

The most remarkable feature of the recent successful campaigns for the Jewish war sufferers has been the magnificent spirit of co-operation manifested by non-Jews. The American Jewish Relief Committee has been conducting non-sectarian Statewide drives throughout the country and these campaigns have attracted the enthusiastic co-operation of the most prominent citizens without regard to creed. The following letter written by Judge E. B. Muse, of the Forty-fourth District Court, Dallas, Tex., to Mr. Gus W. Thomasson, the non-Jewish chairman of the Dallas Jewish Relief

Committee, manifests this broad-minded support in the cause of humanity which transcends the barriers of race and prejudice. The city of Dallas has raised upwards of \$100,000 for the Jewish war sufferers and the State of Texas has gone over \$500,000. Judge Muse wrote to Mr. Thomasson as follows:

"You ask me to co-operate with you in your work in behalf of the Jewish War Relief Fund. I will cheerfully co-operate with you and help you to the extent of my ability and capacity, both from a monetary standpoint and otherwise. I cannot do much, but you will have the full measure of that much; no man can do more, nor should any man do less.

"All we have to do is to stop and think; think what the Jew has done for the world; think what a debt the world owes the Jew, to make honest conscientious men step forth and do their best now in behalf of the Jew. The Jew first pointed man to the worship of the only true and living God—a God of love, law, justice and mercy.

"The Bible, the Ten Commandments, the Sermon on the Mount—the foundation of all civilized lands comes to us from the Jew. We

proudly appropriate it as our very own, then proceed promptly to depreciate and deprecate the source from whence it came. Christ was a Jew; we worship, praise and prate about the lowly Nazarene; we revere the spot and venerate the land in which he was born, and then straightaway turn and revile the race that gave him birth. Oh, generous and consistent Gentile; we take the gift and welcome it to our bosom, then turn our backs and shut the door in the face of the giver.

"Whoever saw a Jewish beggar—whoever saw a Jew begging for bread in this country of ours? Point the time and place. They are a proud, sensitive people. They are a frugal, economical, thrifty and progressive people—all they ask is a chance and opportunity to live and be happy.

"They have contributed of their blood and treasure unstintedly to every good cause for freedom and humanity's sake—from Bunker Hill to Yorktown and from Yorktown all the way to this good hour. No purer patriots ever lived, no more loyal friends had any man or country than the Jews, who for country and friendship sake financed Washington in the dark days of the American Revolution. The history of the world tells the story of their undimmed devotion and undying love for freedom.

"It appears to me to be not only a duty, but it seems as well it should be the pleasure of every thinking, liberty-loving Gentile in America, to arise and say: 'Yes, yes, this is the first time I have ever been called upon to help the Jew. God help me, I will do my best; it may not be much, but, much or little, I do my best.'

"Remember, my dear Mr. Thomasson, I belong to the public; my day time is all taken up in court work, but you can have my night time and Sundays."

**A CATHOLIC PRIEST'S ADVICE—LOOK AT ALL THE JEWS IN THE PARTY.**

Some time ago a devout and typical church woman, a worker in one of the Protestant sects, speaking in a spirit of reproach and disdain, said to me: "Look at all the Jews in the Socialist party," meaning New York City.

"Yes," I replied, "and look at all the Jews in the Bible."

If I had hit her on the head with a stuffed club she could have been more surprised. In all her life she had never thought of that though she was an active church member.

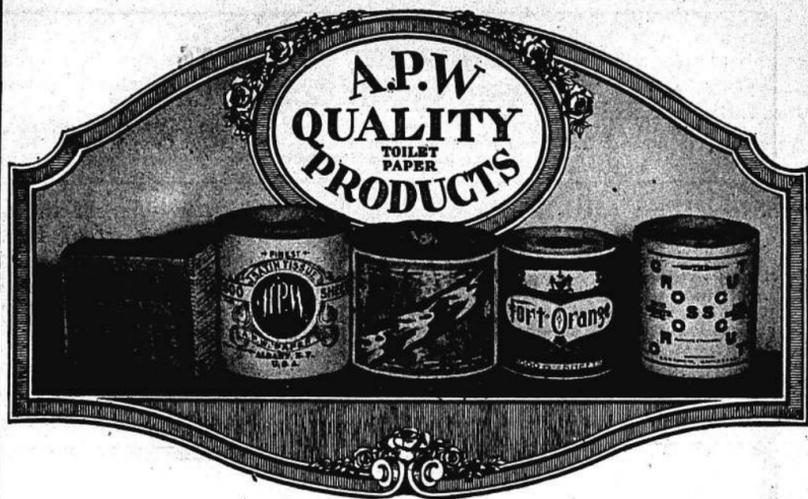
After she had sufficiently recovered from the mental shock occasioned by such a revelation, I enlarged upon the matter, as follows:

"What is more, my good woman, the Apostles were Jews, and the Bible refers to the Jews as the 'chosen people'—the flower of the flock, so to speak. And, according to the Bible story of Adam and Eve, and of Noah and his family, it would seem that we are all Jews, only you and I apparently belong to the lost tribes."

She was silent and confused, and went away a much surprised, if not wiser woman.—Rev. J. C. Hogan, Catholic.

**THE JEWISH ATTITUDE TOWARDS CITIZENSHIP**

It is the religion of the Jew to become a good and valuable citizen of every country that opens its gates to him. It is the teaching of the Prophet Jeremiah, "Seek the peace of the city \* \* \* and pray unto the Lord for it \* \* \*". The religion of the Synagogue is a civic religion, a religion of social obligation and public duty.—Rabbi Abraham Nowak, Hartford, Conn.



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

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



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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)

### SOLDIERS AND MONARCHS.

(Read First Samuel VIII.)

"And the Lord said unto Samuel: 'Hearken thou to the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me that I should not be King over them.'"

(Jewish Publication Society's Translation.)

Read the whole story of the anointing of the first King of Israel, boys, as told in the eighth, ninth and tenth chapters of First Samuel—read it carefully and note that the good old prophet felt bitterly aggrieved at the demand of the people for a King. To his remonstrances

they answered: "Nay, but there shall be a King over us, that we also may be like all the nations, and that our King may judge us, and go out before us and fight our battles."

Samuel had judged the people righteously and served them faithfully and well. From before his birth he had been dedicated to God's service and his whole life was given to his people. They had prospered under him. The Philistines had been defeated and thereafter "they came no more within the border of Israel." The cities they had captured were restored. There was peace, with

prosperity, throughout the land of Israel.

And now in his old age, the people clamored for a monarchical form of government. The old loyal servant of God and of his people was hurt. He had served all and injured none, and this was his reward! He warned them what a King would mean to them. Their sons would be drafted into his armies or taken to be his servants. Their daughters would be his domestics. Their lands would be his possessions. A tenth of all their other property and their products would be his. The time would surely come, if they persisted in their demand, when they would cry to God for relief from their crowned oppressor, "but the Lord will not answer you in that day."

The people persisted in their demands. Then the grief-stricken minister of the people complained to God, and God's answer was that the demand for a King was not a rejection of Samuel but a rejection of God, Himself. Evidently, in the opinion of the earlier prophets in the Bible, Kings could not rule where God ruled. One excluded the other. It is true that part of the glory of our history was such a King as David, whose throne has been taken as a symbol of Israel's existence. But a little reading of the Bible will show us how much injury the Kings of Judah and of Israel caused the Jews, how little good influence they exerted. We may take it that the Jewish ideal of a nation, was a democracy, under God's rule.

Hereditary rulers mean standing armies, and armies mean wars—either of aggression or defence. Standing armies and wars mean not only bloodshed and widespread devastation and misery but a constant draining of the vital resources of the people, an undermining of their prosperity and enormous and continuous taxation for non-productive and mischievous purposes. If but one half the money that the nations of Europe have spent in the last fifty years, for the maintenance of their great armies and navies and the conduct of their wars, had been spent in education and vocational training, in curing the sick, in studying the prevention of disease, in aiding the helpless, in strengthening the weak, this world would now be a far different, an infinitely better place. The total expenditure for war and its preparations runs into hundreds of billions. All the benefactions of the Rockefellers, Carnegies and Sages are mere flea-bites by comparison.

It is not my purpose tonight to compute the havoc wrought by wars or the extravagant waste of national resources in preparation for them during the last fifty years. It could not be done with exactitude, but something near the sum of the truth might be computed and the statement would be staggering, believe me.

It might all be more tolerable if Kings and standing armies did not inevitably mean wars of aggression and conquest. Take the case of our present enemy, William, Emperor of the Germans. For nigh on to thirty years he has been preparing to overwhelm Europe. Huge standing armies have been his pet playthings. An overweening ambition and an almost insane vanity have marked his career. His constant pretense that he was a friend of peace and desirous of maintaining it has never deceived any keen observer, though foolish people have given him great credit for his idle pretensions. There are those who say that the German Emperor is tainted with hereditary insanity. His withered arm and affected head are held to make this theory acceptable. (His great political friend and ally, the former Sultan of Turkey, was widely known as Abdul, the Damned. A nice couple—Abdul, the Damned, and Bill, the Blasted—to rule over the

destinies of a hundred millions of people!) His weakness or ambition has deluged the world with blood; has widowed and orphaned millions; has spread devastation over fair and prosperous lands. Samuel of old foretold this day. A whole world is crying to God "because of the Kings they have chosen!"

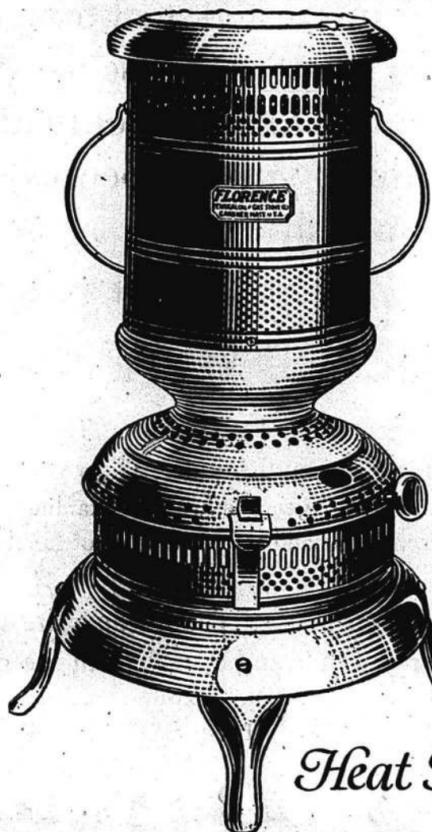
There was a time when a certain chivalry and restraint in war was recognized. But now the Teuton powers, already recognizing the inevitable defeat that awaits them, have reverted to the primitive savagery of the wars of old days. Five hundred years ago there flourished a world conqueror—Timur the Tartar. Tamurlane, the lame ruler of vast hordes of Asiatics, who overran three continents during a long lifetime. He, like William of Germany, claimed to be a lover of peace. It was his practice to erect a monument of the skulls of his enemies whenever he captured a city. Thus, we are told, when he conquered Bagdad he erected a pyramid of ninety-thousand skulls to commemorate the event. He was proud of the title of "Scourge of God." His boast was that "no grass grew where his horse's hoofs had trodden." All the misery and murder of his long life of war and conquest does not reach the sum of wrong and unhappiness of the four years' war waged up to now by that second and worse "Scourge of God," William of Germany. And the man thinks and seriously claims that he is Divinely appointed to his throne. Why, God hates monarchs! Every autocratic King that reigns on earth is a rejection of God by the people who submit to a crowned wronger.

On the wall over there is hanging a card with Lincoln's Gettysburg speech plainly printed on it, for you to read and study.

Fifty-nine years ago, while the Civil War was still raging, Lincoln, in the midst of his preoccupations, had to hurry by train to be present at the dedication of the great cemetery at Gettysburg, where thousands of Americans lay buried. There was to be a formal address by a famous speaker. Lincoln's part was simply to pronounce the formal words of dedication of the cemetery. He intended to say only a few words but had been too busy to prepare even those brief sentences. On the train to Gettysburg he hastily penciled what he thought he should say, and handed the paper to be looked over by a companion. "One moment," he said, "I want to add two words." He took the paper back, put a caret between two words and added, over the line, the words "under God." When he did that he gave a keynote to that wonderful speech which has since grown dear to every American! Small wonder, too, for it is, in effect, a confession of America's Political Faith. The words sprang hot and living from Lincoln's great heart, from his keen, far-seeing, comprehensive intellect. Simple and strong, easily-learned and unforgettable is that great utterance. I dare say he little dreamed what a power over the souls of all true Americans that simple, strong speech would exercise. But we have taken it as one of our most cherished literary possessions. I could not, for the life of me, repeat the name of the famous orator who was especially selected to do justice to the occasion. I doubt whether there lives today an American who can quote a single sentence from the formal, set speech of the special speaker. But Lincoln's great word, greatly spoken, on a great occasion, lives, and will live while Americans cling to their national ideal, of "a nation conceived in liberty and dedicated to the proposition that all men are created equal." Like our fathers there, "we, here, highly resolve that these honored dead," who died yesterday "over there" beyond the Atlantic, "shall not have died in vain."

# FLORENCE

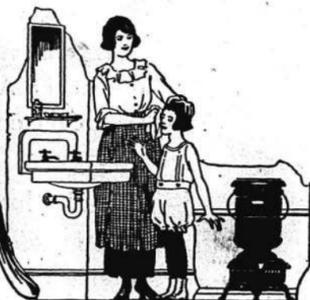
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Fifty-five years ago Lincoln expressed the aspiration "that this nation, under God, shall have a new birth of freedom." Today we pray that this world shall have a new birth of freedom for which the nations of Europe have so long prayed and hoped; to bring about which embattled millions are, at this moment, standing ready to make the great sacrifice. Abraham Lincoln told his generation that our mighty Civil War was fought in order "that government of the people, by the people and for the people shall not perish from the earth." Today we are arming our millions in the same great cause but with a wider, even a greater, application. Today we fight in order that "government of the people, by the people and for the people" shall not only not perish from the earth (we made that sure and sealed the bargain with the blood of our bravest and best over fifty years ago) but that it shall spread, and be firmly established all over the world.

That, boys, is why you are here and in uniform. When you shall march out, behind Old Glory, to meet the enemy that will be what you will fight for. You will fight valiantly, I know, for you are good Americans. But you are also Jewish boys. When you do march, in your tens of thousands, behind the banner of our country, you will have a double strength and a stouter resolution because the battle will be for God and Country. It is God's will—read your Bible and learn for yourselves—that the people should rule themselves "under God." God's own words are that the people who chose a king to rule over them and to lead them in battle is a people which rejects Him. America's ideals, as stated by Abraham Lincoln, are the ideals of the Jews of old, are the ideals which God would should guide all peoples.

So you will be, in a two-fold sense, soldiers of God and of Democracy. A double duty will rest on you. See that you discharge it stoutly and well. Come back victorious and live afterwards, bigger and nobler men because of the big and noble work you took part in. Let your children boast, in the years

to come, "our father also fought in the front ranks for God and civilization and helped the world to win."

So much for your duty to help to rid the world, once for all, of tyrannous or mad monarchs. Now, for your duty to yourselves, to your own manhood, to the best in you. You will have to fight not only the public enemy the enemy without, but also the private enemy, the enemy within you. It is the worst of war that it may, if you are not very watchful, encourage the brute that is within you, as it is within every human being, to undue assertion and activity.

I suppose if a vote were taken among students of history as to who was the noblest warrior in European record the great majority of all nations would name Pierre Bayard. The same century saw the death of the lame tyrant of the Tartars, Timur Beg, and the birth of the noblest soldier of European chivalry, the Chevalier Bayard. He was by unanimous verdict of the world, dubbed "the good knight without fear and without reproach," the fearless and stainless warrior of France.

Timur is the example followed by the Teuton emperor, let Bayard be your shining example. He was held to be the bravest soldier and the best general of his age, but he was always so gay, so *debonnaire*, so kind, so considerate that he was esteemed as the best, most pious and most loving of men as well as the bravest of warriors. At the age of twenty-two his renown was so great and widespread that, captured when his ardor had sent him, alone, in the pursuit of the enemy into the hostile fortress of Milan, the duke of that city freed him, without ransom. At the age of forty he was captured by the English. The British King, Henry VIII, also freed him, without ransom only asking him to pledge his knightly word not to serve against the English for the next month or so. In his fifty-first year of age he was mortally wounded in a great battle. At his request they put the dying warrior with his back against a tree-trunk so that he might look his last on earth. Among the enemy soldiers and officers who stood bare-headed by was a certain prince who

had changed sides for political and personal profit. This "noble" expressed his regret at witnessing the sad scene of the death of the greatest and most revered soldier in the world. "Better," replied the dying hero, "to die thus on the field of battle, than to live, like thee, prosperous—but disloyal and faithless." And so he died, mourned alike by friend and foe.

Observe that he was the "good" knight, kind, gay, gentle, considerate. He was the bravest of warriors. And—and this was his crowning glory—he was the "stainless" knight. No act of oppression or tyranny or wickedness stained his career. It is told of him that wounded, almost fatally, in a battle in which he had led his soldiers to victory, his men carried him into the castle of a noble belonging to the side opposed to him. The ladies of that enemy's family were being treated roughly by the soldiers flushed with conquest. Their wounded general raised himself in the litter, stained with his own free-flowing blood, and sternly refused to be carried further until he saw that his order, that the ladies should be treated with every respect and knightly attention, was being obeyed. Not only was he himself stainless; but he would not allow any oppression of, or wrong to the helpless.

To be fearless in the presence of the enemy was a qualification which tens of thousands of his men shared with him. To be kind, considerate and courteous to the disarmed enemy and to women and children was his own virtue shared, alas, in those days by very few. What I want to tell you tonight is that just as God hates the autocratic King, so does he hate the licentious soldier. You American boys are going out to fight God's battle for the freeing of peoples, see that you fight God's battle also against the temptations that will assail you, as children, and followers, of God should fight. Shall you help valiantly to save the soul of the world, and coward-like, neglect to save your own soul? You owe it to our country and you owe it to your religion—especially you Jewish boys

—to bear yourselves like Bayard, not only fearlessly but faultlessly. Let there be no sign of cowardice in the face of the enemy—whether enemy soldiers or enemy temptations! For this country stands before the world as the example "of a new birth of freedom" among nations, whose glorious dead "have not died in vain," and whose freedom, so dearly bought and so highly cherished, is a freedom "Under God." When you march out to battle behind the flag of the "Stars and Stripes," remember to regard it not alone as the flag of America, but also as the banner of the old ideals of Judah and as the Standard of God!

ANTI-SEMITISM AND ITS CURE.

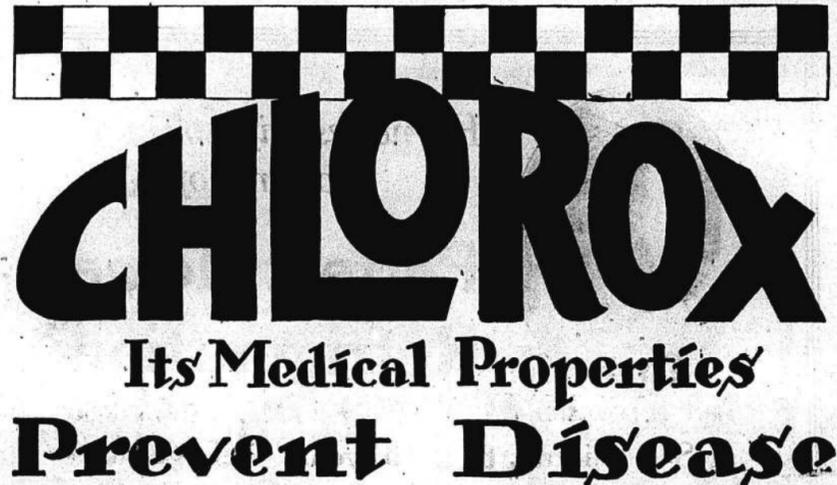
By RABBI I. H. LEVINTHAL, Brooklyn, N. Y.

The world has made tremendous progress in these last few centuries along every field of activity, along every line of thought and endeavor. Civilization today has reached a height such as our grandsires did not even dare to dream of.

Yet in one thing alone has the world not made sufficient progress. Civilization, with all its achievements, has not succeeded in eradicating from human hearts the old and unjustifiable hatred of the Jew. Anti-Semitism is still rampant. In certain countries of the earth, the

Jew is treated as barbarously as he was in the dark middle ages; in others the hatred is manifest in milder form—but it is present nevertheless. In this the enlightened twentieth century, after a war to spread the spirit of democracy in the world, we find the Jews massacred in Poland, their women outraged, their children mutilated, for no other reason than that they are Jews. And here in the metropolitan city of New York, we read almost weekly, in one of the popular humor magazines, the most rabid, hate-breeding articles against the Jew, written for no other purpose than to spread the germ of anti-Semitism also in this land. Yea, here in America, we read but too often such advertisements "Christians only need apply," which of course is meant to exclude the Jew. Is there, then, no hope for us to entertain that this prejudice shall ever pass away? Shall the Jew ever remain the accursed of man, the bearer of the world's burdens, the spurned and the outcast of men?

The disease of anti-Semitism is such an ancient one, it has grown with such violence, it has been transmitted for so many generations, that it has become part of the nature of humankind. We should not, therefore, be too much



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Mince Pie



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

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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NONE SUCH MINCE MEAT

For one thing, piping-hot None Such Pudding smells good and tastes better. You can make it with your left-over biscuits. It's a rich, wholesome dessert that the family will send their plates back for a second helping of.

For another thing, try hot None Such Gems for breakfast. That's a meal hard for you to think up something new for, and these Gems are toothsome and hearty.

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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 given right on the None Such package.

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discouraged when we still meet and encounter those whose hearts are afflicted with this disease. We see how long it takes physicians to master the treatment of certain diseases. The whole power of medical science is arrayed for all these years in their endeavor to root out the deadly diseases of cancer and tuberculosis, of infantile paralysis and influenza. We see how slow is their progress. What wonder then, that the world has made such little progress in finding a cure for this most ancient of all diseases—the disease of anti-Semitism.

Our hope lies in Education! Education is the deadliest enemy of all kinds of prejudice. When the world will know the true story of the Jew, when they will acquaint themselves with his achievements for the cause of civilization, they will then realize the great debt of gratitude they owe to him. Education will reveal to the world that the Jew has ever fought for truth and right, for justice and humanity, that he was ever the foe of bigotry and superstition, of corruption and misrule, of autocracy and militarism in every land and in every age. Education will open their minds and will make them understand that it was because he opposed darkness and desired to spread the light of truth unto all

men that he was hated and became the despised and rejected of all men. The Prophets of old were also despised by the corrupt rulers and aristocracy of their day; many of them were stoned and put to death because of their opposition to unrighteousness. But they remained undaunted—true to their holy mission. So also with the Jew. Despite hatred and abuse, he remained true to his ideals, thus proving to the world that he lives not for himself but for humanity.

