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MAGAZINE SECTION

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The Jewish Merchant and the Opening West

The great Jewish merchants of eighteenth-century Pennsylvania and the neighboring colonies were not simply traders. They did more than merely buying and selling commodities. They were builders of empire, for it is not too much to say that by their supporting efforts the then great Hinterland of this continent was opened to the settlement of white colonists.

Barnard and Michael Gratz, of Philadelphia, Joseph Simon, of Lancaster, both towns in Pennsylvania, and their associates were successful merchants in the period that elapsed between the close of the French and Indian War and the opening of the Revolutionary struggle. Their commercial ventures, while far-flung, had been uniformly successful. They had mercantile connections with all parts of the English colonies in America, with the islands of the West India group regardless of what nation controlled these, and with parts of the Old World,—Europe, Africa and even India,—itself. Their ships sailed the seven seas. From America these carried the products for which our continent has ever been noted. From the other parts of the world came raw materials and manufactured articles too numerous to mention or describe.

But it was the interest of these merchants in the fur trade that enabled them to figure as developers of the land behind the mountains, for the Alleghenies up to then marked the Westernmost limit of the penetration of white men from the Atlantic seaboard into the heart of the future United States. The Red Indians were the trappers and the hunters who secured the valuable pelts so highly prized by the white traders and with these aborigines interesting relations ensued through this common interest. The Jewish merchants were well disposed toward the Red men and the latter in course of time came to look upon them as their friends. The traders were to be found at the posts, generally in the Far West of Pennsylvania, to which the Indians brought the results of their campaign on the fur-bearing animals of the forest. The Indians were not mulcted of their possession; they received good and valuable considerations for that

which they surrendered to the whites.

The continuance of such a relation was bound to bear fruit. As other traders, many of them non-Jews, were attracted to the fur trade by the successful results achieved by the pioneers therein, so, in course of time, the bargainers for pelts at the posts began to take a lively notice of

soil, well watered by great rivers, in short, the Biblical land that flowed with milk and honey. To penetrate this enormous domain in the company of the aboriginal trappers and hunters was the second step in the unfolding of the enterprise. The returning scouts and pioneers confirmed the stories which the Indians had told. They brought the news,

were Gentiles with whom these equally broad-visioned Jews associated themselves, united to form companies for the prospecting and subsequent development of the Western lands. The scouts and pioneers had marked out the limits of these lands and, here and there, feeble attempts at tentative surveys of the ground had been made. At all events,

creation of the United States, to permit the new country to expand

Had not the great colonial traders then taken steps to mark out and assert their claims to this vast domain, the door to Westward expansion would have been closed to us forever. Other men, owing allegiance to other States, would have taken the country away from us and the future history of this continent would have been altogether different.

Moreover, during the Revolution these Jewish merchants were firm patriots. They supplied the needs of the commissariat of the Continental armies. They assisted in enabling the infant independent republic to weather its fiscal storms and tided it over serious financial difficulties. They were, of course, paid for their services, the same as the officers and men of the Continental military and naval establishments. The new government soon ceased to pay its officials, soldiers, sailors and purveyors in its newly-issued, fiat currency, which had begun to depreciate in value from the moment of issuance and soon and rapidly deteriorated. A better currency consisted in the patents to broad, unclaimed, almost untracked, public Western lands. We know, however, that the men of the military forces demurred to being paid in such a manner.

No so the Jewish merchants. They were abundantly willing to trust to the future. In their mind's eye they saw fifty years in advance of their time. They beheld little trading-posts converted into great cities, marts of commerce, emporia of wealth, the foundations of which they had set, for the trading-posts were situated in the midst of these very lands which were employed to discharge their just claims on the central government.

Moreover, it must not be thought that all the Indians of the West were friendly to the merchants and to American colonials. Some, if not most of them, were positively hostile. These fought the scouts and pioneers foot by foot over the soil which they surveyed. These employed all the arts which we commonly associate with the name of Indian warfare and which only the armies of the Central Powers in the Great War copied in the twentieth

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JEWISH MERCHANTS INTRODUCING TRADE

what existed and went on beyond the mountains. To this extension of their outlook they were helped by the kind dispositions of their Indian friends, who looked upon them much as their white commercial correspondents in far-off localities regarded them.

The Indians brought news of the good and delectable land behind the mountains, of its rich and fertile

too, that prospectors out of Canada were seeking to preempt the ground, virgin soil as it was, and that possession of it was soon to be disputed, if not forever rendered out of the question, if the American traders did not promptly bestir themselves.

Thereupon logically followed the third and most important step of all in the development of our subject. Great merchants, many of whom

the organization of such corporations was a necessity, if the dwellers on the Atlantic seaboard were to follow in due course the natural trend of expansion which was Westward.

Now, what followed in consequence of these steps? The opening of the West to American settlers, to white men from the English colonies in America, and, after the

The Jew and the Christian After the War

By HON. T. P. O'CONNOR, M. P.

The first thing for the Jew to do in order to reach everywhere his proper plane among the races of the world, is to get himself understood and realised. I know no more grotesque or stupid contrast in the estimates of the world than the ordinary and outside portrait of the Jew, and the Jew as he really is. This is the popular estimate: Every Jew is rich; every Jew is hard; every Jew is avaricious; every Jew is clannish and sectarian. The realities are: First, as a race the Jews are poor; secondly, most Jews are sympathetic to every story of suffering and wrong; and third, Jews are the most generous givers to all good causes in the world; and fourth, no Christian community is so free from the spirit

for £100 was immediately handed over to me. The lady did head the subscription list with the money I got for her, and every penny of that money was Jewish.

In a recent trip to America for the cause of Ireland, the Jews gave me large subscriptions, even men like Mr. Julius Rosenwald, although already he had given literally hundreds of thousands of pounds to charities in connection with the men of his own faith.

I have rarely seen a Jewish will that did not contain large subscriptions to Christian as well as Jewish charities. The Jews keep up their own charities entirely out of the funds supplied by their own people, and yet that does not prevent them from giving largely to the charities of other creeds. I would like to

than on the points of difference. Do unto others as you would they should do unto you, is, after all, the summing up of all morality, and that is a doctrine which is held firmly by every Christian community and by every Jew. How can sectarianism in creed survive, this war? You know that great story of the rabbi who held up before the eyes of a dying Catholic soldier the cross which symbolised his faith, and uttered prayers to ease the passage of the poor soul from time to eternity. I have made inquiries, and I find that not only is the story absolutely true, but the very name of the rabbi who did this work is identified. It is that of M. Bloch, Chief Rabbi of Lyons. The tragedy of the great lesson was consummated by the fact that the rabbi himself died through the shell of an enemy while he was doing this great deed. Surely such a lesson cannot be lost to the world.

Sectarianism of class again ought to receive a deadly blow from the lessons of the war. We have in our own countries seven millions of men, all in one way or another connected with the war. I do not want to make any distinction of class, but, of course, the majority of the fighting men necessarily came from the masses of the people. What is the psychology of the returned soldier of the working classes? I have, he says to himself, one, two, or even five years stood in trenches in winter with the water reaching to my waist; every second while I was at the front or passing over the top my life was in danger. I did this, of course, primarily to defend the honor of my country and my home, but simultaneously I defended the funds of the banker, the business of the merchant, the acres of the landlord. Have I no right to a larger share than I had before in all these things? Upon the side of the democracy and of its new claims and new conditions, I beg you of the Jewish race to stand.

Sectarianism in nationality ought also to perish with this war. You may be surprised to hear that I, who have all my life been an ardent Nationalist fighting for the nationality of my own country, should at the same time claim to be, and have

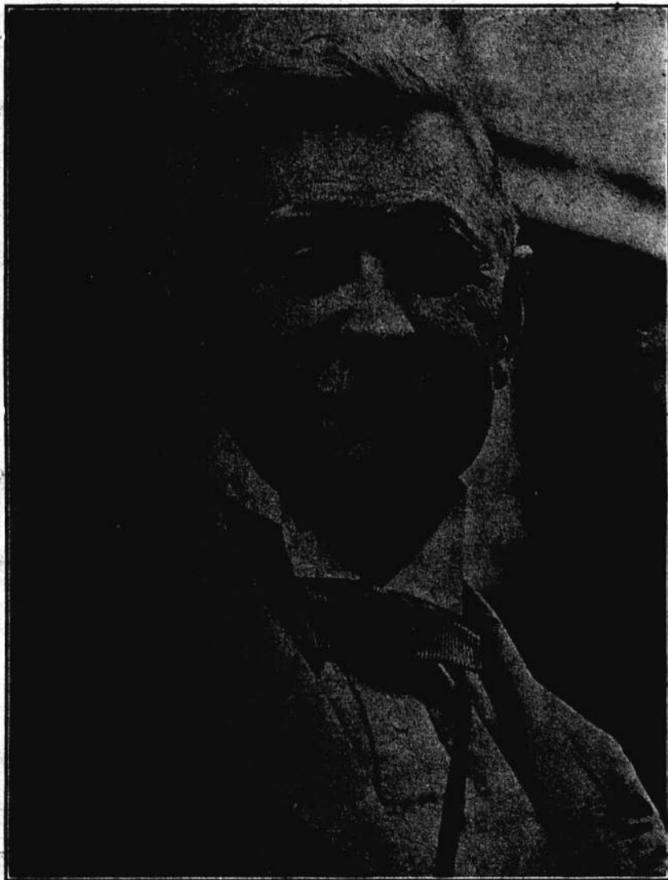
always been, an Internationalist as well. I stand still by nationality as one of the greatest and best forces of the world. Every nation, like every individual, has its own qualities and idiosyncrasies, and the freer play given to the development of each, the better not only for the nation itself as for the individual itself, but also every other nation and every other individual. There are two conceptions of the universe, which, in order to avoid party terms, I may describe as reactionary and progressive. In the reactionary conception each nation lives for itself, should be surrounded by a wall of exclusion from the other nations of the world—a wall of tariffs or a wall of armies and fleets—and should be all-sufficient unto itself. The progressive conception of the universe is that difference of soil and climate have given to each nation special qualities, resources to develop certain productions, that each nation is doing its best for itself by concentrating its attention on the development of these resources which have been bestowed upon it by the unerring hand of nature, and that each nation thus developing its own best work is doing not only its own best work but the best work for the rest of the world. You come from a race that has its beginnings in a very long and glorious history. Your great sages and lawgivers are among the sages and lawgivers of this century as all the thousands of years that have elapsed, the ten commandments of Moses are still the moral guide of all the Christian as well as Jewish communities of the world. As such you come into this world, to borrow the language of the poet, "not naked by trailing clouds of glory from Heaven which is your home." This ideal of living up to the greatness of your race and of your history ought to be an inspiration to every Jew, not merely in fighting a battle between good and evil within the frontiers of his own soul, but also in throwing all the mighty influences of his race on the side of those ideals that alone promise to the world the new Jerusalem, the new city of God, out of all the welter of the horrors and the crimes of the great war.

(Continued from page 1)
century. The great, prosperous, commonwealth of Kentucky, the storm-centre of these conflicting disturbances, was known originally as the dark and bloody ground, so desperate were the chances assumed by the scouts and pioneers and so many of them gave up their lives in the effort to fasten a permanent settlement of a sort on the territory.

It must not be thought that the Jewish merchants who rendered such a satisfactory result possible, took no chances themselves. In the first place, they assumed the risk of failure, which was the most important risk of all. Then, they had faith in their scouts and pioneers and did not quit the work of opening up the West despite the failure of one train or group of first settlers or another. Thirdly, they knew that the country which they were opening and exploring offered vast possibilities, for they had traveled it sufficiently to realize its worth. Finally, the potentialities of this expansion and settlement were ever in their mind's eye, as has been stated, and encouraged them to persevere to the end.

Thus it is fair to look upon these Jewish merchants—the Gratzes, the Simons, the Levys, and all in their company—as makers of the map of the United States. In the days when nearly all the settlers in English America thought only of their own, immediate concerns along the seaboard, and on the other side of the Atlantic, these men cast their eyes in the other direction. They translated their hopes of what lay behind and beyond the Alleghenies into actualities, and by their intrepidity enabled this country to realize its complete destiny, to become and be, in fact, the land of the free and the home of the brave from the Atlantic, eventually, to the Pacific.

Every citizen of the United States in this twentieth century of progress and enlightenment is under a deep debt of gratitude to these Jewish empire-builders, for they by their enterprise, their broad vision, rendered possible the complete development of our own land. Their work entitles the Jews of America to an additional claim to general, public regard.



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T. P. O'CONNOR, M. P. ("TAY PAY")

of sectarianism. All these qualities of the real Jew were symbolised and epitomised in one great Jew, Mr. F. D. Mocatta.

A rabbi told me that once he went to Mr. Mocatta for a subscription to a Jewish charity. Mr. Mocatta told him that he gave a certain amount of his income every year to charity—half to Jewish and half to non-Jewish organisations; that already he had exhausted the half entitled for the Jews, and that he could not give any more without diminishing the half for the Christians; and he asked the rabbi to postpone his demand till the next year.

Once I was asked to help a lady to head a subscription list for a cancer ward in the Middlesex Hospital. I was forced very unwillingly into the task. The first man I went to was Lord Rothschild, who said to me, "What shall I give?" I declined to tell him what I thought, but he insisted, and then—having entered his office with the intention of asking something like £10, an imp suddenly took possession of my tongue, and speaking in a voice I did not recognise as my own, uttered the words "a hundred pounds." And a cheque

know how many Christian wills contain any bequest for a Jewish charity.

It is to be regretted that you have not in your communion more writers like Zangwill and Samuel Gordon to give to the outer world the picture of Jewry from the inside and to make other creeds realise all the splendid qualities of your race; and I hope that new Jewish writers will arise to help in his work. I am a man of letters, and regard literature as the greatest of all weapons in the enrichment of mankind. Its tribunals are just and impartial, and if once you get your race before that tribunal then its real qualities will be understood by all mankind.

I want to make a plea against sectarianism, and sectarianism under its three different heads: the sectarianism of creed; the sectarianism of class; and the sectarianism of nation. The point I have always tried in all I have said—to keep insisting on—is that different religious communions should concern themselves more outside their own religious life, and, while adhering loyally to their own religious convictions, to dwell more on the points of agreement



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Jews in Science in America

By B. H. FRANZ BOAS

Dr. Boas, professor of anthropology at Columbia University, is generally considered the foremost authority on his subject in this country. Many claim that he has actually introduced the science of anthropology into America; that, before his arrival, miscellaneous facts were known, but classification was entirely unknown. Be that as it may, we have to thank Prof. Boas for the knowledge he has transmitted to us regarding the anthropology of the North, and Northwest America.

But what is anthropology? It is, in reality, the most embracing of the sciences, for it deals with the science of man. It invades physiology and zoology on the one hand, and history and religion on the other. To be an anthropologist is to be an "all-wise-ender," which, with increased specialization, is becoming more and more difficult.

In order to delimit the extent of so vast a field, it has been customary of late to divide anthropology into the four subdivisions, Somatology, Ethnology, Ethnography, and Prehistoric Archaeology. Somatology deals with man in relation to other animals, and also with man himself as an organism. It touches upon physiology, anatomy and psychology and forms the basis for ethnology, which defines the types of man. Ethnography is the descriptive phase of the science.

In all of these branches Prof. Boas has been active. Of late, his activity has been particularly directed to the science of anthropometry—the science of measurement, with the view to establishing possible differences between the immigrants coming to these shores and those who have been here some generations. He has also been able to draw interesting conclusions regarding several marked differences among the immigrants themselves. Of particular interest to us Jews is his classification of our own most marked characteristic—at least, in popular estimation—our noses. In the Mongol, the small, flat, concave nose is usually correlated with high cheek-bones and narrow, oblique eyes. The Negro exhibits the short nose with wide nostrils and depressed root, with everted lips and bombed frontal bone. But the arched nose, with regular oval features, are semitic.

Prof. Boas was born in Minden, Germany, in 1858. After graduating from the gymnasium of his native town, he studied first at Heidelberg, then at Bonn, and finally at Kiel, from the last of which he received his Ph.D. in 1881. The next four years were pursued partly in research and partly in teaching.

In 1885 Dr. Boas was given the title of *Privat-docent* at the University of Berlin, and at the same time received an appointment as assistant at the Royal Ethnological Museum in Berlin.

Three years later, finding that academic prospects for a Jew were not of the brightest, Dr. Boas came to this country. At that time the president of the recently established Clark University, modeled after the Johns Hopkins University in Baltimore, which in turn was largely an imitation of a German university, was endeavoring to enroll in the faculty the best talent from this and other lands that he could get. This led to Dr. Boas's appointment as Docent—a rank entirely foreign to American colleges, but thoroughly in harmony with the spirit then pervading the Clark atmosphere.

In 1896 Dr. Boas was invited to this city to become Lecturer in Anthropology at Columbia, and three years later he was appointed to a full professorship—a rank which he still retains.

He has also been connected with the American Museum of Natural History, first as Assistant Curator (1895-1900), and later as Curator (1900-1905).

His standing as a man of science has received recognition more than once. In 1909, for example, he received the honorary degree of Doctor of Laws from Clark University, and in 1912, the Doctor of Science degree from Oxford, England. He is a member of the foremost scientific society in this country, the National Academy of Sciences, and on two occasions, in 1894 and in 1907, he was vice-president of the American Association for the Advancement of Science.

Prof. Boas is editor of the Journal of American Folklore.

As a teacher at Columbia and elsewhere, he has been very successful. The courses offered at Columbia are not only well attended by the science students, but few of the arts undergraduates pass out of the university without having a course in anthropology to their credit. Together with Drs. Saville, Goldenweiser and Goddard, Prof. Boas offers courses which include the archaeology of Mexico and northwestern South America. The languages of North America, prehistoric archaeology and ethnography of Europe, America and Liberia, anthropometric methods, and methods of anthropological research.

The present war has left its traces on Prof. Boas, as it has on scores of others. Detesting Prussianism with all his heart, he loved and remembered much of the Germany that stood for culture and general progress; and the stupid distortions of everything German, particularly German science, often embittered him to the extent of allowing himself to be dragged into fruitless polemics in the press.

Prof. Boas' son is a very talented physician of this city, and his daughter is assistant in botany at the New York Botanical Gardens.

FRENCH RABBI WHO DIED AIDING CHRISTIAN SOLDIER TO BE HONORED.

On August 28, 1914, a barn at Traintrux, in the Vosges, which was serving the purpose of a temporary hospital, caught fire in the course of the military operations. While the wounded were being evacuated, one of them, seeing the Chief Rabbi of Lyons, Abraham Bloch, who was attached to the 14th Corps as Chaplain, and believing him to be a Catholic priest, asked for a crucifix in order that he might kiss it before he died. The Rabbi did not undecieve the wounded man, but, with the shells falling around him, went to a Catholic chaplain to borrow a crucifix from him. Immediately afterwards the Rabbi was himself struck by a shell, and thus died while engaged in an act of signal broadmindedness and valor. His remains were buried in the cemetery of St. Dié, where, as yet, no monument to his memory has been erected. The Central Consistory of the "Union des Associations culturelles Israelites de France et d'Algerie" have, however, now taken steps to raise a subscription so that such a monument may be

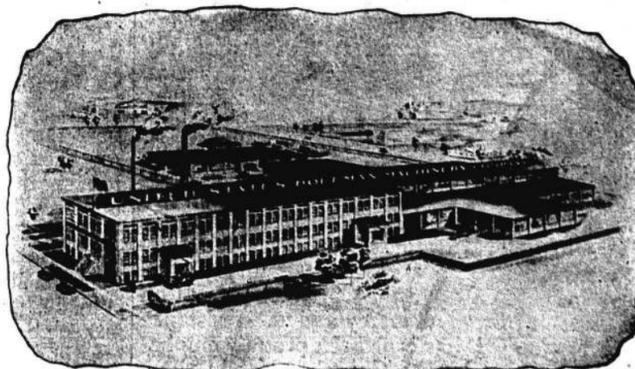
erected. On the monument will be engraved the story of the Rabbi's death and an expression of the gratitude of his co-religionists. In the appeal for subscriptions, which is made to the Jews of France and Algeria, Baron Edouard De Rothschild, president of the Central Consistory, and the Chief Rabbi, Israel Levi, recall the beautiful lines in which M. Gabriel Seailles glorifies the act of the Rabbi:

"This Jewish priest had nothing to learn from the Good Samaritan.

Like him, he has found his revelation in his own heart. He knew that the term 'neighbor' meant the man whom his Law commanded him to love as himself. To him 'neighbor' meant every man, and above all him whose suffering calls for pity and demands the work of mercy. Suffering is the great fatherland where all men are neighbors and brothers. What we feel most deeply in the action of Abraham Bloch is that we find in it the best embodiment of the Jew-

ish spirit. His action rose far above dogmas, rites and symbols. His act displayed religion in its purest form, without fanaticism, without the spirit of domination, beyond everything the unity of the human soul in love and in pity."