When the Jew was forced to live within the Ghetto walls, the people of the world did not have the opportunity to know him, they never came in contact with him, they did not have business dealings with him, they did not meet him in school or university. It was but natural, then, that they should believe everything that our arch-enemies told them. With the crumbling of the Ghetto walls and the daily mingling of Jew and non-Jew, must also come the gradual disappearance of anti-Semitism. The intelligent Christian sees that the Jew is a human being like unto all beings—he is able to see his virtues and failings, and knowing him thus, he will be unable to hate him or to believe the tales of those whose business it is to spread the

gospel of hate among their fellow-men.

The war that we just waged has accomplished much in this direction. Jew and non-Jew fought side by side, slept in the same barracks, suffered together in the same trenches, displayed the same feats of heroism and valor. These boys who will return will surely spread the gospel of brotherhood and good-fellowship amongst their neighbors, and much of the unfriendliness to the Jew will thus pass away. Not only on the battlefields, but also here at home, the Jew and non-Jew worked together in every patriotic endeavor. The United War Work Campaign, recently waged, showed how well Jew and Christian can unite and work together for a common purpose. A closer bond of brotherhood and good-fellowship must surely result from such activities.

**WHY THE JEW SURVIVES**

Many ancient races disappeared after they were bereft of political power. They were assimilated by superior culture. The Jew lost his political independence, but has sur-

vived because his culture was superior to all those he came in contact with. You cannot kill an idea and you cannot destroy a people who live for and by an idea. Judaism means a combination of the two mightiest forces that have influenced man throughout the ages—nationality and religion. A religious nationality and a national religion—Israel has in it the elements of eternal life.—Rabbi M. M. Eichler, Boston, Mass.

**PRESBYTERIAN PASTOR'S TRIBUTE TO JEWS.**

"A religious people are always deserving, and the Jews are religious. A cultured people are always deserving, and as we have shown the Jews are cultured. A brave people are always deserving, and right amongst us 200,000 have shown themselves brave on land and sea. A generous people are always deserving, and the Jews in every time of need have shown themselves generous. An industrious people are always deserving, and the Jews are industrious. A patient and forbearing people are always deserving, and under strong provocation the Jew

has kept his temper. A peace loving people are deserving and the Jew keeps the peace. A people that take care of their own and seldom ask favors are a deserving people, and the Jews take splendid care of their own."—Rev. Frederick E. Hopkins (Presbyterian), Michigan City, Ind.

**WORLD'S DEBT TO ISRAEL**

"We Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us our Bible, our prophets, our apostles. When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are we owe, under God, to what Judaism has given us."

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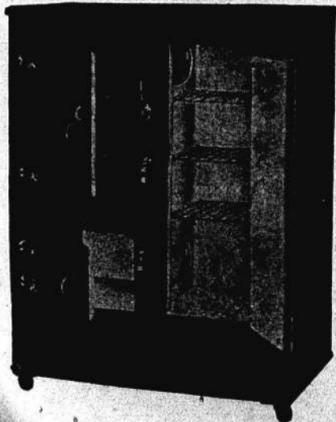
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Kislev 13th, 5680

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## "Gambling is not for a Jew"

By I. KAUFMAN



Moses Winkelberg's appearance did not suggest a poet. Short and fat of figure, ruddy brown of complexion, gray as to hair where he was not already bald, he seemed much more like the retail *kosher* butcher that he was than any sort of a dealer in speculative dreams.

But his son Jacob must have recognized in him a weakness for the impossible. Or perhaps he played on nothing more specific than a universal characteristic of all mankind. Or possibly he could not hide his own elation when he came home with his first winnings, and so had to tell his father about it. At any rate, he did tell.

"Pa," he asked, tentatively, "how much did you make in the store today?"

"What do you mean, by that?" asked his father, cautiously. "I made as much as I made. How can I tell now? And furthermore, what affair is that of yours—you are planning to become a butcher perhaps?"

"Was it as much as a hundred dollars?"

"Arh," said his father, in disgust. "Who do you think I am—Rockefeller maybe?"

"Well," said Jacob, and then, "and I'm not a millionaire yet myself, either. But today I made a hundred and twenty dollars in less than ten minutes."

"Go," said Moses at that, utterly disgusted, "and tell that to your mother over there. She will believe anything you say." And he resumed reading the *Forward*.

But his son was by no means through. "Rogers," he said aloud, but as if talking to himself, "gave me a tip on Steel. So I bought Steel, forty shares at 103 a share. And then he gave me a tip to sell and I sold at 106. And there you are."

Now, it was long years of plodding labor as a butcher's apprentice and of buying and selling on the safe plan of knowing at the time you buy exactly what you will get when you sell, that had raised Moses to his present position of comparative affluence, so that he lived in his own house in Brownsville, and even collected rent from three tenants. The caution bred of countless transactions in which a safe profit was always an element, sprang to his lips.

"Jake," he cried out, "I know now what you are talking about. Gam-

bling on the stock market. I beg of you, don't go there again. Let it alone, before it bites you."

"A hundred and twenty dollars in ten minutes," protested Jacob, not without a show of reason on his side. "Where else can you make anything like that?"

"But, Jake," answered his father, "it is not a business. It is gambling on the stock market, and gambling is not a business for a Jew."

\* \* \*

three days he once more brought up the subject in Jacob's presence.

"Well, Jake," he asked, "if you have given up that gambling, when will you start to do some kind of real work?"

"But I haven't given it up," protested Jacob, "and I don't see any reason why I should. Listen, pa—"

And he launched into an account of fortunes made overnight by men who came to Wall Street with a shoe string and came out millionaires.

on a margin, and it had become cheaper now, instead of dearer than when he bought it. He was quite certain it would go up again. "You see," he explained, "I've got a system and it can't fail. Only it will take a little time. And meanwhile I need—"

"More money, I suppose," his father interrupted.

"Well," he said, "there are millionaires on Wall Street now who started without a dollar of their

But at 3 o'clock the next afternoon Jacob came home visibly elated, with a broader grin on his face than he had known for some time past.

"Dum-diddle-dum! Dum-diddle-dum!" he sang as he came into the room. "Well, father," he said, "I didn't need your five hundred after all. My system worked out. Let me see—" and he assumed a meditative pose—"four hundred, four hundred and eighty, five hundred and twelve dollars I made on that deal. I knew Steel would go up after that slump."

"Do you mean," asked Moses, "that you have made more than five hundred dollars since the beginning of the week?"

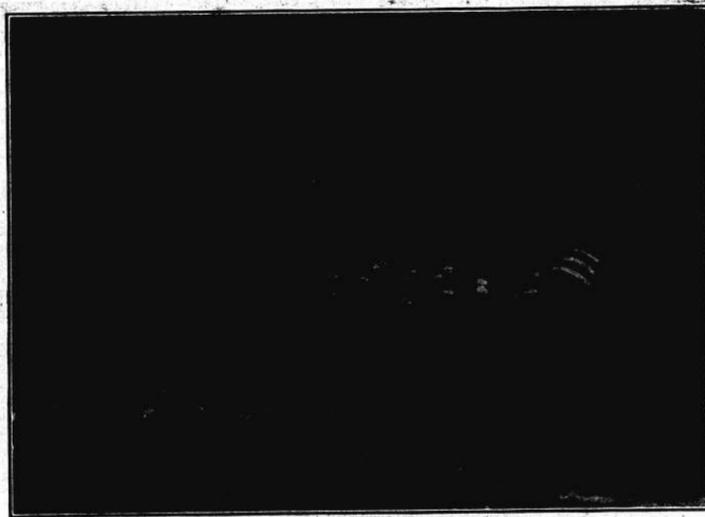
"Oh, yes," answered Jacob, carelessly. "But that's nothing. I'm only a greenhorn in the game now. You wait until I get to know some more of the people around Wall Street and you'll see something. Although with my system I can't lose, anyway."

And the poet in Moses came to the front, pushing aside temporarily the thrifty and cautious dealer. "What," he asked, "is this system?"

Jacob was only too glad to explain. It was really very simple. You watched to see what the fluctuations in prices of stocks were. You bought the stocks as they reached their low levels. You waited until they reached a high figure. Then you sold out. Moses understood the principle very well. "It is like any other business," he said.

The next morning, as Jacob was going out of the house, he called him aside. "Perhaps," he suggested, "you could buy some of that for me, too?"

And that is how Moses Winkelberg took the plunge into the field of high finance. Unfortunately, the first venture that Jacob made for him turned out a profitable one. He bought and he sold on the same day and was able to come back and show his father an appreciable gain. To make it more impressive, Jake closed the account and brought the money to him in cash. And Moses, who had all his life been in the habit of working hard for any money he obtained, sat down at the table in front of the gas light, fingered the crisp ten dollar bills, counted them



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### NAVAL VETERANS PARADE IN PROTEST AGAINST UKRAINE MASSACRES

The above photo shows sailors of the Jewish faith marching in the parade staged last week by the Jewish people of New York in protest against the massacres in the Ukraine.

Veterans of the Civil, Spanish-American and World War marched in the parade.

One requirement of a poet is that he shall not be tied down by the necessities of any logic, even his own. Judged by this, Moses Winkelberg possessed the poetic strain. He had told his son to keep away from the Wall Street gambling, and nobody could deny that it was good advice. What is more, his son himself seemed to have taken it to heart, for nothing more was mentioned about the matter. But Moses himself could not keep away from it. After

"Ei, ei, ei," answered his father, skeptically. "I have heard of such tales before. And I have also heard of many who came out beggars."

"But didn't I make a hundred and twenty dollars last Wednesday?"

"Yes, yes. And today?" asked Moses, whose suspicions were aroused.

Now today was exactly what Jacob wanted to talk about, but not in just that way. Today he had been unlucky. He had bought Steel again,

own. They borrowed a little, and by working their system—"

"I told you," answered Moses. "This is not a business for a Jew; and if I had any money I shouldn't throw it away after yours."

"But mine is as good as gold. All I need is five hundred for three days, so that if Steel goes down—"

"Jake," said Moses, solemnly, "gambling is not a business for a Jew."

\* \* \*

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and murmured, "a hundred and fifty dollars!"

His interest in the butcher store grew less and in his son's system more within the next few days. He took to reading the English newspapers, and especially the financial columns. He even made one visit to the office of the broker on Broadway, and saw the figures written on the black board which meant that somebody was losing and somebody else winning. He became acquainted with such terms as High and Low and Ex-Dividend. And more and more of his hoarded savings went to Jacob to be invested in stocks on the market with the purpose of reselling them at a profit. A day came finally when, as Jake started from home to the broker's office, Moses took him aside with a serious look on his face.

"This," he said, as he gave him a check on the Brownsville State Bank, "is my last few dollars, saved up for the time when your mother and I will be too old to work. But if you need them to hold our three hundred shares, here they are, to

use. And as soon as you can take a profit and we'll get out of this."

Jake added the money to the other and waited for results. There was a pool in the stock he held, and, of course, he could not but win out in the end. For two days, however, no change occurred. Then, suddenly, everything began to drop down, down, down, and stocks were almost worthless. He figured up their joint account before going home and found that between them he and his father did not have enough left to make further dealings with the broker anything more than a joke. They were practically penniless now.

"I am looking for a job," he told Moses when he came home that night. Then he showed him the closing prices on their stocks and told him what he had been forced to do. And Moses smiled grimly and the unconscious poet in him asserted himself.

"Jake," he said, "how many times have I told you that gambling is not a business for a Jew?"

**THE SITUATION IN POLAND — DESCRIPTION BY AN EYE WITNESS.**

The Israelitichesches Wochenblatt of Zurich, of Oct. 31, contains the following description of the conditions in Poland, furnished by a man whose name is given merely in the initials "Dr. H. F.," probably on the ground that naming him would bring peril to the Jews whom he met while in Poland. He says:

"The impressive picture of the sad condition of the Jews of Poland is the fact that when standing in line at the office of the distribution agencies there is a Jewish and a Polish line. This is a clear evidence of the bitterness of the anti-Semitic feeling and of the impossibility for the Jews to exist under these conditions. The whole population is infected with an implacable hatred of the Jews which is fanned daily in the press. You cannot compare the present situation with the former one existing under the Russian regime. In those days anti-Semitism was bred by the government under the leadership of a handful of agitators, representing the Black Hundred. Now the whole population is so thoroughly infected with the anti-Semitic virus that a cure seems out of the question. You will, for example, not find in the whole city of Lemberg one single Pole, either in the intelligentsia or in the dregs of the population who is not firmly convinced that the Jews poured boiling water on the Polish troops when they entered the city.

"The economic situation is indescribably bad. In addition, nothing can be obtained without bribe. The prevailing corruption has no parallel in the whole world, and this paralyzes all activities. The commerce of the Jews suffers from this condition more than any other activity. The streets are crowded with beggars crouching in groups on the corners, and these beggars have become experts at their business. The leaders of the nation are engrossed in politics and take no interest whatsoever in the economic situation of the people. The 'Bund' began of late to take more interest in the public kitchen. Relief comes exclusively from America, and every political party uses and squanders it to serve its own purpose.

The situation in Eastern Galicia is the worst of all. The country is under military control. Every lieutenant conducts himself like a czar and the Jews are made to feel his imperialistic aspirations more than others. If a Jew wishes to carry any merchandise from one village to another he has to have an 'export permit.' If he wishes to travel he has to have a passport, and these are very difficult for a Jew to obtain. Raids in Jewish homes are a matter of daily occurrence. The prohibition against the sale of grain has resulted in an unprecedented increase in smuggling and profiteering with a fabulous increase of prices for all commodities. All Jewish officials who served under the Austrian Government were dismissed on the charge of 'treason' because they had continued in office during the Ukrainian administration. A Jew traveling by rail is undergoing a regular martyrdom. Many Jews travel with their faces swathed in towels in order to avoid having their beards pulled out.

"While traveling the passengers are searched any number of times, and one can easily imagine how gently the Jews are handled on such an occasion. When a transport of food from America arrives, half of it is stolen on the way, but the Jews to whom the packages are addressed are compelled to sign a receipt that they received everything in good order. Should one refuse, he gets nothing at all. The Jews of Galicia are pining for the day when they will be permitted to emigrate, no matter where, as long as they can get out. Many are

looking towards Russia, where they hope to be permitted to exist, as soon as conditions shall have become settled. All of them would prefer Palestine, but they are afraid that they will be unable to make a livelihood from the start. Anyone can appreciate their desire to emigrate who has seen their inhuman treatment. The Poles have not the slightest regard for religious or national sentiment. When labor is needed they pick the people up in the streets without regard for age or condition. I saw how Jews were corralled in the streets on Saturday, were packed into an automobile and taken to the depot, where they had to unload a car of hay. Still more provoking are the jokes in which the soldiers indulge. I saw a man of eighty years held up by soldiers, taken to a place where a hog was killed, and compelled to hold the hog's tail while it was being butchered, and afterwards splashed with the hog's blood. A group of Polish intellectuals, witnessing the scene, found it very amusing.

"The question is: What will be the end of all this? The only solution, unfortunately, is emigration. While Morgenstau was in Poland the authorities tried to prevent the worst excesses, but the case of Minsk shows that even then this insincere policy was not always successful.

"Jewish communal life in Eastern Galicia is totally paralyzed. Censorship, suspension of traffic and the dissolution of the Jewish National Council, organized by the Ukrainian Government, ruined everything. The educational activities are the only remaining sign of communal life. I saw school children who talked Hebrew during their play. The Jewish gymnasium in Lemberg is frequented by several hundred boys. The best teachers, formerly employed under the Austrian Government and discharged by the Poles, are teaching there. Unfortunately there is already an overproduction of intellectuals. The cities swarm with university graduates, who can find no occupation. Numerous lawyers are idle because the courts have suspended all activities. It will be impossible for anyone who ever lived in civilized Europe to exist in Poland.

**State Department Will Investigate Reports of Polish and Ukrainian Massacres.**

Announcement of the intention of the State Department of the United States to investigate thoroughly reports of massacres of Jews in Poland and Ukraine and other parts of Russia has been made today by Secretary of State Robert Lansing in a telegram to those in charge of the meeting held in this city on Monday, November 24, to protest against the massacres of Jews in Ukraine. Secretary Lansing announced that an American Consul General, Mr. Evans Young, is shortly to leave for Odessa to investigate general conditions. Mr. Lansing also stated that the State Department will assist any relief organization desiring to aid people in these regions. Secretary Lansing's telegram follows:

"You are informed that the information in the possession of the Department of State indicates that while there is much lawlessness among certain regions in South Western Russia, arising from the civil war there in progress, and that Jews are massacred at times by irresponsible bands there is, nevertheless, a systematic effort on the part of responsible leaders to restrain their effort from excesses. It is believed that there has recently been a considerable improvement in the general situation. The situation of the Jews and others in the regions in question is receiving the careful and systematic attention of this government and every possible means will be adopted to relieve their distress. An American Consul General, accompanied by an adequate staff is being sent to Odessa and it is hoped that through his efforts further information will be obtained concerning the general conditions and the situation of particular persons. The Department of State offers its assistance to any organization desiring to send the people in the regions in question relief furnished by their relatives in United States. It is suggested that for the sake of efficiency anything of this nature which may be undertaken be concentrated so far as possible in the hands of a single organization.

"(Signed) ROBERT LANSING, Secretary of State."

A Modern Printery in Jerusalem. The plan to establish a printery in Jerusalem to supply the entire Jewish world with religious and secular books is rapidly approaching consummation. The consolidation of the two companies, one formed in America by Leon Zolotkoff and the other in Petrograd by Messrs. L. L. Goldberg, and Solomon and Saltzman has made possible steps for the early acquirement of a large tract of land, with a frontage of 420 meters, in the north side of Jerusalem. On this side will be constructed a building the plans for which have been designed by

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Dr. Max Nordau replying to a letter addressed to him by Mr. Zolotkoff, secretary of the Jerusalem Printing Works (Beth T'futh), expresses his view on the importance of the enterprise in the following manner:

"The establishment of a printing and publishing enterprise in Jerusalem is one of the best and most fruitful ideas which the positive and constructive minds in our midst have struck as yet. This is really in line with our old proud boast 'Ki mezion teze torah.'

**Road-Repairing in Jerusalem.**

About 700 men, most of them Fellahs, are engaged in the work of repairing roads in the neighborhood of Jerusalem. Owing to the fact that the places under repair are rather far from the city, it is difficult for the Jewish unemployed to participate in the work.

The Administration has also allowed a sum of money for road-repairing in the city, but for that much water is necessary, which happens at present to be rather scarce. Consequently the Town Council has agreed to wait with the repairs until it rains, and then they will immediately begin to work on the roads in the city as well as the road leading to Jaffa. It is believed that the road leading from the gates of Jaffa to the Jewish hospital "Shaare Zedek" will also be improved.

**Ussishkin Not to Leave Palestine.**

Rumors that have been circulated that Menahem Mendel Ussishkin has resigned from the Zionist Administrative Commission and is about to leave Palestine because of differences with Dr. Chaim Weizmann are denied in a cablegram to the Zionist Organization of America from the international administration, which says that the rumors are untrue.

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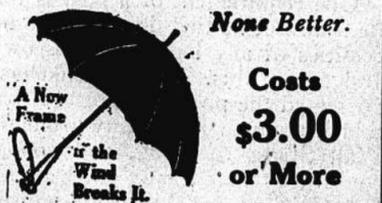
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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Celebrating the Second Anniversary of the British Palestine Declaration—Jewish War Memorial Scheme Makes Still Further Headway—Names of Committee—Lord Rothschild Opens London Jewish Hospital—A Busy Chief Rabbi—Jewish Soldiers' Graves.**  
London, Oct. 31, 1919.

The Sunday after this letter is mailed will be the second anniversary of the issue by the British Government of its declaration in favor of the establishment in Palestine of a national home for the Jewish people. Zionist demonstrations are arranged for all over the country. In London the center will be the London Opera House, at which Lord Rothschild will preside. To address this demonstration N. M. Sokolow is coming over from Paris specially. Other speakers include Herbert Samuel, Joseph Cohen and A. Goldstein, the leader of the Young Zionists in Russia.

The Jewish War Memorial Council is now taking shape, and already a very representative list of elected delegates is to hand. Lord Rothschild and Rabbi Dr. H. Gollancz represent the Board of Deputies; F. D. Benjamin and Dr. I. Feldman, the United Synagogue; Lord Swaythling and Mark Moses, J. P., the Federation of Synagogues; H. S. Q. Henriques and A. I. Belisha, the West London Synagogue; Sir Adolph Tuck, Bart., and A. Kahn, H. M. I., Jews' College; A. E. Franklin, J. P., and Dr. A. Eichholz, C. B. E., the Jewish Religious Education Board; Frank I. Lyons and I. Goldston, the Union of Hebrew and Religious Classes; Leo Jung and A. M. Adler, the Sinai League; Dr. I. Abrahams and Gustave Tuck, the Jewish Historical Society; Mrs. Eichholz and Mrs. Instone the Union of Jewish Women; Dr. S. Brodetsky and Israel Cohen, B. A., the English Zionist Federation; A. Reubens and F. S. Spiers, B. Sc., the I. O. B. B.; S. E. de Haas and J. H. Taylor, B. A., the Association of Jewish Friendly Societies; J. Jacobs and M. Cash, the Order Achei Brith; P. M. Phillips and J. Smith, the Grand Order of Israel; M. Clapper and M. Goldberg, the Order Shield of David; A. A. Jacobs and Lionel Spiers, the Birmingham Congregation; S. S. Stungo, J. P., and Rabbi Dr. S. Daiches, the Edinburgh (Scotland) Congregation; Maurice Jacobs, M. A., and Alderman H. Marks, the Brighton Congregation, and the Rev. M. Gollop and A. S. Kohn, the Southend Congregation. A further list is awaited.

Along with these gentlemen there are also a number of nominated members who have accepted the president's invitation to join the committee. These include the Chief Rabbi, the Rev. Michael Adler, B. A., Dr. Selig Brodetsky, R. Waley Cohen, Dayan A. Feldman, Dr. M. Gaster, Sir Israel Gollancz, M. A., H. Landau, Nathan Laski, Laurie Magnus, Sir Philip Magnus, Bart., B. Sc., M. P.; Sir John Monash, Charles Sebag Montefiore, John Sebag Montefiore, Lieutenant-Colonel Sir Matthew Nathan, G. C. M. G.; Anthony de Rothschild, Lionel de Rothschild, Sir Stuart Samuel, Sir Isidore Spielmann, Sir Edward Stern, Lord Swaythling, Desmond Tuck, Dr. Yocheiman and many others.

It is perhaps worth while to recall on this occasion that at the inauguration meeting of the Jewish War Memorial last June it was resolved to raise the memorial fund, with the following objects: The endowment of Jewish religious education, the building and endowment of a Jewish Theological College at Oxford or Cambridge and the making of further provision for the Jewish ministry.

Statistics have been collected to help the council in its work, and these statistics show how necessary it is for the communal organization to be reconstructed on more modern lines, especially with regard to the education and provision of ministers and teachers. Many congregations are now seeking English-speaking rabbis and teachers, and there is the greatest difficulty in finding them. In fact, many of the larger communities in the Dominions, who have written home asking for rabbis and teachers to be sent out, cannot be provided for. This shows how necessary and urgent is the provision of a more modern college, which will attract the young men and produce the number of ministers and teachers required for the congregations in all parts of the empire.

The proposal to move Jews' College has been subject to a certain amount of criticism. Some of those who have offered criticism have misunderstood on what lines this new college is to be

established. It is understood the proposed college would be situated at Oxford or Cambridge, but in no way connected with the university authorities, nor would its students be in any way under the jurisdiction of the university. The college would be residential and open only to graduates of Oxford or other recognized universities. An honors degree would no doubt be one of the necessary qualifications of entrance to the college. A certain number of scholarships will have to be provided to enable students, who could not otherwise do so, to proceed to the university with a view to entering Jews' College. This is the broad outline of the scheme as given most recently in the Jewish Guardian.

The opening of the London Jewish Hospital on October 26 was a great date in the history of the community. Up to the present only the out-patients' department has been erected. When finished the building will accommodate fifty or sixty beds, and the total cost will be about \$250,000. Lord Rothschild performed the opening ceremony and emphasized the fact that the reason for the London Jewish Hospital was not that Jews had found the other great hospitals lacking in their charity towards the Jews of the East End, but it had long been felt that there were certain difficulties of language, religion and similar peculiarities which even the generous provision of Jewish wards and kitchens had not eliminated. He was delighted to think that the hospital had been erected as the result not of substantial benefactions from outside donors, but as the result of the contributions of pennies and sixpences and shillings from the poor people of the district.

The Chief Rabbi, after tracing the movement for a Jewish hospital back to the early date of 1747, said that while he welcomed the prospect of the hospital being administered on scientific lines, it was comforting to feel that those who came there to be treated would be assured of the greatest sympathy. It was the Jewish quality of rachmonuth which they wanted to instill. They would have Jewish patients, Jewish nurses, Jewish food and even, perhaps, Jewish physicians. He wanted the hospital to be maintained by the people of the East End, for the people of the East End and to be of the people who lived about it. The place should be a sanctuary in the loftiest and deepest sense. It should be to them a sacred charge.

Dr. Goodman Levy urged the importance of insuring the scientific efficiency of the hospital. Lord Rothschild as a fellow of the pre-eminent scientific body in the country, the Royal Society, would agree with him that while they must make the place charitably sound it was essential that it should be scientifically correct.

Nowadays the Chief Rabbi is always a busy man, and as the representative of his great community his book is always full. For example, he was invited to be present at the Mansion House, the ceremonial home of the Lord Mayor of London, last week on the occasion of the presentation of the freedom of the city of London to His Royal Highness Prince Albert, one of the younger sons of the King. He has also received an invitation to be present at the Guildhall, in the city of London, tomorrow at the luncheon to meet the Shar of Persia. This he has had to decline owing to the function being held on Sabbath. This week-end he will be in the famous university town of Oxford delivering a sermon in the synagogue and an address on "Jewish Mysticism: Its Nature and Beginnings" before the Adler Society.

Interest in the graves of British soldiers in France and Flanders is always a live topic nowadays. In so far as the Jewish soldiers who fought in the British army are concerned the Rev. Michael Adler is in direct touch with the Imperial War Graves Commission and is furnishing great help to relatives of deceased soldiers who wish to discover where graves are. Recently I have seen a specimen of the headstone which is being erected over the graves of Jewish soldiers. In addition to the name and regimental details of the deceased there is room at the foot for an inscription consisting of not more than sixty-six letters, which can be selected by the next of kin. On the specimen stone are inscribed the words, "The Lord hath given, the Lord hath taken away," and the memorial is marked by the sign of the shield of David, with the conventional Hebrew inscription in the center. For some inscrutable reason the British war graves' authorities have found themselves unable to accept the proposal that has been made that the names of deceased Jewish soldiers should be written in Hebrew characters.

A number of students of the Jerusalem Yeshiboth, who were formerly adherents of the Mizrahi Organization, have now seceded as a protest against the decision recently formed by the Organization to found a school for teachers in Jerusalem, and also because the Mizrahi has decided to participate in the coming election, contrary to the wishes of the Rabbis.

## Report of Semi-Annual Conference of Mizrahi Organization of America.

The semi-annual conference of the Mizrahi Organization of America was held at Chicago, Nov. 18 and 19. The participants consisted of the members of the Executive, Administrative, and Advisory Committees, besides a number of guests. Rabbi Meyer Berlin acted as chairman of the conference and Dr. Meyer Waxman as secretary. The conference was welcomed by Rabbi E. R. Mushkin on behalf of the Mizrahi Societies of Chicago, and by Rabbi E. Epstein on behalf of the students of the Rabbinical College. Rabbi Berlin reviewed the work of the Mizrahi during the preceding half year. He emphasized the progress made by the Mizrahi movement throughout the world, and he pointed out that the time has come when the Mizrahi organization must concentrate its energies upon constructive work in Palestine on a large scale. He dwelt at length on the questions relating to Palestine work, which will be taken up at the coming World Mizrahi Conference at Amsterdam, and he called upon the conference to take a definite attitude towards these questions.

The conference decided to hold an intensive campaign for the Mizrahi Palestine Fund to begin on Chanukah, and to continue until the annual convention in May, 1920. The campaign is to be carried on in one section of the country at a time in order to make it more intensive and productive of results. A committee was appointed to devise ways and means how to carry on the campaign effectively.

Reports of the various departments, notably that of the newly-created Department of Education were read and discussed. A number of important resolutions were adopted and instructions were given to the American delegates to the World Mizrahi Conference concerning the recommendations, proposals and suggestions of the American Mizrahi Organization relative to the work to be done both in Palestine and in the Diaspora. The conference resolved to recommend to the World Conference to act favorably upon the proposal made by the Palestine Mizrahi to purchase a tract of land and buildings at Jerusalem for the sum of \$100,000 for the purpose of establishing there an institution for higher Jewish learning.

The conference further resolved to propose to the World Conference that the World Mizrahi Organization enter into negotiations with all other Orthodox organizations, such as the "Agudas Israel" and others, the convention of which organizations will be held at Amsterdam in January, in order to enlist their co-operation in the work of rehabilitating Palestine. It was also decided to recommend to the Mizrahi World Organization that there be established in Palestine an information bureau, directed by able, energetic and expert business men for the purpose of supplying first-hand data to all those who are about to engage in commercial and industrial enterprises in Palestine.

The members of the commission to Palestine, elected by a referendum of the Mizrahi societies, are: Rabbi B. L. Leventhal of Philadelphia, Dr. J. Bluestone and Mr. G. Bublick of New York. The three commissioners to Palestine will also act as delegates to the Amsterdam conference, in addition to two more, especially elected to go to the World Conference, these two being Rabbi Berlin and Rabbi Epstein of Chicago. The conference also announced the election of Dr. Meyer Waxman of New York as Mizrahi delegate to the American Jewish Congress, to succeed Mr. S. Rosenbloom of Pittsburgh, who resigned recently.

The close of the conference was marked with great enthusiasm aroused by the speeches of Rabbis Berlin, Levinson, Silver and Dr. Waxman.

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## Activities of the Histadruth Ivrit.

On Sunday, Nov. 2, a meeting was held at Atlantic City which was attended by an unusually large number of the Jewish community. Dr. J. Roshovsky presided and Mr. Rouben Brainin, chairman, and Mr. Ab. Goldberg, executive secretary of the Histadruth Ivrit, spoke on the importance of Hebrew culture for the preservation of the Jewish people and urged the audience to take a larger interest in the Hebrew language and its literature, as well as in Jewish education. As a result of this many of the audience expressed their intention to co-operate with the Histadruth in its work and at once began a movement to enlarge and extend the activities of the local Hebrew school.

A similar meeting was also held in Hartford, Conn., under the auspices of the local Sons and Daughters of Horzi Society. Mr. Tabatsky presided and Mr. Daniel Porsky, a representative of the executive committee of the Histadruth Ivrit, explained to the audience the purposes and aims of the Histadruth and proposed a definite program for immediate activities in behalf of the Hebrew language and its literature. Immediately after the meeting a Hebrew speaking society, "Sfath Zion," was organized and its executive committee, consisting of seven members, at once undertook to endeavor to carry out the program proposed by Mr. Porsky.

Within the near future a number of pamphlets in Yiddish, explaining various phases of the activities of the Histadruth, will appear. These pamphlets will be circulated throughout the country as propaganda material.

During the month of October, Mr. Reuben Brainin, chairman of the Histadruth, visited several Jewish communities in Canada. While in Montreal he called a number of representative Hebrews of the city together to a conference, at which he discussed with them a number of problems confronting the Hebrew activities in America. As a result of this conference a committee was formed to take immediate steps to co-operate with the Histadruth in carrying out its plans in the future.

In New Haven there has been formed a number of Hebrew study circles for adults and the local Hebrew society "Hatchiyah" is planning to utilize Chanukah week for Hebrew propaganda work among the Jews of New Haven.

## Installation of Rabbi at Richmond Hill.

Rabbi Reuben Rabinowitz, formerly of Philadelphia, was installed as rabbi of the Congregation Beth Israel, of Richmond Hill, at the synagogue, Freedom avenue corner of Sherry street, last Sunday night. Dr. Cyrus Adler officiated at the installation, and a very interesting program was carried out. At the same time thirty bonds that were issued to take up the mortgage on the synagogue building were redeemed.

The Richmond Hill congregation is a growing one, consisting of over 700 Jewish families. The president of the congregation, Mr. Bernard Alexander, has been very active for the past two years. The new Talmud Torah has been organized under the supervision of Dr. William Mandelbaum as chairman and Mr. Henry Weiss as secretary and treasurer.

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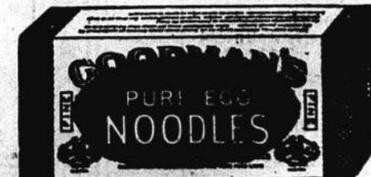
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# ITEMS OF INTEREST IN THE JEWISH WORLD

A Zionist District has been organized in Waterville, Me.

Telegrams in Hebrew will now be received in Palestine, provided Latin characters are used.

It is stated at Warsaw that all Jewish officers serving in General Denikin's army have been dismissed.

The residents of Baltimore, Md., subscribed \$271,000 more than their quota of \$1,500,000 for Jewish war relief.

The Jewish Young Men's Association, of Buffalo, N. Y., has opened a 1920 membership campaign for 2,000 members.

The announcement is made that Colonel Norman Bentwich has been appointed Senior Judicial officer of Palestine.

Rev. H. Benmosche, formerly of Winthrop, Mass., has accepted a call from Congregation B'nai Israel of Beachmont.

The Cleveland (O.) section of Council of Jewish Women recently added seven hundred new members as the result of a ten days' campaign.

Sir Philip Sassoon, Bart., C.M.G., M.P., has been appointed Parliamentary Private Secretary, unpaid, to the British Minister of Transport.

Councillor G. A. Isaacs has been elected Mayor of Southwark, Eng. He is a printer, and has stood as a parliamentary candidate for Southwark.

Rev. A. Gross, who has been cantor of the Adath Jeshurun congregation of Philadelphia, Pa., for the past 30 years celebrated his 75th birthday yesterday.

Oscar S. Straus, Julius Rosenwald and Frank W. Taussig are three of the fourteen delegates to the new Industrial Conference appointed by President Wilson.

In honor of the first anniversary of the liberation of Poland the Jewish Kehillah of Radzimin has sent a message of greeting and felicitation to Premier Paderewski.

A scheme is in progress at Kovno for the creation of a Jewish National Bank in Lithuania with a capital of three million marks. It is proposed to raise a tenth of the sum immediately.

According to the Kievskaja-Zizn, General Denikin is helpless in suppressing the anti-Semitic movement, because the Cossacks are likely to revolt against any stern measures to counteract the pogroms.

The two hundred and ninth society to join the National Federation of Temple Sisterhoods is the Women's Association of Temple Rodeph Shalom, of New York city. The organization comprises 204 members.

By a vote of 28 to 25, the Austrian Parliament has rejected a motion to allow the Jews to record their Jewish nationality on the census papers. The chancellor opposed the motion on behalf of the government.

The First Roumanian-Austrian Congregation of Dallas, Tex., has purchased the northwest corner on Browder and Pochontas streets and plans are being made for the erection of a \$50,000 synagogue building.

At an informal dinner tendered Dr. Henry Cohen of Galveston last week at Dallas, Tex., fifty guests were present and the sum of \$30,000 was subscribed to relieve the indebtedness of Temple Emanu-El.

Declaring that their parents were forced to become converted to Christianity against their own will twenty-three children of former apostates have petitioned the Rabbinate at Warsaw to receive them back into the Judaic faith.

Mr. Jacob Billikopf has accepted the position of executive director of the Philadelphia, Pa., Federation of Jewish Charities and will be formally introduced to the community at a reception to be given next Sunday night by the Y. M. H. A.

Captain Elkan Voorsanger, formerly rabbi at St. Louis, Mo., who recently returned from abroad, where he served as chaplain in the A. E. F., will take charge of a division of relief work in Poland as an assistant to Dr. Boris Bogen.

The Board of Trustees of the University of Cincinnati have formally acknowledged the receipt of a gift of \$5,000 by Mrs. Addie L. Wyler to establish a scholarship in the College of Medicine, to be given to the student deemed most worthy by the medical faculty. Mrs. Wyler gives this scholarship as a memorial to her son, Dr. Jesse L. Wyler, recently assistant clinical professor of ophthalmology and attending ophthalmologist of the Cincinnati General Hospital.

The local Warsaw Court has suspended the influential Yiddish daily organ Haint, which was first issued twelve years ago. The reason for the drastic step of the Court is still unknown. A new Yiddish daily, Der Tog, is appearing in its place.

Dr. I. D. Bronfin has resigned as superintendent and medical director of the Beth Israel Hospital, Roxbury, Mass., to enter the institute conducted by Mayo brothers, surgeons, in Rochester, Minn., where he will do practical and research work in surgery.

Rabbi Joseph Engel, chief rabbi of Cracow, died at Vienna last month at the age of sixty-one, after a short illness. His decisions on ritual matters were sought from all parts of the world. The deceased also occupied himself largely with social work.

Attorney-General Wyman of Massachusetts has appointed Mr. Albert Hurwitz of Boston as an assistant and the nomination has been confirmed by the Governor's Council. Hurwitz for a period of five years was president of the New England Associated Y. M. H. A's.

At a special meeting held by the Mishkan Israel Congregation, Baltimore, Md., last month, it was decided to build a modern synagogue and a Hebrew school on their new lot, 2403 Eutaw place, near Whitelock street. The synagogue will seat 1,500 people and the services will be strictly orthodox.

In spite of all the Jewish meetings and resolutions against the Sunday Total Closing Bill in Poland, the prospects of concessions to Jews on the matter seem very slender. The parties who command the majority in the House do not appear to favor the Jewish view.

On October 11 a big Zionist hall called "Beth-Am" was opened in Vilna. The new hall will be the centre of Zionist activity in that city. The hall includes a considerable library containing all Zionist and general Jewish nationalist journals, books, papers and periodicals.

On Harvard's football team this year were two Jewish boys, Ralph and Arnold Horween, who did much to bring the team to its high position, and Arnold stands as the logical choice for captain of next year's team. The young men are sons of Mr. and Mrs. Isaac Horween of Chicago, Ill.

The change in the Lithuanian Government has in no way affected the question of Jewish autonomy, which is upheld by the majority parties, and continues to develop on normal lines. The Ministry for Jewish affairs issues its circulars in Hebrew and in Yiddish as well as in the official language.

Charles L. Schainwald of Montreal, Canada, a prominent member of the Jewish community, met accidental death last week. Mr. Schainwald was actively connected with the Federation of Jewish Philanthropies and took a practical interest in every movement for the benefit of Jewish welfare.

A crowd of ruffians attacked the Jewish passengers at the railway station in Siedlece. Many were beaten, and several had their beards cut off. The railway officials witnessed the attacks, and declined to interfere. The Jewish deputies lodged a protest at the ministry.

Mr. Daniel Michaels, a vice-master of the Jews' Free School, London, Eng., is the winner of the first prize for his essay on "Joint Development of Industry by Capital and Labor" in a competition promoted by Unity, which has printed the essay in its November issue. The prizes were provided by Sir Robert Hadfield Hart.

Mr. Harry Ognall, one of the founders, and at present honorable vice-president of the Jewish Young Men's Institute, has been elected a member of the Town Council of Rutherglen, the oldest burgh in Scotland. Mr. Ognall is the first Jew to be elected. Mr. Ognall is the commandant of the Rutherglen branch of the Comrades of the Great War.

Washington (D. C.) Jewry lost one of its pioneer Jews and most respected members last week when Leopold Luchs passed away at the age of 83. Mr. Luchs lived for over 60 years in Washington and was one of the loyal band who helped found the Washington Hebrew Congregation directly after the Civil War.

Jewish profiteers who buy up relief supplies sent from America, hold the food for speculation, and then sell it later on at a high price, are to be excommunicated from the Austrian Jewish Community. A proclamation to that effect has been given out by the Grand Rabbi of Austria, Professor Hirsch Chayes, in the name of the rabbis of that country and of Galicia.

A provisional Jewish People's Council has been formed in Bromberg to regulate the affairs of the Jews and prepare to represent all Jewish nationalists domiciled in West Prussia and the Netz district, a territory which in accordance with the Peace Treaty will be transferred to Poland. The new Council will be subordinate to the People's Council of Posen.

The establishment of a \$70,000 fund by Mr. and Mrs. B. D. Eisendrath, to be administered by the Jewish Aid Society to relieve malnutrition among children of the poor of Chicago, Ill., by paying the income to deserving families, has been announced. The fund is to be used not only for the relief of under-nourishment, but for the prevention of malnutrition among the children of poor families, the only stipulation being that not more than \$600 annually be paid to one family. A home for undernourished children is also included in the plan, although it is hoped most of the relief work may be done in the homes of the people assisted.

Following on the demand of the Public Prosecutor of Warsaw that Parliament should permit him to take proceedings against Deputy Grunbaum, a similar request was forwarded to the House in respect to Deputy Nomburg. He is accused of having written in the Yiddish daily newspaper, the Moment, offensive articles on the massacre of Jews at Pinsk.

The proposed new \$100,000 temple and social center of Congregation Emanu-El, Tacoma, Wash., is to be located on the northwest corner of Eighth avenue and Walnut street. A plot 150 by 142 feet on the corner has been purchased. Building will start as soon as plans have been completed and necessary funds provided. Of the required \$110,000, \$60,000 has been subscribed.

Deputy Brand interpellated the Swiss Government in Parliament on the pogroms in Poland, and demanded a protest against them. The official reply expressed sympathy with the victims, but declined to involve the government in any action in view of "the impossibility to establish accurately the extent of the pogroms and of the firm belief of the government that the government of Poland was not guilty of the riots."

The drive in behalf of the American Jewish Relief fund of Troy was officially called off when, following a meeting of the Directors and Disbursing Committee of the Rensselaer County War Chest, Mayor Burns announced that the War Chest would contribute a sum necessary to meet the balance of the city's quota of \$20,000 for the fund. Of the \$20,000 needed the War Chest will contribute \$16,000.

Ignace Jan Paderewski, the Polish Premier, in a long statement in the Diet on the 13th inst. on the external and internal situation of Poland, described conditions in the Ukraine as chaotic. He declared that murder and pillage reigned there and asserted that 10,000 Jews had been massacred pitilessly. The Ukrainian authorities had kept silence about the massacres, he charged.

Bnai Abraham-Zion Congregation, of Chicago, Ill., has entered into an arrangement by which it is to occupy Zion Temple, Washington boulevard and Ogden avenue, until July 1, 1920. The home of the Bnai Abraham and the home of Zion congregation had both been sold when the two congregations consolidated and the congregation was temporarily homeless while engaged in the task of building a new temple.

The premier of Lettland has denied that a pogrom recently occurred at Riga during which twenty Jews were stated to have been killed and many more to have been wounded. According to his statement a few Jews were shot during the attack of the Germans, but they were executed for signalling to the enemy. His statement does not explain, however, how a number of premises belonging to Jews came to be pillaged, including the Jewish Co-operative Bank. This institution was even robbed of a sum of money which belonged to the American Relief Fund. It is also known that a number of Jews suffered heavily from the robberies.

About fifty members of the Jewish Education Society at Tchortkov have been arrested as a result of a libel invented by Christian students. Most of the persons detained are teachers and students, and some are under age. The library, which was the property of the society, has been confiscated. The parents who inquired about the fate of their children were threatened with charges of conspiring against the State.

A striking condemnation of an attempt to bring about official prohibition of Shechita in Germany was manifested at the recent annual meeting of the National Society for the Prevention of Cruelty to Animals. A motion to this end had been placed on the Agenda, but on the proposition of the delegates of the local society at Nuremberg the motion was deleted, by an overwhelming majority, without even being debated.

In Upper Galilee, a physician and druggist are stationed at Yesod Ha-Maaloah, a nurse at Mishmor Ha-Yarden, and a physician is to be assigned to Rose Pinah. Medical aid will soon be provided for Metullah and surrounding groups (Kevuzot). The I. C. A. is making a financial contribution to this work and the Kevuzot themselves have pledged themselves to contribute toward the maintenance of the medical service.

A fine portrait of the late William B. Hackenbush, painted by the well-known Philadelphia artist, Albert Rosenthal, and representing Mr. Hackenbush as grand treasurer of the Masonic Order, standing at his desk in his office in the Masonic Temple, was presented to the Grand Lodge of Pennsylvania last week by the members of Shekinah Lodge. The cost of the portrait was defrayed by voluntary subscriptions from members of Shekinah Lodge.

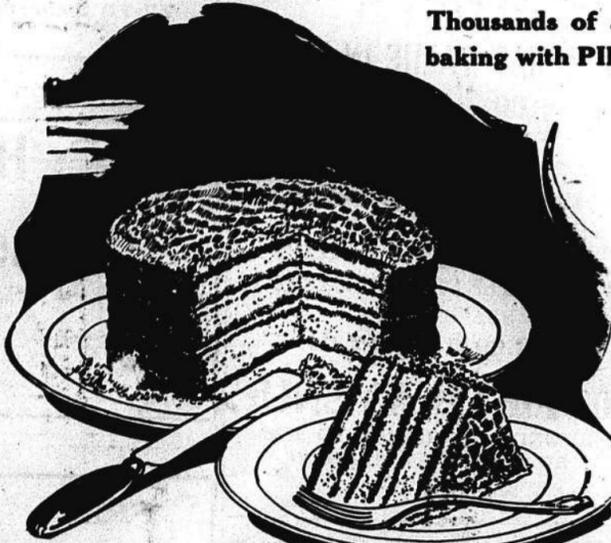
At a special meeting held last week the Congregational Tree of Life of Pittsburgh, Pa., authorized the Board of Trustees to place the synagogue on the market and build a new edifice. It is the intention of the congregation to build a modern synagogue, together with a community house to meet the requirements of a progressive institution. The building will contain a beautiful synagogue, model classrooms for modern Hebrew school and religious school on Sunday, a kindergarten, a library, and a well-equipped gymnasium.