In order to give this manifestation its true character, and to enable all co-religionists of the dead hero to have a share in it, the Central Consistory has fixed a maximum amount of subscriptions at ten francs.



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The Jewish Conception of Justice

By RABBI MAX REICHLER
Sinai Temple, New York City

INTRODUCTION

About a year ago a very prominent minister of the Gospel, Rev. Dr. Charles A. Eaton, pastor of the Madison Avenue Baptist Church of New York City, speaking at one of the submarine corporation yards to a large number of foremen, warned them against pro-Germans, who "in a hundred ways might attempt to impede the work." "When you find such a man," he said, "don't wait; don't say to him, 'Come, let us talk this over'; don't ask him to have tea; knock his block. And when he comes sneaking around with a bomb, don't say, 'Let us pray,' but take him out there on the marsh, and tie him down, and place the bomb on his chest. Light it, and stand off, and watch him blow to his Kaiser—to hell." These are powerful words of an indignant human being, but they hardly accord with the well-known and well-advertised teachings of the Christian Church: "Ye have heard it hath been said, 'An eye for an eye, a tooth for a tooth,' but I say unto you that ye resist not evil; but

whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will . . . take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. . . . Ye have heard that it hath been said, 'Thou shalt love thy neighbor as thyself and hate thine enemy,' but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be children of your Father, which is in heaven; for He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and unjust."

I. CHRISTIANS SEE LIGHT

This distinction between the Jewish conception of retaliatory justice and law and the Christian conception of love and mercy and non-resistance to evil has ever been proudly emphasized by the Church. Yet in these days of storm and stress, in these days of clashes of arms and conflicts of ideas, many of the leaders and dig-

nitaries of the Church seem to have been converted to the Jewish ideal of social ethics. The chaplain of Columbia College pleads against "softness" in dealing out justice to Germany. The Archbishop of Canterbury scouts the suggestion of Professor Deissman for "the mutual forgiveness and conciliation among Christian circles of all belligerent nations," and insists that "righteousness must be vindicated, even though the vindication involves sternness." And then came Pope Benedict with an Encyclical Letter (dated December, 1918), in which the Catholic Episcopate throughout the world was urged to pray for "a true peace, founded upon the Christian principle of justice."

Thus justice, yea, stern justice, has become a Christian principle of adoption, for which we Jews are indeed thankful. Some good Christians even dare to go one step further, and speak approvingly of the high and holy hate of the Psalmist, who exclaimed: "Ye that love the Lord, hate evil." Says one Christian minister: "With so much evil existing publicly, unblushing, tolerated, even protected, all I have to say concerning those unchristian invectives (of the imprecatory Psalms) is, that I devoutly wish we had more men today with red corpuscles in their blood, who would grow angry just that way against sin, and stay angry long enough." Some of us have also enjoyed the spectacle of a large number of Anglican Bishops favoring the revival of the so-called "unchristian" stanza in the British National anthem, which reads:

"O Lord our God, arise,
"Scatter his enemies,
"And make them fall;
"Confound their politics,
"Frustrate their knavish tricks," etc.

One of the prayers in "The War and Life," a book of meditation written by a Catholic, reads as follows: "My God, when I think of the enemies of my country, I am possessed by a feeling of the deepest hate. . . . My God, how can it be Thy will that I . . . shall not hate these infamous people with all my heart?" "The Church has erred," says the editor of the St. Louis Republic, "in preaching submission rather than teaching equality, liberty and fraternity." And a contributor of the Outlook pertinently asks: "Can the father of three sons who are about to encounter these . . . brutes, limit himself to . . . milk-and-water emotion? Is it his Christian duty to love his enemies to so heroic a degree? Was it irreligious in David to pray God to destroy their joint enemies? It is still our partial comfort to recite one of the imprecatory Psalms. They possess some of the safety-valve quality of words commencing with aspirate or dental." A similar appreciation of the imprecatory Psalms comes from Gerald Stanley Lee, the author of *Crowds*, who makes the following confession: "There was a poet and a soldier some thousands of years ago who put more real religion (and put it, too, into his imprecatory Psalms) than has been put, I believe, into all the sweet whinings and spiritual droopings of the world in three thousand years. I do not deny that I would quarrel, as a matter of form, with the lack of urbanity, with a certain ill nature in the imprecatory Psalms, but with the spirit in them, with the motive and mighty desire, with the necessity in the man's heart that was poured into them, I have the profoundest sympathy." Lyman Abbott, the preacher-editor, apologetically argues thus: "Does not the Bible declare that God is Love? Yes. It also declares that 'He abhors the bloody and deceitful man.' Love and hate are not inconsistent. As the more one loves music, the more abhorrent to him are the 'crude colors which swear at each other' . . . so the more he loves his fellowmen, the

more he hates robbery and oppression."

II. A GOD OF JUSTICE.

Thus after two thousand years of experimentation with a sweet and sentimental God, modern Christian thinkers revert to the old prophetic notion of a God of justice, who loves justice and hates iniquity, who judges the world with righteousness and peoples with equity, who has no regard for persons . . . who executes justice for the fatherless and the widow, who condemns the wicked, to bring his way upon his own head; and justifies the righteous to give him according to his righteousness. The Jew conceived God as the very embodiment of the universal principle of justice. Judge Wendell Phillips Stafford, of the Supreme Court of the District of Columbia, so forcefully expressed this truth by calling our attention to the fact that while "other peoples have pictured Justice as the angel standing beside the throne, waiting with the glittering unsheathed sword of vengeance, or holding before her blindfolded eyes the poised and pendant balance; the Jew went beyond all that. With the boldness of the seer, he cried, 'Justice and judgment are the foundation of Thy Throne,' as much as to say: God's very throne is built upon His justice, and if God Himself

could fall away from justice, He would, in that same moment, fall away from power." As the Zohar puts it: "The very power of the Holy One, blessed be He, is derived mainly from His love of justice."

Yes, Israel conceived God as mighty and powerful, or, to use the apparently disparaging terminology of H. G. Wells, Israel fancied the Deity as the Creator-God. However, this Creator-God did not govern arbitrarily, this omnipotent King did not abuse His power, but rather used it to crush wickedness, to help the weak and oppressed, and to secure justice for the widow and the fatherless. The Midrash tells us that when Abraham pleaded with God for the city of Sodom, he said: "Even though Thou art omnipotent, and no appeal from Thy decision is possible, still Thou, as Supreme Judge of the world, must ever act justly," so that "Thy holy name be not profaned." And Rabbi Yose, the son of Nehorai, points out that throughout history, the Lord has always been on the side of the oppressed and persecuted.

III. POWER AND JUSTICE.
Men of power and influence, therefore, are urged to imitate the ways of the King of kings, and to utilize their position and authority for the purpose of achieving justice among their fellowmen. For, as the

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Psalms has it, the moral strength of a ruler lies in loving justice, in judging the poor of the people, in crushing the oppressor and rescuing the children of the needy. "By justice a king establisheth the land, but he that exacteth gifts, overthroweth it." "He that faithfully judgeth the poor, his throne shall be established for ever." "A wise king sifteth the wicked, and turneth the wheel over them." "It is an abomination for the mighty to commit wickedness, for only by righteousness is a throne established."

The rulers of Judah and Israel were continually admonished by the prophets not to use their power for selfish ends, not to eat "the fat, and clothe themselves with the wool of the sheep," but rather "to strengthen the weak, to execute justice . . . and deliver the spoiled out of the hand of the oppressor." "A king must reign in righteousness, and princes must rule in justice." For on the final judgment day, God will hold the leaders of every generation responsible for the status of justice in that particular generation. Indeed the rabbis tell us that the fame of practically all the great leaders in

from any taint of unjust action, who "feared God, loved truth, and hated unjust gain." The appointment of an unworthy judge in Israel was as reprehensible as the planting of an *Ashera* near the altar of the Lord. A judge who deviates from the straight line of justice, say the rabbis, defiles the land, profanes the holy Name, causes the *Shechinah* to depart, the sword to prevail, and Israel to be exiled. Indeed all world cataclysms and disturbances may always be traced to the inefficiency or dishonesty of judges.

V. THE UNIVERSE AND JUSTICE. For justice is not only the foundation of God's throne, it is the very foundation of the universe. Said Rabbi Simeon, the son of Gamliel: "Do not underestimate the importance of justice. It is one of the three pillars of the world. . . . Reflect, then, O judge! and consider that by any unjust verdict thou mayest disturb the equilibrium of the universe." In other words, justice, like the plumb line, has the universe on its side. "Secret retribution," says Emerson, "is always restoring the level, when disturbed, of divine justice. It is impossible to tilt the beam.



RABBI MAX REICHLER

Israel has ever depended on their sense of justice and on their interest in the administration of justice. Moses was deemed great because he could not stand by and see an Egyptian taskmaster unjustly smiting "a Hebrew, one of his brethren." Samuel was numbered among the foremost leaders of Israel, because "he judged Israel all his life, and went from year to year in circuit to Bethel, Gilgal and Mizpah; and he judged Israel in all these places." David's fame as an ideal king was due to the fact that "he executed justice and righteousness unto all his people." Similarly the reign of Jehoshaphat was renowned, because he endeavored to strengthen his kingdom, "not by riches, nor by glory," but by extending the influence of the courts of justice, and by impressing the judges with the importance of their position.

IV. JUDGES AND JUSTICE. Judges were regarded as the representatives of the Supreme Judge of the universe in dispensing justice on earth, and by rendering just decisions they became, as it were, God's partners in creation. They were required to consider every case carefully, and not allow themselves to be influenced by sympathy, prejudice, or other personal emotions. They were urged never to forget that the *Shechinah* was present at all court sessions. Only such were deemed worthy of sitting in judgment on others who were themselves free

All the tyrants and proprietors and monopolists of the world in vain set their shoulders to heave the bar. Settles for evermore the ponderous equator to its line, and man and mote, and star and sun, must range to it, or be pulverized by the recoil." Yea, even the Creator Himself, maintain the rabbis, must range to it. "Whatever I do," says the Holy One, blessed be He, "I do in accordance with strict justice. For were I at any time to act otherwise, the world would return to chaos." And once, so we are told, the sun and moon actually threatened to cease functioning, unless justice be done to Moses, the son of Amram.

VI. HUMAN SOCIETY AND JUSTICE. Justice being the essence of God and the foundation of the universe, it must needs be the basis of human society. Even as our physical organism was devised for existence in the atmosphere of our universe, so our moral organism was devised for existence in justice. Every faculty craves for it, and is more intimately concerned about it than about light or heat, or the laws of gravitation. Leaving justice, we leave our natural element. "Justice is the ligament which holds civilized beings and civilized nations together. Wherever her temple stands, and so long as it is duly honored, there is a foundation for social security, general happiness, and the improvement and progress of our race." "If violence is the salvation of brutes, the salva-

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- 1 tablespoonful of Knox Sparkling Gelatine
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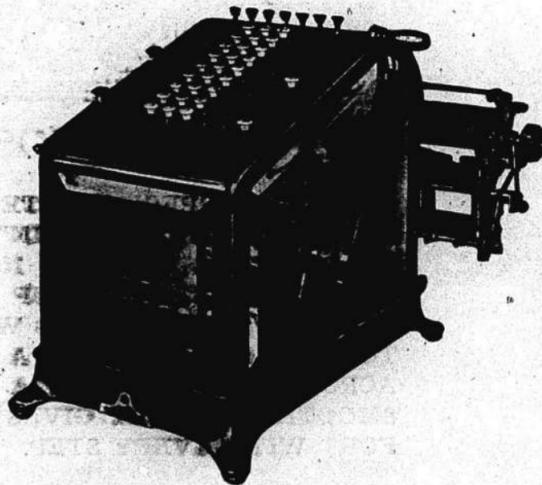
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tion of man is justice." "Justice, justice shalt thou pursue, that thou mayest live and inherit the land which the Lord thy God giveth thee." "If ye thoroughly execute justice between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place . . . , then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever." Justice is the only highway to prosperity and peace. "The work of justice shall be peace; and the effect thereof quietness and confidence for ever." "Justice and peace kiss each other." Social unrest and war, according to the rabbis, are the result of injustice.

Adumbrations of the growing sense of international justice may be found in the admonition not to despise an Edomite or an Egyptian, as well as in the resentment shown against the lack of international amenities on the part of Ammon and Moab, who did not meet Israel with bread and water, when he "came forth out of Egypt." Amalek was hated because of his unfair and cowardly method of attack, because he "smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary." The unpardonable sin of Damascus, in the eyes of Amos, was "the threshing of Gilead with sledges of iron." The unpardonable sins of both Gaza and Tyre were "the carrying away of captives to deliver them up to Edom," and the disregard of the "brotherly covenant," as if it were a mere "scrap of paper." Likewise the most flagrant crimes of Edom, Moab and Ammon were, in the judgment of the prophet, international in character. Isaiah suggested a sort of League of Nations between Egypt, Assyria, and Israel, as the first step for ideal international relations, blessed by the Lord thus: "Blessed be Egypt, My people, Assyria, the work of My hands, and Israel, Mine inheritance." He prophesied, however, that no union of nations would ever bring about an era of peace unless the peoples developed a supreme desire for justice; unless "the peoples recognized that there was a sovereignty above the sovereignty of nations, and a moral law above the laws of kings and councils." "And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

VII. ISRAEL AND JUSTICE.

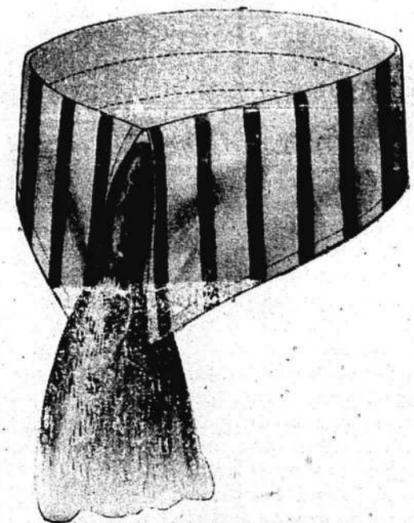
The Jew's conception of justice seems to have been a kind of a composite of both the classical definition, *constans et perpetua voluntas jus suum cuique tribuendi* (a constant and perpetual will to render to each one his right), and the modern idea of justice as "the equilibrium between the full freedom of the individual and the restrictions thereon necessary for the safety of society." But in addition justice meant, to the Jew, the soul of the universe, the living spirit of human society. In Judaism justice became an intense passion, an overwhelming impulse; and doing justice a sacred rite, a holy ordinance. "The distinguishing characteristics of Judaism," says a Christian writer, "is that it strove to replace a system of unrestricted might by a system of law and order based upon morality."

"This world," claims Judge Staf-

ford, "owes its conception of justice to the Jew." "Charity" complains a recent editorial in the *St. Louis Republic*, "that is the one virtue which you will hear emphasized, and it is in the emphasis of that virtue that the weakness of the Church lies. The rich malefactor can and does give alms. He takes a dollar from the laborer and throws him back a penny through the Provident Association. Having given charity, he feels cleansed and pure of heart. His multitude of sins has been covered. The Church smiles upon him and lauds his virtue." And Dean Charles R. Brown, of Yale University, deplores the fact that "the Church emphasizes the personal and private virtues of sobriety, chastity, kindness and the like. It had been preparing the souls of men for residence in a blissful hereafter." Yet no adequate attention has been given "to the organized life of man in political and economic relations." Judaism, on the other hand, looked upon just relations between man and man, between nation and nation, as the cornerstone of its religious structure. The Jewish ideal of a righteous life may be epitomized in the Midrashic phrase. "Guard ye diligently the administration of justice, and I will take care of your souls," said the holy One, blessed be He. The very word for a pious and God-fearing man in Hebrew is Tsaddik, i. e., a

man who lives in accordance with the principle of justice and righteousness. Abraham was favored by God, because he was "to command his children and his household after him that they may keep the way of the Lord, to do righteousness and justice." When the prophets undertook the task of defining religion, they always defined it in terms of justice. In their judgment "no virtue was so truly great and Godlike as justice." "Hate evil and love the gate," cried Amos. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me burnt-offering, and establish justice in the things and meal-offerings, I will not accept them. . . . Let justice well up as waters, and righteousness as a mighty stream." Micah defined religion as "doing justly, loving mercy, and walking humbly before God." Similarly Isaiah claimed that the basis of religion was "to seek justice, relieve the oppressed, judge the fatherless, plead for the widow." "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes . . . he shall dwell on high." Jeremiah insisted that praise was due to him only who understandeth and knoweth God as One who exercises mercy, justice and righteousness, and who delights in these things." Eze-

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kid's description of a religious life consisted mainly of just relations between man and man. The writer of Proverbs declares, "To do righteousness and justice is more acceptable to the Lord than sacrifice." Rabbi Samuel, the son of Nahmeni, tells us that when David was repeatedly harassed by the innuendoes of his enemies for not having been allowed to build the temple, God assured him that his impartial administration of justice was of far greater spiritual value than the building of the temple. Justice, say the rabbis, is as important as all the Ten Commandments taken together. Hence it was revealed to Moses at Marah, long before Israel reached Sinai, as it is written (Ex. XV, 25): "There He gave him a statute and judgment." Of all things created, justice was the most cherished by God (Is. LXI, 8), hence He gave it to His most beloved son, Israel (Hosea XI, 1). Indeed, were it not for the sake of justice Israel might never have received the Torah.

Israel's final redemption is also conditioned by a return to the ideal state of justice. The prophets and sages of Israel never lost faith in justice as the all-powerful motive in the lives of nations and individuals. Even though they saw injustice flourish and prosper, even though they witnessed the mighty of the land oppressing the poor and the weak with impunity, yet, having known God as essentially just, having been imbued with the idea that justice permeated all creation, they proclaimed their conviction of the final triumph of justice, the final victory of that divine universal law. The Messiah, the ideal ruler of the future, was pictured as one who "will judge the poor with righteousness and decide with equity for the meek of the land." "Righteousness shall be the girdle of his loins," and "he shall execute justice and righteousness in the land. In his days Judah shall be saved and Israel dwell in safety, and this is the name whereby he shall be called "The Lord is our justice." In the messianic era proclaimed by the prophets all the evils that existed in the old social order will be banished forever, while justice triumphant will be permanently established.

VIII. JUSTICE, IMPARTIAL NOT SENTIMENTAL.

The aim of Judaism was not merely to prepare for "a blissful hereafter," but primarily to make life on this earth blessed. "Who shall sojourn in Thy tabernacle, who shall dwell upon Thy holy mountain? He that walketh uprightly and worketh justice, and speaketh truth in his heart." And justice was conceived not merely "in the vulgar sense that judges have to decide honestly and candidly according to the law, but in that higher sense, that the law itself has to be shaped so as to protect the weaker, the poorer from oppression, from over-toil, from iniquity and from cruelty; so as to put also a restraint to the excessive accumulation of power and wealth in the hands of a few monopolists." There are many things which legally, may be right, but morally, are absolutely wrong. To be sure the Jew had his written statutes and ordinances. These, however, by no means proved a yoke and a burden to Israel, as Church historians and theologians want us to believe; but rather marked an advanced stage in the evolution of social justice. For written law eliminated caprice and favor which were natural concomitants of the older system of individual decisions passed by elders, tribal chiefs, or priests. But the students of the written law had also to be students of justice. Moses' charge to the judges: "And judge ye justly," is interpreted by the rabbis to mean: "Be first sure of the justice of the case, then render thy decision."

Judges were advised to use their common sense, and admonished not

to allow any personal sentiment or sympathy to influence their verdict. "Thou shalt not respect the person of the poor," calls forth the following rabbinical comment: "Thou art liable to say, 'since he is poor, both I and his rich opponent are bound to provide for his sustenance, hence I may just as well favor him in judgment.' Therefore Scripture sounds the warning, 'Respect not in judgment the person of the poor.'" The rabbis also call our attention to the words of the Psalmist: "Do justice to the afflicted and destitute"; justice must be the guiding principle even in the case of the afflicted and destitute, and not sentimental love. The business of the judge is to render justice, not to rob the rich for the sake of the poor. And when one of the rabbis attributed to King David the practice of paying out of his own treasury the amount due from the offending poor in reparation of damage or wrong done to others, Rabbi Nohman declared that, in his judgment, such action was rather apprehensive; for frequent procedures of that sort would kill the very spirit of impartial justice. It would tempt many to cheat and defraud their fellowmen, knowing beforehand that not they, but the royal judge, would have to make amends and pay indemnity.

The rich and the mighty of the land, however, were expected to respect most scrupulously the rights of the poor and the weak, and severe punishment was meted out to any one who dared to infringe on the personal and property rights of the weaker element of the community. There is a clear indication of such general sentiment in the spontaneous reply of David to Nathan's complaint of the rich man who had flocks and herds, but "spared to take of his own flock or his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb," who had no other possessions. Such outrageous conduct at once aroused David's anger, who exclaimed: "As the Lord liveth, the man that has done this deserveth to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

Such a spirit of justice today would not allow a man who had stolen a coal mine to be dealt with more leniently than "the woman who had picked up coal on the tracks." Such a spirit of impartial justice, would not permit a man who had stolen a whole railway to be less severely punished than he who had stolen the railway's old iron. Such a spirit of justice would be severe with both the Bourbonists and Bolsheviks. "Favor not the person of the mighty," is the admonition of the writer of Leviticus; upon which the rabbis comment: "Thou mayest be inclined to say: 'Why, this man is rich, he is a member of a famous and influential family, how can I put him to shame, how can I disgrace him and his innocent relatives in public?' Therefore it is written, 'Respect not the person of the mighty.'"

"The ancient Jews," declares a modern Christian writer, "in dealing with crime, were animated by the principles which prevail today. The Old Testament enjoins that criminals should be punished according to their desert; severely, but not barbarously." "Let justice pierce the mountains." "No personal sentiment of mercy can be shown in the administration of justice" are familiar Talmudic expressions. The rabbis felt that "justice is that which is exactly right. It is a plumb line. A plumb line can be changed only by throwing it out of plumb. It may then be any kind of a line." "Our merciful Father can no more be too liberal with him who violates the moral laws of life," says Rabbi Haninah, "than the stomach can be too liberal with him who violates the physical laws of nature." Was not

that feeling of the American judge who, with tears running down his cheeks, passed sentence of death on Professor Webster in 1849? "You and I were classmates," he said, "but the law must take its course." Was not that the feeling of Abraham Lincoln who, looking over the bloody field of Gettysburg, said in a broken voice: "This is awful, awful, but it must go on?"

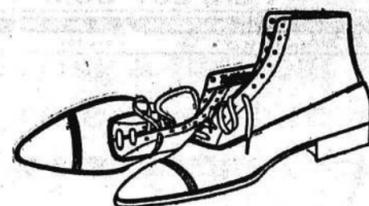
IX. JUSTICE VERSUS CHARITY.

There seems to be a great deal

of truth and common sense in the words of old Humphrey Baskerville, an interesting character in "The Three Brothers," by Eden Phillpots. Humphrey thinks that "justice is firm ground; mercy is not. It is so easy to be merciful to people who have sinned against somebody else. But mercy is slow poison, if you ask me. It rots the very roots of justice." Judge Thomas, of Alabama, in an address delivered at Nashville about twelve years ago, declared that

the large number of homicides in the United States was due partly to the fact that juries are swayed by sentimentality in seeing, for instance, the grief or suffering of a guilty prisoner's wife, and are heedless of the danger to society involved in freeing the prisoner. "The mawkish sentimentality with which the criminal is sometimes regarded in these days demands the most strenuous protest. An entirely misplaced pity is often lavished upon him, whereas it is society, outraged and dishon-

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ored by his crime, which really deserves commiseration." It is not a question whether or not mercy shall be shown. The real question is when shall it be shown, and to whom shall it be shown; to the one or to the many, to the guilty or to the innocent, to the murderer, or to him who may be his next victim if he goes free. Says Rabbi Simeon, the son of Lakish: "He who manifests a spirit of mercy where firmness is demanded will most probably prove unsusceptible to mercy when conditions really require it. Saul, for instance, showed mercy to the treacherous Amalekites (I. Sam. XV), but acted most barbarously towards Nob, the city of priests, where he smote with the edge of the sword both men and women, children and sucklings (I. Sam. XXII, 19). In our own days the international question is: whether mercy and sympathy be shown to outraged Belgium or to unrepentant Germany? Hear what a Western editor has to say on that subject: "Pacifists will now come out of hiding, and show mercy to the defeated. They will come bearing bouquets, asking permission to offer consolation to the prisoner, and to leave tracts and flowers in the cell. . . . Heaven spare us from mush."

This sentiment is re-echoed in the *Milwaukee Journal*: "Out upon all such sickly sentimentality! To put Germany where she belongs, to make her pay for the wrongs she has inflicted, to render her helpless to pounce upon the world in the future, that is the duty which we owe to civilization and to posterity." But these mushy pacifists and sickly sentimentalists may quote to these editors the memorable words of the New Testament: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be children of your Father, who is in heaven; for He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and the unjust."

The policy of "Go and sin no more," may be very beautiful and fanciful in theory, but does not seem to work well in the average human society. Even a man of the type of Judge Ben. Lindsay, "the friend of the friendless boy," emphasizes the fact that firmness is necessary in solving the problem of the boy criminal. "You cannot reform a bad boy," he maintains, "by patting him on the back, and telling him to be good." Some stronger measure is needed. Dr. Kohler is certainly right when he says: "Love as a principle of action is not sufficiently firm to fashion human conduct or rule society. . . . Love without justice leads to abuse and wrong. . . . Yea, love without justice may lead to such a perverted system in which only the criminal, the murderer, the moral outcast, or the mental defective is conscientiously looked after by society, is well housed, well clad, well fed, and given a vocational training; while the individual who is unfortunate enough to possess a healthy body and a healthy soul, who is mentally and morally normal, who instinctively clings to law and order, but who happens to have been born of poor parents, in a slum atmosphere, surrounded by untoward conditions, and who scouts charity and love, but asks for justice, for an opportunity to earn enough, so as to be well housed, well clad, well fed, and have enough leisure for bodily or mental recreation; such a man often meets with no sympathy, is utterly neglected, if not scowled at by so-called philanthropists, lovers of mankind. Moreover some of these very philanthropists are liable to prove extremely unjust to the healthy man or woman employed by them, and at the same time proclaim from the housetops their love of mankind, by

advocating prison reforms, the building of new reformatories, the construction of better hospitals and better insane asylums. Then if, after all their charitable efforts, a voice of protest is heard from the ranks of the "Great Unwashed," these lovers punish his child for wrongdoing. Impunity encourages crime, while punishment, inflicted in the right spirit, may reform and benefit the criminal." Indeed Rabbi Yehudah Hanasi asserts that to force a thief to restore some stolen property, is to render him a charitable service. *Justice must be seasoned with mercy*; but nevertheless it must in the main be justice, *not mercy seasoned with justice*. Justice is the basis of the pyramid, mercy its apex. To exalt mercy above justice is to place the pyramid on its apex.

In actual life "there is no real difference between justice and love. Love is justice. If my neighbor deserves my love, it is his due. Love to be moral, must be justifiable." "Mercy is only another name for justice. It is only another expression of the same infinite and divine face. If we ever think of mercy and justice as warring with each other, it is only because our view is narrow and contracted." True justice, according to the *Zohar*, is but an amalgam of justice and mercy. The prophet recommends both in the same

breath: "Execute true judgment, and show mercy and compassion every man to his brother." Likewise the Psalmist sings: "Righteousness and justice are the foundation of Thy throne, mercy and truth go before Thee." The proverb, "To do righteousness and justice is more of mankind hold up their hands in dismay, and speak of inexplicable human ingratitude. They recall to mind the tender-hearted lady who lovingly petted a stray kitten, and tried to shower affection on it. But the more she coddled it, the more it meowed, and twisted, and tried to get away. The good, sympathetic lady could not understand the spirit of ungratefulness that possessed that rebellious kitten, until a passerby called her attention to the fact that while she was fondling the little kitten, she was all the while standing on its tail. After all, the writer of Proverbs was right, when he said: "The kisses of an enemy are burdensome."

X. JUSTICE AND MERCY.

Let us not forget, however, that though the Jew refused to substitute love for justice, he felt that justice must occasionally be supplemented, or rather complemented, by love and mercy. To be sure the Jew was convinced that harmony and order could be secured only by emphasizing justice, and that sentimental love with-

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The Tom Wye utility jacket has a staunch personality, like the man who makes them, for Tom Wye's character dominates the goods that bear his name. Tom Wye makes good jackets because he understands good knitting. For over a hundred and fifty years the Wyes have worked steadily at this craft, and now Tom Wye has originated a new stitch, called after himself. It is this stitch which makes possible a new knit-goods, compact, warm, elastic—a goods that wears marvelously and is capable of fine tailoring.

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out justice would produce social and moral chaos. The Jew was convinced that justice must be humanity's watchword, evil must be resisted, crime must be adequately punished. But he also felt that "the highest form of justice consisted in punishing with love, that love and punishment could easily go together. A loving father would not hesitate to be acceptable to the Lord than sacrifice," has its parallel in "I desire mercy and not sacrifice." Moses, the protagonist of strict justice, had his counterpart in his brother Aaron, "who loved peace, pursued peace, and always endeavored to make peace between one man and his neighbor." The kings of Israel were known as merciful kings, and the people of Israel were characterized as merciful children of merciful ancestors. Rabbi Jacob points out that in all three divisions of the Bible, in the Torah, the Prophets and the Hagiographa, "justice" is placed between "mercy" and "charity," because absolute justice can hardly be attained. Hence even judges were occasionally permitted to deviate slightly from the straight line of justice, if there were extenuating circumstances. Rabbi Yohanan even claims that Jerusalem was destroyed because legal, peevish justice only held sway.

Moreover the God of Israel was not only a God of Justice, but also a God of the Heart. "Merciful is the Lord and just," asserts the Psalmist, "year, our God is compassionate." "With reverence and awe the Jew bowed his head and said, 'Our God is a consuming fire,' and then he lifted up his head in childlike confidence, and said, 'His mercy endureth forever.' He saw that the two truths were not really two, but one. He thought of God as a King who wraps creation around Him like a garment, and yet he felt Him to be the Father who leans down to catch the lowest whisper of his child." "Like as a father hath compassion upon his children, so hath the Lord compassion upon them that fear Him." Rabbi Yohanan says, "Wherever Scripture speaks of the greatness and omnipotence of the holy One, blessed be He, it at the same time refers to His humility and benevolence." And the Midrash tells us that when God was about to create the world, He was in the position of one who desired to fill up some empty glasses. To pour hot liquid into them would cause them to burst, to fill them with ice-cold liquid would cause them to break. He, therefore, first mixed the hot and cold liquids together, and then poured the lukewarm mixture into

the glasses. Similarly God thought: "If I create the universe by the *Midath Harahamim* (attribute of mercy) only, sin and injustice will prevail; if, on the other hand, I create the universe by the *Midath Hadin* (attribute of justice) only, few mortals will be able to stand before My judgment throne; I will therefore create the world both by *Midath Hadin* and *Midath Harahamim*." At the Red Sea God appeared to Israel as a fighting hero, while at Mount Sinai He appeared as the Ancient of Days, replete with mercy. Yet these were only two phases of the same Deity; He was the same in Egypt and at the Red Sea. He will be the same in the future as He was in the past; He will be the same in the world to come as He is in this world; as it is written (Deut. XXXII, 39, "See now that I, even I, am He, and there is no god with Me." Wherever *Jehovah* is used as the name of the Deity, it points to one phase of the Deity, to the divine attribute of mercy; *Elohim*, on the other hand, is supposed to emphasize the other phase, the divine attribute of justice. "Woe unto the wicked who disturb the equilibrium between these two attributes, and cause the attribute of stern justice to prevail. Praiseworthy are the righteous whose goodness causeth divine mercy to predominate." According to Rabbi Yose the Galilean the thrones mentioned in Daniel (Chapter VII, verse 9), refer to the two thrones of God, the throne of justice and the throne of mercy. He moves from one throne to the other, according to the nature of the culprit and the character of the crime, and prays, as it were, that the attribute of mercy be ever the prevailing influence in dealing with His children, so that, for their sake, He may turn aside from the course of strict justice." The children of Israel are assured that as long as they cling to justice, the Almighty will grant them mercy. This thought is put into the form of a parable by Rabbi Simeon, the son of Halaftha. A mighty king once betrothed unto himself a renowned princess, who possessed a precious heirloom, two jewels of enormous value; and the king was pleased to enlarge her possession by presenting her with two corresponding jewels. By sheer carelessness, however, the princess lost family jewels; and the king, in his wrath, demanded the return of his own two jewels. In the course of time the princess, after diligent search, eventually found her long lost family jewels, and adorned with them, appeared before the king. When the king beheld his beloved in her regained splendor, he ordered his own two jewels to be brought forth, and a crown to be made of the four priceless gems, constituting the heritage of both houses, and then to be placed on the head of his beloved. The princess is Israel, and the king is Jehovah, the King of kings. Israel's two family jewels are Justice and Righteousness (Gen. XVIII, 19), Jehovah's two corresponding gifts to Israel are Mercy and Compassion (Deut. VII, 12; XIII, 18). Because for a time Israel failed to appreciate the great value of Justice and Righteousness, Jehovah too withheld His Blessing of Mercy and Compassion from her. But as soon as Israel will return to her former moral status, and "Zion will be redeemed by Justice, and her captives by Righteousness" (Is. I, 27), Jehovah will again grant her Mercy and Compassion, and solemnly promise that even if "the mountains depart and the hills be removed," Mercy and Compassion will never depart from His beloved. Yea, a fourfold crown of glory will be hers, as it is written:



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WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

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

The Jew asks for no special favors but for his rights only. He is not an interloper and the history of the United States is closely woven around him. It was his enthusiasm and money which made possible the expedition of Columbus, and the campaign for independence in 1776, our government publicly acknowledging its indebtedness or over \$800,000 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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"And I shall betroth thee unto Me in Righteousness and in Justice, in Mercy and in Compassion." (Hosea II, 21).

CHRISTIAN AND JEW AT THE FRONT.

Rabbi Lee J. Levinger, First Lieutenant, Chaplain, United States Army.

To those of us who have had the privilege of serving with the United States Army abroad, religious unity, co-operation between denomina-

tions, is more than a far-off ideal. We know under what circumstances and to what extent it is feasible, and just how it deepens and broadens the religious spirit in both chaplain and soldier. We have passed beyond the mutual tolerance of the older liberalism to the mutual helpfulness of the newer devoutness. Our common ground is no longer the irreducible minimum of doctrine which we share; it is the practical maximum of service which we can render together. Perhaps I was in a critical

position to experience this, as the only Jewish chaplain in the Twenty-seventh Division; my duty was to minister to the men of Jewish faith throughout the various units of our division, with the friendly co-operation of twenty other chaplains of various faiths. And I was able to do my work among the Jews, and to a certain extent among the Christians, also, simply because these Protestant and Catholic chaplains were equally friendly and helpful to me and my scattered flock. Not by

mutual tolerance but by mutual helpfulness we were able to serve together the thousands of soldiers who needed us all.

It is a commonplace that as men grow acquainted they naturally learn to respect and to like one another. When a Jew from the East Side of New York, who had never known well any Gentile except the corner policeman, and a Kentucky mountaineer, who had been reared with the idea that Jews have horns, are put into the same squad both of them are bound to be broadened by it. And, provided both of them are normal, average boys, as they are likely to be, they probably become "buddies," to the great advantage of both of them. In the army and especially in overseas service men go to the nearest chaplain and the most convenient welfare organization for any service except worship, and in case of emergency even for that. I have come to a base hospital on a Friday night for an advertised Jewish service only to find the Red Cross room crowded with every kind of men, including four negroes, in the front row. The men came there as they did every night, as the only place for the convalescents to have a change from the ward, and they stayed for a church service as they would have done for a concert or a minstrel show. And, let me add, I have never had a more responsive audience anywhere than these boys were to my message from home, as I was then a new arrival in France.

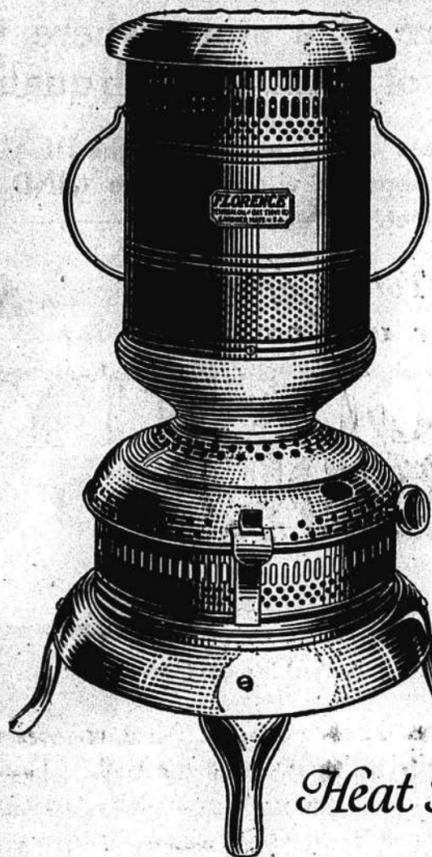
I think of the five of us chaplains who were in charge of the burial work of our division at St. Souplet

after the last drive of our division. Under Father Kelly, the senior chaplain present, there were a Baptist, a Christian, a Jew and a Christian Scientist, each with the same duties of searching the field for the dead, commanding details to bring in the bodies, and interring them in the little cemetery on a hill overlooking the village and the battlefield. In the evenings, after our sad labor was done the five of us would sit about the grate fire, singing, playing checkers—yes, and discussing religion, each stating the viewpoint of his church while the others asked the honest, friendly questions of brothers in labor and in arms. After our cemetery was completed we held a joint burial service there, five minutes each of Jewish, Protestant and Catholic service, with the bugle sounding "taps" for all our American dead lying there together.

My last duty before leaving France was to bury four sailors who had been drowned just outside the harbor of Brest. I was asked to conduct the funeral service, as the only chaplain who happened to be at hand, so that we there had the rare experience of a Jew burying four Christians, as well as an army chaplain conducting a naval funeral. Such incidents as there are not exceptional at the front or among men who have been at the front and have learned its lesson; I give them rather because they are typical. The men who have been under fire together have grown to overlook differences as barriers between man and man. They know the many times that their lives

FLORENCE

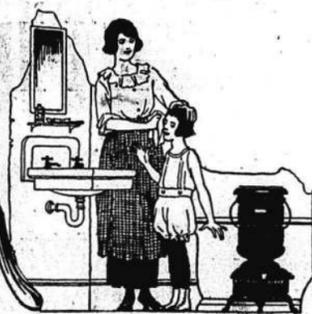
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There is one great outstanding reason for the implicit faith the owners of Wilson trucks come to have in their Wilson haulage equipment.

This reason is completely expressed in the dependable and economical service Wilson trucks give them.

And that this service goes back over a long period of time serves but to increase their faith and cause it to take deeper and firmer root.

Owners know what Wilson trucks have done for them during the past seven years. They are, therefore, not surprised when, for example, they observe the record of this 2-ton Wilson with trailer in the service of the Brown Trucking Company of Detroit.

65,000 miles in three years and three months, hauling loads of from seven to fourteen tons daily, at a monthly cost for repair parts and labor of only \$3.47! Continuous service at minimum upkeep expense is, in the end, the complete answer to the whole motor truck question.

From a letter written by

R. E. Brown,
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"This is the first truck purchased of our present fleet of eleven Wilsons. It has been run more than 65,000 miles since March, 1916. The normal load it carries is seven tons, and frequently nine tons. We have hauled with this Wilson 2-ton chassis and trailer equipment as much as 25,000 pounds at one load. Will further say that we keep an accurate individual record of our trucks and our books show that this Wilson has cost us an average of only \$3.47 per month for repair parts and labor."

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THE JEW.

Written in 1866 by GEORGE ALFRED TOWNSEND.

His dark face kindled in the East,
He walks our Europe like a dream,
And in his great beard gravely seen
To meet the Poet and the Priest:
His nation spent, his temple sacked,
A haughty exile, under ban—
From pole to belt he holds intact
The ancient grandeur of the man.

Vain burnt the fires his faith to melt—
His tough will turned the rack to straw;
The granite tables were his law,
And to the One High God he knelt.
Before his zeal fell hate and spite;
Wide grew the narrowness of marts—
Immoral, sole cosmopolite,
He gave for freedom all the arts.

Always the age's Argonaut,
The foremost sails he followed still,
Gave to the Christian thrift and skill,
And peace and trade to heathens taught,
If ran to greed his heart sometimes,
By revered robbery wrung to self—
A child of genius in all climes,
He drew the muses to himself.

Of God's august historian heir—
Who made creation eloquent—
The themes occult and grand he bent
The realm of letters everywhere;
His pencil spurned, his marble crushed,
When art to monks its lease resigned,
The splendor of his numbers hushed
The ruder music of mankind.

Outlived all stain, and gibe, and scath—
Apart and proud he holds his life—
Fast in the promise of his faith
As on the dark eyes of his wife.
Behold his fate the Jew reverse,
At whose exchequer monarchs stand,
Hid foot on the almighty purse,
The bonds of empire in his hand.

Oh, human faith in God's good grace,
Wait boldly and ye shall not fail
The patient ages must avail,
If freedom knows no waiting place.
The Zion holy to our hosts—
This reverend world-made ruin by
The curse of books, and thrones, and ghosts,
Art, toil and hope shall purify.

have depended on the courage and loyalty of the next man in the line—be he rich or poor, learned or ignorant, pious or infidel, virtuous or wicked. They have grown to respect men for themselves, to serve them for themselves alone. As the men use any stationery that comes to hand, writing home indifferently on paper labeled Y. M. C. A., or K. of C., or Salvation Army, or Red Cross, or Jewish Welfare Board, as they attend a picture show or boxing match under any auspices or are willing to help at any of the huts that serve them, so the welfare workers and the chaplains overlook one distinction after another, at the end serving all alike and regarding their status as soldiers alone.