General Denikin's Government has issued a statement deploring the participation of its troops in the pogroms at Fastov and Nezin. It expresses satisfaction at the protests against the massacres entered by the Russian organizations, and welcomes the assistance given to the sufferers by the Red Cross. It also announces that a number of officers were dismissed; that many soldiers were punished for participating in the pogroms; and that, contrary to all other governments in Russia, it means to suppress national hatred. According to the official statement, the government and the intellectual classes were engaged in a wide campaign to enlighten the public on the harm the pogroms caused to the state.

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**ENGAGEMENTS.**

**BRANDENBURG-SAFRAN.**—Mr. and Mrs. Benjamin Safran, of 545 West 164th street, announce the betrothal of their daughter, Sadie, to Mr. Julius Brandenburg.

**DIAMOND-HEINRICH.**—Mr. and Mrs. Fred Heinrich, of 136 West 113th street, announce the betrothal of their daughter, Agnes, to Mr. Dave Diamond. Reception at home, Sunday, December 7, 3 to 6.

**GINSBERG-LERNER.**—Mr. and Mrs. Charles Lerner, of 295 Riverside Drive, announce the engagement of their daughter, Beatrice Sunshine, to Mr. Arthur Ginsberg.

**GOLDFELD-OPPENHEIM.**—Mr. and Mrs. S. Oppenheim, of 814 East 163d street, Bronx, announce the engagement of their daughter, Evelyn, to Mr. Monroe Goldfeld.

**GOLDSTEIN-MOHEL.**—Mr. and Mrs. K. B. Mohel of Lakewood, N. J., announce the betrothal of their daughter Ida M. to Dr. Max A. Goldstein, on Sunday, November 16, 1919.

**HEIM-PLATT.**—Mr. and Mrs. Max Platt, of 884 Riverside Drive, announce the engagement of their daughter, Roslyn, to Mr. Milton M. Heim.

**KAPLAN-POLEINER.**—Mr. and Mrs. M. Poleiner, of 133 West 112th street, announce the engagement of their daughter, Lillian F., to Mr. Barney Kaplan.

**MINTZER-KRAVITZ.**—Mr. and Mrs. D. Kravitz, of 20 Floyd street, Brooklyn, beg to announce the engagement of their daughter, Elsie, to Mr. William B. Mintzer, of 15 St. James place, Brooklyn.

**SAFT-KONIGSBERG.**—Mr. and Mrs. Sol Konigsberg, of 3657 Broadway, announce the engagement of their daughter, Bianca, to Sigmar Saft.

**SEIDE-MOSKOWITZ.**—Mr. and Mrs. Mark Moskowitz, of 291 Edgecombe avenue, New York city, announce the engagement of their daughter, Ruth, to Mr. Al Seide, son of Mr. Hyman Seide, of New York.

**THANHAUSER-HAMMERSCHLAG.**—Mrs. Rosa Hammerschlag announces the engagement of her daughter, Juliette, to Mr. Benjamin Thanhauser.

**MARRIAGES.**

**BARNETT-COHN.**—On Thursday, November 27, 1919, Miss Carolyn A. Cohn, daughter of Mr. and Mrs. Edward R. Cohn, to Charles Barnett, of Boston, Mass. Rabbi Aaron Eiseman performed the ceremony.

**BEEKMAN-STRAUS.**—Mrs. Lena Straus, of 1842 7th avenue, announces the marriage of her daughter Mina to Sidney Beekman, on Thursday, November 27, 1919. Rabbi Aaron Eiseman performed the ceremony.

**CONHEIM-MORVAY.**—Mr. and Mrs. Samuel Morvay, of 1058 Southern boulevard, announce the marriage of their daughter Edythe to Richard James Conheim, of 855 West End avenue, on Sunday, November 30, 1919, at their home. Rabbi Aaron Eiseman performed the ceremony.

**SILVERMAN-SHUBOVITZ.**—Mr. and Mrs. David Shubovitz, of 921 Home street, Bronx, announce the marriage of their daughter Ida to Harry Abraham Silverman on Thursday, November 27, 1919, at their home. Rabbi Aaron Eiseman performed the ceremony.

**SOBEL-SALLOVITZ.**—Mr. and Mrs. Morris Sallovitz, of 5 East 113th street, announce the marriage of their daughter Henrietta to Robert Sobel, on Saturday evening, November 29, 1919, at the home of the officiating minister.

**Rabbi Aaron Eiseman.**  
**WOLF-WACHTEL.**—Mr. and Mrs. Joseph Wachtel, of 601 West 141st street, announce the marriage of their daughter Sadye L. to Ira Abraham Wolf on Thursday, November 27, 1919, at the Savigny Hall. Rabbi Aaron Eiseman performed the ceremony.

**WEISS-GOLDSTON.**—On Sunday, November 23, 1919, at Poughkeepsie, N. Y., by Rev. Jacob Goldston, father of the bride, and Rabbi Kaleditzky of Brooklyn, Davis T. Weiss of 1352 Franklin avenue, Bronx, son of Mr. and Mrs. Michael Weiss, to Blanche, eldest daughter of Rev. and Mrs. Jacob Goldston, all of Poughkeepsie.

**BAR MITZVAH.**

**BLOOMBERG.**—Mr. and Mrs. David Bloomberg, of 1885 Seventh avenue, city, announced the Bar Mitzvah of their son, Sidney, on Saturday, December 6, at the Congregation Shaari Zedek, 25 West 118th street. Dinner and reception at Hotel Savoy, on Sunday evening, December 7, 1919.

**BRESSLER.**—Mr. and Mrs. A. Bressler, of 66 Ft. Washington avenue, announce the Bar Mitzvah of their son Harold, on Saturday morning, December 6, 1919, at the Mt. Nebob Temple, 150th street and Broadway, at 10 o'clock.

**HAMBURGER.**—Mr. and Mrs. Benjamin Hamburger, of 130 Wadsworth avenue, announce the Bar Mitzvah of their son, Sydney, Saturday, December 6, 1919, at Sinai Temple, Stebbins avenue and East 163d street, Bronx. At home Saturday, December 6, after 7 p. m.

**JACOBSON.**—Mr. and Mrs. Joseph L. Jacobson announce the Bar Mitzvah of their son, Ira J., Saturday, December 6, at Washington Heights Synagogue, 508 West 161st street. At home Sunday afternoon, 8 p. m., 549 West 163d street.

**BIRTHS.**

**MONDELL.**—Mr. and Mrs. Frank Mondell of No. 212 East Broadway announce the birth of a son on Sunday, Nov. 23, 1919.

**SEGELBAUM.**—Mr. and Mrs. Sidney Herbert Segelbaum (nee Stella B. Weinstein), of 1492 Bedford avenue, Brooklyn, announce the birth of a son on November 24 at the Brooklyn Hospital.

**OBITUARY.**

**GARFUNKEL.**—Moses Garfunkel, who was identified with the communal institutions in this city before the Civil War, died here on Tuesday, November 18. He is survived by three sons, six daughters and 23 grandchildren. The last 20 years of his life were spent in retirement with his many Hebrew books which he read and studied continuously. To keep well informed with the topics of the day, he read the English daily papers and periodicals. He was indeed a well of knowledge and learning. He leaves an extensive and valuable library of Hebrew books.

Moses Garfunkel was born in Austria in 1834, arrived in Charleston, S. C., 68 years ago with his older brother after a three months' voyage on a sailing vessel. He continued his studies after his arrival, was well learned in the Talmud and codes of law. He was among the few who established the Beth Hamedresh Hagodal in small quarters on Chambers street in this city.

He later embarked in the hoop skirt and crinoline business on Chambers street. In those days crinolines and hoop skirts were big items of women's apparel.

In 1861 he married Mashe Hennie Trager, daughter of the Rev. Abraham I. Trager. The ceremony taking place in Charleston, S. C., during the bombardment of Fort Sumter, the opening battle of the Civil War. In Charleston, S. C., he became a leader and worked very zealously in the interests of the communal affairs of that city. This leadership he held and richly deserved until his departure for New York to join his children who were established here. The Garfunkel home in Charleston, S. C., was a haven of rest and comfort to a host of Jewish travelers. The vicissitudes and changes in his life were many and his life, like many others, had its trials and tribulations, joys and comforts. When after 57 years of happy wedded life, he lost his life partner it was hardly expected that he would survive, but he bowed in submission to the mandates of His Maker and resorted to his children and his books of learning for comfort.

**IN MEMORIAM.**

**KRAM.**—In loving memory of Ida M. Kram, who departed this life on December 7, 1919. Announcement of unveiling of a monument erected to her memory will be made later.

**IN THE SYNAGOGUES.**

**ADATH ISRAEL** (551 East 159th street).—Rabbi Norman Salt preaches this evening on "Conservative Judaism: What Is It?" Sabbath morning on the portion of the week.

**AHAVATH ISRAEL** (502 W. 157th street).—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning.

**BAITH ISRAEL ANSHEI EMES** (Harrison and Court streets, Brooklyn).—Rabbi Israel Goldfarb lectures this evening at 8:15.

**BETH-EL** (Fifth avenue and Seventy-sixth street).—Dr. Samuel Schulman preaches Sabbath morning, Sunday at 11 a. m. Dr. Schulman lectures on "The Radical, the Conservative and the Liberal."

**B'NAI ISRAEL OF WASHINGTON HEIGHTS** (585 West 148th street).—

Rabbi Nathan Blechman preaches this evening and on Sabbath morning.

**B'NAI JESHURUN** (527 West Eighty-eighth street).—Rabbi Elias L. Solomon lectures this evening on "Solomon Schechter: A Great Jew and His Great Achievement." Sabbath morning, Rabbi Israel Goldstein on the weekly portion.

**CENTRAL SYNAGOGUE** (Fifty-fifth street and Lexington avenue).—Dr. Nathan Krass preaches Sabbath morning on the portion of the week, Sunday at 11 a. m., "The Great Unrest."

**FREE SYNAGOGUE** (Carnegie Hall) Sunday morning at 10:45 Dr. Stephen S. Wise lectures on "The Hope of Brotherhood: Did the War Kill It?"

**FREE SYNAGOGUE, BRONX BRANCH** (163d street and Southern boulevard).—Rabbi Louis I. Newman lectures this evening on "Is the Jew a Beneficial Influence in the Theatre?"

**FREE SYNAGOGUE OF WASHINGTON HEIGHTS** (Broadway and 157th street).—Rabbi I. Mortimer Bloom lectures this evening on "My Challenge to the Eddytes."

**INSTITUTIONAL SYNAGOGUE.**—(112 W. 116th street).—Mr. I. L. Brill speaks at tonight's religious forum. Sabbath morning Rabbi Herbert S. Goldstein on "Simeon the Just." Sabbath minchah (4 p. m.) Rabbi Goldstein on the Sedrah. Sunday morning 10:45 a. m. at the Grant Theatre, Rabbi Herbert S. Goldstein on "Radicalism in and out of the Pulpit."

**KEHILATH JESHURUN** (117 East Eighty-fifth street).—Rev. Dr. Elias L. Solomon preaches Sabbath morning on "Prof. Solomon Schechter: a Yearzeit Address."

**JEWISH THEOLOGICAL SEMINARY** (531 West 123rd street).—Mr. I. A. Hadad will lecture Sabbath morning on "Material Wrestling and Spiritual Wrestling and Their Respective Significance."

**MT. NEBOH** (Broadway and 150th street).—Rabbi Aaron Eiseman preaches this evening on "The Victory of Good Over Evil." Sabbath morning, "The Little Vessels of Oil."

**MT. SINAI** (305 State street, Brooklyn).—Rabbi Morris Silverman will lecture this evening.

**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 "Can a Jew Be a Christian Scientist?" Sabbath morning, "Speed."

**PUTNAM AVENUE TEMPLE** (Putnam and Reid avenues, Brooklyn).—Rabbi Maxwell Silver will speak this evening on "Wanted Badly: A Sense of Humor."

**SHAREY TEFILO** (Orange, N. J.).—Rabbi Alter Abelson preaches this evening on "God and Health."

**SINAI** (Stebbins avenue and East 163d street).—This evening Rabbi Max Reichler will speak on "The Jewish Attitude Toward the New Testament." Sabbath morning, "Labels and Catchwords."

**YOUNG ISRAEL** (Educational Alliance, 197 East Broadway).—Mr. Julius Siegel will lecture this evening at the Pike Street Synagogue. Sabbath morning Mr. Siegel preaches on the Sedrah.

**SOCIAL NOTES.**

Mr. and Mrs. Nat Ginsburg and daughter, of 1893 Seventh avenue, are spending a short vacation in Lakewood, N. J.

Mr. and Mrs. David Kass, of No. 103 East 86th street, spent the 5th anniversary of their wedding day at the "Homestead," Hot Springs, Va.

The marriage of Miss Carolyn Annibel Cohn, of 535 West 149th street, to Mr. Charles Barnett, of Boston, Mass., took place on Thanksgiving day at the home of the bride. The honeymoon trip includes a visit to South America and South Africa, after which the young couple will occupy their residence on Waban Hill Road, Newton, Mass.

Mr. and Mrs. Bennett E. Siegelstein have closed up their home at Far Rockaway, and have taken an apartment at No. 202 Riverside drive, Manhattan. Mr. Siegelstein, however, will continue his activities in Far Rockaway, as he is still the president of the Progress Society of the Rockaways, as well as head of the Y. M. H. A., particularly in the latter, as a drive is to be instituted to raise funds for the erection of a building, for which purpose some of the prominent citizens have already pledged a considerable sum of money.

Among the New Yorkers who registered at the Breakers, Atlantic City, N. J., last week were: Mrs. Samuel W. Korn, Mr. and Mrs. I. Wilner, Mr. and Mrs. Louis Austern, Mrs. R. M. Rose, Mr. Julius Marcus, Mr. D. Loeb, Mr. Leo Weil, Mr. and Mrs. A. C. Rothenstein, Mr. and Mrs. Philip Lesslie, Mr. and Mrs. D. Blum, Mr. and Mrs. Michael Erlanger, Mr. and Mrs. W. Lave, Mr. and Mrs. Nathan Marcus, Mr. Moe Erlanger, Mr. Charles Hirsch, Mr. and Mrs. Jacob Mayer, Mr. Jos. Hayflich, Mr. and Mrs. A. Strauss, Mr. and Mrs. Henry Sobel.

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Dr. Schulman will lecture on "The Radical, the Conservative, and the Liberal."

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On Monday evening, December 8, Mrs. Woodallen Chapman will give the last of the series of talks on "Problems of Adolescence" at the Synagogue House, 36 West Sixty-eighth street at 8:15.

On Friday evening, December 12, a Friday evening service will be inaugurated by the Junior Congregation at the Synagogue House, 36 West Sixty-eighth street.

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

### CORRESPONDENCE.

Beautiful Services at the Jewish Center.

Editor HEBREW STANDARD: Permit me as one of those who are fortunate enough to enjoy the solemn and impressive services conducted at the Jewish Center, 131 West 86th street, every Saturday, to express my heartfelt thanks to the president of that institution and to Mr. I. Unterberg, chairman of the Committee on Services, for the decorous manner in which these services are conducted.

Last Sabbath the usual beauty of the services were enhanced by the extraordinary accomplishments of Master Marcus Brandler, a young boy of about ten years of age, who read part of the weekly portion of the Law, and the weekly portion of the Prophets, with such feeling and intelligent emphasis as to excite the genuine admiration of all present. This talented boy is the son of Mr. Samuel Brandler of Arverne, L. I., and a pupil of the Hebrew School of the Congregation Derech Enoh of Arverne, of which has, under his leadership developed into one of the most important institutions in the Rockaways.

I am certain that Mr. Jacob H. Schiff and the other notables who congratulated the young boy and his happy father last Sabbath also felt in their hearts that New York Jewry owes a debt of gratitude to Mr. Unterberg for his devoted and successful activities on the field of Jewish education. "ADMIRER."

Intercollegiate Zionist Association News.

The Intersociety Zionist Council, with representatives from Columbia, City College, Jewish Theological Seminary, New York University Law School, Bellevue Medical School and Hunter, held a meeting on Monday evening, December 2, at the Jewish Students House, 405 West 117th street. The important matter was the Intercollegiate Zionist Association Convention in Boston. The New York delegates are planning a strong pre-convention education campaign to crystallize all of the issues of the convention so as to be able to express intelligent opinions and also to formulate direct plans for action at the convention.

The Cornell Zionist Society has among other things decided to make preparation for service in Palestine, its underlying aim. In line with this decision they have organized a Palestine group, which now consists of fifteen members, ten of whom have definitely decided to study of Palestine in a concrete scientific study of Palestine in a concrete scientific fashion. Every student will prepare himself for service in Palestine, each in line with his aptitudes and interest. At every meeting one of the members will read a paper on a selected subject on the preparation of which he has spent a great deal of time and energy.

The Hunter Zionist Society is organizing a group in club leadership the purpose of which will be to train intelligent leaders for Young Judaea and other clubs. The study adolescent psychology as well as the study of Jewish history and Zionism will form the content of the material to be presented to them. Rabbi Eugene Kohn, director of the Leadership Bureau of the Department of Education, is going to lead the group.

Additional Relief for Polish Jews.

The Joint Distribution Committee for the Relief of Jewish War Sufferers announces a large quantity of flour, cottonseed oil, and condensed milk left New York City for Poland this week on the

Polish-American liner Koskiousko. This shipment will be distributed among destitute Jews of Poland. The Joint Distribution Committee also announced that since the beginning of this year it has shipped \$2,637,347 worth of goods from this country for distribution among the Jewish sufferers abroad in the following shipments: On Jan. 19, on the steamship Westward Ho, \$1,000,000 worth of clothing and foodstuffs; May, on Westward Ho, \$700,000 of foodstuffs and clothing to Vladivostok, forty tons of clothing, valued at \$75,000; July, on the steamship Ashburn to Poland, 505 tons of foodstuffs, including pickled kosher meat, valued at \$286,648; August, on the steamship Thala to Poland, 75 tons of soap, valued at \$15,249; August, on the steamship Polybus to the Central Powers, 500 tons of kosher meat, 64 tons of cottonseed oil, valued at \$288,450; August, on the steamship Jacona to Roumania, food and clothing, valued at \$250,000; in September, on the S. S. Kippegan, \$6,000 of foodstuffs and clothing.

Deputy Greenbaum May Have to Pave Trial.

As a means toward attaining their wish to rid the Polish Parliament as far as possible of its Jewish deputies in Warsaw a certain faction has taken advantage of the series of articles written by Deputy Greenbaum in which the latter called attention to the guilt of Polish soldiers in the anti-Semitic pogroms, to accuse Greenbaum of insulting the army.

Demands were made that Deputy Greenbaum be put to trial on these charges, but as a deputy of Parliament he is immune from legal process unless such trial is recognized as justified by the Parliament itself. Accordingly, the matter was brought before a committee of ten deputies, eight of whom voted in favor of a trial, while two declined to vote at all. The next step is to bring the question before the Parliament as a whole. It is believed that the Socialists will obstruct the attempt to hold a trial.

Egyptian Jewesses True Daughters of Israel.

From a little group of eight, without means and influence, and possessed only of an eagerness to do something for Palestine, the "Ouvrier National Juif-La Ruche" (National Jewish Workshop—The Beehive) which has proudly added "Hadassah" to its name has in one year grown to an active membership of 30, with 171 "sympathizing members." Not only that, but whereas in April 1918 they had no place to meet, no sewing machine, not even scissors, needles or thread, one year later they owned two machines and had manufactured 500 garments for the Jewish Children of Palestine and in the Refugees' Administration Camps at Alexandria.

The stationery of the "Beehive" is an exact counterpart of the stationery of Hadassah, with the added line: "Aim In Egypt: To make up linens and garments for the needy children of Palestine." The organization is endorsed by Miss Alice Seligsburg who came in contact with it while en route for Palestine with the American Zionist Medical Unit.

Fifth Anniversary Celebration at Y. W. H. A.

In grateful appreciation of the many advantages afforded them, the associate members of the Young Women's Hebrew Association are holding a week of festivities this week to commemorate the fifth anniversary of the opening of the present building.

During the week the following events were scheduled: Monday, Dec. 1, circus and physical training exhibition; Tuesday, Dec. 2, an evening of plays and a fashion revue; Wednesday, Dec. 3, harvest dance; Thursday, Dec. 4, concert by Rosalie Miller.

Tomorrow night there will be a grand bazaar, and the week of festivities will conclude with a continuation of the bazaar on Sunday afternoon from 1 to 10 p. m. and a pageant at 8:15 p. m. The money to be raised by the joint efforts of the clubs and classes will be given to the association for some definite worthy work.

Mizrachi World Conference in January.

Preparations are now being completed for the holding of the Mizrachi World Conference at Amsterdam in January. At the conference will be present delegates from the Mizrachi organizations of America, England, Switzerland, Germany, Austria, Holland, Scandinavia, Australia, Belgium, Poland, Lithuania, Egypt, Greece and Palestine. The conference will open on the 11th of January. The matters that will be brought before the conference for discussion and decision are of the most vital importance, both for Zionism and for the future activities of the International Mizrachi Organization. Among the problems to be considered by the conference are: Jewish education, both in Palestine and in the Diaspora; the Mizrachi finances, the political work of the organization, the proposed calling of a Mizrachi World Congress, and the plan for the building of a Mizrachi University in Jerusalem.

Orange (N. J.) Protests Massacres.

A joint service of Temple Sharey Tefilo and Agudath Achim Congregation of Orange, for the purpose of protesting against the massacres of Jews in Eastern Europe, was held last Friday night at Temple Sharey Tefilo of Orange, N. J.

The subject of Rabbi Abelson's sermon then was: "The Courageous Cowards." The Hon. Thomas Davis, former judge of Orange, addressed the congregation. Rev. D. Greenberg of

the Agudah Anshel Achim Congregation sang El Mole Rachmim.

Mrs. Alter Abelson gave a reading of an English translation of David Fishman's poem, "Daniel in the Lion's Den," written after the Kishineff massacre.

Herman Berstein to Issue New Jewish Daily.

Herman Bernstein, the author and journalist, has severed his connection with the newspapers he represented during his various trips abroad and is organizing a new Jewish daily newspaper to be called Haint (The Present).

The Haint Publishing Company was incorporated in Albany in October, 1919.

The new Jewish daily, The Present, will appear on January 1, 1920.