As I said above, the logical climax of friendly co-operation comes when ministers of different faiths assist each other in their own work. I shall never forget a day last October when I met a Baptist chaplain belonging to our division. "Hello," he said, "I've just come to headquarters here to look for you and a priest." "All right, what can I do for you?" "Well," was his reply, "our battalion goes into the line tonight, and I wanted the Jewish and Catholic boys to have their services, too. If you can come over at four o'clock, I'll have the priest come at six." And so I came there at four, to find the fifteen Jewish soldiers grouped about a large tree near the battalion headquarters; the chaplain had notified them all. And, as the barn was both dirty and crowded, we held our little service there under the tree, even though the rain began in the middle of it. Two of those boys did not come back three days later, and one was cited for heroism, so that I have often remembered the immeasurable service which the co-operation of the chaplains had meant for the men.

On a minor scale such things took place constantly. One day, in a rest area, I not only went to the Y. M. C. A. man, who arranged for my services in the school house, and to a Jewish corporal, who passed the word around to the men of my faith, but I arranged also that the "Y"

man should conduct the Protestant service the following Sunday, and that the Catholic chaplain on coming should find arrangements made for his confessions and mass. One of the classic stories of the war is that of Chief Rabbi Bloch, of Lyons, a chaplain in the French Army, who met his death before Verdun in the early days of the war while holding a cross before a dying Catholic lad. The incident was related by the Catholic chaplain of the regiment, who saw it from a little distance. But by the time the gigantic struggle was over such incidents had become almost commonplace. I, for one, have read psalms at the bedside of dying Christian soldiers. I was in a first-aid post once when the physician called me. "Captain Connor is going to die," he said, "and the priest is not here." So I borrowed the rosary from the surgeon, who was himself a Catholic, held it before the wounded officer, and saw him breathe his last in peace.

Every chaplain in France has had the same experience. When I first arrived I was one of the thirty-five chaplains assembled at the chaplain's headquarters for instruction and assignment. Our evening service was conducted in front of the quaint, angular chateau on a level lawn surrounded by straight rows of poplars. One evening Chaplain Paul Moody, of the Senior Chaplain's office, gave us an inspirational appeal derived from his own experience and his observation of so many successful chaplains at the front. Afterward, informally, a Catholic told us briefly what we should do in case we found a dying Catholic in the hospital or on the field, with no priest at hand. Then I was asked how best the others might minister to a Jewish soldier in extremity. I repeated to them the old Hebrew confession of faith, Shema Yisroel adonoi elohenu adonoi echod, "Hear, O Israel, the Lord is our God, the Lord is One." I told them to lead the boy in reciting it, or if necessary just to say it for him, and the next morning when I brought down copies of the words for them all I was deeply touched by

their great eagerness to have them and to know them. These men did not go out to convert others to their own view of truth and life; they were ready to serve pious souls and to bring God's presence near to all. Christian ministers were eager to help Jews to be better Jews; rabbis were glad to help Christians to be better Christians. We learned amid the danger and the bitterness to serve God and man, not in opposition and not in toleration, but in true helpfulness toward one another.

It is hardly surprising that such co-operation strengthened men in loyalty to their own faith. As the soldiers saw the military rank of all the chaplains, and their influence everywhere in the interests of the men, as they saw men of other faiths coming to their chaplain because of his loved personality or his high standing, as they saw the official bulletins announcing religious services of different faiths at different hours but under the same auspices, they grew to respect themselves and their own faith a little more. A young man is likely to be defiant or apologetic about being religious unless he sees religion, including his religion, respected by his comrades and his commanding officers. Therefore his mutual service, instead of weakening the religious consciousness of the various groups, rather strengthened it. Men grew to respect themselves more as they respected others more; they became stronger in their own faith as they became more understanding of others. The five chaplains at the burial detail did not give up their own ideas, but they did learn more about the others' faiths, and they certainly learned to respect each other profoundly as workers, as ministers, and as men. Thus our mutual friendship and our mutual help became the foundation of all our efforts for the men, religious, personal and military. We held stated meetings under the chairmanship of the senior chaplain of the division. We did our work together as parts of one church, the United States Army. I remember the astonishment of a

French priest when I explained to him that the senior chaplain of the Le Mans area was a Catholic priest. I had to go into considerable detail, showing how in some organizations the head was a Protestant and in one division a Jew. Finally he grasped it, replying, "C'est la liberte." As a Frenchman it was difficult for him to understand the religious liberty which means co-operation and friendship; the only religious liberty he had known was based on hostility and intolerance of all religion. In France liberty is in a way irreligious; to us who have served in the United States Army it is the highest type of religion. It is religion in action, religion to all men, religion of every creed and of every rite, united under God for the welfare of his creatures.—Biblical World.

A BISHOP WHO EXEMPLIFIED BROTHERLY LOVE.

On next Friday night the Rt. Rev. Dr. W. H. Overs, bishop-elect of Liberia, will bid his many friends of the Congregation Temple Beth-Zion farewell in an address from the pulpit of his friend, Rabbi S. J. Schwab. Bishop Overs has been rector of the Church of the Ascension (Episcopal) here for eight years, and has in that time spoken from our pulpit frequently under different rabbis. In the eight

years the Bishop has lived here with his splendid family, he has never been too busy to render service whenever and wherever called upon by our Jewish people, always ready to devote time, energy, moral and even nancial support in any cause that was for the betterment of the community or a part of the community where he made his home; to Bishop Dr. Overs, race, creed and color were of no consequence whatever so long as any act of his could benefit humanity at large and his friends in particular.—Bradford (Pa.) correspondence American Israelite.

A UNITED JEWRY WANTED.

Let us work together for American Israel. Nowhere in the world has Judaism the possibility it has in the United States. Why should we not try our utmost to give the life of American Jewry religious content? Why should we not unite for the promotion of that which will keep bright and brilliant the light of Judaism? We need to restimulate anew the whole of American Israel. It must make good its leadership in the economy of world Jewry. Whatever we are in this community and do within our own city, must be one piece with the fabric of American Israel.—Rabbi Wm. Rosenau, Baltimore Md.

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.

"Like Mother Used to Make"

is just one of many good things you can make up in a few minutes from

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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BY RABBI LOUIS J. KOPALD
Buffalo, N. Y.

The assets of the great war we have just concluded the tremendous and permanent. All of the aims of the modern liberal religion are realized. I wonder how many of you would really and truly wish to go back to the days, four years ago, devoid of the sacrifices and family ties that have been broken by the horrors of war, and for this give up the new fellowship that has sprung up between men, the common possession of all humanity today?

The progress of our yesterdays has culminated in the glorious fact that in the far distance can be seen a religion of unity, if not in reality a common church for everyone.

We are now in the work of great changes and reforms, economically, educationally, politically and internationally. The religious reorganization is taking hold throughout the world. Considering the progress of the new spirit, one religion can now be regarded as feasible, possible and necessary.

We have before us the effects of the war. Why was the word "united" so significant in the great United States War Drive? Not alone because it united us in purpose, but because of the under-

brush cleared away by shoulder to shoulder contact with our fellowmen. It has taught Christian, Jew, Catholic and Protestant, that they are not only Americans, but children of a common God as well.

The war's aftermath may be traced to the camp, the trench and the transport. Our men were one in the cause and they have returned to us as one. They went to camp, many of them just Americans, without religion or a church, but the war has brought them back to us changed. The words of President Lincoln, "I have been driven to my knees many times because I have been brought to realize that I had no place else to go," have been realized by our boys.

But not until there has been a greater contact can the differences of the peoples of the world be dissolved. It is our present duty to embrace the cherished spirit brought back by our soldiers and carry it onward to the desired goal.

"The record of American Jews in the war, adds to the evidence that the Jews are a 'fighting race.' Of a population of fewer than 3,000,000 nearly 200,000 went overseas with the American forces and nearly 75 per cent. of the soldiers were in combatant branches, compared with 60 per cent. in the army as a whole."—Springfield Republican.

CATHOLIC EDITOR PRAISES RABBI

Among the foremost ecclesiastical orators of this city is Rabbi Joseph Krauskopf. He was of those who were requested to join in the welcome accorded to the Belgian high priest and defender, Cardinal Mercier, and he responded with generous readiness. At the reception re-past he delivered a brief address of welcome that bore the impress of a deeply sympathetic mind in its every sentence. It was electrifying.

The spirit of that hail, the sublimity of the pitch chosen by the speaker, the majestic indignation of the venerable Levite over the wrongs of the people whom Cardinal Mercier rose up to shield made the occasion one that has no equal for tragic passion and grandeur in any epic that stirred the heart and tongue of poet or patriot at any period in any clime. While the truth that one touch of nature makes the whole world kin is everywhere acknowledged as fundamental, the subtle ties that bind great historic races in spiritual sympathies that duller ones can never realize, is another fact in the greater ethnic riddle. This must be reckoned with in the search for the reasons why God encourages us to work for the realization of the time when there shall be but one faith, one fold and one shepherd, ere the curtain shall ring down on the melodrama of creation.—From the editorial page of *The Catholic Standard and Times*, October 4, 1919.

JEWS DESERVE OUR HONOR, NOT OUR SCORN, SAYS CONGREGATIONAL MINISTER.

In a recent sermon on the Jewish war relief campaign, at the Fourth Avenue Congregational Church, Denver, Col., the Rev. W. O. Rogers declared that the Hebrew race is the most wonderful race the world ever saw. He said that among other gifts to the human race they had kept monotheism alive when other nations forgot God, had given the world the holy Scriptures, and from one of their homes had produced the Christ.

"If I should dip my pen in blood and write on quivering human flesh till every stroke became a bleeding wound and every scratch of the pen a scream of agony, I could not describe what the Jewish race has suffered.

"Nor has America been guiltless. We have given the Jew his political and economic rights. His children have shared the educational advantages of our own, and he has been given high position in the government. But in many hearts there has been a contempt for the Jew. We give them their rights with a sneer. They may have ever so much of wealth, culture and public spirit, still they bear a brand. This is America's shame, that without personal reason (for the Jews are above the average as good citizens) they are looked down upon with an instinctive antipathy.

"The future is bright with promise for the Jew. God has not abandoned His people. The prophecies are not clear enough for us to be sure just what they mean. But this is certain: a God-inspired hope ever burned in the prophets' breasts that some day Israel should be restored to her homeland. It looks now as if that hope might soon be fulfilled. The grip of Turkey is broken, the Jews' right to that land is conceded and already names are being mentioned as candidates for the position of first president of the Jewish republic of Palestine.

"More than that, steps are being taken to secure in the new Jewish state that religious liberty that they have longed for among other nations, and have enjoyed among us.

"Two great lessons are to be

learned. First, all prejudice against the Jew, because he is a Jew, should be laid aside. There is no reason for it. As a race they deserve our honor, not our scorn.

"Second, we should help them in their hour of need. They have stood by our side in every great drive for the welfare of our sons in the war. Now they cry to us for help to save their starving brethren across the sea. Six million Jews starving in Russia, Poland and Turkey. Thirty-five million dollars is asked from America. Let us honor our Master by standing by them, from 'In as much as ye did it unto one of the least of these, my brethren, ye did it unto me.'"

I AM A JEW.
By RUDOLPH LEVI.

I am a Jew;
Why are not you,
My Gentile friend?
Why should offend
One the other,
Brother—brother?
Is it not time
We understood
The truth sublime,
One fatherhood!

I am a Jew;

Why are not you,
My Gentile friend?
Then let us blend
And cease to vex
With things complex;
Is it not time
We understood
The truth sublime,
One brotherhood!

Come, we will band
Together; hand
In hand acclaim,
As with one voice,
Our common aim,
Our single choice;
To God above
We pledge our love,
To all men here,
Good will and cheer.
I am a Jew;
Why are not you?

Moslem, Jew and Christian have equal civil and religious rights, and should not be restricted in the free exercise of their religious beliefs, so long as each respects the equal rights of the other.—*Liberty*.

What men call accident is God's own part.—*Philip James Bailey*.

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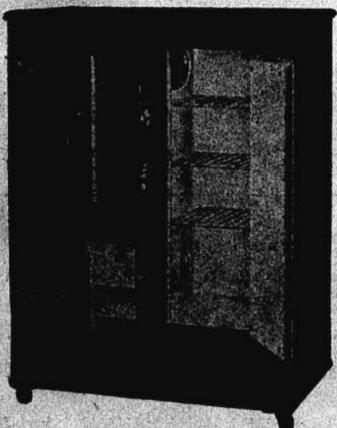


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GEDALYAH THE FIDDLER

Adapted from Sholom Asch's Yiddish Story "A Dinah"

By MORRIS CLARK



In the little town Biela, near Warsaw, there lived a young man known to the community as "Gedalyah the Fiddler." Gedalyah was a man of many trades. His main income he derived from giving violin lessons. Besides, he used to run a circulating library, lending to the young folks in town the latest Jewish novels. He also installed a gramophone in his house and his customers when calling for books would drop two kopeken in the slot to hear "Dem Rebbe's Nigun." An additional source of income he had from the young lovers in town, for whom he used to write love letters.

His rates for writing such letters varied. For the average plain love letter he charged 20 groschen; for one intended to rekindle a fading love he charged half a ruble, but for one of a tragic character, such as writing to a sweetheart a pathetic farewell letter before committing suicide, through unreciprocated affection, he demanded not less than a ruble.

Besides being a musician, a librarian and a romantic scribe, Gedalyah had a passionate fondness for writing lyrics. Every happening of importance—a broken engagement, a divorce, or a tragic death of a deserted bride would always be followed by a song from Gedalyah's pen.

His home became the rendezvous for most of the young shoemaker and tailor apprentices. They gathered there not only to borrow the latest Yiddish novels, but also in quest of Gedalyah's new songs. As soon as he composed a new song they would quickly learn it and sing it all over town. Mothers would sing them as lullabies, and sewing girls would drown the humming of the Singer machines with Gedalyah's "latest hits."

One day, Laibel, the capmaker, one of Gedalyah's young admirers, returned from Warsaw. He was dressed according to the latest style and took the town by storm. He made himself particularly popular with the boys and girls of Gedalyah's clientele by singing one of the new songs that he had learned at the Jewish Theatre in Warsaw.

The one entitled "Fun Brick in Wasser" told a pathetic story of a young girl who was disappointed in love and jumped from the bridge

into the river. All the girls wept bitterly over the victim's sad fate. One evening after sunset a crowd of young folks gathered before Gedalyah's house, and with those Laibel, the capmaker, had brought from Warsaw. Laibel him-

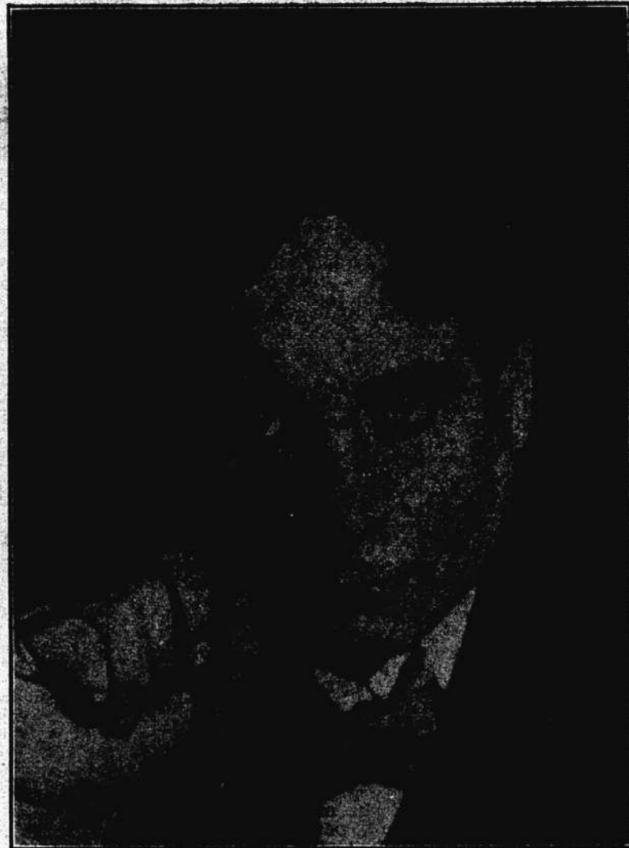
self was there and told them how he was personally on intimate terms with all the star actors, and that he had once played a small part in "Bar Kochba."

This conversation led to a proposal by one of the crowd to organize a dramatic club and play "Bar Kochba." Everyone was very enthusiastic over the project, and immediately all the young folks present formed a dramatic club. Every member paid down ten kopeken as initiation fee, and they were to pay five kopeken a week to cover the expenses of the production of "Bar Kochba." Every Saturday afternoon they held their rehearsals in the woods on the outskirts of the town. Laibel was made Regisseur and Gedalyah taught them the musical numbers. Laibel distributed the parts and took for himself the leading part of "Bar Kochba."

Gedalyah was to play the funny role of "Papus," a very suitable role for him. He was cross-eyed and hunch-backed; he only had to paste on a little yellow beard and he looked a typical "Papus."

"Boruch Brenn," the tallest and most robust among them, was chosen to play "Cesar," the king. The cast was almost complete now; all they needed was some one to play "Dinah," the heroine. But none of the girls felt qualified to undertake such a difficult role. It was, therefore decided that an experienced "Dinah" be brought from Warsaw, and all the members agreed to pay an extra tax of 15 kopeken each to cover the additional expense in order that the production might be the talk of the town.

The following day Gedalyah and Laibel went to Warsaw in search of a prima donna. It did not take long before the two "impresarios" returned with a dainty little damsel hired to play the part of "Dinah." She was elegantly dressed and attracted much attention with her pink silk stockings and brown satin slippers. She wore a large hat trimmed with heaps of cherries, and her golden curls dangled down the back of her neck. She also made herself conspicuous by her abundant display of jewelry—large earrings, brooches, bracelets and diamond rings. She took the town by storm.



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Maxamilian Harden.

No German journalist has a wider reputation than has Maxamilian Harden, the fearless editor of Die Zukunft, whose utterances during the recent war were read by an international public, and who is again in the news, this time dealing with the latest manifestations of German anti-Semitism. An appreciation of Harden and his talents appears in another column of this issue.

Harden, who is now 58 years of age, is the son of a Berlin merchant of Polish origin named Wittkowski. The family origin had much to do in forming the character of Harden. The rancor of one who has known humiliations caused ambitions to ferment which happened to be justified by qualities of the first order. He began as an actor, but fictitious triumphs and the pretended catastrophes of stage heroes did not suffice for his nature, athirst for reality. On the other hand, the broad road of politics and of office was closed in Prussia to a Jew. Thus Harden became a journalist by force. But he also became one by love.

and the young men in town learned dalyah's house reviewing Gedalyah's self was there and told them how latest songs and comparing them wonderful they were when he heard

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Everyone pointed a finger at her and whispered to each other: "A new Dinah!"

Gedalyah had a spare room in which he accommodated the prima donna during her stay there. Many members of the club visited her daily, showering her with flowers, candies and perfumes. The new actress was bewildered by the host of visitors, some of them complimenting her on her beauty, others on her talent. Gedalyah himself presented her with a volume of Shomer's "Der Frumer Merder," one of the most interesting novels in his collection. Everyone tried to engage her in conversation—the topics ranged from the Dreyfus affair to the coming of the Messiah. Her witty sayings and musical giggles fairly captivated them all. Great commotion prevailed in town. Crowds of people began to stream from every corner to Gedalyah's house to obtain tickets for the coming performance of "Bar Kochba." Young and old, single and married men, left their works and their homes to get a glance at the new actress. But the older men eyed the excitement with keen suspicion, for they were loyal subjects of the Czar, and a rumor reached them that some mysterious woman had arrived from Warsaw who was raising funds and plotting against the government. They had even learned that "Boruch Brenn" was to be the new king. They regarded it as a Mitzvah to warn the authorities of the conspiracy, and they decided to report it to police headquarters.

After several rehearsals in Gedalyah's house, a general rehearsal was held, with the entire cast and chorus in full costume and make-up, at their usual meeting place in the woods. Upon a little hill chosen as a stage, there stood a big arm-chair, the throne of the King, in which "Boruch Brenn" sat majestically with a helmet on his head and an officer's red cloak on his shoulders. The chorus, in soldiers' uniforms, was stationed to the right and the left of the King. They sang the opening chorus with great dash, ending up jubilantly with "Long live Caesar, our noble King."

In a distant corner stood Gedalyah, made up as "Papus," flirting with "Dinah." The latter wore a crown on her head and held a big spear in her hand. Then "Bar Koch-

ba" approached the King, wielding a big sword in his right hand, and exclaimed:

"I am 'Bar Kochba,' the hero of the Jews,
 The whole world trembles at my feet."

At that moment a gendarme and two armed Cossacks on horseback swooped down upon the players. Our hero threw away his sword and fled for his life. The king and his retinue followed him as swiftly as their feet could carry them.

Poor Dinah did not manage to escape and was caught red-handed by the officers of the law. She was arrested and tried for conspiracy against the Czar, and finally sentenced to death.

The sad fate of "Dinah" gave Gedalyah ample material for a new pathetic song, which he called, "When you think of Death, your life is not worth a pickled onion." It began with Gedalyah's usual opening line:

He who wants to hear a sad story
 Must be prepared to weep;
 The one I'm about to tell you
 Will haunt you in sleep.
FINIS.

The Metamorphosis of Maximilian Harden.

Having thrown William Hohenzollern aside, Maximilian Harden has undertaken to interpret Woodrow Wilson and America to the Central Powers. America! That is the magic name. He plays variations upon the theme in his famous weekly, notes the Figaro, and they count with the Germans, who have come to regard Max as the real expounder of the Wilsonian gospel. Maximilian Harden, to the French daily's way of thinking, may prove the decisive personality in the German "complex." For all that, he is by birth a Jew and a Pole. His real name is Max Witkowski, but this has not hindered him in his anti-Semitic campaigns. He has not hesitated to deal with the Polish question itself in a style palatable to the Hohenzollerns. A Pole and a Jew, yes—says Maurice Muret, but Max is something more than either. He is a man of devouring ambition. "He sacrificed his atavism to his hopes."

Max thought at first to win glory by becoming a great actor, the greatest actor in all Germany, the supreme actor of the whole world. Success did not correspond to the industry consecrated to his dream. He grew discouraged and backed off the boards before he had risen very high upon them. Fortunately he had accumulated a positively prodigious learning. He set up as a critic. In that field he met with something more or less like success.

By temperament vindictive and partial, not to say prejudiced, says our French authority, Maximilian Harden was endowed with such qualities as distinguish a man in politics. In England or in France, he would inevitably have made his way into the national parliament. But in Germany of yesterday what an obstacle in his path was his Polish and Jewish origin.

An auspicious look from Bismarck, then aged and embittered, determined the destiny of Maximilian Harden. The Polish Jew actor, turned journalist, was not quite thirty when the Iron Chancellor was metaphorically thrown out on the sidewalk by William Hohenzollern. The old man did not accept his downfall meekly. Max, just past thirty at this time, was invited to Varzin, the home of Bismarck. Bismarck needed little urging to induce him to bare a heart torn by chagrin and resentment. A Bismarck could not love a Harden; but the old man flattered the young one because he detected in the master of the written word, in this genius at the art of phrasing, an instrument with which his desire for vengeance could be gratified.

Harden was equipped with the finest material, from a journalistic point of view, in the revelations placed at his disposal by the fallen chancellor. Prussia, Germany, according to the doctrine now preached by Harden, had never had at the head of their affairs a really great genius, with the exception of one man—Bismarck. The ejection of such a man from power was a crime. William II., in thinking he could take the place of such a man, merited through that act alone the padded cell reserved for the hopelessly mad. Thus did Harden attack his sovereign with all the violence compatible with the severity of the seditious law, the treason law, the law of lese-majesty. As for the men so lost to all sense of the

fitness of things as to attach themselves to the post of chancellor, like rats hanging to a rope, Harden, not embarrassed by any law on this subject, held them up to execration, reviled them, dragged their names in the dirt. And at Varzin, a whilom great man who had become a very petty old man, took huge delight in these pranks. The Zukunft—Harden's paper—brought the Iron Chancellor of yore his last joys on earth.

Maximilian Harden, explains the French review to which we owe these details, strikes hard and strikes ably. His style is fatiguing in the end. It tires only because it dazzles. It is a curious mixture, this Harden style, of phrases formed by three words and of phrases that stretch over thirty lines. Sometimes this German polemic is concise in the severe manner of Tacitus. Again, he will prove discursive in the fluent and irresistible fashion of Cicero. His brevity is sarcastic and his discursiveness has charm. Harden abandoned the theatre, in which he did not succeed, but he continued to pass judgment upon political events as if they were events in a play, and as if the men who figured in them were actors interpreting their parts.

He likes to serve up history as if it formed a series of moving pictures. He revels in vast historic parallels. His picture of the Russian revolution is preceded by a picture of the French revolution—a little too filled with action and color to be altogether accurate. His personages are brought on the scene—Woodrow Wilson, Clemenceau, Lloyd George, William Hohenzollern, the Pope—with astonishing power, with a view to the theatrical effect.

Who is this swinging along the Friedrichstrasse, carrying a superfluous cane, fresh and smooth shaven, never suggesting his fifty-seven years, preserving the manner of the tragic actor even through his smile? Our friend, the Polish Jew, now the greatest of German publicists. He has saved his clothes and his shoes from the old peace times. His necktie is tied with loose ends. The collar is not starched any more, but it turns down easily. The hair is cut very close at the side of the head, but it has grown a trifle thin with the years. The dark eye is pensive. The hand is exquisitely delicate and there is a ring on one of the fingers—relic of a love affair of the long dead past. It is a long way from the Friedrichstrasse to the Wernerstrasse, but Harden walks the distance very often for the sake of the exercise. He does not golfing and he can not shoot. His relaxations are the billiard table and the bowling alley and a game of unromantic pinocle. He has an astonishing command of the Latin tongue, and he knows even neglected authors like Claudian and Statius. His conversation is dry and sententious. He is a master of the science of pumping people. He surmises and entraps. He fascinates but he does not command confidence.—Current Opinion.

Joint Distribution Committee Make Additional Appropriations.

More than one million dollars was appropriated for Jewish relief work in Europe and Asia last week by the Joint Distribution Committee for American Funds for Jewish War Sufferers. The sum will provide food, clothing, fuel, shelter and medicine for nearly three millions of people, and part will be used for reconstruction relief, which has as its object to make thousands of destitute war sufferers self-supporting again.

The funds were contributed by the American Jewish Relief Committee, People's Relief Committee, and Central Relief Committee, which are devoted to the raising of funds for Jewish war sufferers abroad. The Joint Distribution Committee acts as distributing agency for all three organizations, disbursing their funds for many types of relief.

An appropriation of \$95,000 was made for relief of Jews in Roumania. For the maintenance of soup kitchens and other relief agencies in Turkey, \$67,000 was appropriated and \$10,000 sent to Teheran for Persian Relief. Thirty thousand dollars was sent to the Relief Committee at Prague for relief in Czecho-Slovakia. This committee is caring for several hundred refugees housed in barracks at Nickelsburg. For the care of thousands of refugee men, women and children, from all parts of Europe, \$200,000 was granted to the Vienna committee. The committee appropriated \$119,000 for relief in Palestine. This sum includes the maintenance of soup kitchens and special child caring work. Five thousand dollars will be sent to Syria for relief of the Jews of Aleppo, Damascus and Beyrouth.

More than one-half million dollars was appropriated for relief in Poland. The appropriation, in addition to maintaining the extensive relief activities at present carried on by the Joint Distribu-

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tion Committee, includes a special appropriation of \$250,000 for the purpose of flour for Passover matzoths, which are to be baked in Warsaw, thus affording necessary food and employment for a large number of workmen.

One hundred thousand dollars was appropriated by the Joint Distribution Committee for repatriation of thousands of prisoners of war, who as soldiers in the Austrian army have been captured by the Russians and kept in camps in Siberia. These men, it was stated, are now stranded and in a pitiable condition.

Aid for Stricken Persian Jews.

Food, medicine and clothing for the stricken Jews of Persia have been provided by the Joint Distribution Committee of American Funds for Jewish War Sufferers, according to a report which has just been transmitted to the Joint Distribution Committee's office at 20 Exchange place from Mr. Tarragano, director of the Alliance Israelite School at Teheran, and head of the Persian Jewish Relief Committee. This committee was in charge of the distribution of relief in Persia for the American organization.

Mr. Tarragano described as pitiable the condition of the poor Jews of Persia, who are unable to obtain food, clothing and fuel. They are in dire need of medicine and medical care because of the results of epidemics that have swept the country—and because of wretched sanitation.

Twenty-five thousand dollars were sent to Persia from this country for relief. A considerable amount of this money, Mr. Tarragano states, was devoted to the feeding of children.

Free tuition, food and clothing are given. Funds were also devoted to the purchase of rice, potatoes, beet root, pumpkins and coal, as winter supplies for poverty-stricken city dwellers. Drug-gists were authorized to distribute medicines free of charge to the needy sick and free burials were arranged for.

When the Jewish quarter of the city of Baroudjerd was pillaged by the "Laures," a band of marauders, and many persons were killed and injured, the Joint Distribution Committee's funds were applied for the relief of the victims. The co-operation of Hon. J. J. Caldwell, the American Minister to Teheran, according to Mr. Tarragano, aided the work of the Persian Jewish Relief Committee materially, acting as the go-between conflicting authorities and the relief agents.

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 Dated, New York, the 30th day of December, 1919.
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Chief Rabbi to be Present at Prince of Wales's First Social Function on Returning Home—Jewish War Memorial Movements—Jewish Public Schools Recommended—Return of Sir Stuart Samuel From Poland—Madame Patti's Gift—Zionism Amongst West End Jews—Anti-Semitism and Blackmail in Sweden.

LONDON, Nov. 28, 1919.—One of the earliest public functions at which the Prince of Wales will attend when he returns to England will be the dinner at the Savoy Hotel on December 9 in aid of the funds of the Middlesex Hospital. The Chief Rabbi, Dr. Hertz, has been invited to be present at the dinner.

Every week fresh progress has to be noted in connection with the Jewish War Memorial. Dr. A. Echholz has been elected chairman of the committee which will inquire into the existing situation of elementary and higher religious education and make proposals. J. Prag has been elected chairman of the committee to study institutions other than Jews' College and will make proposals.

Talking of proposals reminds me that an influential Jewish educationalist here, Dr. A. Wolf, has been urging that the scheme should include public schools for Jewish boys and Jewish girls, and likewise a college for the advancement of specifically Jewish studies and such other studies as may be necessary to the understanding of the great problems of life.

Presumably American readers understand that the term "public school" as understood in Great Britain is a special one. There are only a few hundred of these in the country and of that number only about fifty are the really standard ones. They include such schools as Harrow, Eton, Rugby, Marlborough, Westminster, etc., and they are understood to give the best and also the most expensive education in the country. They are usually boarding schools as well. It costs from \$1,200 to \$1,500 per annum to keep a boy at one of these schools, but there are a certain number of free "places" and free "scholarships" which, if won by a boy through his superior educational attainments, relieve him from all or certain fees.

A public school education in this country is regarded as the hallmark of scholastic perfection and as requisite for an "English gentleman."

Jewish boys are now found in all the leading public schools of the country, the Rothschild family, for example, having a special association with Harrow school. There are, of course, also existing specially Jewish high class boarding schools. The proposal of Dr. Wolf, however, is that there should be created in connection with the Jewish War Memorial highest class examples possible of public schools into which entry shall be confined absolutely to boys and girls of Jewry. Such schools would be modelled to a great extent on the existing public schools above mentioned and would have to be situated in healthy country districts within easy reach of London. The college, Dr. Wolf also urges, should be situated in London and as near as possible to the British Museum for purposes of research. It should have a fine library and an expert staff of investigators and teachers competent to explain lucidly the results of their study, not only to students but also to public audiences.

Dr. Wolf makes these suggestions, he says, because he insists it is time Anglo-Jewry dropped the habit of trying to heal its ministers and began to try to heal itself. He regards it as parochial to discuss the question of the reform or the removal of a training college for Jewish ministers. The Jewish ministry may be improvable and its improvement may be desirable. But, he declares, the community as a whole is in more urgent need of improvement and to suppose that the improvement of the ministry would effect a real improvement in the community is, in his view, to put the cart before the horse.

Sir Stuart M. Samuel, who has been on a mission to Poland, is expected back in London by December 8. He is at present engaged in drafting his report, which is watched with great and universal interest.

The late Madame Adelina Patti, the famous prima donna, leaves in her will a gift to Alfred de Rothschild in the shape of a sapphire and diamond hair-

pin (sapphires surrounded by nine diamonds) to be reset by him as a scarf-pin, if he should act an executor. He, however, pre-deceased her.

The Zionist movement is evidently becoming popular among the West End of London Jews, for a large gathering assembled on November 23 in the house of Mrs. Herbert Cohen, at Orme Court, Hyde Park, to hear the Right Honorable Herbert Samuel speak upon its objects. Mr. Samuel confessed that he had taken little interest in Zionism before the war, and that it was only after Turkey had entered the war that it became his task to investigate the possible future of Ottoman domination, and he realized the value and necessity of the Zionist scheme.

He based his appeal for support upon two main grounds—the political and the economic. He considered that it was essential for British policy that Palestine—the neighbor of Egypt—should be inhabited by a friendly and loyal people, and he believed that the land, derelict so long, could be made to prosper again only by Jewish brains, energy, and money.

Mr. Samuel pointed out that the establishment of a Jewish Palestine would in no way affect the civic rights of Jews living in other countries, and that this condition was actually embodied in the historic letter of Mr. Balfour to Lord Rothschild. The audience consisted largely of West End Jews, who have hitherto not been accessible to Zionist ideas.

Leon Simon also spoke at this meeting and gave details of the work of the Zionist Commission and work which was being carried on in Palestine by the Jews, stating that it could be taken as true that everything that was done for the Jewish community in Palestine at the present time was in some sense the work of the Zionist Commission, on which one of the duties imposed by the government was the establishment of harmonious relations between the Jews in Palestine and the British military administration. It succeeded in obtaining the recognition of Hebrew as one of the official languages, so that published notices in Palestine were issued in English, Hebrew and Arabic. Complaint had been heard more recently about the relationship between the administration and the Jewish inhabitants, which were not without grounds, as it was felt that a certain check was put on Jewish enterprise, but he was glad to be able to report considerable improvement of very recent date. The total amount spent by the Zionist Organization on its various activities for six months amounted to \$700,000, which was a bagatelle compared with what would have to be spent by the administration, and the investment of private capital as soon as the country was opened up. The success or failure of the experiment, he concluded by saying, would affect everyone who was known to be a Jew, whether Zionist or non-Zionist.

A rather discouraging account of Jewry in Sweden has been published here. Sweden has about 20,000 Jews in its population, and a writer here says that a visitor to the country would be puzzled to discover many of them, so completely have they merged themselves in the general citizenship. At the same time, this does not prevent the rise of a new anti-Semitism led by a journal, "Vidi," a boulevard organ, published in Gothenburg. This journal is an uncut, ill-folded sheet of about eight pages, usually full of misprints, but also full of advertisements, which are obtained by threat of blackmail. The editor is the sole member of the editorial staff and what the journal lacks in bulk and common decency it makes up in vulgarity and scurrility. Published in Gothenburg, it circulates widely in that city, in the capital, and in Malmö. The scandal it contains enables it to sell for ten cents a copy and its main line of anti-Semitism just now is the confusion of Judaism with Bolshevism. The attitude of the Jewish community of Sweden towards this publication has been one of contemptuous unconcern, but that community is now beginning to realize that before long it must take action. The editor of "Vidi" is reported to have come from America, where he took part in the lowest forms of journalism.

The Jewish Question in Central Europe.
Sir W. Goode, who, in the capacity of British director of relief, returned from a tour which he has recently made throughout Europe, publishes in the English papers a report in which he says, inter alia:

"The new governments of Central Europe, both allied and enemy, are not only living on the edge of war, but are faced with tremendous internal political problems, the most acute of which, in my opinion, is the Jewish question.

"Grave issues, very grave issues indeed, by no means confined to Central Europe, depend upon the steps that may be taken within the next month or two by the governments of Central Europe, including Poland, in regard to the Jewish problems."

Jewish Chautauqua in Session.

Baltimore, Md., Dec. 27.—The twenty-eighth assembly of the Jewish Chautauqua Society began its sessions here last evening with services at the Eutaw Place Temple, 138 delegates, representing many of the Jewish communities, large and small throughout the country, being in attendance. The meeting this year is without doubt the most successful ever held by the society and the greater interest being shown in the problems of Jewish education in this country is demonstrated by the fact that many smaller communities have sent representatives. Opening prayer was read by Rabbi Henry Berkowitz, of Philadelphia, chancellor and one of the founders of the organization. The services were conducted by Rabbi Louis Haas, of Harrisburg, Pa., and the benediction was pronounced by Rabbi Charles Rubenstein, of this city. The sermon of the evening was delivered by Rabbi Louis L. Mann, of New Haven, Conn., and in it he set forth the importance of the teaching of the history of religion and the prolongation of Jewish education. Using for his text Psalm 127, he likened the teachers of religion to the guardians of the "city of God," citing the instance from the Midrash, where R. Jose, R. Chiya and Rabbi Ammi, upon being welcomed to a strange city, and upon asking to meet the guardians of the city, were brought to the city officials. The three wise men, however, surprised the latter by saying that the real guardians of the city were the teachers. "And so," he continued, "it is in you the guardians of the 'city of God,' and in the religious school that the hope of Judaism lies. The history of education contains no more dramatic episode than how Yochanan ben Zakkai saved Judaism for the world through the religious school. H. G. Wells, in 'The Un- dying Fire,' expresses himself remarkably well when he says that a knowledge of history will kindle an undying fire in the heart of man and will do away with race pride, class hatred and national animosity. The greatest of all tasks he considers that of the teacher of history, and so you, the Jewish teachers, are the ones to keep kindled the perpetual lamp of Judaism in the hearts and souls of the next generation."

The Saturday morning services were opened with prayer by Dr. Charles Rubenstein and were conducted by Rabbi Nathan Stern, of New York city. Rabbi Israel Bettan, of Charleston, W. Va., in the sermon of the morning, referring to the Biblical story of the fishermen who worshipped their nets, most vividly traced the present-day tendency towards "net worshipping." In part he said: "The problem of today is how to reconcile our faith in God with the bewildering experiences of life. We are worshipping the means by which successes are achieved. The means is exalted above the end; the essentials are forgotten. We wonder at the remarkable strides of science, which, like a huge net, stretches over the universe and brings back facts which it neither originates or creates, from the heathen recesses of Nature. Are we to allow the world to be stripped of divinity that science may be apotheosized? Another example of this is in our spiritual life. We are divided among ourselves into two camps. One sees nothing in the future of Judaism unless it be in Jewish nationalism. Accordingly, then, Israel must retreat from its historical position and take its place among the nations, hemmed in by restricted boundaries, beating out its soul in its self-imposed retirement. In this feeling of nationalism it is not the soul, but the body of our nation that is worshipped. We are more than a religious sect, we are a people, a nation, but a peculiar people, a holy nation, a nation rooted in the immortal soul of an ideal. We must implant in the growing mind a knowledge and an appreciation of the spiritual message of Judaism as revealed in our history, ideals and literature. We need a better conception of the true place of the religious school in our life." The benediction was pronounced by Rabbi Morris Baron, of Cumberland, Md.

The afternoon session was called to order by Dr. William Rosenau, of this city, who briefly sketched the history of the correspondence course for religious school teachers, giving the factors leading to its foundation and how it was started and maintained during the first few years of its existence. He further mentioned the work done by the school, the number of textbooks published upon different phases of religious education and how these books were also applicable for use by the parent. Dr. Julius Greenstone, of Philadelphia, then outlined a course of instruction in history dealing with the sources of the Jewish religion. The main sources he dealt with were revelation and tradition. He pointed out that revelation is an experience that comes to every one; that when God desired to give a message to a people He chose one person, a prophet, who gave God's message to the people. "The Bible," he said, "in wording and phraseology is the work of the prophets, but the message contained therein is God's. We should not try to harmonize it with present-day facts. We go to the Bible for religious truths, not scientific

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truths. Tradition began with the Bible and made Biblical law applicable to the changing conditions of the times." Miss Selma Hoffman, of Savannah, Ga., in opening the discussion, said that post-Biblical history and tradition should be included in the curricula; that the adolescent youth should be made to realize that the heroes of the Bible were real men and just as real as the heroes of today. Further discussion was upon the subject of revelation, especially in the Book of Genesis, and the prevailing opinion was that it did not matter what scientific facts seemed to be contradicted, the main thing was, that God created the heaven and earth; that it was His work, and that He is in back of the whole order of things. In opening the discussion of religious school problems, Dr. Berkowitz spoke of the fact that the prevailing wings of Judaism do

not respect each other's feelings and convictions. "We should teach our children to recognize the difference between Reform and Orthodoxy. We are not as far apart as we think we are. We must get together and teach plain Judaism; our problems are alike and we must deal with them alike."