Louis Mann, in "Friendly Enemies," the play that has made theatrical history, will be retained at the Bronx Opera House next week. The engagement was extended owing to the fact that hundreds of regular patrons of the Bronx Opera House were unable to secure desirable reservations during the past week. The play has scored the same emphatic success it registered during its record-breaking engagement at the Hudson Theatre, where it made thousands laugh and cry in turn during its run of one solid year. Mr. Mann's delightful artistry in the famous play is now a matter of theatrical history. His portrayal of the stubborn old German has again demonstrated that he is one of the most distinguished artists before the public today. In fact, no star or play in the past decade has registered so great a hit.

The Messrs. Shubert will present the captivating comedy hit, "A Little Journey," by Rachel Crothers, at the Bronx Opera House, week Dec. 15.

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## To the Public

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

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Rev. R. Minsky, 18 E. 105th St.  
Rev. S. Lamm, 91 Ridge St.  
Rev. A. Newman, 163 Suffolk St.  
Rev. E. Pessin, 139 Monroe St.  
Rev. K. Podvitz, 456 E. 171st St.  
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186 Graham Ave., Bklyn.  
Rev. D. Schechter, 100 Suffolk St.  
Rev. M. Schiller, 164 Suffolk St.  
Rev. I. Schultz, 128 E. 3d St.  
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**BROOKLYN NOTES.**

**Testimonial Dinner to Rabbi Levinthal.** Rev. Dr. Israel Herbert Levinthal, who recently resigned the Rabbinate of the Temple Petach Tikvah, to assume charge of the new Brooklyn Jewish Center, which is being erected on Eastern Parkway, between Brooklyn and New York avenues, will be tendered a Testimonial Dinner by his friends and admirers at the Brooklyn Academy of Music, on Sunday evening, Dec. 14.

Some of the most distinguished leaders in Jewry have already accepted the committee's invitation to be present and to speak of Rabbi Levinthal's work. The speakers will include Rabbi B. L. Levinthal, Chief Rabbi of Philadelphia and father of the guest of honor; Rev. Z. H. Maslinansky, the noted Jewish orator; Rabbi S. Finkelstein; Hon. Edward Lazansky; Dr. Judah L. Magnes, Chairman of the New York Kehillah; and Joseph H. Cohen. Rev. Prof. M. M. Kaplan is expected to be among the speakers. Mr. Samuel Rottenberg will be the toastmaster.

Rabbi Levinthal, in addition to his many duties at the synagogue, has taken a most active part in every Jewish and communal movement in Brooklyn. He has been especially active in the Brownsville section of the Borough, and there is not one Jewish institution in that community that has not enlisted his support. He is a director of the Brownsville Hebrew Free School, the Jewish Kehillah, the Ladies' Day Nursery, the Brooklyn Civic Forum and president of the Zionist Organization of Brownsville.

The committee that is arranging the Testimonial Dinner is composed of some of the most representative Jews of the Borough of Brooklyn. Samuel Rottenberg is the chairman and Moses Ginsberg is the treasurer. The other members are: Saul Harnett, M. Bloom, H. E. Booth, Mrs. J. D. Booth, Louis Cohen, Pineus Clickman, Charles Goell, Jacob Goell, Samuel Greenblatt, M. N. Haft, Israel Helperin, M. J. Halperin, Nathan Halperin, Simon Halperin, S. L. Hoffman, S. Horowitz, Abraham Kaplan, M. Koppelman, Simon H. Kugel, Jacob Levy, Nathan Levy, Leib Lurie, I. Rottenberg, J. M. Schwartz, Nathan T. Schwartz, Solomon Schwartz, Victor Schwartz, Theo. J. Schwartzman, Henry Seinfeld, David Shapiro, J. M. Silverman, Simon Spiegel, B. Tanenbaum, H. Weingold, I. Wolfhoff and Harry Zirn.

**The Brooklyn Jewish Center Opens Temporary Executive Offices.**

Temporary executive offices and meeting rooms have been opened by the Brooklyn Jewish Center which is erecting a new building on Eastern Parkway, between Brooklyn and New York avenues. The office is located at No. 881 Eastern Parkway, and is in charge of Joseph Goldberg who, having been appointed executive secretary of the Center at the recent meeting of the Board of Directors, has already entered upon his new duties.

Mr. Goldberg has had unlimited experience in Jewish social work, having been connected with many of the most important Jewish institutions. He was one of the organizers and the executive secretary of the Brooklyn Jewish Volun-

teer Relief Committee which raised large sums of money for the suffering Jews in all war ridden countries. He was active in the Zionist movement and in the movement for the convening of an American Jewish Congress and later became the secretary of the Jewish Congress Committee of Brooklyn. Returning to this country, after an absence of more than a year and a half spent mostly with the A. E. F. in France, he became connected with the American Red Mogen David, a national organization doing welfare work among the Jewish legionnaires in Palestine.

The Building Committee, of which Mr. Chas. Goell is chairman, is working energetically and is making great progress in its endeavor to erect the building at an early date.

It is planned by the rabbi of the Center, Dr. Israel H. Levinthal, and the president, Mr. Samuel Rottenberg, to wage a membership drive in the very near future. Plans are being devised to make this drive the most successful one ever waged by any Jewish organization.

**Progressive Synagogue Y. F. L.**

The Young Folks League of the Progressive Synagogue, of Borough Park, held a most enjoyable meeting at the home of Miss Martha Steinacker, 1527 54th street, last Monday evening. Rev. Dr. David Levine delivered an interesting talk, after which an open discussion on one of the current issues of the day followed. There were dancing and refreshments. It was reported that tickets for the entertainment and dance to be held at the Montague Hotel tomorrow (Saturday) evening, December 6, were being sold rapidly, and the talent would be provided for the affair.

"A partner in show life means just as much to the actor or actress as it does to any other business man no matter what his calling, and after all stage life is a business like everything else," said Fred Stone of Stone and Pillard with their own show due at the Star Monday afternoon for an engagement of one week only. "Miss Pillard and I have been working together on Broadway for five years. We have appeared in 'The Wizard of Oz,' 'The Rose of Algeria,' 'Babes in Toyland' and other productions and have become so accustomed to each other's methods and ways that it is not the hardship it would be to work in the same show night after night if things were not congenial. I never knew before that there are so many congenial people in the world and it is me for burlesque in the future if Miss Pillard agrees with me and does not use her woman's prerogative of changing her mind, for she seems to have grown fond of the 'boys' out in front who are so generous to her with their support. I hope they let it go at that and do not try to induce her to take up any matrimonial engagement, for I don't know how the show would get along without her."

Promoter George Bothner will stage two good wrestling bouts on Thursday evening.

The Joseph E. Shea Agency has another good bill to offer for Sunday's concert.

**MUSIC AND DRAMA**

The New York Symphony Orchestra under the direction of Walter Damrosch will give its fourth Sunday afternoon subscription concert Sunday afternoon at Aeolian Hall when Sergei Rachmaninoff will be the assisting artist. Special interest is attached to this concert from the fact that Mr. Rachmaninoff will play his own Concerto No. 3 for piano with orchestra. There will be only two other numbers, Carpentier's colorful symphonic suite, "Impressions d'Italie," and Percy Grainger's children's march, "Over the Hills and Far Away," which received its first performance in New York a week and a half ago at the regular Saturday night Carnegie Hall concert of the orchestra.

The fourth of the Thursday afternoon series of concerts will be held next week and the soloist on this occasion will be Miss Sophie Braslau, who will sing with Mr. Damrosch's accompaniment, "Ah! Quel Giorno" from Rossini's "Semiramide" and Chausson's "Chanson Perpetuelle." Mr. Damrosch will repeat from the Sunday afternoon concert Charpentier's symphonic suite, "Impressions d'Italie," and will give as additional orchestral numbers Grieg's Funeral March and the Intermezzo and Perpetuum Mobile of Moszkowsky's Suite Op. 39.

With the longest run of any comic opera in recent years to its credit, "The Royal Vagabond" continues to charm large audiences each night at the Cohen and Harris Theatre. Robinson Newbold is a character comedian of rare distinction and ably assisted by Fred Santley, Louis Simon and other comedians, the mirth-provoking end of the performance is not lacking. The music of "The Royal Vagabond" may be described with one word, and that is "enchanting."

An interesting recital was given at the Wanamaker Auditorium on Friday afternoon, Nov. 28, at 2:30 p. m., by artist pupils of the Salvini School of Singing under the efficient direction of Mario Salvini. Prominent assisting soloists were Ruth Edholm, pianist; William H. Wylie, Jr., tenor, and Max Olanoff, violinist.

The Elshuco Trio will make its first appearance of the season in Aeolian Hall on Monday evening, December 8. The organization is now made up of Mr. Elias Breeskin, violin; Aurelio Giorni, pianist, and Mr. Willem Willeke, cello.

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Jacques L. Gottlieb, head of the department of music of the Metropolitan League of Y. M. H. A.'s.

Other community music centers are being conducted at the Washington Heights Y. M. H. A., St. Nicholas avenue and 159th street, and at the Bronx Y. M. H. A., 1281 Franklin avenue, near McKinley Square.

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Friday, December 5th, 1919 : : Kislev 13th, 5680

Sabbath begins at 4.32 p. m. Parashath Vayishlach. Genesis 32:4-36:43. Haftarah, Hos. 12:13-14:10, or 11:7-12:12.

In the myriad of charitable drives with which this community has been latterly blessed, some of the professional drivers drive so hard that they drive their official heads against stone walls—with what results may be easily imagined.

We have it on the undoubted authority of *The American Israelite* that the Mizrahi are "the only association of simon-pure, truly orthodox Jews in the United States." They are, of course, the only Jews among the Zionists (note the distinction!) but, fortunately, not the only orthodox Jews in this country. In other words, not all orthodox Jews are Zionists.

We have received a copy of the *Tulsa Jewish Messenger*, a new publication issued monthly by the rabbis and trustees of two congregations, Orthodox and Reform, of Tulsa, Okla. The initial issue makes a creditable appearance and we hope the new venture will grow and prosper. "Behold, how good it is for brethren to dwell in unity." Both sections of the Tulsa community unite in this interesting journalistic undertaking.

The Pan-Germans and all the reactionary elements in Germany have embarked on a devastating crusade of anti-Semitism. Its purpose, as in similar enterprises of the past, is purely political. The existing republican form of government in Germany has drawn upon itself all the venom of the hatred of the Pan-Germans and other reactionaries. A short road to the ultimate downfall of this government is perceived by them to exist in anti-Semitic propaganda. Of course, the Jews themselves have been and are intimately connected with the present attempts to govern Germany, feeble and defective as these may be. But the Jews are uniformly on the side of law and order, as represented by the governing authorities, and thus the conclusion that anti-Semitism is but another form of anarchy, is logical. The best answer Germans of all shades and conditions of opinion can offer to the vaporings, and worse, of the anti-Semites is to continue the Ebert Government in office.

Bishop Charles Sumner Burch, of the Protestant Episcopal diocese of New York, in a recent sermon in his cathedral church on Christian Americanization, disclaimed any intention to wean Jews from their ancestral religion. At the same time he declared himself ready to welcome such of our community as wished to receive baptism or confirmation at his hands. It would thus seem that this eminent churchman is prepared to accept Jews who are brought to him by Episcopalian workers that are not possessed of the Bishop's nice sense of honor and fairness. For, he must surely know that "soul-savers" are not over-cautious in their search for converts, and that their zeal in this regard is generally emphatic and all-inclusive. Were the Bishop to state unequivocally that he will refuse to accept any Jews as converts to his church unless they actually wish to join it from conviction the case were better by far.

The State of New Hampshire is about to subject its legislation governing the observance of Sunday to a thoroughgoing revision. It is probable that its ancient statutes on this subject will be entirely recast and brought up to date, for these portions of the fundamental law of New Hampshire are, indeed, of respectable antiquity. The opportunity presents itself, therefore, to interested members of the community to make proper representations to the New Hampshire legislators on this subject, to the end that appropriate safeguards touching the reaction of the Sunday laws on observant Jews in the State may be written into the revised laws. It is generally believed that the new statutes will be enacted in such a manner as to protect living conditions in the twentieth century. If there is a large community of our people in the State, although this point has no application to the question, it will be well for them to bestir themselves promptly in this matter now.

Correspondents and subscribers are notified that matter intended for the current issue of the HEBREW STANDARD must reach our office not later than Tuesday, 10 A. M. This rule will be strictly adhered to.

## THE ANGLO-JEWISH PRESS AND AMERICA.

It will be recalled that on his return from the Peace Conference at Paris last summer Louis Marshall was fittingly feted by his friends and admirers in this country for his work abroad on behalf of world-Jewry. This was no more than his due, and we had the pleasure of saying as much at the time. Thereafter, and immediately upon noticing the savage comments on this incident in the columns of the Anglo-Jewish press, and especially of *The Jewish World*, we called attention to and suitably reflected upon these unfair and ungenerous remarks and referred them to their natural origin, the petty spirit of carping criticism which has latterly permeated the editorial columns of *The Jewish Chronicle* and *The Jewish World*.

Mr. Marshall, not being editor of a newspaper, and at the same time wishing to drive home his point of reply to this attack suitably, sent a letter to *The Jewish World*. His communication was altogether too extended, seeing that the unfair and gratuitous character of the attack did not require to be dignified by a labored answer; this, however, was entirely his own affair. *The Jewish World* adopted the strange course of chopping up its print of Mr. Marshall's letter between comments of its own. To these comments we would devote our further remarks.

The Anglo-Jewish press, and again notably *The Jewish World*, take it upon itself to endow all Americans in these days "with the characteristic and ugly feature" of aiming to "boss the show" and giving themselves an "almighty" pose. Rather a dangerous proceeding, especially if, as is admitted, these journals are the organs (?) of British Jewry and of nothing else besides. But we now calmly read that the New York journalists, unnamed and unparticularized, were responsible for this atrocious display of bad manners, and that the references were born of the spirit of mockery.

This plea in confession and avoidance is so flimsy and puerile that it need not detain us. No local journalist attempted to "cry up" American Jewry and its representatives at the expense of others. Perhaps Anglo-Jewish "humor" is of the sort which defends such an excess of this sort as committed in its name.

Our London contemporaries have treated this incident in a mean and malicious manner. They need not imagine they did our work for us or pointed out the way for us to follow.

On Saturday morning, November 21 last, a Zionist delegation comprising Judge Julian W. Mack, Dr. Stephen S. Wise and others, including several secretaries of organization, was received by H. R. H. the Prince of Wales on H. M. S. "Renown," then lying in the Hudson. The head of the delegation made a speech, the Prince replied, and the delegation left a Menorah with the latter in appreciation of the Balfour Declaration. A graceful ceremony, which, of course, could not have been carried out on any other day than our holy *Shabbas*. Zionism "reinforces" Judaism. Hence the Zionists show by their actions how (?) they "hallow" our traditions.

Now! *A Financial Magazine of Today* for November contains a paper on "The Bacillus Voluptuosus," by Karl K. Kitchen. In the course of it we happened on the following passage: "Then, too, New York has been demoralized by the thousands of prosperous Westerners and certain wealthy Hebrews who have located here in recent years." Why this gratuitous slur and insult? Why single out wealthy Jews for blame in this matter? The fact is that the wealthy Jews have not only not demoralized New York but must be numbered among its best and most public-spirited citizens, the wealthy non-Jews not being always above criticism in this respect. This author thought little and wrote over-hastily when he made this assertion, and he should promptly atone for his improper and ungenerous remark by setting forth the true facts in their due light. Then it will develop who has demoralized New York.

On the surface Rev. Dr. S. Parke Cadman's recent sermon on "The Awful Tragedy of Bolshevistic Russia," pays eloquent tribute to the Russian Jew's persistency under persecution. Dr. Cadman praises the Jew's steadfastness under oppression and points out that the former Czaristic rulers of Russia having sowed the wind they are now reaping the whirlwind. It was to be expected, then, that the reaction from autocratic conditions should be terrible and equally forcible. Of course, Dr. Cadman's remark that "The Jewish race, so long ostracized, beaten down, imprisoned, massacred, has furnished leaders who take full toll of their erstwhile tyrants," means that the Bolsheviks are acting under Jewish leadership. Hence his praise of our people is turned into blame because of their semblable connection with, or leadership of, the Bolsheviks in the unexampled revolutionary excesses committed by these. Hence his sermon on the present anarchy which is called Russia is in reality a diatribe against the Jews of that country. How long and how often must we continue to protest against such improper identifications? It has been proved times without number that the Russian Jews have little or no connection with the Bolsheviks; that the former are sternly and uniformly on the side of law and order, and that the slight Jewish connection (?) with the Bolshevik element is supplied by "Jews" like Trotzky who are anything but Jews in fact. But Dr. Cadman is purblind and deaf to boot, in this matter.

## VITAL RESERVES.

Jacob was greatly afraid and distressed, and he divided the people that was with him, and the flocks. (Gen. xxxii, 7-8.)

THE strategy used by Jacob is one that is familiar to all. No general would dream of throwing all his forces into an engagement. He would rather so dispose his army as to provide for a reserve force to strengthen any weak point, or to replace the fallen troops. This is elementary prudence. The leader of an army must have a reserve force; must know how to withhold it, and when to send it into the conflict. But has not life a strategy of its own? The skilled captain of his fate, leading his army into the battle for existence, laying the plans for the most terrible warfare—the every-day struggle of living—must he not have his equipment so full, and his campaign so resourceful, as to be able to throw in at the critical moment some auxiliary troops taken from the rear? The answer is plainly in the affirmative. Life is impossible without such strategem, without such auxiliaries. The best equipped life is one that abounds in—*Vital Reserves!*

Skilled or unskilled, each and every one of us is meant to be captain of his fate. If he do not act in this sovereign directive capacity, if he consciously or unconsciously resign from his position of self-leadership, he simply falls from his human dignity, and is doomed to defeat ere he enters the fighting ranks. Let this be understood that we all stand at the head of an army. We do not travel alone. We march forward in company. Invisible banners float above our heads, and only the blind fail to see. The trumpets send their blast shrilly and challengingly in the air; the whole earth is full with their call to battle, and only the deaf cannot hear, and only the cowardly cannot accept the challenge. And the army, too, is an invisible army advancing with muffled steps in serried ranks to the beat of the heart of God. Did not the rabbis say that angels—both good and evil—accompany every man on his journey through life? They were right, only let us add that these angels are militant ones, this ghostly company is armed to the teeth. . . .

And the spirit company we travel with is composed of our *ideas and ideals*.

Our ideas, said a French writer in a characteristically light vein, are our sweethearts. But who, to whom life is serious business, will deny that our ideas are our companions-in-arm? They fight for us, with us. They also fight against us, if needs be, and by their own law become allies to our enemy. We must have full control of them, if they are to battle on our side and yield us their strength. And the only way to control ideas and ideals is to have them control us; they must first grip us before we can grip them. Here surely he who would command must obey. At no time can our control of this invisible company be arbitrary, it must ever be in keeping with their own law and the rules of the game. First, then, we must have ideas; second, ideas must have us; thirdly, our direction and mastery must be a cautious one. But the main thought still unexpressed is that we must be so richly equipped with ideas as to always possess a reserve of them in case of emergency.

This is no counsel of mere superficial resourcefulness. Not cunning but wisdom is asked of the true captain of his fate. Not the slipperiness of deceit, not the wily tricks of those who merely juggle with life, but such a full familiarity with the contents of Life's treasury-house as shall enable the holder of the key to draw constantly upon the stored-up Vital Reserves. Rich and full living, an abundance of experience, a depth of thought and feeling and a far-reaching vision: these are the requirements. He who lives thus, travels in a very numerous company, and has always plentiful reserves to draw upon. Consider the case of the man who is absorbed in and by a single idea. Should in the keen tussle this single idea fail, what reserves can he call in at the moment when defeat stares him in the face? In the higher reaches of human endeavor, it is usually men with just one-idea that triumph by sheer force of concentration: but such men are never so absorbed in their idea but they have ample resources in other directions. It is in the lower phases of our work that narrowness of aim and poverty of equipment wrecks its own revenge. If a man seeks naught but wealth, how poor is he! Poor in victory, how much poorer in defeat! He and his like have no reserves wherewith to carry on the fight. They touch life at but a single point; consequently, when that point gives way, they are left without defense. The burden of this advice, then, is: Touch life at as many points as your nature provides contact for, so that when the enemy destroys part of the invisible company, "the other company which is left shall escape."

Having reserves means, of course, ability to withhold them, to husband them against the critical moment. This suggests another line of argument. It is not enough to travel in a numerous company of ideas and ideals. Even more necessary is it not to place too strict a confidence in any set of ideas and ideals. This is what is meant by the proper though guarded control of our ideas. Never place such absolute reliance upon any accepted opinion as not to be able to shift your allegiance to other opinions held in reserve. To be too rigidly prepared means not to be prepared at all. In one sense the best preparation for life is unpreparedness. Leave a loophole. Let nothing be considered as final and unchangeable—life is too flexible for such fixed views. Be of an experimental turn of mind: when your defenses fall, build others.

These Vital Reserves can scarcely be enumerated in so short a compass. There are reserves of Character, of Will, of Thought, and of Faith. But the supreme reserve is that extraordinary power which we derive from a Spirit of Venture. For Faith itself is not at its best when it is passive and submits; it is at its best only when actively venturing forth into various regions in order to discover new instrumentalities of living. Wherever the man of venture stands, there new banners are flung to the breeze, there a new company arises in the stead of the fallen army. He is unconquerable. He is Life's true Captain.

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**ORTHODOX JEWISH CONGREGATIONS HOLD SUCCESSFUL CONVENTION.**

Orthodox Jews, representative of nearly every State in the Union and comprising the delegates to the Ninth Convention of the Union of Orthodox Jewish Congregations of America, the first convention to be held by the Union since the beginning of the World War, met last Saturday night at Ohav Zedek Synagogue, 14 West 116th street, this city, to discuss problems affecting not only Jewry in the United States but world Jewry.

The delegates were welcomed by the Rev. Dr. Bernard Drachman, president of the Union who, in his address, emphasized those particularly pressing problems toward which orthodox Jews in America are urged to concentrate their attention.

Dr. Drachman sounded a strong protest in behalf of the convention against the identification made in malice or ignorance of Jews or Judaism with Bolshevism, anarchy or other forms of radicalism, and declared that the Jews of America are profoundly patriotic. "They believe," he declared, "in liberty regulated by law and utterly opposed to license, in a democracy which respects the rights of all and considers the life, property and the conscientious convictions of all as sacred things to be defended by all the power of the state."

"The violent overthrow of lawful government and the unjust domination of one class by another, whether of labor by the capitalist or vice versa, are truly repugnant to our keen and sincere Jewish sense of justice," he added.

Dr. Drachman declared that, broadly speaking, the task before all true Jews and before the convention was the reconstruction of the Jewish religion. In his report he said in part:

"It is necessary now that we turn our eyes to the future and contemplate the work which we are called upon to do in the period in which we are just entering. It is work of the vastest scope and most arduous character, work which will tax all the resources, the wisdom and the energy of all true Jews. Broadly speaking, our task is the reconstruction of the Jewish religion, the re-establishment of historical, orthodox Judaism upon a firm and secure basis.