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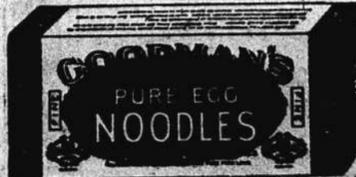
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ITEMS OF INTEREST IN THE JEWISH WORLD

A Young Women's Hebrew Association is being organized at Shreveport, La.

During the last month Zionist societies were organized at Torrington, Conn., and Burlington, N. J.

The members of the Berkley street congregation, Norfolk, Va., are planning the erection of a new synagogue.

Messrs. Louis and Max Isaac have given \$1,000 to the Los Angeles (Cal.) Hebrew Sheltering Home for the Aged.

Rabbi Alexander Segal was inducted as rabbi of the Reform Jewish community of Fresno, Cal., on the 12th ult.

Plans have been formulated which will result in establishing a synagogue and Hebrew school in Astoria, L. I., in the very near future.

Samuel Sanger, Texas merchant prince and head of the firm of Sanger Bros., died at Waco last week. He was born in Bavaria in 1843 and came to Waco in 1877.

The Sultan of Egypt has conferred the Order of the Nile, Fourth Class, upon Lieut. G. E. Montefiore, M. B. E., 21st English Lancers.

Baron Edmond de Rothschild, member of the Institute of France (Academy of Fine Arts), has been appointed a member of the Council of National Museums.

The Jewish World Relief Conference is to be held in June, 1920, either in Switzerland or Holland. It is expected that all countries will participate in this conference.

Rev. Armand Bloch, Chief Rabbi of Belgium, has been promoted Officer of the Order of Leopold for services rendered to the country during its occupation by the enemy.

It is suggested in Rome that in the forthcoming Victory March Jewish soldiers should be excused from passing under the Arch of Titus, commemorating the conquest of Jerusalem in A. D. 70.

Mrs. Fanny Jacobs, pioneer resident of Cleveland, O., passed away last week. She was the founder of the Anshe Eneith Sisterhood and an ardent worker in all charitable organizations.

Rabbi Ephraim Mallach, the founder of the Leeds Yeshiva, has been unanimously elected ray and principal of the Gateshead (Eng.) Talmudical College in the place of the late Rabbi Moses Namyet.

A Jewish students' union has been formed in Dublin, Ireland, with the object of promoting an interest in Jewish history and literature and of promoting social life among the Dublin Jewish students.

Plans for a new centrally situated building to house the Young men's Hebrew Association of Cincinnati, Ohio, were discussed last week, and a vigorous campaign for new members was started.

The Turkish Minister for War has issued a decree releasing all Jews, Greeks and Armenians from the obligation of military service. This decree means a return to the situation as it existed before the war.

Mr. Simon Ashkenazi has been unanimously elected Professor of Law of the University of Warsaw. He will lecture at the university on the modern political and diplomatic history of Poland and on international law.

Rev. Max Schlesinger, Rabbi Emeritus of Temple Beth Emeth, of Albany, for nearly fifty-six years, died last Sunday of old age. He was born in Prussia eighty-two years ago, and came to the United States in 1864.

A number of representatives of Jewish women's organizations and auxiliaries of synagogues met in Baltimore, Md., last week and organized a woman's section of the Society for the Promotion of Sabbath Observance.

Henry G. W. Dinkelspiel, well-known San Francisco (Cal.) attorney, has received the order of the Cross of St. George of Greece for services given to the Greek Department of the Panama-Pacific Exposition.

The Department of Synagogue and School Extension of the Union of American Hebrew Congregations has appointed a Board of Editors to bring out a book containing a program of holiday exercises, etc., besides other publications to be issued later. The members of the board are Rabbis Emil G. Hirsch, Louis Grossman, Harry Levi, David Philipson, Wm. Rosenau, Abram Simon, H. G. Enelow, Rudolph Grossman, Max Heller, Joseph Kornfeld, Eli Mayer, Samuel Schulman, Kaufman Kohler, and George Zepin.

To honor eighty-four physicians, nurses and attendants of the Philadelphia (Pa.) Jewish Hospital who served in the great war a bronze tablet, bearing their names, was unveiled in the main corridor of the hospital last month.

Agodus Israel Congregation, Hazleton, Pa., has bought lots opposite the Pine street school building. The congregation will erect a new synagogue in the near future on the site at a cost of from \$40,000 to \$50,000.

The London (Eng.) Liberal Synagogue is about to establish a class for training Jewish Social Workers. A series of weekly lectures is being arranged and the class will be under the direction of the Hon. Lily Montagu.

An effort is being made to amalgamate all the synagogues in Dublin, Ireland, and thus form a united Dublin Hebrew Congregation. At present the various synagogues have not, it is stated, sufficient accommodation for the congregants.

Deputies Lutoslavsky and Nemoyevski made severe attacks on Jews in the course of the food debate in the Polish Parliament. They accused Jews of dishonesty and charged the Jewish religion with permitting its followers to swindle Christians.

The King of Italy has, on his own initiative, conferred the grade of Cavalier of the Order of Sts. Maurice and Lazarus on Professor Dr. Alberto Muggia, lecturer at the infantile clinic at Turin University, in further recognition of his beneficent services to suffering humanity.

The Jews at Vilna are making a great effort to erect a Jewish Polytechnical Institute, in which, in addition to general subjects, instruction will be given in Jewish knowledge. The preparations are already in an advanced stage, and the success of the scheme is regarded as assured.

Among the personnel of the various committees of the Baltimore (Md.) Plan for Harmonizing American Industry are: Jacob Epstein, finance; Walter Hamburger and Dr. J. H. Hollander, advertising; Jacob M. Moses, research; Jacob G. Moses, education, and Jerome P. Fleishman, press.

Preparations have been made for the foundation of a new legion in Palestine to replace the regiments which are now being demobilized. A Legion of Workmen is also being formed from the Chaluzim, who have come from Russia. M. Jabotinsky and Captain Trumpeldor are both members of the Executive Committee and playing a leading part in the formation of the new legion.

At the recent convention in St. Louis, Mo., of the National Council of Women, representing more than a million organized women in the United States, Helen Winkler, director of the national Immigration Aid-Americanization work of the Council of Jewish Women, was chosen chairman of immigration.

Consolidation of the various Jewish charitable organizations of Washington, D. C., is shortly to be realized. The constituent societies that will form the federation are the United Hebrew Charities, Hebrew Free Loan, the Foster Home, the Hebrew Home for the Aged and the Hebrew Relief Society.

The second annual drive of the Philadelphia (Pa.) Federation of Jewish Charities is about to be launched. Jacob Billkopf, the newly elected executive director of the Federation, will be in charge and the sum sought to be raised has been placed at \$1,100,000. Fifty-three institutions are in the Federation.

A. C. Ratschky has been elected chairman of the Massachusetts State Board of Public Welfare recently appointed by Governor Coolidge. This board takes the place of the State Board of Charity and the Homestead Commission. Mr. Ratschky was a member of the State Board of Charity for thirteen years.

A number of wealthy Philadelphia Jews have formed a new country club, to be known as the Green Valley Country Club, and have purchased a property of 110 acres at Roxborough, within seven miles of Philadelphia. About \$300,000 will be expended on the project, and \$100,000 has already been subscribed.

The fiftieth anniversary of the founding of Haggai Lodge, No. 132, I. O. B. B., of Providence, R. I., was fittingly observed last week at the lodge headquarters. Instituted July 25, 1869, Haggai Lodge holds the distinction of being today the oldest Jewish fraternal organization in Providence and in Rhode Island as well.

Sir Charles S. Henry, Member of Parliament for the Wrekin division of Shropshire, died in London, Eng., last Saturday. He was born in 1860 and in 1892 married Miss Julia Lewisohn, daughter of the late Leonard Lewisohn, of New York. He was well known in New York, where he had large commercial interests.

The new Jewish Infants' Home of Ohio, which is now being erected at 559 East Rich street, Columbus, Ohio, will be dedicated during the spring. The building will accommodate sixty children between the ages of 1 and 5. Jewish organizations of Akron, Youngstown, Dayton, Toledo and Columbus will contribute to its maintenance.

The Waad Hzirim, in Palestine, has assigned £10,000 for the building of canals in Jerusalem. This work will be done under the leadership of General Kantor. About eighty workmen are employed daily on the task, the majority of whom are Jews. They earn five shillings a day. In the poorer quarter of the town the work has already begun.

The new plans for the rebuilding of Salonika are now ready and will shortly be put into operation. According to the official reports the size of the area which has been destroyed by fire amounts to over a million square yards. The fire has destroyed 9,500 houses and has made 75,000 people homeless, and among them 56,000 Jews.

The Hungarian Minister for Education, Stephan Haaer, has declared that Hungary ought to limit the influence of the Hungarian Jews according to their numbers. The Jews of Hungary are only 4 1/2 per cent. of the population, and, he says, should not have any power beyond this percentage, either in educational or economic spheres.

Rabbi Jacob Bosniak, for the past three and one-half years with the congregation Shearith Israel, of Dallas, Texas, has resigned his post and is now in New York, where he is considering several offers. During his term the congregation increased in membership from 100 to 250 and began the erection of a new synagogue to cost \$125,000. The synagogue will soon be dedicated.

At a meeting held in London, England, last month of representatives of Orthodox Jewry, it was unanimously resolved that an organization be formed to further and safeguard the interests of observant traditional Judaism in England, and that the first and urgent work be to ascertain and formulate the attitude of observant and traditional Jews towards the proposed War Memorial scheme.

Many honors were recently shown Sol H. Jaffe, pioneer citizen of Trinidad, Col., who settled there in 1871 and is about to leave that city for an extended trip. Mr. Jaffe served as city treasurer for a number of years, also as a member of the board of commissioners and has been prominently identified with the various organizations of public welfare and charities. He is now secretary-treasurer of the Las Animas county welfare board.

At Buda-Pest former Minister Wilhelm Vazsonyi, while visiting Sir George Clarke, the plenipotentiary of the Paris Supreme Council, was made the object of anti-Semitic demonstrations. Vazsonyi, on leaving his carriage in front of the palace, was insulted by cries of "Go to Palestine or you are a traitor! Fie, you Jew!" and similar outbursts of ill-feeling from the crowd.

The London Jewish Correspondence Bureau states: The Jews of Roumania, although they number nearly 1,000,000, have been unable to secure a seat in the new Roumanian Chambers out of the 568 seats available. This result is due to the threats made by the Roumanian politicians during the election campaign. Mr. Dino Bratiano, the brother of Mr. John Bratiano, has made violent anti-Semitic speeches, while even Mr. Marzosto, the Minister for Home Affairs, when addressing the electors of Targu Frumos, said: "You must take heed not to vote for the Socialist, because, should we be defeated, you would have to pay the cost."

A seminary for Jewish teachers was opened at Lodz on December 17. Representatives of the Zionist Organization, Jewish members of the Lodz Town Council and city officials were present at the inauguration ceremonies.

Rev. Dr. Moses Berlin died in his seventy-first year, after a very short illness. Born in Hamburg in 1849 he was educated under the late Chief Rabbi Stern and at the Seminary of Dr. Hildesheimer and the Royal University College of Berlin. Before taking up his residence in Manchester he held the positions of Minister at Newport, Mon., for eleven years and at Plymouth for seven years, and for a period of two years he was headmaster of Aria College, Portsea.

The London Jewish Correspondence Bureau states: L. Vigio Morocaino, in Casablanca, publishes a report that Jewish families in El Kasr of Kobir have been the object of grave measures on the part of the Mahomedans, and have been obliged to take refuge in Larache and to appeal to the Spanish authorities for protection. General Berangour has issued the necessary order, and calmed the agitation against the Jews.

Ira Leo Bamberger, a prominent member of the New York bar, died Sunday after a lingering illness at his apartment in the Hotel Langdon, this city. He was sixty-seven years old and a graduate of Columbia. For many years he was councillor to the Board of Education of the City of Brooklyn, where he formerly resided and was at one time President of the Hebrew Orphan Asylum. He was a very close friend and a confidential adviser to the late Mayor William J. Gaynor.

The Roumanian authorities have adopted severe measures against Jews in the Transylvania district. All Jewish officials are being dismissed with three months' pay. Jews who settled in the province after the year 1900 and who did not acquire immovable property there, are to be expelled immediately. Those who disobey the order will be transported by force and their property will be confiscated.

"The Merchant of Venice" will be dropped from the curriculum of the Newark (N. J.) public schools, if a recommendation of the Committee of Instruction of the Board of Education is adopted. In this recommendation, addressed to the superintendent of schools, the committee approves the request of the Anti-Defamation League of Chicago that the play be taken out of the course of study because of its effect on the minds of non-Jewish children.

A gang of soldiers stationed at Podhayetz (Galicia) entered the synagogue in the course of the morning service and attacked the congregation. The terrified Jews were driven out into the street, where another group of soldiers assaulted them. The rioters then dispersed in the neighboring streets and attacked all Jews whom they encountered. Over forty Jews were badly beaten during the disturbances. One of the features of the riot was the cool attitude of the Polish Christians toward the assaults.

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ENGAGEMENTS.

EDELSTEIN-BERGER.—Mr. and Mrs. Adolph Berger announce the engagement of their daughter Miriam to Mr. Samuel Edelstein.

FIELDING-BUXBAUM.—Mr. and Mrs. Henry B. Buxbaum, of 535 East Eighty-first street, announce the engagement of their daughter Margaret to Mr. Samuel W. Fielding, of Stockbridge, Mass.

GARDNER-LESSER.—Mr. and Mrs. Albert D. Lesser, 600 West 113th street, announce the engagement of their daughter Marie Sylvia to Mr. Herbert L. Gardner.

GUMBERTS-CAHN.—Mr. and Mrs. Harry Cahn, of 2540 Grand avenue, announce the engagement of their daughter Helena Miriam to Mr. Emanuel Gumberts, of Chicago.

KANTOR-HOTCHNER.—Mrs. Sabina Hotchner announces the engagement of her daughter Tillie to Mr. Charles Kantor.

LEVY-ROTH.—Mr. and Mrs. Charles Roth, of 210 West Ninetieth street, announce the engagement of their daughter Juliette Violet to Mr. Louis Martin Levy.

NEUMANN-ROSENBAUM.—Mrs. Lina Rosenbaum, of 539 West 163d street, announces the engagement of her daughter Florence to Mr. Milton J. Neumann.

RATHHEIM-GREENBAUM.—Mr. and Mrs. I. Greenbaum, of 672 St. Nicholas avenue, announce the engagement of their daughter Babette to Rudolf A. Rathheim. Reception Hotel Astor, Sunday, January 18, 1920, at 8 p. m.

SIMONS-KROMBACH.—Mr. and Mrs. Joseph Krombach, of 475 West 159th street, announce the engagement of their daughter Mildred to Mr. Louis J. Simons, of Washington, D. C.

SPIEGEL-KLEIN.—Mr. and Mrs. Morris Klein, of 151 West 103d street, city, announce the engagement of their daughter Sadye to Mr. Stephen F. Spiegel, son of Mr. and Mrs. Louis Spiegel, of Far Rockaway. Reception Majestic Hotel, 3 to 6, January 11, 1920.

SIMMERMAN-SOLOMON.—Mr. and Mrs. Louis Solomon, of 1022 Trinity Ave., Bronx, New York, announce the engagement of their daughter, Florence, to Max J. Simmerman, son of Mr. and Mrs. Dave Simmerman.

STEINTHAL-LEVY.—Mr. and Mrs. Barnett Levy, of 249 West 112th street, announce the engagement of their daughter Lillian H. to Mr. Milton M. Steintahl.

TOBIAS-ROTHSCHILD.—Mr. and Mrs. Leo Rothschild, of 1271 Park place, Brooklyn, announce the engagement of their daughter Jeannette to Mr. Arthur Tobias, son of Mr. and Mrs. I. H. Tobias, of 1144 Patchen avenue, Brooklyn.

ULMAR-BLOOM.—December 25, Mrs. Bernhard Bloom, of 253 East Seventy-seventh street, announces the engagement of her daughter Elizabeth Bloom to Mr. Sylvester Ulmar.

WEINBERGER-ROTHENBERG.—Mr. and Mrs. Benjamin Rothenberg, of Squirrel Hill, Pittsburgh, Pa., announce the engagement of their daughter, Miss Helen Rothenberg, to Lieut. A. B. Wein-

berger, U. S. N. R. F., son of Mr. and Mrs. William Weinberger, of 17 West Twenty-fourth street, New York city.

MARRIAGES.

ATRAU-GLAZER.—Mr. and Mrs. Julius Glazer, of 70 West 113th street, announce the marriage of their daughter Rhoda to David Atrou on Tuesday, December 23, 1919, at the Floral Garden. Rabbi Aaron Eiseman performed the ceremony.

BLOOM-ULMER.—Mr. and Mrs. Jacob Ulmer, of 1490 Second avenue, announce the marriage of their daughter Hortense to Harry Bloom on Thursday, December 25, 1919, at the home of the bride's parents. Rabbi Aaron Eiseman performed the ceremony.

CONES-GLADSTONE.—Mr. and Mrs. Charles Gladstone announce the marriage of their daughter Ida L. to Mr. Theodore Thomas Cones on Tuesday, December 23, 1919, by Rev. S. Seidman.

FELDMAN-BLUMENTHAL.—On Tuesday, December 23, at the home of the officiating minister, Rabbi Aaron Eiseman, Miss Martha Blumenthal, of 205 West 148th street, to David Feldman, of Brooklyn.

HEROLD-BRAND.—Stanley Herold to Selma Brand, on Thursday, December 25, at the Gotham Hotel, by the Rev. Dr. Joseph Silverman.

HIRSH-BLOCK.—Mr. and Mrs. Max Block announce the marriage of their daughter Marion to Martin Hirsh on December 24.

IMMERMAN-BERGER.—Miss Sophie Berger to Mr. Morris Immerman, on Wednesday, December 24, 1919, by Rabbi Joel Blau, at his residence.

KAPLAN-HENDELMAN.—Miss Jeanette Hendelman, of 136 East 112th street, to Simon Kaplan, of 251 West Ninety-fifth street, on Thursday, December 25, 1919, at the home of the officiating minister, Rabbi Aaron Eiseman.

RESNIKOFF-SCHLOSSMAN.—Mr. and Mrs. Marcus Schlossman announce the marriage of their daughter Ethel to Mr. Morris Resnikoff on Wednesday evening, December 24, 1919, by Rev. S. Seidman.

ROTHLEDER-COHEN.—Mrs. Annie Cohen, of 894 Riverside drive, announces the marriage of her daughter Elsie to Leo Jules Rothleder, of Brooklyn, on Tuesday, December 23, 1919, at her home. Rabbi Aaron Eiseman performed the ceremony.

PENNER-SANDERS.—On Christmas Day, December 25, 1919, Theresa Sanders, daughter of Mr. and Mrs. Leon Sanders, was married to William M. Penner at the Hotel Belleclaire.

RUBINSTEIN-DASHEW.—Miss Dorothy Dashew to Mr. Isidore Rubinstein, at the Synagogue Kol Israel, No. 26 West 114th St., Rev. Dr. Adolph Spiegel officiating.

SCHNEIDMAN-KOHN.—David Schneidman to Anna Kohn, on December 25, 1919, at the residence of the bride, No. 671 Wales Ave., Rev. Dr. Adolph Spiegel officiating.

SCHNEIDER-STRAUSS.—Miss Rose Strauss to Mr. Sol Schneider, by Rev. Dr. Adolph Spiegel, at his residence, on Tuesday, December 23, 1919.

STEIN-HORANSKY.—Mr. Isadore Stein to Miss Rebecca Horansky, on Thursday, December 25, 1919. Rev. S. Seidman performed the ceremony.

STONE-BERMAN.—Mr. and Mrs. Morris Berman announce the marriage of their daughter Sidonia Evelyn to Mr. Louis Rubin Stone on Thursday, December 25, 1919, by Rev. S. Seidman.

TECHER-NIERENBERG.—Mr. and Mrs. John Nierenberg, of 535 West 162d street, announce the marriage of their daughter Ruth M. to George Techer on Thursday, December 25, 1919, at the Mt. Nebo Temple. Rabbi Aaron Eiseman and Rev. Isidore Frank officiated.

THALHEIM-PLATT.—Mr. and Mrs. Max Platt, of 884 Riverside Drive, announce the marriage of their daughter Hannah to Sidney Thalheim on Wednesday, December 24, 1919, at the Hotel Savoy. Rabbi Aaron Eiseman performed the ceremony.

WEINTRAUB-MEYERS.—On Monday, December 29, 1919, Miss Sadie Meyers to Mr. Joseph Weintraub, by Rev. Dr. Adolph Spiegel, at his residence.

BAR MITZVAH.

HERZBERG.—Mr. and Mrs. Theodore Herzberg, 1365 Lyman place, Bronx, announce the Bar Mitzvah of their son Joseph G., Saturday, January 3, 1920, at Sinai Temple, 163d street and Stebbins avenue, Bronx, at 10 a. m. At home Sunday, January 4, after 7.

KLEBAN.—Mr. and Mrs. Louis E. Kleban, of 1714 Crotona Park East, announce the Bar Mitzvah of their son Mortimer A., on Saturday, January 3, 1920, at 9.30 a. m., at the Congregation Kehilath Israel, 1162 Jackson avenue, near Boston road and 168th street. At home Sunday, January 4, 1920, after 7.30 p. m.

LUSTBADER.—Mr. and Mrs. H. Lustbader, 3774 Park avenue, Bronx, announce the Bar Mitzvah of their son Arthur on January 3, at Temple Adath Israel, 169th street, between Third and Fulton avenues. At home January 4.

SIMON.—Mr. and Mrs. M. Simon announce the Bar Mitzvah of their son Gustave Saturday, January 3, at Central Synagogue, Lexington avenue and Fifty-fifth street. At home Sunday, January 4, from 3 to 6 p. m., 22 East Eighty-ninth street.

BIRTHS.

GROSSMAN.—To Mr. and Mrs. Harry Grossman (nee Rose Sternberg), of 903 Rogers place, a son, December 26, 1919.

SOCIAL NOTES.

Arrivals from New York at the Breakers, Atlantic City, N. J., last week were Mr. and Mrs. Meyer E. Goldsmith, Mr. and Mrs. Sigmund Lipshitz, Mr. and Mrs. D. Harris, Dr. and Mrs. I. Fresner, Mr. and Mrs. A. J. Jacobs, Mr. and Mrs. U. J. Hecht, Mr. and Mrs. Nathan H. Davis, Mr. and Mrs. Stanley E. Selonick, Mr. and Mrs. L. Zeudman, Mr. and Mrs. Arthur Cohn, Mr. and Mrs. J. Hattenbach, and Mr. and Mrs. Jacob Barth.

The first of a series of social evenings was given by the Junior League of Congregation Kehilath Jeshurun on Sunday evening, December 21. A prize of an edition de luxe of the works of William Shakespeare was awarded for the most original representation of a book title or play, and was won by Miss Bertha Marlon Fischel.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 East 159th street).—Rabbi Samuel M. Cohen lectures this evening on "The American Synagogue." Sabbath morning Rabbi Norman Salt preaches on the Sedrah.

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 "Religion and Happiness."

B'NAI ISRAEL OF WASHINGTON HEIGHTS (535 West 148th street).—Rabbi Nathan Blechman preaches this evening and on Sabbath morning, on the Sedrah.

B'NAI JESHURUN, 257 W. 88th St.).—Dr. Sidney E. Goldstein, director of the Social Service Department of the Free Synagogue, will speak this evening on "Grounds for Divorce—Is the State Law an Ethical Statute?" Sabbath morning Rabbi Israel Goldstein preaches FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise lectures Sunday morning on "The League of Nations and the Nation's Action Towards Its President."

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—Friday evening Rabbi M. A. Kaplan will speak on "Woman Suffrage in Palestine." Sabbath morning Rabbi Herbert S. Goldstein will preach. Sunday morning at the Grand Theatre, 11 West 116th street, at 10.45 a. m., Dr. Henry Keller will speak on "My Palestine Impressions."

KEHILATH JESHURUN (117 East Eighty-fifth street).—Rev. Dr. Elias L. Solomons preaches Sabbath morning.

MT. NEBOH (Broadway and 150th street).—Rabbi Aaron Eiseman lectures tonight on "The Power That Sustains Humanity." Sabbath morning "Forgiving and Forgetting."

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 "Unfinished Business—a New Year's Message." Sabbath morning "Good Out of Evil."

PUTNAM AVENUE TEMPLE (Putnam and Reid avenues, Brooklyn).—Rabbi Maxwell Silver will speak this evening.

RODEPH SHOLOM (Lexington avenue and Sixty-third street).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

SHAAREY TEFILO (Orange, N. J.).—Rabbi Alter Abelson will preach this evening on "The Teacher's Burden."

SHEARITH ISRAEL (70th street and Central Park West).—Rabbi H. Pereira Mendes will preach Sabbath morning.

SINAI (Stebbins Ave. and East 163d St.).—This Friday evening Rabbi Max Reichler will speak on "Has the War Changed the World?" Saturday morning, "Is the Synagogue Moribund?"

TEMPLE ISRAEL OF HARLEM (120th street and Lenox avenue).—Dr. Maurice H. Harris lectures this evening on "The Message of the Prophets." Sabbath morning address by Mr. Harvey Wessel.

TREMONT TEMPLE (Burnside Ave. and Grand Concourse).—This evening Rabbi Marius Ranson speaks on "The Sons Born in Egypt, Demonstrating the Eternal Life of Judaism." Sabbath morning, "Bury Me Not in Egypt!—The Soul's Deepest Cry."

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THE FIRST AMERICAN JEWISH RELIEF UNIT TO SAIL JANUARY 10.

American Jewry is about to embark upon one of the most engrossing and perhaps one of the most momentous tasks in its history, the reorganization upon a practicable and equitable basis of the relief activities of the Jews in Poland, activities involving the distribution of millions of dollars annually. For this purpose the Executive Committee of the Joint Distribution Committee, representing the contributors to Jewish relief work, recently authorized Dr. Boris D. Bogen, director-general of the committee, to organize, train and equip a unit of selected workers, whom he is to lead in the work overseas. In view of the urgency of the situation no time was lost in preparation, and Capt. Elkan C. Voor-sanger, who served as senior chaplain of the 77th Division and later as overseas director of the Jewish Welfare Board, was immediately engaged to act as manager of the unit.

An appeal for recruits for this service was published broadcast and a constant stream of volunteers began to apply for admission to the unit; the large number of applicants made it possible to use high standards in the selection and the actual task of sifting through the group to secure the best possible candidates began. Office headquarters of the unit were established, partitions were so arranged as to provide offices for the executive and stenographic staff, a classroom and a large office for general administration purposes, and a regular application blank, requesting information essential for even the preliminary consideration of the candidates, was given each applicant.

These were returned to the office, and those candidates who, on the basis of the qualifications indicated, could possibly be considered, were communicated with and arrangements for a personal interview made.

Altogether 180 candidates submitted their applications; of these, after painstaking consideration, after personal interviews and intensive investigation, twenty-three were selected. In considering the qualifications of each candidate it was, of course, necessary not only to think of the individual as an effective factor in the work, but also to

attempt to secure an effective proportion of the different types of workers in the unit as a whole, thus making for a well balanced and effectively co-ordinated working machine.

The complete unit now definitely under contract is constituted as follows: Dr. Boris D. Bogen, director-general of the Joint Distribution Committee.

Jessie Bogen, social worker, organizer and publicist. Served as organizing secretary of the Social Unit Organization, organizer of community councils, cottage mother in the Pleasantville Orphan Asylum, and editor of Jewish Social Service.

Bernard Cantor, rabbi, associate of Dr. Stephen S. Wise in social service department of the Free Synagogue.

Charles I. Cooper, social worker, relief director of the United Hebrew Relief Societies in Pittsburgh, and lecturer on social case work at Duquesne University.

I. Field, accountant, settlement worker. Adolph Gerstenzang, druggist, captain United States army, sanitary corps.

Sam Golter, factory superintendent for Hart, Schaffner & Marx, Chicago; served on Labor Adjustment Board; experienced in social work as volunteer.

Harry Kagan, manager, clothing store; experienced in welfare work.

M. Katchor, newspaperman; volunteer social worker.

S. B. Kaufman, social worker; superintendent of Jewish Federation of Indianapolis; lawyer, Hebrew teacher, volunteer worker with Jewish Welfare Board; president Indianapolis Social Workers' Club.

J. M. Kovalsky, rabbi, organizer of local American Jewish Relief, interested and active in local Jewish social activities.

J. Leff, physician. Oscar Leonard, social worker, superintendent Jewish Educational and Charitable Institute, St. Louis.

Simon Peiser, superintendent, Jewish Orphan Asylum, Cleveland, Ohio.

Irving Price, stenographer and typist, newspaperman, leader of clubs at settlements, training in business management.

Meyer Raskin, stenographer and typist, court reporter, business training.

George Rooby, business man. Jewish Welfare Board worker in charge of Le Mans area directing eighteen J. W. B. units.

Ed. Rosenblum, business man, field director of J. W. B. in France, organizer of Y. M. H. A.'s, lawyer.

I. Rubinstein, social worker, superintendent United Hebrew Charities, Philadelphia.

Julius Savitsky, business man and social worker, executive secretary for Chicago Joint Relief Committee.

Samuel E. Schmidt, social worker, sanitary expert for American Zionist medical unit in Palestine.

Abraham Shohan, electrical engineer.

Jacques Rieur, social worker, superintendent Federation of Jewish Charities, Syracuse, N. Y.

E. C. Voorsanger, overseas director of the Jewish Welfare Board, senior Jewish chaplain in the A. E. F.

Abraham Zucker, social worker, national secretary of the Jewish People's Relief Committee, manager of the Naturalization Aid League.

The complete unit was assembled on Monday, December 15, and an intensive work of training was then initiated. Every morning is spent in field work with a definite assignment for each student, partly in research on some phase of relief activity, partly in actual service in some department of the Joint Distribution Committee and similar organizations, and partly in field investigations.

The afternoons are devoted to a course of study with the idea of equipping the workers with those essentials that will be necessary in the work which they are to undertake. They consist of:

Two hours of Polish language daily by Dr. J. Vortzimer.

Lectures in contemporary history, conducted by Prof. J. S. Shapiro, for the purpose of giving the workers a basic background of present European political, economic and social conditions.

To understand the life and activities in Poland, an intensive course of lectures by Dr. I. Friedlander of the Jewish Theological Seminary, on the Jews in Poland and their religious background.

A series of lectures by Dr. Bogen on the field and development of the Joint Distribution Committee and the practical details of the work which the unit is to conduct overseas.

Various lectures on certain other topics vital to the work.

In order to complete efficiently the organization of the unit, and, at the same time, to afford the workers practical experience in detail work, the various tasks involved in this organization are assigned to members of the unit itself. Thus the matter of securing passports is handled by one member of the unit, the problem of equipment is entrusted to another, a third is arranging for the physical care of the unit, and so on.

A standard equipment, including uniforms, other necessary clothing, locker and other necessities, is supplied each worker. The uniform, designed especially for the overseas relief work of the Joint Distribution Committee, is that prescribed by the War Department, with the insignias of the United States and the Joint Distribution Committee. In addition to this equipment, every worker has been insured for \$10,000 by the committee.

The terms under which the members of the unit are engaged is significant of the spirit dominating the entire enterprise; in addition to his equipment and expenses, each worker is to receive a salary of \$150 a month, with the understanding that, if particularly effective service overseas warrants promotion to a position of executive responsibility, a corresponding increase in remuneration will be arranged. Many of the workers, in order to serve in this unit, are leaving highly paid positions of considerable professional standing in their communities and all evidence an earnest desire to serve as effectively, unquestionably, and with as little expense to the Joint Distribution Committee as possible.

Passage for the entire outfit has been secured on the Nieuw Amsterdam, sailing from New York on January 10, and, in view of the limited time remaining, the preparations for departure are being speedily completed.

While the immediate activities of the unit will be limited to Poland, it is planned that the experience in the practical task of organizing and administering relief work that will be gained by the workers in the unit will prepare them for similar activities in other parts of Europe and pave the way to the initiation of this work among the Jews throughout Europe.

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U. A. H. C. Executive Board Fosters Pension Fund.

The meeting of the Executive Board of the Union of American Hebrew Congregations, which was held in Cincinnati, December 21, 1919, was signalized by significant action taken regarding the pension fund, the Hermine Schonthal fund, the Jewish prisoners of war in Siberia, and the Falashas of Abyssinia among other matters of importance affecting the status of the Jewish people in America and abroad.

In the absence of the chairman of the Sub-Committee on Synagogue Pension Fund, Mr. Ludwig Vogelstein, a member of the committee, presented a verbal report outlining a method of purchasing pension insurance from a well-known insurance company.

A petition was submitted by a committee of Jewish prisoners of war in Siberia, requesting the assistance of the union to bring their unhappy plight to the attention of the national government, so that these victims of the cruel circumstances of war might be sent to their homes.

It was resolved to present the petition to the chairman of the Board of Delegates on Civil Rights, with a view of having action taken in behalf of the soldiers still held in duress in the bleak regions of Siberia.

The American Jewish Committee presented a communication inviting the American Hebrew Congregations to select a committee of three to meet a similar committee of their body and other organizations for the purpose of discussing plans to further the work of Dr. Jacques Faitlovitch among the Falashas whose impoverished state and isolation has been noted in previous years. Owing to the enormous pressure bearing on Jewry the world over as a result of the world war, this matter had been subordinated to meet the exigencies of the present day in Europe.

The president, however, appointed a committee to confer with the Union of Orthodox Congregations, the United Synagogue of America, the Central Conference of American Rabbis, the Union of Orthodox Rabbis, and the Rabbinical

Assembly of the Jewish Theological Seminary committee of which would formulate plans to be discussed at a later date.

Mr. Joseph Schonthal, the donor, offered to enlarge the fund known as the Hermine Schonthal Endowment Fund for the publication of religious literature, until the amount reached the sum of \$20,000, stating that he did not intend to stop at that figure. In reorganizing this fund, Mr. Schonthal specified that the money be invested, and only the interest of it used for the publication of text books, and whatever profits secured from the sale of books published by subventions of the fund, be returned to the fund.

The terms were accepted by the Board of Managers, who also requested that the Executive Board concur with them in their desire to set aside each year a sum equivalent to the interest arising from this fund, for the purpose of publishing books on religious literature.

The Executive Board accepted the condition and set aside \$2,000 formerly contributed by Mr. Schonthal, together with the \$480.26 accrued profits of the Schonthal Fund and placed this money in a special endowment fund bearing the title as indicated.

The next meeting of the board will be held in June in Cincinnati.

The Ukrainian Federation.

The Ukrainian Federation appears not to have been born under the luckiest of stars. It seems that before the federation overcomes one difficulty a second obstacle has arisen, and it is hard to say whether bad luck or bad administration ought to be blamed.

In the first place, there was the trouble with the Joint Distribution Committee, which was not willing to approve all the commissioners which the federation had nominated. Luckily, with the assistance of one of the commissioners who happened to be in Washington, the federation secured passports for two commissioners. The federation took to advertising this great triumph far and wide, and to making use of it for propaganda purposes. Some money was provided for the expenses of the commission, when along came the irate Secretary of State, Lansing, and informed the Jewish deputation that no commission may now be sent to the Ukraine. He gave as reason the statement that the American Government cannot guarantee the safety of the commission.

Now it is learned that a small committee has been formed of prominent Ukrainians who are dissatisfied with the entire management of the federation, and which is demanding that the federation call a conference of all the Jewish organizations in New York in order to re-organize the administration of the federation.

The truth of the matter is that such a step would be advisable and timely, because the public is already beginning to wonder how it happens that such prominent Ukrainian Jews as Colonel Harry Cutler, Joseph Baroness, Dr. A. Karolnyk, and others are so aloof from the federation.

It is to be hoped that the convention will be called forthwith, in view of the incontestable importance at the present moment of a federation of Ukrainian Jews. Such a federation must, however, have the confidence of all Ukrainian organizations and institutions, and its administration must be determined by the most prominent Ukrainian Jews.

Mizrachi Delegates Leave for Conferences in Europe.

On December 27, Rabbi Meyer Berlin, Dr. Joseph L. Bluestone and Rabbi Ephraim Epstein, the delegates of the Mizrachi Organization of America to the Conference of the World Mizrachi, sailed for Europe on the steamer Rotterdam, with Amsterdam as their destination. The delegates will attend a conference of representatives of orthodox Jews of various countries, which takes place January 11 at Amsterdam, and the Conference of the World Mizrachi Organization, which takes place January 14 at Basle, Switzerland. They will also represent the Mizrachi Organization of America at the Small Zionist Congress at Basle (according to latest advices, indefinitely postponed), in the event that this congress will be held in the near future. It is expected that, upon their return from Europe, the Mizrachi delegates will bring with them a message of the utmost importance to orthodox Jewry of America.

A reception was held Dec. 25 at the Commodore, to bid farewell to the departing delegates and also to greet Rabbi Aaron Teitelbaum and Dr. Henry Keller, of the Zionist Medical Unit, who have recently returned from Palestine. Over five hundred people were present at the reception, among them some of the leading figures of American Jewry. The Zimro Zionist Ensemble provided a pleasing musical program. The reception was marked with great enthusiasm, aroused by the stirring addresses of Rabbi Berlin, Dr. Bluestone, Rabbi Epstein, Dr. Keller and Rabbi Teitelbaum.

B'nai Jeshurun Sisterhood.

The Sisterhood of Congregation B'nai Jeshurun held a bridge party Thursday afternoon, December 18, at the Eldorado. The bridge was attended by a large number of ladies, representing members and friends of the Sisterhood.

The Sisterhood meets every Monday, from 10 a. m. to 5 p. m., and sews for the United Hebrew Charities. Those desiring to affiliate themselves may do so by corresponding with Mrs. A. Frank, secretary of Congregation B'nai Jeshurun Sisterhood, 257 West Eighty-eighth street.

PALESTINE FROM DAY TO DAY.

(Special Correspondence of the Palestine News Agency of the Zionists Organization of America.)

The high cost of living has hit Palestine, just as hard as it has the rest of the world. According to the Doar Hayom, a Hebrew daily in Palestine, the cost of living has increased 30 per cent. To bring down the price of bread, which was greatly increased recently, Palestine has accepted a shipment of a large quantity of Australian wheat.

Ellezer Ben Yehuda, writing in the Doar Hayom, on the high cost of living, suggests that increased production would remedy the situation. He recommends to the Zionist Commission that it should require all those receiving relief from it to work a few hours a day on assigned tasks.

The Co-operative Bank in Jaffa (Kuppat Am), which was recently formed, has made excellent progress. It has just received permission to increase its capital to £10,000 from £5,000, and will open a branch in Jerusalem.

A parchment factory is being opened by the Society of Writers of Holy Writ in Palestine.

The medical aid stations, hitherto under the Zionist Commission, have now been placed under the authority of the American Zionist Medical Unit. The sanitary conditions of the city have greatly improved.

The Hadassah Hospital took care of 200 patients during the month of October, of whom twenty-six were non-Jews.

The American Zionist Medical Unit has reopened its Roentgen ray department.

Hebrew has been added to the languages used on telegrams and cablegrams which may now be sent to Palestine in English, Hebrew or Arabic.

Mr. Jacob Shapiro, vice-president of the Zionist Organization of Paris, is in Jerusalem.

The Vaad Ha-ir (City Council) has

formed a committee to oppose the efforts of the various missionaries who have come to Palestine. Missionaries have opened a hospital where Jews are given cheap medical treatment.

The work of the Zionist Commission in connection with the orphanage "Tushia" has been greatly complimented by Colonel Storrs, who recently visited that institution. Colonel Storrs expressed his admiration of the institution, writing in the visitors' book, "This institution may serve as a model of cleanliness and cordiality."

Mr. Ussishkin, who recently visited Safed, promised help to a building society there only on the condition that it employ Jewish labor. He also informed the inhabitants there that the Zionist Commission would help institutions promoted by the inhabitants, but would not found any additional ones.

Joint Distribution Committee Arranging for Polish Food Distribution.

By a transportation system which is now being perfected a large quantity of food packages of uniform size will be shipped from America to destitute Jewish families in Poland by the Joint Distribution Committee, according to an announcement made today by Dr. Boris D. Bogen, executive director of the organization. Dr. Bogen is to leave for Poland within the next few weeks with a staff of thirty workers to organize and put into working order a system of transportation on the other side of the Atlantic. The packages will contain staple and nourishing articles of food. The relief area of Poland will be divided into twenty districts, each containing a transmission station. Packages will be sent from the central office in Warsaw to the transmission station nearest to the addresses of persons who are known to be in need of relief. Negotiations are being made now for a large number of auto trucks with a combined carrying capacity of 150 packages a month, and these trucks will deliver food to the very doors of the families to whom it is consigned. Each district will be directed by an American relief worker and several

assistants selected abroad.

The Joint Distribution Committee by this plan makes it possible for every individual in the United States to aid their stricken families abroad by contributing funds for food to be shipped from this country direct to designated individuals abroad. In addition the J. D. C. transmits money free of charge to individuals in Poland, Serbia, Roumania, Turkey, Palestine, and many other countries on behalf of Americans who are desirous of aiding their relatives abroad.

Because railroads and other means of communication in Poland are still crippled, and communication is difficult, the auto truck distribution system of the Joint Distribution Committee is believed will aid materially in solving one of the most perplexing problems concerning those who have endeavored to provide food for the millions of starving Jews in Poland.

Isadora School in New Home.

The Isadora Boarding School, conducted by Mrs. I. Bernstein, is now in a new home delightfully located at No. 22 Buckingham road, Brooklyn, right in the heart of the quiet Flatbush residential section, affording the surroundings of a country home, with the accessibility of the city. There are beautiful grounds about the house, and Prospect Park and the ball grounds are but one block away.