"In an age when the significance of the

term Judaism is so greatly confused and obscured by differing and contradictory interpretations, when some elements adhering to the religious concept, such as the so-called reform and conservative wings, nevertheless dilute and weaken this concept by laxity of creed and practice and unauthorized alterations, while other elements such as the various purely nationalistic theories seek to empty the term of all religious, spiritual connotations and to make Jewishness a matter of racial and ethnic characteristics alone, the Union of Orthodox Jewish Congregations of America adheres firmly to the ancient, unaltered religious principles of Israel, the historic landmarks of our existence. The rude shocks of war have sadly battered and shattered the historic edifice of our ancient faith, so that it is no exaggeration to say that it is shaken to its very foundations.

"Thousands of ancient congregations, seats of loyal adherence to traditional Judaism, have been utterly destroyed, millions of Jews have been driven from the homes in which they had led lives of strict piety and have been subjected to the disintegrating influences of alien and hostile environments, hundreds of thousands of Jewish youth, the flower of our people, have perished in battle and other hundreds of thousands of Jews have perished from starvation and privations, hundreds of Talmud Torahs and Yeshibah of schools and academies have been closed and no longer disseminate the living stream of Jewish tradition.

"Even in our own American Jewish life the war has left its harsh impression. Many thousands of youth reared in orthodox homes have been forced under the stress of army life to disregard Sabbath and dietary laws. The task of reconstructing all these ruins, of remedying all these evils, alike in America and overseas, will devolve in great measure on our Union. And as regards America it will be our task to improve the disorder and defects in our religious life which, always grave, have not been improved by the stress and strain of war. Permit me now to point out some of the chief kinds of work which we are called upon to perform.

"Organization of the Jewries of towns and districts into Kehillath or united bodies representing the entire Jewish population of the place is essential to the proper functioning of Orthodox Judaism. The proper administration of our ritual laws, such as Kashruth and education, Sabbath, Jewish education, care of the adolescent, call for united action.

"The promotion of Sabbath observance is one of the most crying needs of American Judaism. It is our duty to assist in this work to the utmost extent of our power. This union has always recognized the Jewish Sabbath Association—now the Jewish Sabbath Alliance of America—as its agency for this work. Accordingly, I recommend that this convention takes steps to insure that the assistance and co-operation of the orthodox Jews of America be given in fullest measure to the Jewish Sabbath Alliance and co-operating agencies in other parts of the United States, in order to enable them to do the thorough and far-reaching work needed for the proper rehabilitation of Sabbath observance in America.

"Without proper instruction of the young and without the training of thoroughly competent rabbis, preachers and teachers of orthodox Judaism cannot survive. Our Union should, accordingly, interest itself strongly in this problem.

"Two years ago all Jewry was thrilled by the offer of the British Government to use its best efforts to establish a national home for the Jewish people in Palestine. It is not too late and I recommend that this convention adopt a resolution thanking Great Britain for its generous sentiments towards the suffering Jewish people and its desire to make amends for the historic wrong done to Israel. A resolution should, in my opinion, also be adopted by the convention and forwarded to the Zionist organization, insisting in the name of the orthodox Jews, who constitute the overwhelming bulk of the Jewry of the world, that all Zionist work in Palestine be in harmony with the tenets of Judaism and that all laws and governmental regulations in the new Judea be in accord with the Torah, the Divinely-ordained constitution of the Jewish people.

"Judaism from time immemorial has taught the Jew to be patriotic and loyal to the land of his abode. We are guided in this point by the Talmudic dicta, 'the law of the State is law,' and 'pray for the welfare of the State.' This Union demonstrates that Americanism and Judaism are harmonious. In this connection I wish to protest against the identification often made, in ignorance or malice, of Jews or Judaism with Bolshevism, anarchism or other forms of subversive theories and practices. Individuals, accidentally of Jewish origin, may be among those who follow these pernicious systems, but the Jews in general are sincerely and profoundly conservative by the very nature of their faith respecters of tradition and authority."

In addition to Dr. Drachman, other speakers were:

Rabbis M. S. Margolies, Dr. Philip Klein, Dr. H. Pereira Mendes, Meyer Berlin, Saul Silber, of Chicago; M. A. Kaplan, Herbert S. Goldstein and Representative Isaac Siegel and Captain N. Taylor Phillips. Moritz Neuman presided and Cantor Josef Rosenblatt officiated. Musical selections were rendered by the orchestra of the Institutional Synagogue.

The suggestion that a fund of at least \$1,000,000 be raised to carry on reconstruction work among the members of the Union of Orthodox Jewish Congregations was warmly applauded last Sunday night at the dinner at the Young Women's Hebrew Association, 31 West 110th Street, Manhattan. Earlier in the day the representatives had passed a resolution calling for the division of the entire country into districts in which regional conferences will be held at which plans for the advancement of orthodox Jewry will be discussed. The first such meeting will be held in Chicago next month.

Morris Engelman, financial secretary of the Central Relief Committee; Albert Lucas, secretary of the Joint Distribution Committee; I. L. Brill, secretary of the Union; Rev. Dr. Bernard Drachman, president of the Union; Charles S. Shapiro, president of the Independent Order B'nai Brith, District No. 1, Marion M. Travis, of Tulsa, Okla.; Dr. Meyer Waxman, Harry Fishel, Sol Rosenbloom, of Pittsburgh; H. L. Selig, Stanley Bero, S. L. Lifshitz and Harry G. Fromberg were among the speakers at the banquet and the afternoon session.

Prior to adjourning for the afternoon the convention joined in a prayer for the preservation of the health of President Wilson.

Protesting against the atrocities committed upon the Jews in Eastern Europe, Dr. Drachman declared that the promises to protect the Jews in Poland were already being violated. He said a large relief fund was needed to provide for relief and reconstruction work abroad and in this country.

A plea that the salaries paid rabbis both in the cities and rural communities throughout the country be increased was another feature of the convention.

Rabbi David Tannenbaum, late of the U. S. army, declared there was great need of a fund to enable orthodox teachers to give instruction among young people and to spread Americanism.

There was considerable discussion regarding a resolution which read:

"Whereas, The Rabbi Isaac Elchanan Theological Seminary, the Yeshibah, is the institution of higher learning in this country which best expresses the principles for which the Union of Orthodox Jewish Congregations of America was founded, namely, orthodox Judaism; be it hereby resolved, that the ninth convention of the Union indorses the Yeshibah and pledges its whole-hearted support and calls upon all orthodox congregations to give to Yeshibah the utmost moral and financial aid."

Those opposed to the above resolution declared that it cast a reflection upon another Jewish seminary for theological students. Those in favor of the resolution alleged that the other institution sent its graduates to radical reformed synagogues and averred that the Union should very plainly show its disapproval of the other seminary. It was referred to the Executive Committee after a discussion of several hours, after Mr. Brill had declared he was against any seminary which allowed its graduates to administer to radical reformed congregations.

Mrs. Joseph Mayor Ascher, of the Council of Jewish Women, said orthodox rabbis were needed to guide religious and social work in this city and urged the establishment of a training school which would produce such teachers.

The Union now plans to invite rabbis and laymen, representing orthodox congregations, orthodox as defined in the constitution of the Union, and kindred organizations to participate in the regional conferences which are to be held commencing next month. The Union accepted the invitation of the Central Relief Committee to utilize its organization machinery in calling these reference will probably have a permanent branch office.

At the Monday Session.—After a number of important resolutions dealing with the question of relief had been adopted, the Committee on Nominations brought in its report.

Rabbi Dr. B. Drachman was re-elected president by acclamation, but he declined the office, stating that he desired

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to devote his time and energies to the Jewish Sabbath Alliance of America.

The convention then elected Dr. Drachman and the Rev. Dr. H. Pereira Mendes, the first president of the Union of Orthodox Jewish Congregations of America, honorary presidents for life.

The following officers and executives were elected:

Honorary Presidents.—Rabbi Dr. B. Drachman and Rev. Dr. H. Pereira Mendes. President, Charles H. Shapiro, Bridgeport, Conn. Vice-Presidents, Rabbi M. S. Margolies, New York; Rabbi B. L. Levinthal, Philadelphia; Rabbi Saul Silber, Chicago; Simon Roeder, New York; Louis Topkis, Wilmington, Del.; S. D. Aaronson, Tulsa, Okla. Treasurer, Jacob Hecht, New York. Honorary Secretaries, Rabbi Herbert S. Goldstein, Albert Lucas and Morris Engelman.

Executive from New York.—Rabbi Dr. B. Revel, H. G. Fromberg, J. D. Cohen, B. H. Schnur, Albert Herskovitz, J. Lunitz, G. S. Roth, Harry Fischel, J.

Polstein, I. L. Brill, J. J. Dukas, Nathan Lampert, Samuel Rottenberg, M. Boas Lande, Moe Werbelovsky, Moritz Neuman, A. M. Krumbain, Louis Reichler.

Country.—Rabbi Raphael H. Gold, Nathan Pininsky and D. Ogun, Boston, Mass.; A. S. Shochet, Baltimore, Md.

Rabbi A. M. Ashinsky, Pittsburgh, Pa. Rabbi I. N. Davidson, Youngstown, O. Rabbi C. Bacarat, Portsmouth, N. H. Rabbi D. B. Swirin, Israel Wainer and Morris Stone, Wilmington, Del.

M. Rosen, Bangor, Me. Rabbi J. Leibovitz, Cleveland, O.

Rabbi H. Saltzman, Nashville, Tenn. A. L. Goldstein, S. J. Pearlstein, Al. Altshul, P. Feinberg, Emanuel Gross, Jersey City, N. J.; J. Furman, Passaic, N. J.

Rev. S. Chesney, Newburgh, N. Y.

Closing addresses were made by Rabbi Raphael H. Gold, Boston; Rabbi D. B. Swirin, Wilmington, Del.; Rabbi H. Wittenstein, Bridgeport, Conn., and Dr. M. Mosessohn, formerly of Portland, Ore.

NYBURG, SIMON.—The People of the State of New York, by the Grace of God, free and independent, to Bettie Nyburg, Joseph Nyburg, Jacques N. Nyburg, Solomon Nyburg, Hannah Nyburg, Gertrude Kahn, Deborah Witstyn, and Amelia Wynkoop, the heirs and next of kin of Simon Nyburg, deceased, Send Greeting.

Whereas, Bettie Nyburg, who resides at No. 38 West 76th Street, Borough of Manhattan, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, dated May 23, 1911, and a certain instrument in writing (Codicil thereto) dated March 6, 1917, each relating to both real and personal property, duly proved as the last will and testament and Codicil thereto of Simon Nyburg, who was at the time of his death a resident of the City of New York, in the County of New York, deceased.

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

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

Witness, Hon. Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the twenty-fourth day of November, [L. S.] vember, in the year of our Lord, one thousand nine hundred and nineteen.

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

ROSENFELD, GEORGE.—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 George Rosenfeld, 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 Harris and Towne, their attorneys, No. 258 Broadway, Borough of Manhattan, City of New York, on or before the 28th day of May, next.

Dated, New York, the 28th day of November, 1919.  
IDA G. ROSENFELD, IRVING E. GOLDSMITH,  
Executors.

COHEN, MORES.—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 Mores Cohen, 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 Eider Cohn, his attorney, at No. 299 Broadway, Borough of Manhattan, New York, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of June, 1920, next.

Dated, New York, the 28th day of November, 1919.  
JACOB COHEN, Executor.  
EIDOR COHEN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

LASEK, GUSTAVE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 place of transacting business at the office of her attorney, Charles Grosmann, No. 53 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of February, next.

Dated, New York, the 2d day of August, 1919.  
CELA LASEK, Administratrix.  
CHARLES GROSMAN, Attorney for Administratrix, 53 Broadway, New York City.

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Judge Abram I. Elkus at Congregation B'nai Jeshurun.

Hon. Abram I. Elkus delivered an address on "Americanization" before Congregation B'nai Jeshurun, Eighty-eighth street, west of Broadway, at its Thanksgiving service held Thursday morning, November 27, at 10:30 a. m. In the course of his remarks he said as follows:

"There is the problem of Americanizing the foreigner, of Americanizing America, and of Americanizing the world. We find among the people of America a failure on the part of many to understand what America stands for, to realize what America means today. The foreigner who lives in our land must be taught a knowledge of the language, and besides, a knowledge of the laws and ideals of the land. The task includes, however, not only teaching the foreigner, but also teaching the American who has forgotten that our country stands for freedom and justice between all men, all faiths, all races, and all creeds. The world at large must be taught to adopt these ideals so that a new page, wondrous and beautiful, may be opened in the history of the world."

The musical part of the service was featured by two cello selections played by Prof. Vladimir Dubinsky.

Rabbi Israel Goldstein and Rev. Jacob Schwartz officiated.

## Memorial Service for Dr. Schechter.

This evening at 8:15 p. m., Dr. Elias L. Solomon, president of the United Synagogue of America, will deliver an address before Congregation B'nai Jeshurun, 257 West Eighty-eighth street, on "A Great Jew and His Great Achievement." The address will be part of the memorial service which will be held in the memory of the late Dr. Schechter, the anniversary of whose death falls on December 4.

Services in memory of Doctor Schechter were held in the synagogue of the Jewish Theological Seminary of America on Wednesday evening, December 3, 1919. The Rev. Dr. Jacob Kohn delivered a brief address.

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MRS. S. GLASER, Prop.

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J. WEINGARTEN, Prop.

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Directly in the pines and near the lake. Large grounds. Large rooms, every improvement. Jewish Dietary laws strictly adhered to. Schochet N. Fradin, of Parkville, on the premises. Kitchen under personal supervision of Mrs. Kaplan.

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Local Zionists Preparing for 1920 Restoration Fund Campaign.

The 1920 Palestine Restoration Fund Campaign, which is shortly to be conducted by the Zionist Organization of America, was the subject of a serious discussion at a preliminary conference of officers of the Zionist districts of Greater New York, held last Monday evening at Hotel Astor. This was the first of a series of conferences to be participated in by the officers of the central organization, district officials and "key" men.

Mr. Samuel Blitz, director of the New York Zionist Bureau, who was chairman of the meeting, stated that the purpose of this conference was to ascertain the resources of the various districts in New York prior to the launching of the campaign.

Mr. Jacob deHaas, executive secretary of the Zionist Organization of America, explained the plans of the Zionist Organization for the coming year, with particular reference to the work in Palestine. Mr. deHaas stated that in order to take full advantage of the opportunity afforded by the Allies to restore Palestine as a Jewish national homeland, the Zionist Organization must not only maintain and continue the activities of the Zionist Administrative Committee and the American Zionist Medical Unit, but must immediately inaugurate a large number of extensive operations in accordance with a definite program, the details of which are now being worked out by the National Executive Committee of the Zionist Organization. Nineteen projects for immediate work in Palestine are being considered.

At the conclusion of Mr. deHaas' address, the district officers revealed reliable prospects for contributions amounting to over \$950,000 within the district organizations, regardless of what additional sums may be raised in a general canvass of New York City.

Mt. Neboh Temple Notes.

The annual meeting of the Sisterhood was held on Monday afternoon with a large membership present, Mrs. D. Goldfarb presiding. Reports of the various committees were read and revealed a most flourishing condition. The auditing committee announced that there remains in the treasury about \$2,000, the bread and milk fund expended about \$700 and the shoe fund took care of a great many poor families. The Membership Committee announced that 163 new members had joined the Sisterhood, making a total of 450 members. The election of officers was held. It was decided to hold the next whist on Monday afternoon, December 15, in the vestry rooms and the entire proceeds to be donated to the Jewish Memorial Hospital Campaign Fund.

The first monthly social of the congregation will be held on Saturday evening at 8 o'clock in the vestry rooms. There will be prize whist, bridge and lotto parties. Dancing at 10 o'clock.

A Girl Scout's troop was formed in the Mt. Neboh religious school last Monday afternoon. Miss Lillian Klein of the Recreational Bureau of the Board of Education is scoutmaster. The troop will meet on Monday afternoons at 4:30 o'clock.

Rabbi Eiseman has started a popular subscription to raise sufficient funds to dedicate a memorial window in the temple for the boys who made the supreme sacrifice in the world war and also to place a bronze tablet in the corridor of the temple in honor of the Mt. Neboh boys who served under the colors.

Adath Israel Notes.

The recently organized Hebrew School of Adath Israel began its sessions on Monday afternoon, December 1, and will meet every Monday and Thursday afternoon, from four to five-thirty o'clock. The school cordially invites to enroll children of school age. Registration will take place during school hours and on Sunday morning, from ten to twelve.

Great preparations are being made for the Sisterhood's Bazaar and Entertainment, which will be held on Saturday evening and Sunday afternoon, Dec. 13 and 14, respectively. An enjoyable occasion is assured every one, and the public is invited.

Dr. Krass to Resume Sunday Morning Lectures.

The successful series of Sunday morning lectures on popular topics inaugurated by Rabbi Nathan Krass last year at the Central Synagogue, Lexington avenue and Fifty-fifth street, will be resumed for the current season beginning this Sunday at 11 a. m. promptly. For the initial lecture Dr. Krass will take as his subject, "The Great Unrest." As heretofore questions submitted in writing to Dr. Krass will be answered at the conclusion of the lecture.

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UNDER PERSONAL MANAGEMENT OF MRS. JACOB L. ANDRON OPEN ALL WINTER

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New York Zionists Celebrate Dr. Nordau's Seventieth Anniversary.

The seventieth anniversary of Dr. Max Nordau, the veteran Zionist leader, was celebrated by the New York Zionists at a mass meeting held Thursday evening, November 27, at the Washington Irving high school, New York city. The meeting was held under the auspices of the Nordau Zionist Society, of which Dr. Nordau is honorary president.

About 300 of the leading and most active Zionists of New York were present. The meeting was opened by Mr. Samuel Blitz, director of the New York Zionist Bureau.

Prof. Gottheil, who is a personal and intimate friend of Dr. Nordau, spoke at length upon his many years' acquaintance with Dr. Nordau and dwelt upon Dr. Nordau's many qualities. He also read a letter which he had recently received from Dr. Nordau.

Prof. Gottheil introduced as the first speaker, Dr. Stephen S. Wise, who emphasized the greatness of Dr. Nordau as a Zionist leader. He brought out the fact that Dr. Nordau is very modest and was always willing to be second in command, and to deny himself the honor of being designated as the official leader. He was always busy doing work and had no time to call attention to himself and to his leadership. Dr. Wise stated that it is to be regretted that the movement is now deprived of Dr. Nordau's counsel and leadership and that Dr. Nordau's presence in Palestine at this time would have been much more desirable to others whose tact and diplomacy was altogether questionable.

Other speakers were Jacob de Haas, Abraham Goldberg, Reuben Brainin and Louis Lipsky. The speakers related many personal reminiscences which they have experienced with Dr. Nordau during the congresses.

Dr. Goldwasser Resigns from Federation

The Federation for Support of Jewish Philanthropic Societies of New York has announced that Dr. I. Edwin Goldwasser, who has been executive director since the organization of Federation, has resigned, to enter the manufacturing firm of L. Erstein & Bros. Dr. Goldwasser's resignation takes effect on March 1, and he will be succeeded on that date by Dr. Solomon C. Lowenstein.

Dr. Goldwasser has been prominent in social service for many years. He has directed the Federation, which is composed of ninety-one prominent local Jewish institutions for three years. Prior to that time he was chairman of the Board of Experts of the National Council of Y. M. H. A.'s. Dr. Goldwasser was for many years associated with the Board of Education of New York, as public school teacher, principal and district superintendent. He is assistant to the chairman and executive director of the \$10,000,000 United Building Fund Campaign of Federated Jewish Institutions.

Dr. Lowenstein is now superintendent of the Hebrew Orphan Asylum of this city and during the war made two trips to Palestine as Special Commissioner of the American Red Cross. He graduated from the Hebrew Union College, Cincinnati, Ohio, and is a member of the Central Conference American Rabbis.

Personal.

N. Katzenberg who is well-known in the shirt waist trade will soon celebrate his 29th year of continuous service with the Rosenthal Bros. Co., of No. 44 W. 28th street, this city.

Figures just compiled and made public by the Joint Distribution Committee of American Funds for Jewish War Sufferers show that since the beginning of relief work to date a total of \$23,812,203 has been expended in sending food, clothing, medicines and other of life's necessities to the stricken Jews of Eastern Europe, the Balkans, Palestine and other foreign countries. Of this sum \$10,238,515 represents appropriations made since January 1 of the present year.



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CHILDREN'S PAGE

**THE HOLY INCENSE.**  
Dear Children:  
The Holy One, blessed be He, now gave Moses instructions regarding the composition of the holy incense, as follows: "And thou take unto thyself principal spices "by principal is meant those that are very precious," says Rashi) of pure myrrh, five hundred shekels, and of sweet cinnamon, its half shall be two hundred and fifty shekels." As cinnamon is the bark of a tree, there is some that is good and aromatic and some that is only like wood, therefore, it is said here: "Kinman Vesem" of the best kind. The entire composition of the cinnamon was also five hundred, the same as the pure myrrh, but the Torah decreed that only half of it should be brought at one time, in order that it may be weighed twice, and be exact each time. "And of sweet calamus two hundred and fifty shekels." As there is some calamus that is only wood, it is, therefore, said here: "K'nei vosem" of the best calamus—two hundred and fifty shekels is its original weight. "And of cassia five hundred shekels, after the shekels of the sanctuary, and of olive oil are hin." A hin equals twelve "logs," and the Sages of Israel differ in their opinions concerning its use. Rabbi Meir says: "In that oil the roots were cooked." Rabbi Judah said to him: "Why! That would not be sufficient even to anoint the roots with!" But first they soaked the roots in water in order that they shall not absorb the oil, and then they pound the oil over them until it absorbed its fragrance, then they let the oil drip off from the roots. "And thou shalt make of it an oil of holy anointing, a mixture compounded after the art of the apothecary. And thou shalt anoint therewith." All the anointing was in the shape of a "Nun," except the anointing of the kings, which was in the shape of a crown. "And thou shalt sanctify them. This anointing sanctifies them and makes them most holy. And what does this holiness consist of? "Whatsoever toucheth them shall be holy." All the vessels that were anointed with this oil were made holy, providing they were originally fit for the holy service and not otherwise. "And unto the child of Israel shalt thou speak, saying: "An oil of holy anointing shall this be unto me throughout your generations." From this our Rabbis have inferred that its existence is entirely preserved for the future. "Yieyeh zeh li shall this be unto me." "Zeh" is spelled with a

"zayin" and "heh," the numerical value of which is twelve, significant of twelve "logs" of oil. "Upon the flesh of man shall it not be poured," of this very oil, "and after its proportion shall ye not make anything like it." In the number and weight of its spices in proportion to a hin of oil, but if the number of spices was reduced or increased in proportion to a hin of oil, it was permissible, and even though it is made in the same proportion, it is the one who compounds it who incurs the penalty, and not the one who anoints therewith. "Whosoever putteth any of it upon a stranger shall be cut off from his people." That refers to the oil that Moses was instructed to make, and "a stranger" means one who is not to be anointed for priesthood or royalty. "And the Lord said unto Moses: "Take unto the spices, balm, and onycha, and galbanum." This galbanum had a disagreeable odor, and the Torah includes it amongst the holy spices in order to teach us that we shall not despise the transgressors of Israel, but we should permit them to join us in our assemblage when we fast and pray. "Spices," other kinds with pure frankincense. Hence our Rabbins have inferred that Moses was instructed on Mount Sinai to make eleven spices—the least of the plural "Sammin" spices are two, balm, onycha, and galbanum, are three, making it five "Sammin" spices (again repeated to indicate the same amount of other spices), makes it ten, and frankincense, are eleven, and they are as follows: Balm, onycha, galbanum, and frankincense, myrrah and cassia, spikenard and saffron costus, aromatic bark, and cinnamon. "Of each shall there be an equal weight" of the four mentioned alone, and thus have we learned "balm, onycha, galbanum and frankincense, in quantities weighing seventy maneks each. "And thou shalt offer of it"—that relates to the daily incense that was offered on the interior altar which was in the tabernacle of the congregation—"where I will meet with thee. All the appointments that I will make to speak unto thee will be there. And as for the incense which thou shalt make, according to its proportion, in the number of its spices, shall ye not make unto yourselves. Holy shall it be unto thee for the Lord. Thou shalt not make it except for the sake of my name. Whosoever shall make the like of it, to smell thereon, shall be cut off from his people, but thou mayest make thereof, according to its proportion, to sell to the community." And the

Lord spoke unto Moses, saying: "See, I have called by name to do my work, Zezald, and have endowed him with 'Chochma.'" "Chochma" denotes what one learns from others, and "thebunah" denotes what one comprehends himself through the knowledge he has gained from others, and "daath"—knowledge is the holy spirit—to devise works of art—the weaver's work. "And in the heart of all that are wise-hearted I have put wisdom. In the other wise men amongst you in order that they shall do as I have commanded thee, 'the ark of the testimony,' wherein shall be placed the tables of the testimony. And the pure candlestick"—the candlestick made of pure gold—"and the cloths of service." This refers to the cloth of blue, of purple and of scarlet which covered the holy furnishings of the tabernacle when the camp set forward. "And the incense of spices for the holy place—the spices to be used in the holy temple."

The Jewish Students' House.

For a long time it has been felt that there was a great need for an institution where Jewish college students might assemble to obtain kosher meals and to be brought into the proper Jewish religious environment. The importance of the college man and woman for the future of Judaism in this country cannot be overestimated. They are the future leaders of our people, and, being the Jewish intelligencia, they compose the element which may shape the entire development of Judaism. Earnest Jews and Jewesses have therefore looked with alarm upon a state of affairs which permitted thousands of our best young people to remain cut off from Jewish surroundings during the most impressionable period of their lives and to grow up without that attachment for our faith which is so essential to its preservation. In addition to its other activities the United Synagogue of America, largely through the efforts of its Women's League, has established a Students' House at 405 West 117th street, in the vicinity of Columbia University. During the year of its existence it has reached several thousand Jewish students of both sexes attending the various institutions of learning in the neighborhood, with the result that it has brought into the life of these young people, at least, something of the fine Jewish spirit which can be found only in a refined and religious Jewish home. Widespread interest has been aroused in the Students' House, and many prominent men and women of the community have expressed their interest by means of large contributions towards its upkeep. Students' houses, under the auspices of the United Synagogue, are being opened in Philadelphia and in other cities. Recently the house at 117th street has been turned over to the New York branch of the United Synagogue, and a special committee appointed to look after its financial support. This committee consists of the following gentlemen: Chairman, Mr. Edwin Kaufman; Messrs. Wm. Fischman, Gus S. Roth and Jacob Rubin. In order to insure the permanency of the Students' House the committee in charge is endeavoring to raise the sum of \$10,000 annually. Through the untiring efforts of the chairman, Mr. Edwin Kaufman, a considerable part of this sum has already been raised.

A Dissertation on Noah.

Though Noah sailed in an ark he was not an "anarchist." He certainly was not a prohibitionist. For, having lived long on water, as soon as he got on shore, sailor-like, he wanted something stronger than water. So he planted a vineyard and drank more wine than was good for him. Then he must have

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spoiled his digestion, too, for he suffered from too much Ham. Anyway he had the honor of being considered the first gentleman that ever got drunk. Lot was the second. He also drank a lot. There is a Jewish saying that "that man is as drunk as Lot." The question is why not as Noah? The answer is that Noah might be excused for getting drunk for he had sons. But a man like Lot who had daughters to marry off, had no business to get drunk. In Yorkshire, England, the people have a habit of adding the syllable "ah" at the end of a word, especially after a lower sound. Thus they will say, "so-ah," "how-ah," "me-ah." A man who knew of this peculiarity made a wager with a friend that the first person they would meet, man, woman, or child, would answer a rabbinical question promptly. They met a little boy who, maybe, didn't even know that there ever had been a flood. The man said, "can you tell me, boy, the name of the man who was saved from the flood?" And the poor little boy blissfully ignorant, answered, "No-ah!" The man won the wager. The Midrash relates this interesting little legend. When Noah was planting his vineyard, Sa'an came and offered his services in helping to plant it, which Noah gladly accepted. Thereupon Satan slaughtered at the place first a lamb, then a lion, and then a pig. When a man drinks in moderation he is as gentle and meek as a lamb. When he has drunk a little too much he gets as bold as a lion and is full of his own importance. And when he has drunk to excess, he becomes like a hog wallowing in the mire. —Rev. Isadore Myers, Los Angeles, Cal.

The Zionist Society of the University of Pennsylvania will hold a meeting on Thursday evening at Houston Hall in order to receive the Nathan Straus Trophy Cup, which that society was awarded at the last I. Z. A. conference for its distinguished Zionist achievements. Mr. Jacob de Haas, executive secretary, made the presentation.

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**THE HEBREW STATE.**

By RUDOLF KAYSER.

(Translated by Jacques Mayer.)

The nations require organizations for the protection of their subjects. The real and the ideal unity of these organizations we term the State. It is an institution for the well-being and the rights of all.

Instead of this dull, but essential, mission the State had divinity, solemnity and universal power conferred upon it. Misled by the authority of those to whom leadership in the State had fallen, one made a useful means of society into its end. When power became the highest value, the highest dignity was conferred upon it. Either one caused the crowns to come from God, or one believed, according to Hegel, that the State realized the spirit. One invented the "ragione di stato," destined to secure for all time, the conditions upon which power rested.

In the nineteenth century, in place of certain persons or families, the European nations attained to the highest importance. But as they were brought up to admire above all things the power of the State, they thought that the chief object of their existence, the greatest triumph of their common will, should be the national State. This belief burned in the finest intellects. The nation did not exist so that the State should protect it, but all things, body and soul, thoughts and passions, must serve the State.

But renunciation and the decline of the soul set in when a subtly useful means attains to absolute sway when that fragment of nature—the nation, instead of directing its noble forces beyond itself and towards spiritual ends, is put on a par with the State. Those so acting must not complain if today not one European nation possesses spiritual unity, and that on the contrary, the spirit becomes isolated.

But there still exists the ethical—religious community of the Jews. We recognize it in this period of state-triumphs more than ever. Jewishness, hitherto anxiously concealed, or warped by shameless jests, is again awakening to its aims. The young Jews especially recognize its spiritual purpose, which does not dwell in their nation, but which leads them to nationality. The chief thing is to reach this object by means of assured methods. To wait quietly for the coming of the Messiah no longer helps us. We must realize the Jewish community for our good, and for that of the nations.

By what means? The Zionists answer: Through the Jewish State. But is it not the sin of the States that they threatened, smothered, throttled the communities? And do we not rejoice, that they prosper in spite of them? Have we not at last ceased to dream, that unworshiped dream that the State can be more than a useful organization, a combination for certain purposes? Think of it: What submission to the State sentiment of modern Europe it is to desire to see the sorrows and the happiness of a race, its character and its qualities, subjected to a new, and from every point of view, problematic State. A remark of Tolstol's on Zionism: "It is the bone of bones, sweat of the sweat of modern Europeanism, its weak, enfeebled child, which sees and apishly imitates; that game of the aged—the constructing of utterly unsubstantial houses of cards."

The book, "The Jewish State," by Theodor Herzl, to which this child gave birth, was certainly a brave and fine deed, but it expressed the tendency and the sentiment of its century, which sought to conceal its poverty of ideas by technic and political economy. It is perhaps the most honest book of this tendency. The shrewd project of a man desiring to abandon a position apparently untenable, though no idea commands him. For Herzl is unspiritual; he does not concern himself with exhibiting Jewish values, to be preserved or developed, but with doubts and fears as to the empirically actual situation. He is an adherent of European "realpolitik" (political materialism); he reckons only with the thing as he finds it, and is satisfied with existing situations. He lacks the incarnation of an ethos, the consciousness of a purpose, the belief in God.

The issue dealt in his book is Anti-Semitism. Against this Herzl does not choose the combative methods, but the creative, which needs for its justification a spiritual purpose. This purpose superficially the distressful position of the Jews, but in reality the Jewish State, it lacks. Herzl seeks it as an afterthought, not "for the sake of the cause, but as a powerful allurement for the masses." No one is powerful or rich enough to bring about the removal of a people from one country to another. Only an idea can do that. The idea of a State probably possesses such a power. For this sin against the spirit (was he aware of it?) he sought to make double atonement. Once by pointing to the old idea of the Zionistic State, and secondly by the quite incidental motive of the model State.

But neither are actual, honest aims. Indeed, the Palestine State was not a State in the modern sense of the term. In contrast to the Oriental despotisms, in which the royal authority surpassed anything that we can imagine, Israelitish royalty possessed barely any national or practical influence. Unity and authority were only of God and the prophets. Such was the view of Josephus and Flavius, when he spoke of the "theocracy" of the Israelites, whose sole law was the divine. They lacked the essential trait of the ancient as well as the modern State. The condition of power.

\*In the "Neue Rundschau," Berlin, June, 1919.

Herzl's homage to the superstition of his period sometimes becomes laughable, as when alluding to the young people who find their careers hindered in Europe he holds out to them "the sunny promise" of official positions and sinecures; when he wishes to organize the Jewish State after the Prussian militaristic system, with ranks, promotions, and pensions; when he designs the flag of the new State.

This able and shrewd man possessed the fault of being altogether too practical. His mind was filled only with the categories of the official economical system. Any sort of striving for an object appeared to him as a feeble theory, whereas, in reality the widest practice is only elevated by theory above mere officiousness. Now the model State, as the object of the new foundation, might cause all these doubts to appear petty and unimportant. But was Herzl in this regard serious? For him the superiority of the new State to the older ones consisted only in the advantage derived by every new form from the experiences of those already established. The foundations of his State copy entirely those of the modern European, which it tries to improve only in details.

In fact was it possible for Herzl's Jewish State to serve as a model for the European. Compelled to recognize its own failure, shining in the purity of a nobler purpose? Then it should not confine itself to the preparation of new economical projects (Workingmen's Homes the Truck System, "assistance par le travail"). Historically, it is quite conceivable that, since the beginning of the individualistic system and its socialistic opponent, economical questions continually assume greater political importance. But all the burning problems of public life, division of power, constitutions, democracy, justice, educational systems, sexual relations, which tend to break out violently when a new State is projected are hardly mentioned by Herzl.

Herzl's defense is: I am concerned only with the most important matter. But has he a right to use the term model State if he also thinks of remoter things, of the various divisions and incidents of public life, dwelling above political economy and under the limits against spirit and community? A model alone would be a united political system born of a comprehensive inward, creative will. The carrying out of certain economical reforms in the Orient is a matter of little importance as far as the future of the world is concerned. The existence of such a State can signify nothing to the world. It would remain an experiment of history carried out in an unfavorably situated region. For the Orient, once a great and powerful intellectual world, is today, from the Bosphorus to the Yellow Sea, nothing but a European colony, a market to sell in and to procure raw materials. In reality the matter of fact Theodor Herzl did not consider very seriously the "Model State." It is an accidentally uttered expression originating at a time when the practical question of economical organization appeared in the foreground. Perhaps this very "topical," practical politician thereby hoped to catch some ideologues. His endeavors were to serve the real needs of the Jews. That was Herzl's only object; everything else was non-essential and a by-product.

Courageously and ardently he admitted: "The popular characteristics (volkspersonalichkeit) of the Jews cannot, shall not, and must not disappear." Because foreign foes keep them together, because they have lived and suffered for 2,000 years, because a Jewish State is conceivable. Was it to be founded on that account? Is the State, then, a universal remedy? Certainly that was the belief of the father of Zionism; he lays stress upon the fact that the Jewish question is neither religious nor social, that it is national, but which serves to represent Jewish nationality only by mentioning it. Therein the emptiness of this economical organizing Zionism shows itself. Only the history and the union of the nation can bring about a decision as to the form of Jewish existence. But Herzl does not even ask the Jews, whom he desires to tear away from the European fatherlands in which they have lived for centuries. He plans and does not know to what purpose. He displaces worlds and flies from fate. He who does not believe in the spirit, to whom the Jewish religion is only a cement, capriciously sets up three dogmas—unconquerable anti-semitism, the State as the highest honor, accepting the Jewish nation without making the slightest attempt to impart significance to this formal conception.

But if Anti-Semitism, based upon national and religious reasons, continues to exist, should it not prove easy (even in a period of the most excited nationalism) for the small Jewish minority to show the great nations their harmlessness. On the other hand, cannot the Jews spread over so many fatherlands and yet, held spiritually together, by their mere existence vividly show the stupidity and degradation of national hatred? Anti-Semitism, though it has struck us many a horrible blow and in the near future may strike us many another, is something which must have no voice in the formation of Jewish life. It serves Zionism only as a pretense and an evasion in order to attain its Jewish State. It is an unjust conflict from low motives, raging unequally in different countries. Up to now the economical Anti-Semitism was an accompanying phenomena of our unhealthy economical conditions. It was born in the land where such conditions most suddenly and rapidly conquered—Germany. It will disappear as soon as the economical and national excesses of war-period come to an end.

That Anti-Semitism cannot be overcome is an unprovable assertion. One feels ashamed when one thinks that this

assertion sanctions the abandonment of struggle, and of the will to change. How can one believe in the worth of our own community when one asserts that it will be hated and reviled forever? If the fact of Anti-Semitism is in the way of the Jew the latter must regard it as his first duty to remove it, and not to fly away from it.

But the Jewish State, as a salvation from European Anti-Semitism, signifies flight. It means renunciation from every future attempt to influence the world, barricading before fate, cowardly hiding one's own countenance. The highest mission of every nation (whether with or without a State) consists in publicly demanding such improvements as will conduce to the nobility of its own, as well as of general humanity. Does the flight to Palestine prove the worthlessness of Anti-Semitism? On the contrary, the feeling is sanctioned. Every attempt to fight on, to combat it, ceases. It is a child scolded leaving the room.

In justifying his project, Herzl cannot brush aside the quite unsatisfactory motive of Anti-Semitism. The self-evident reason for every national uprising, the security and promotion of one's existence, he does not take into consideration. He does not desire that Jewish popular characteristics (Volkspersonalichkeit) shall greatly develop, or that Jewishness shall become fruitful upon its own national ground. For the future, also, Herzl teaches: "We only recognize by the faith of our fathers that we belong together." No outward sign of nationality shall arise in the Jewish State, no common language shall be spoken. "Over there, too, we shall remain what we now are, just as we shall never cease to love pensively the fatherlands from which we were driven. In that case the most important result of the emigration to Palestine would be the longing for Europe, the further object of the Jews—to return amid the resounding laughter of the globe, to the fatherlands.

Thus goes astray the Herzl scheme. One should believe that his adherents could be taught a lesson from such a deduction. But their stubborn belief in the sacredness of the State, and their fear of Anti-Semitism causes them at this point to abandon their practical logic. Herzl continually lays stress upon his useful, matter-of-fact plans and his opposition to the utopian. But he calls his plan an "idea," and forgets that since Plato's time this term includes the permanence, the valuable, and the spiritual—in brief everything in which he is lacking. Of the Jewish question he says: "It is a national problem, and in order to solve it we must, above all, change it into a world-problem." That also is our opinion. But we do not believe that it is capable of being solved by the "Council of the Kultur States. Only the spiritual community of the nation can do it. But does there dwell in their ethical-religious life (with Jewish Messianism as its most powerful symbol) the necessity for a special State of their own? We do not believe it. He who speaks of "political" questions should know that politics offer more comprehensive and practical opportunities than the State. One must not turn to the solution near at hand when the far-off one is the best, the one serving spiritual ends rather than material reasons. Herzl spoke most wonderfully when he said: "Only desperadoes are fit to conquer." It applies to the entire range of human thoughts and deeds. But the practical, economical sentiment of his period belittled this thought and commercialized it. But that is typical of Herzl's mentality. Whatever is spiritual, grievous, essential in the Jewish problem is disregarded—the accidental, prominent, actual is handled with the methods of the market place, and the State proclaimed as the final outcome of the communal idea.

Certainly, Zionism has got beyond Herzl. The plans of the State were, more and more pushed aside by the plan of the settlement." Even those who placed themselves upon the practical-economical platform, recognized the faults in the Herzl structure. They found a better reason for advocating a Jewish State, because they feared that assimilation would finally mean the destruction of Judaism. But must every old nation remain in existence? It must only do so when its moral value is maintained today and tomorrow. But this value is mentioned by Herzl's successors just as little as he himself mentioned it. For them it was enough to know that Judaism had existed for thousands of years and would continue to exist in the future.

The congregation Mishkan Israel, of Baltimore, Md., has accepted plans for a new synagogue and will begin building before January 1. The new synagogue, which will be erected on a plot 160 by 160 on Eutaw place near Whitlock street, calls for an expenditure of \$150,000. The congregation, which is formed of former leaders of a number of East Side congregations, has now a large membership in the northwestern section of the city.

The B'nai B'rith at St. Paul, Minn., are pushing the project for a Jewish Community Center and club building. The committee in charge have unanimously accepted the offer of the surviving sons and daughters of Moses and Bessie Calmenson, and brothers and sisters of Benjamin Calmenson, to give \$10,000 for the construction of such a building at the cost of at least \$100,000, with the conditions embodied in the offer, providing for the maintenance of the building at all times, according to Jewish traditions and ideals, with Kosher kitchen, Talmud Torah rooms, gymnasium and club facilities, and dormitories for out-of-town young men.

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STAHL, RICHARD, also known as Richard N. Stahl.—In pursuance of an order of Hon. John F. Cohan, 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 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.  
Dated, New York, October 23d, 1919.  
CHAS. HEIDELBERGER, Jr., Executor.  
MANDELBAUM BROS., Attorneys for Executor, 82-88 Wall Street, New York City, N. Y.

BUTOW, CARL (or CARL BUTOW).—In pursuance of an order of Honorable John F. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Butow (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 22d day of December next.  
Dated, New York, the 15th day of June, 1919.  
HEDWIG STEINBERG, Executor.  
SAMUEL B. HAMBURGER, Attorney for Executor, 2 Rector Street, New York City.

LEOPOLD, AMALIE.—In pursuance of an order of Hon. John F. Cohan, 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.  
Dated, New York, the 4th day of August, 1919.  
JULIUS MARX, ADAM WIENER, Executors.

BLOCK, JULIA.—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 Julia Block, also known as Julie Block, late of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Ralph K. Jacobs, her attorney, No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1920, next.  
Dated, New York, the 11th day of November, 1919.  
RALPH K. JACOBS, Attorney for Administratrix, Office and P. O. Address, 100 Broadway, Borough of Manhattan, New York City.

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MAYER, GERSON.—In pursuance of an order of Hon. John F. 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 & Tushka, at No. 30 Nassau Street, in the City of New York, on or before the 19th day of May next.  
Dated, New York, the 25th day of October, 1919.  
MARC HARMON MACK, ROSA MAYER, JESSE MAYER, Executors.  
CRAWFORD & TUSHKA, Attorneys for Executors, Office and P. O. Address, 30 Nassau St., Borough of Manhattan, New York City.

EISENBERG, IDA.—In pursuance of an order of Hon. John F. 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 the same with vouchers thereof to the subscriber, 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.

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Dr. Henry Kellar, who for more than a year has been in Jerusalem doing medical relief work, is expected to return to New York City next week, when he will resume his research work in orthopedic surgery.

The directors of the "Jewish Forum" will render Dr. Kellar, as well as Dr. Ira I. Kaplan, a testimonial dinner on Sunday evening, December 14, at the Central Jewish Institute, 125 West 85th street.

Among the members of the dinner committee are Dr. S. T. Hurwitz, chairman; Samuel Fine and Isidor Freedman, vice-chairmen; Solomon Lamport, treasurer; Hon. Samuel Buchler, secretary; Dr. S. W. Boorstein, Louis Borgenicht, Gedalia Bublik, Jacob D. Cohen, Rev. Dr. Bernard Drachman, Julius J. Dukas, Joseph Durst, Judge Morris Eder, William Edlin, Mrs. Lew Fields, Harry Fischel, Rabbi Herbert S. Goldstein, Dr. Samuel Gross, Rabbi H. Guterman, Judge Gustave Hartman, Dr. I. W. Held, Mrs. Moses Hyamson, Dr. H. Illoway, Ralph H. Korn, Mrs. S. C. Lamport, Nathan Lamport, Isadore Montefiore Levy, Joseph S. Marcus, Assistant District Attorney Samuel Markewich, Joseph Polstein, Abner S. Rosenfield, Isaac Rosengarten, Samuel Rottenberg, Abraham Schepper, Harris L. Selig, Bernard Semel, Congressman Isaac Siegel, Judge Jacob S. Strahl, Mrs. Ray Wilner Sundelson, Israel Unterberg, Mrs. Max Weinstein, Peter Wiernik and Edmund Wright. The toastmaster on this occasion will be Capt. N. Taylor Phillips.

Joint Distribution Committee Open Bronx and Brownsville Branch.

Residents of New York city desiring to send money to relatives in Poland and other parts of Europe will be assisted in doing this at branch offices in the Bronx and Brownsville, which opened last week by the Joint Distribution Committee for Relief of Jewish War Sufferers. The Bronx headquarters are located at 1321 Boston road near 169th street and the Brownsville at 1878 Pitkin avenue. The offices will be open from 9 a. m. to 5 p. m. every day except Saturdays and from 9 to 1 on Sundays.

In announcing the opening of the local branches Felix M. Warburg, chairman of the Joint Distribution Committee, said: "We are very pleased to announce that we are now in a position to send money from persons in America to their poverty stricken and suffering relatives in many European countries. We have opened our two branch offices for the convenience of persons residing in these sections. We have downtown headquarters at 98 Second avenue, where men and women may go to seek information regarding relatives abroad, in addition to sending money, but the new offices will be exclusively for the purpose of sending money. Receipts of funds already forwarded abroad are being received each day at our headquarters, 20 Exchange place, and we hope to be able to extend our activities still further both in this country and abroad.

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SARGENTS SYNAGOGUE.

A Criticism by Rabbi Harry Weiss, Alexandria, La.

The controversy yet in force as to the fitness and good taste of Sargent's representation of the synagogue in the Boston library should have only one issue, the elimination of that panel, which misrepresents the chief institution speaking the life of our people. To represent the synagogue as a blindfolded old hag with a broken scepter, loosed from her limp hands, a crown fallen from her head, bespeaks a spirit not at all in keeping with modern-day ideas of good will that should subsist between men of different persuasion. The plea of Sargent that he has based his representation upon what was classic art in mediaeval times is hardly to the point. We have developed away from mediaeval modes of thinking, and the Jew has suffered sufficiently by reason of such art in the churches then and now. But a public library is a public library. It is a meeting ground of all people and all shades of belief, whether religious, political, economic or otherwise. Just as the public library of Boston has censors who will not permit certain manner of books entry upon its shelves, so they should recognize that paintings, like books, can stir ill will and thus in a public place where this can always be looked upon it cannot but be a constant source of irritation to those whom it stigmatizes, and should therefore be removed.

Secondly, the synagogue is not blindfolded, for its golden rule of Leviticus 19, its Ten Commandments and the ethical visions of social justice and of universal peace which its prophets have set before the world have not been attained by Christendom, or for that matter by any other faith. Its wand of power has not departed from its hand, because in the matter of spiritual leadership, brotherliness and love, we are quite as helpful to the world as are the best of other people. Whether in science, philosophy or art our staff of power is not broken and the synagogue has been the main-spring of all those forces that make for leadership. The crown has not fallen from Israel's head, for, if the literature of a people is a transcript of its life, then the Bible and our other books of holiness, which yet saturate our people with high thinking, nobility and have nothing to suffer by comparison with the sacred literature of any people, for our psalms are yet sung, our proverbs are yet quoted and our ethical precepts are yet followed and invoked as the world's standard means of guidance. No, the diadem is yet upon Israel's brow, the daughter of Israel is yet queenly and the circlet of power yet girdles her temples. True, sackcloth and ashes are at times upon her, but she rides as queenly even in her grief, shakes the dust of struggle from her and ever rises beautiful to look upon.

No, Mother Israel is not an old hag. She has walked the centuries with seeing eyes, looking evermore ahead, though oft through a mist of tears. None have ever taken the scepter of

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power from her hand. They have slain her young, butchered her old and hedged about with barriers of mountains, but at the touch of her scepter of love the mountains melted, rivers were divided and beetling walls leveled to the dust. No, the crown has not fallen from her head, for in every synagogue the crown of the Law is yet invoked. It is lettered on every scroll cover and sewn on every curtain before the ark, no crown of kinship, but the crown of the spirit.
Mr. Sargent is all wrong. Art should be an instrument for good will, and in a public library above all. There is no such thing as art for art's sake. The dagger, however beautifully scrolled, is yet an instrument of death, and a painting however beautiful to look upon by reason of its color scheme, if it preaches a bad or an untrue message, has no place in the scope of art. The best thinkers now so agree. Tolstol and Emerson, Lanier, E. C. Stedman and others so thought, says Richard Burton.
Charles H. Caffin, the noted art critic, in his book of "Criticisms," published some years ago, long before this painting appeared, says of him:
"Like a true painter he sees a picture in everything he studies. Perhaps it would be truer to say that he sees the picture, the one which for the time being has taken possession of his imagination and to which he is willing to sacrifice even truth, or at least some portion of truth, rather than to permit the integrity of his mental picture to be impaired.
This quotation is on page 59 of Caffin's "American Masters of Painting." He continues on page 63 to this effect:
"Among the masters we may feel certain that Sargent may be reckoned as having been one of the most conspicuous figures of his age, but his vogue will rise and dwindle according to the amount of interest felt for the time being in the age which he represents. It will scarcely have the inevitableness of conviction, which, when once recognized, must abide."
I beg to call the reader's attention to Caffin's splendid phrase, "the inevitableness of conviction."
With reference to the synagogue only Sargent can know whether his picture represents his conviction or whether it is merely an appeal to popular unthinking tendencies. We may quote a little more from this same page 63, from the pen of Caffin. He says:
"If this forecast is correct the reason is that Sargent, though raised above his time, scarcely reveals in his portrait elevation of mind. He has the clear eye of the philosopher without his depth and breadth of vision. He has possessed himself of his age and the age has taken possession of him. He swims on its sea with strokes of magnificent assurance, but with a vision bounded by the little surface waves around him. He has not sat above upon the cliffs, quietly pondering its wider and grander movements."
This book of Caffin, I read only a few months ago, and is a reprint of his art criticisms in a volume of 1906. What a prophetic criticism of Sargent and how true! The philosophic painter, the man of reflection, who looks upon the sea of life with an accurate sense of values could never have misrepresented the synagogue in that fashion. Authorities of the Boston library should look upon it as a caricature, tending to perpetuate ill feeling in a public place, where all should meet in an atmosphere of justice, good will and brotherliness.

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LEHMAN, BABBETTE.—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 Babbette 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, Deane-field & 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.

LEHMAN, ARTHUR.—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 Arthur 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, Deane-field & 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.

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"PRIDE." By REV. EZEKIEL JACOBSON.

Pride fills the world with harshness and severity; we are rigorous to offenses as if we had never offended.—Blair. Pride, like ambition, is sometimes virtuous and sometimes vicious, according to the character in which it is found, and the object to which it is directed. As a principle, it is the parent of almost every virtue and every vice—everything that pleases and displeases in mankind; and as the effects are so very different, nothing is more easy than to pride, even to ourselves, whether the pride that produces is virtuous or vicious: the first object of virtuous pride is rectitude, and the next independence. We hear so much of decent pride, as a becoming pride, a noble pride, a laudable pride.

Can that be decent, of which we ought to be ashamed? Can that be becoming of which God has set forth the deformity? Can that be noble which God resists and is determined to abase? Can that be laudable which God calls abominable? As thou desirest the love of God and man, beware of pride. It is a tumor in the mind that breaks and ruins all thine actions; a worm in thy treasury, that eats and ruins thine estate. It loves no man and is beloved by none. It is the friend of the flatterer, the mother of envy, it hates superiors, scorns inferiors, and owns no equal. Who can say, with truth: "I am better than my neighbor?" Some shrewd philosopher has said that if the best man's faults were written on his forehead they would make him pull his hat over his eyes! Ah, there is so much good in those that are evil, and so much that is bad in the best that it ill becomes us to judge our neighbors harshly, or set ourselves up for saints at their expense. Let those who feel above their fellows view the heights above themselves and realize their littleness, for as there is none so vile but that a viler had been known, so there is no saint but a holier can be. When one asked the philosopher what the great God was doing? he replied "His whole employment is to lift up the humble and cast down the proud." And indeed, there is no one sin which the Almighty seems more determined to punish than this: The examples of God's displeasure against it are most strikingly exhibited in the history of Pharaoh, Korah, Dathan and Abiram, Saul, Absalom, Nebuchadnezzar and Haman. Pride is generally the effect of ignorance, for pride and folly attend each other. Ignorance and pride keep constant company. Pride joined with many virtues chokes them all. Pride is the bane to happiness. Pride and poverty, when combined, make a man's life uphill work. Pomposity in a hovel. A gaudy parlor, meagre kitchen and empty cupboard! Ragged aristocracy! What shifts there are among this class to hide their rags, and to give everything a golden tinge. Among them you see a rich frosted cake and red wine in the parlor, and a dry crust, drier codfish and bad coffee in the kitchen.

Broadcloth hides a ragged shirt. Polished boots hide tattered stockings. Fortune's toys, she kicks them about as she likes. The higher they look the lower they sink. The gaudy side out, rags and starvation within. Oh! the pangs of pride! What misery is here covered up. Smiles abroad, tears at home. An eternal war with want on one hand and proud ambition on the other. This trying to be "somebody" and this forgetting that it is not necessary to be "gold-washed" and to have a silver spoon in one's mouth in order to reach that envied good in life's journey. There are plenty of "somebodies" among the honest poor, and plenty of "nobodies" among the dainty rich. Pride and poverty are the most ill-assorted companions that can meet. They live in a state of continual warfare, and the sacrifices they exact from each other, like those claimed by enemies to establish a hollow peace, only serve to increase their discord.

Proud persons in general think of nothing but themselves, and imagine that all the world thinks about them, too. They suppose that they are the subject of almost every conversation and fancy every wheel which moves in society had some relation to them. People of this sort are very desirous of knowing what is said of them, and as they have no conception that any but great things are said of them, they are extremely solicitous to know them and often put this question: "Who do men say that I am?" Pride is the ape of charity. It show not much unlike, but somewhat fuller action; in seeking the one, take heed though light not upon the other. They are two parallels never put asunder. Charity feeds the poor, so does pride; Charity builds a hospital, so does pride. In this they differ: Charity gives her glory to God; pride takes her glory from man.

When flowers are full of heaven-descended dews, they always hang their heads, but men hold theirs the higher, the more they receive, getting proud as they get full. Likeness begets love, yet proud men hate each other. Pride makes us esteem ourselves; vanity makes us desire the esteem of others. It is just to say that a man is too proud to be vain. The pride of wealth is contemptible; the pride of learning is pitiable; the pride of dignity is ridiculous, but the pride of bigotry is insupportable. To be proud of knowledge is to be blind in the light; to be proud of virtue is to poison yourself with the antidote; to be proud of authority is to make your rise your downfall. The sun appears largest when about to set, so does the proud man swell most magnificently just before an explosion. No two feelings of the human mind are more opposite than pride and humility. Pride is founded on a high opinion of ourselves; humility on the consciousness of the want of merit. Pride is the offspring of ignorance; humility is the child of wisdom. Pride hardens the heart; humility softens the temper and disposition. Pride is deaf to the clamors of conscience; humility listens with reverence to the monitor within, and finally, pride rejects the counsels of reason the voice of experience, the dictates of religion, while humility with a docile spirit, thankfully receives instruction from all who address her in the garb of truth. "Of all trees" God had chosen the vine—a low plant that creeps upon the helpful wall; of all beasts the soft and pliant lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor in the spreading palm, but a bush, an humble, abject bush.

As if he would, by these selections, check the conceited arrogance of man. Nothing produces love like humility; nothing hate like pride. It was pride that changed angels into devils; it is humility that makes men as angels.

Nature has given us pride to spare us the pain of being conscious of our imperfection.—Rochefoucauld.

American School of Oriental Research in Jerusalem.

The American School of Oriental Research in Jerusalem, which has been closed during the war, since the end of 1914, has now been reopened. The director, Prof. William H. Worrell, reached Jerusalem October 7 and is now on duty. It is expected that before the end of November he will be joined by Prof. A. T. Clay of Yale University, Dr. W. F. Albright of Johns Hopkins University and the Rev. Dr. John P. Peters of New York City. Negotiations have been carried on in London with the newly formed British School of Archaeology in Palestine, which will result in a close affiliation between the two schools and hearty co-operation in all enterprises. Also as a result of negotiations carried on in Paris by the American representatives the French may probably establish a similar school.

JEWISH CALENDAR.

Table with 2 columns: Year (5680, 1919) and Days (1st day Chanukah, Rosh Chodesh Tebeth, etc.)

which will be included in the affiliation. The director of the British school is Prof. John Garstang of Liverpool, assisted by an able staff. As soon as political conditions warrant, the American school will erect on its property its first building with the \$50,000 given for the purpose by the late Mrs. James B. Nies of Brooklyn. Information concerning the work and needs of the school can be had from Prof. James A. Montgomery, chairman, University of Pennsylvania, Philadelphia, or Prof. George A. Barton, Bryn Mawr College, Bryn Mawr, Pa. Dr. Cyrus Adler and Prof. Morris Tastrow are members of the Executive Committee of the society.

Anti-Semitism Still Rampant in Germany.

For the first time the High Festivals were awaited by the Berlin Jews with a certain fear, and there was relief when they passed without anything having occurred, for in Berlin nothing more nor less than pogroms was feared. This fear can be understood if one knows the unfettered anti-Semitic agitation which is being carried on in the new Germany. For months the whole of Germany, but particularly Berlin, has been flooded with a mass of anti-Semitic leaflets, which sometimes covertly, but also openly, invite pogroms. The rumors of anti-Semitic attacks on the Holy Days arose simultaneously in Berlin, Frankfurt, Munich, Hamburg and other places. They often took the most terrifying forms. Thus it was said that the largest Berlin synagogues were mined and would be blown up.

The authorities conducted themselves in every way correctly in the circumstances. The Minister of Defense, Noske, was notified of the possibility of disturbances, and took precautions that the synagogues were adequately protected. It was a remarkable and not altogether pleasing sign of the times that everywhere in front of the synagogues stood detachments of Berlin police and of the new Military Safety Police, and that even during the services detectives in plain clothes were present. These incidents show clearly the position of the German Jew. It is on the whole only the logical consequence of the general position of Germany. One cannot really attribute anti-Semitism to the present government, in which Jews of all parties participate so largely. The two men who today have most power—Noske and Erzberger—have long ago given proof of their unprejudiced views with regard to the Jews. It is, for instance, almost unknown in German Jewish circles that Noske ordered the destruction of the material of the Prussian Ministry of War which the notorious General von Wriesberg had collected, in order to be able to accuse the Jews of having a secret press. The Jews are blamed by the reactionary party for the "bad peace" of Germany, and are hated as the most faithful supporters of the revolution. This is far from the truth. Some Jews have certainly taken a prominent part in the revolution, and one need mention only such names as Eisner, Landauer and Toller in order to know in how great a measure they took part in the German "bouleversement." Whoever reads their writings knows, however, in how high and pure a conception they thought of the revolution, and that they had no share in the terror which raged in Munich and other places. But the great mass of the German Jews, with the exception of some circles among the younger generation, betrayed during the critical time more fear than political foresight.

Mr. Erzberger, of the German Cabinet, has in an interview expressed himself in strong terms on anti-Semitism. "I condemn most emphatically," he said, "the anti-Semitic agitation which is at present being organized and carried on in certain circles. My efforts in favor of the equality in rights and duties of all citizens of the German State compel me to despise to the utmost the consciousness aims and work of the anti-Semites. My attitude towards the movement is the clearer as I have long labored for the grant of complete equality of our Jewish fellow-citizens."

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ZIONIST COMMISSION GIVES A DETAILED REVIEW OF WHAT IT HAS DONE IN PALESTINE.

Taking advantage of criticisms which have been leveled against it from time to time, the Zionist Administrative Commission has issued a statement which covers the work it has done since it began functioning in 1918.

Touching on the loans it has made the commission points out without repeating figures already published that in August last it granted in Jerusalem alone £ (E) 1,438.75 on good security and for commercial purposes.

The relief the commission distributes to hundreds of men, women and children who would otherwise starve is surely of national importance.

That the Zionist Commission's work among the orphans has been of great value must be admitted by all.

The Zionist Commission feels it cannot ignore the Talmude Torah, the Yeshivot, Talmude ha-Ccachamin, the Dayanim and Rabbonim.

While on the one hand the Zionist Commission supported the religious institutions, it did not neglect the workmen, the shops and the work schools.

The Zionist Commission cannot be criticized for helping the refugees who were driven from the land during the war. It secured for them the possibility of returning and resettling in the country, granted them loans for the purchase of tools or in order to open shops.

The commission declined to support certain institutions because, in its opinion, they were not in need of support—were simply begging institutions or were managed badly.

The commission has introduced order into the affairs of the institutions receiving support, a distinct change in this respect has been made.

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COHEN, ISRAEL R.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel R. Cohen, late of the City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Messrs. Kantorowitz and Esberg, No. 330 Broadway, New York City, Borough of Manhattan, on or before the 1st day of February next.

LEVI, ALBERT, also known as Albert L. Levering.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Levi, also known as Albert L. Levering, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business at the office of Albert L. Cohn, his attorney, at No. 7 Pine street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of January, 1920.

SCHLANG, HARRY.—In pursuance of an order of Honorable John P. Cohan, 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.

KEHES, EDWARD A.—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. Kehes, 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.

SCHWEINBURG, EMIL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Schweinburg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Laurence Arnold Tanzer, his attorney, at No. 123 Broadway, Borough of Manhattan, in the City of New York, in or before the 19th 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.

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.

ALTMAYER, NETTIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nettie Altmayer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of William Klingenstein, his attorney, 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 his 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 22d day of April next.

ANDERSON, JOSEPH.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 30th day of February next.

SILBERMAN, JACOB.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses L. Leffler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business at the office of Straubourger & Schallek, her attorneys, at No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of December, next.

JACOBS, ESTELLE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Estelle Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of M. S. & I. S. Isaacs, at No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of December, 1919, next.

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, on or before the 10th day of March, 1920, next.

SCHRIEFER, GESINA MARGARETHA.—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 Gesina Margaretha Schriever, 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 Dornot, his attorney, No. 61 Chambers Street, Borough of Manhattan, New York City, on or before the 5th day of April, 1920, next.

GREENBERG, HENRY 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 Henry M. Greenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, 127 Delancey Street, Borough of Manhattan, City of New York, on or before the 1st day of June next.

LEIPZIGER, ABRAHAM.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Leipziger, 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 Cohn & Cohn, their attorneys, at No. 2 Rector Street, in the City of New York, on or before the 25th day of May next.

COHEN, ALBERTA S.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alberta S. Cohen, 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, Gilbert & Gilbert, No. 43 Exchange Place, in the City of New York, on or before the 20th day of May next.

GRABOFF, SAUL.—The People of the State of New York, by the Grace of God, free and independent, to Harry Graboff, whose place of residence is unknown and cannot after diligent inquiry be ascertained by the petitioner, heretofore named.

SCHLUSSEL, JACOB S.—In pursuance of an order of Honorable John P. Cohan, Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Schluskel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of his attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 7th day of May next.

OPPENHEIMER, HENRY S.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry S. Oppenheimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, the office of Everett B. Heymann, No. 35 Nassau Street, Borough of Manhattan, City of New York, on or before the 6th day of April, 1920.

ESSINGER, EMMA.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 61 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of January next.

GELLER, MINNIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

HAAS, HENRIETTA K.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 15th 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. 37 Cedar Street, in the Borough of Manhattan, in the City of New York, on or before the 25th day of December, 1919, next.

SCHLOSS, ANNIE P.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie P. Schloss, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 5th day of January, next.

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 his attorneys, 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. 27 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. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of April, 1920, next.

PIEHLER, AGNES.—The People of the State of New York, by the Grace of God, Free and Independent, to Max Proehl, Rosa Proehl, Katherine Schmidt, Frederick Proehl, Edward Proehl, Agnes Proehl, George Proehl, John Proehl, Lavina Weindanz, Arthur Welsbecker, Charles Welsbecker, Walter Welsbecker, Lillian A. Schwarz, Mabel Sieburg, Otto Spannaus, Lizzie Heuer, Rose Kulz, Irene Krumwied, Frederick Spannaus, Matilda Spannaus, and to all persons interested as creditors, legatees next of kin or otherwise, in the Estate of Agnes Piehler, deceased, who at the time of her death was a resident of the Borough of Manhattan, City, County and State of New York, Send Greetings:

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 subscriber, at his 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.

CAHEN, ISAAC J.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

WOLFSHEIM, LOUIS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolfsheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Kallah & Kallah, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next.

KLEIN, ISAAC H.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 H. I. & L. Cohen, her attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.

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 the office of David P. Siegel, her attorney for the executors, at No. 51 Chambers Street, in the City of New York, on or before the 5th day of March, 1920, next.

SEIGEL, KIVE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Kive Siegel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of David P. Siegel, attorney for the executors, at No. 51 Chambers Street, in the City of New York, on or before the 27th day of December next.

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 subscriber, at her place of transacting business, at the office of Messrs. Albert Schriever, her attorneys, No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 12th day of December 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 23d 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 subscriber, at his 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.

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, his attorneys, at No. 100 Broadway, in the City 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 subscriber, at his place of transacting business at the office of Moss, Marcus and Wells, his attorneys, at No. 233 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.

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 subscriber, at his place of transacting business, at the office of Henry Hers, her attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 1st day of April, 1920, next.

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ARONSON, SAMUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Aronson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business at the office of her attorney, Gustav Goodman, No. 846 Broadway, in the Borough of Manhattan, City of New York, on or before the 13th day of December next.

ORBACH, MAME.—In pursuance of an order of Honorable John P. Cohan, 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 Strubourger & Schallek, her attorneys, No. 74 Broadway, in the Borough of Manhattan, City of New York, on or before the 12th day of December next.

KAHN, SOLOMON.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 320 Broadway, in the Borough of Manhattan, City of New York, State of New York, on or before the 13th day of February, 1920.

LIPPMAN, SAMUEL W.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Lippman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Feiner & Maass, their attorneys, at 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of December next.

STINER, OSCAR.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Stiner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Feiner & Maass, their attorneys, at 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of December next.

MEADOW, JACOB.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Meadow, late of the County of New York, deceased, to present the same, with voucher thereof, to the Farmers' Loan & Trust Company, at its place of transacting business, No. 22 William Street, in the City of New York, on or before February 9th, 1920.

HIRSCHBERG, ABRAHAM 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 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.



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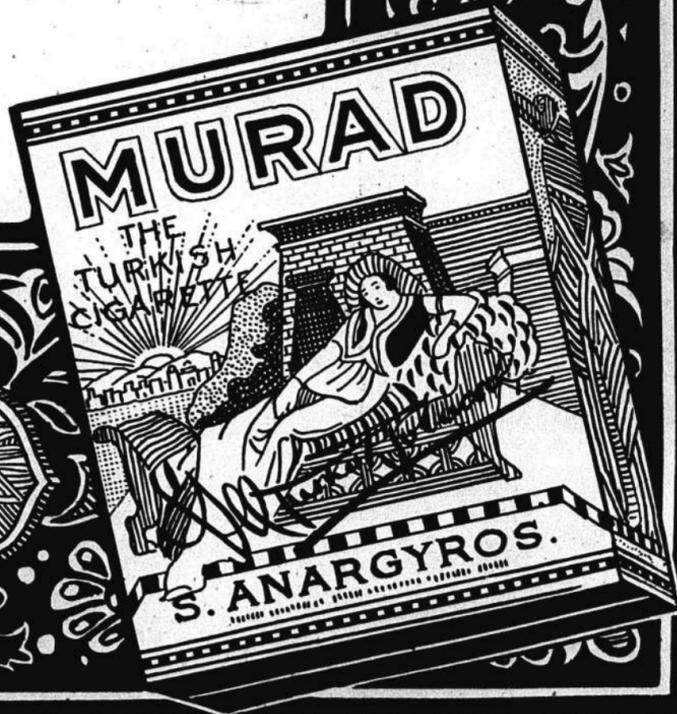
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