But the house and location are not the only recommendations of the Isadora Boarding School. The principal, Mrs. I. Bernstein, has had many years' experience in the public school system of New York and is an excellent pedagogue and personally supervises the instruction of her charges. In addition to the usual curriculum, dancing, elocution and music are taught. The dietary laws are observed in the Isadora School and pupils are brought up amid proper Jewish environment.

The Montreal (Canada) Federation of Jewish Philanthropies have engaged the services of Mr. and Mrs. Y. Chertoff to take charge of the running of the Mount Sinai Sanatorium at St. Agathe.



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Sabbath begins at 4.32 p. m. Parashath Vayehi: Genesis 47: 28-50:26. Haftarah, I Kings, 2:1-12.

In St. Louis they seem to be duplicating the situation existing here so far as the installation of a *kosher* dietary in the Jewish Hospital of that city is concerned. There we hear the same pleas about the enormous expense and the impossibility of conducting an institution of this sort partly *kosher* and partly otherwise. These arguments are, of course, quite beside the mark. A Jewish hospital by its terms should and can be only a *kosher* hospital. Pleas in avoidance are the merest camouflage.

There cannot be any doubt that a large amount of suffering exists in the territory that once was the great Austro-Hungarian Empire as a result of the world war. And the unfortunate feature of this distress is that innocent women and children, and even aged men, are the victims of this cruel situation. They cry out for help to the inhabitants of more favored lands. Our Joint Distribution Committee is thus appealed to in their behalf, and, from what we know of the workings of this splendid organization we feel sure that the call to it has not been sounded in vain.

The Jewish workers constitute a great, if not the greatest, part of the Jewish population of the country. This great body of workers has its defenders, its interests, its requirements and its demands. Not only principles or theoretical problems are involved, but questions which are truly vital and which concern the Jewish worker to a momentous degree. In our current issue readers will find an article by Mr. Elias Lieberman, entitled "In the Field of Jewish Labor." This is a new feature for our paper, which we expect to continue from time to time in future issues. It will cover, in the form of an authoritative survey, all that is taking place in the Jewish labor world.

The first group of 249 "Reds," who were deported a few days ago from New York, ought to convince all "100 per cent." Americans that "Red" is not an exclusively Jewish color. Among the 249 deported there are only thirteen Jewish names, and it may be expected that in the next groups to be sent out the percentage will be still less. However, a large portion of the daily press stuck to its old viewpoint—namely, that where there are "Reds" there are Jews—and those papers which printed photographs of the deportees presented none except photographs of Jews, so that the general impression left was that this was nothing more than a Jewish affair.

The *Union Bulletin*, for December, the official organ of the Union of American Hebrew Congregations, contains the frank admission of Rabbi Louis Witt, of St. Louis, that "the religion of the Reform Jew is today the religion of a class." This proves the lack of vitality of this section of our faith. Whether the class be rich or poor, high or low, a religion of that class is neither true nor satisfactory. Orthodoxy alone can claim to be, what it is, the religion of *all* Jews. Reform Judaism is only a makeshift, a temporary, evanescent vehicle for such as are merely Jews when they marry or die. Why are not the Reform rabbis strong enough to reform their own theology?

Christian Members of Parliament in England have recently gone out of their way to declare most solemnly that they do not consider the alien Jew either a danger or a menace to the peace and safety of the British Empire. Moreover, they asseverate that these Jews of foreign origin are not Bolsheviks and that their record in the world war was highly honorable and, in fact, distinguished. Of course, the necessity for such statements is apparent when it is remembered that at the present time a veritable crusade against the alien, far exceeding in breadth and intensity any previous manifestation of the kind, is proceeding in Great Britain and that Westminster has been the scene latterly of situations which are altogether foreign to the traditional poise and liberalism of Englishmen. The statements, it is patent, are an evidence of the liberal sentiments of their authors, for, it is equally patent, in the present temper of the British people one can never hope or expect that a change in popular feeling is soon to take place. The alien, and especially the Jewish alien, is the scapegoat on whom all the sins of omission and commission of Great Britain are loaded. In such a situation Anglo-Jewry finds itself in a serious and unenviable position.

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.

A ZIONIST REPULSE.

A FEW Sundays ago a meeting of delegates to the Joint Distribution Committee was held at Temple Emanu-El in this city, which was extensively reported in our news columns at the time. The purpose of the foregathering was to consider and determine whether, with the campaign for funds which the Joint Distribution Committee is necessarily launching, a "drive" on behalf of the Zionist work in and for Palestine was to be combined.

Superficially many good reasons subsisted in favor of this project. First, many Jews, whether or not they are Zionists, believe that in *Eretz Yisroel* will be found a due and proper solution of the Jewish problem. Secondly, a portion of the moneys raised by the Joint Distribution Committee was and must be expended among the Jews of Palestine. Thirdly, Palestine appeals mightily to every Jew, and any suggestions for its succor and upbuilding Jewishly strike an attuned chord in myriads of Jewish hearts.

But, so far as the proposed combination was concerned, insuperable difficulties immediately presented themselves. While the Joint Distribution Committee is most conservatively managed and only about one per cent. of its collections used to defray administrative expenses, a similar state of affairs does not, regrettably, obtain in the councils of the Zionist Organization of America. It would take us too far afield were we here and now to add chapter and verse in support of the preceding observation. Suffice it to say, the facts in support thereof are well known to all who carefully and patiently follow the current of communal affairs. The delegates present at this meeting fully understood and appreciated this situation, and consequently the plan shattered.

The Joint Distribution Committee will conduct its campaign unaided, and the Zionists, if so disposed and advised, will soon launch another "drive" for Palestinian restoration.

While we are heartily sorry to behold necessary Jewish work of a certain sort in the Holy Land thus impeded, we are free to say that the failure to secure united action in the premises is due to the Zionists themselves. The rank and file in this movement must suffer because of the shortcomings of their administrative leaders.

ANENT THE SEMINARY.

DR. CYRUS ADLER, acting president of the Jewish Theological Seminary, takes exception to our editorial, "Lest We Forget," in which we asked whether the name of Dr. Sabato Morais, as founder and father, had been forgotten at the seminary and whether another had displaced him entirely? We see no reason, nor has Dr. Adler offered any, to change our views, and the best evidence is the contrast offered (if only lately) in the anniversary services as observed for the departed presidents of the seminary. We might enter into a lengthy argument with Dr. Adler (who, we learn, was long a pupil of Dr. Sabato Morais, from whom he received both Hebrew and Rabbinical instruction), and we might present fact after fact and instance after instance to prove what we have already said, but we imagine that is not what Dr. Adler and his associates desire.

However, there is just one question we would like to put to the acting-president of the Jewish Theological Seminary of America, and that is this: "When and by whom were you constituted as a *Keenesseth Haggedolah* or a *Beth Din* to pronounce a decision or a judgment upon us or upon any who *honestly* think that the seminary as it stands today does not represent the original platform upon which Dr. Morais and his colleagues established it and from which it was never permitted to deviate during the life-time of its founder?"

A press dispatch from Baltimore, reporting the Jewish Chautauqua Assembly, states that "The teaching of miracles, such as the creation of the world in six days and as the parting of the Red Sea for the children of Israel, was condemned as a crime by Rabbi Louis L. Mann, of New Haven, Conn."

So! So! It has been left for a "Rabbi in Israel," forsooth, not alone to discount the miracles of the Torah, but to dub their teaching by evil terms. No wonder there is such scepticism rife among the young, when the traitors to Judaism and traitors to our One God fill *soi-disant* Jewish pulpits! Away with the whole brood of them! That is what we think and what we say if we are to save the rising generation to Judaism and to Jewry!

If the board of education of Newark accepts the report of its committee on instruction "The Merchant of Venice" will be barred from the public schools of that city. We trust the recommendation will receive the necessary ratification from the board. Shakespeare's play will, of course, continue to be read and will ever remain to superficial minds an argument for anti-Semitic sentiments. But the possibility that children of tender age will through it be indoctrinated with hatred of the Jew will cease when the play can no longer be employed as a vehicle in the teaching of English literature. When all is said and done, "The Merchant of Venice" under no possible circumstances is a fit drama for children of a tender age to peruse and study. Even many grown persons are unable to understand it aright. The best method for ridding the curriculum of so strong and tendential a piece is to erase it therefrom. Newark has set about furnishing an example to the rest of the country.

AS OTHERS SEE US.

"Judah, thou art he whom thy brethren shall praise." (Gen. xlix. 8.)

HOW mixed are the motives that rule the actions of men! We carry in our heart an underworld of passions and desires, of fears and hopes; and out of this dubious region of the hidden life do all our deeds spring. The best of us are not so good, but their high motives are mixed with what is base and evil; and the worst of us are not so wicked but there is blended with their lowest desires an ingredient of the inherent nobility of man. And among these hazy, uncertainly compounded moral motives surely none is so widespread as the expectation of praise or the fear of censure from our fellow-men. We are eager for the former; we dread the latter: praise is the sun, whose shadow is blame; and we are like certain flowers that turn to the sun and shrivel up in the shadow. Much of our morality is *heliotropic*.

Now, it is possible to regard popular opinion in the light of a moral deterrent. Undoubtedly, fear of general reproach, or of the loss of general approbation, is a form of inhibition that keeps many from evil. And, as far as it goes, even this sort of check has its place among the many forces that make for morality. If there are men who otherwise would not be held back from iniquity, let this fear serve them as a moral bit at which to clamp all their life long. To be sure, this sort of morality is not of the highest order; and the deeds resulting from it cannot bear the stamp of the inner grace of the soul. Recall how one of our Rabbis sighed over the fact that the fear of man is more powerful than the fear of heaven! Still, as long as there are men who need to be reined in, this horse-morality must do for them, lest they kick over the traces.

Then again, popular opinion may be regarded in the light of a moral incentive. In our text it may have been meant as such. There is no doubt but much of our goodness would never be enacted but for the credit attaching to its performance. Gratitude, some one said sneeringly, is a lively expectation of future favors. So, one might say with much justice, all our goodness is a lively expectation of praise. But is such an expectation of public approval a high, or even legitimate, moral motive? Is it in keeping with the true inward dignity of man, which chooses the good and eschews the evil from the impelling force of a passion that is above considerations of praise or blame? And what worth can any deed possess that springs only from a cheap hankering after renown? Truly, such a hankering is enough to vitiate our best performance and corrupt our whole moral life; not to say that the most repellent form of vulgarity is that which craves an amount of praise far in excess of merit or achievement.

Thank God that there are still many men and women whose goodness is not of the loud, conspicuous kind. They do not beat the drum, nor blow the horn, and excite no noisy acclaim. Their humble heroism is anonymous. Unsung, unheralded, they are in their life; perhaps unwept in their death; but day by day, and year after year, toiling away at their task, doing good wherever they can, they fulfil their mission as children of the Almighty Father. Far from fame, rather than far-famed, they are the flower of the human race, even though their "sweetness is wasted on desert air." Wasted? They would be the last to admit this. On the contrary: the desert is their special province,—the obscure forsaken corners of the world that none else would enter; the abandoned nooks that the tongue of men cannot reach either for praise or blame. What if their brethren do *not* praise them? They know at least one satisfaction, which your hero of the printed charity list never can know, namely—the approval of their conscience.

And what in all the world is more heartening than the sight of a man who goes with firm step the even tenor of his way, looking neither to the right nor to the left, recking little of the speech of men and their hasty judgment, but facing all the world with courage and dignity, with head as it were among the stars and feet securely planted on the earth—part of the generous landscape of God's universe? What, I ask, can there be more directly evidential of the presence of God in human life than such a man, whose very bearing, whose every gesture, is stamped with divinity? Dare not blame him, your mouth is not clean enough; dare not speak his praise even, your heart is not pure enough.

Of such there are but few in any generation. The rest of us—the rest of us cannot hope to attain to such high degree of moral grandeur. And, therefore, into the lives of the rest of us the question of the praise or the blame of our fellow-men does enter to a very large degree. And let it be said, that for the average life the rule holds good that a decent regard for the opinion of our fellows is right. What is not right is a morbid regard: to be constantly looking out of the corner of our eyes to see what others think of us, and to be constantly adjusting our actions to the presumed opinion of others, is most certainly reprehensible. Where the line is to be drawn between a healthy and an unhealthy evaluation of alien opinion, must be left to commonsense and moral instinct.

When Burns voiced the wish that we might see ourselves as others see us, he laid himself open to a fallacy. For we really have no assurance that others will see us correctly, without the bias of prejudice. If there is a danger that we might see ourselves from the standpoint of vanity and self-love, there is an equal danger that others might see us from malice and ill-will. The real "giftie" we should pray for is: that we might see ourselves as God sees us! God alone can guard us against our own vanity as against the malice of others. Seeing ourselves through the eyes of God, as we are, we should behold our own nakedness: still, possessing the boon of clear self-vision, we should live and walk in the light of God, with no undue apprehension of what others may say or think of us.

JOEL BLAU.

IN THE FIELD OF JEWISH LABOR.

By **ELIAS LIEBERMAN.**

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 - Rev. K. Podvitz, 456 E. 171st St.
 - Rev. H. Plotkin, 125 N. 4th St., Bklyn.
 - Rev. S. Raphaelowitz, 257 Henry St.
 - Rev. A. Roimik, 1 W. 114th St.
 - Rev. P. Rosen,
 - 136 Graham Ave., Bklyn.
 - Rev. D. Schechter, 100 Suffolk St.
 - Rev. M. Schiller, 164 Suffolk St.
 - Rev. I. Schultz, 128 E. 2d St.
 - Rev. B. Shapiro, 126 E. 103d St.
 - Rev. N. Tennabaum, 306 E. 100th St.
 - Rev. D. Wilnin,
 - 1451 Washington Ave., Bronx
 - Rev. B. Wald, 8 Attorney St.
 - Rev. M. Geber, 63-75 E. 117th St.
 - Rev. B. Levine, 222 E. 103d St.
 - Rev. N. Pinnes, 638 Kelly St., Bronx
 - Rev. M. Rabinowitz,
 - 326 Intervale Ave., Bronx
- Mohelim desirous of being certified by the Milah Board are to apply to
REV. DR. M. HYAMSON,
Chairman
114 FIFTH AVE. CITY

their present wages was set before the manufacturers December 3 by the Joint Board of the Cloak Makers' Union of New York.

Although the manufacturers expected that the union would make new demands, they were not prepared to have these demands take the form of a request for a 30 per cent. increase.

Tuesday, December 3, was the date of the first conference between the union and the Cloak and Suit Manufacturers' Protective Association. General Manager Morris Zigman of the International Ladies' Garment Workers' Union headed the group consisting of the chief leaders of the cloak makers' union. The manufacturers were represented by their Executive Board, headed by M. R. Silverman as chairman and E. L. Steinhart, manager.

The association had little to say at the first conference. Mr. Silverman declared that he had come to listen. But the union made its position clear from the start. Its demands, as had been stated, were for a 30 per cent. increase over the minimum which was settled by the last agreement, signed by the union and the association.

The union justified its demands as follows:

First, that the present scale is not enough for the workers to live upon. Secondly, that the workers are now as a matter of fact receiving wages higher than the agreed minimum, and from that standpoint the manufacturers will lose nothing by raising the minimum scale.

The stand of the manufacturers appears to be to refuse the union any increase on the ground that:

First, the agreement signed May 29, 1919, is in force, and therefore the union is not now entitled to ask for a new increase.

Secondly, the manufacturers have taken on their new orders according to the present wage scale, and therefore it is impossible for them to raise the workers' wages at this time.

Thirdly, it is impossible to raise prices on goods, because the general public will not buy at higher prices.

The reply of the union to these arguments was:

First, the circumstances under which we are now living are unusual. The cost of living is going up daily, and therefore it is not to be expected that the worker shall follow to the letter an agreement which was entered into months ago.

Secondly, the union states that the manufacturers knew well that the union would demand an increase in wages. They were warned more than once by the Joint Board of the Cloak Makers' Union, and therefore the manufacturers should have taken that fact into consideration when they fixed the prices on their new orders.

These were the principal arguments on both sides, and the general question now is: What will be the outcome? Will the association accede, or will the union withdraw its demands? If the association does not yield, will the union call a strike, or has the union other means of forcing the employers to grant its request?

Various rumors are current on this point. The general opinion, however, is that no strike will occur in the cloak industry in New York. Both sides are against a strike. Under the existing circumstances a strike would react detrimentally on the whole industry. From present indications a battle of statistics will be carried on for a time. Both sides are preparing statistics and each hopes to convince the other that its own standpoint is the right one. The union will show by statistics of the Labor Department that the cost of living during

the past few months has risen so high that a 30 per cent. increase will scarcely be sufficient to cover the difference in the present outlays. The manufacturers, on the other hand, will attempt to prove that the industry cannot afford to grant such an increase or any increase whatsoever.

About six weeks ago the drug clerks of New York made an attempt to organize themselves into a union. Their agitation ended by their calling out all the drug clerks on strike November 6. The number of strikers was close to 3,000. The large stores did not suffer through the strike; most of their clerks remained at work. The lesser proprietors organized themselves into associations and united five of the associations—Bronx, Harlem, Downtown, Williamsburg and Brownsville. The Bronx and Brownsville associations promptly acceded to the demands of the union and their striking clerks immediately returned to work. The other associations continued their fight against the union. In many instances individual proprietors who did not belong to any of the associations settled with the union.

The strike, which was called in order to establish an eight-hour day and a minimum wage scale of \$50 for the clerks, did not loom bright with prospects. The druggists are not possessed of the usual fighting spirit and fighting ability of the ordinary worker. Their spirit is quite different, and, moreover, the police did not permit more than one man to picket a store. This caused the strike from the very beginning to be a shaky affair.

Some little while ago Dr. Royal S. Copeland, Health Commissioner of New York, made an attempt to arbitrate the strike, but his efforts were without result.

The strike was perhaps original in the form in which it broke out. For a time it appeared that it was to be conducted on an industrial basis. The graduate pharmacists and clerks marched side by side with the negro porters of the stores. But such harmony did not last long. The difference between the two soon began to be felt, and as usual it led to no great spirit of unity between the strikers.

The remaining strikers are now returning to the stores under non-union conditions. In spite of the fact that the union officers declare that the strike was not entirely successful the situation of the drug clerks has been improved by the strike. Willingly or unwillingly, the proprietors will have to increase the salaries of their employees.

The strike of the millinery workers of New York lasted almost thirteen weeks. Nearly 14,000 workers took part in it. The principal issues of the strike were a 44-hour working week, an increase in wages and the recognition of the Frame Makers Union.

From the beginning the union has sought to introduce week work instead of piece work. The union considered this an important measure in bettering their hours of work. The manufacturers, however, did not wish under any circumstances to accede to this demand. But this in itself would not have led to a strike.

A new obstacle arose here. For the last four years a separate branch of the millinery trade has been forming—the frame makers. In this branch of the trade about 1,700 persons are employed, and they constitute a separate union local. The union demanded that these workers be included in the collective agreement. The manufacturers again did not want to agree to this. And this was what led to the strike, which lasted for over three months.

The strike was instituted and financed by the United Cloth Hat and Capmakers of North America, with which the milliners are connected. The proprietors organized themselves into two associations, the uptown and the downtown groups. The uptown association is composed of the wealthier manufacturers, while the downtown consists chiefly of the lesser manufacturers. Hitherto the trade has been organized downtown only. The result was that the strike had a weaker and a stronger side. The union appeared to be on the verge of controlling and crippling the trade downtown. Uptown the manufacturers were able, after a fashion to continue with their work by employing "scabs." In many shops the workers did not even go out on strike.

About two weeks ago conferences were held between the union leaders and the Downtown Manufacturers' Association. These conferences, however, brought about nothing in the way of results. The leaders on both sides could not come to any agreement concerning the recognition of the Trimmers' Union.

These interrupted conferences were later resumed, however. Their non-partisan chairman was Dr. Henry Moskowitz. Finally both sides came to an agreement.

The bosses will employ workers who are in good standing in the union. All strikers are to return to their work. Forty-four hours instead of fifty will constitute a working week, and in addition the workers are to receive an increase of from 16 to 20 per cent. The other points on which an understanding could not be reached will be turned over to a board of arbitration.

The settlement, as has been stated, was made only with the downtown association. Neither side may claim a brilliant victory for itself. The strike was settled by compromise. Nearly 8,000 workers will return to their work.

Uptown the strike against the National Association of Ladies' Hatters, in which 4,000 workers are involved, still continues.

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New Jersey Alliance of Israel.
The Alliance of Israel of New Jersey, the Agudath Israel, has enlisted the Y. M. H. A.'s of Newark, Paterson, Jersey City and Passaic to co-operate in finding employment for Sabbath observers, and employe or employer seeking positions or help may inquire at the offices of any of the societies.
Recently the alliance instituted a course of Jewish study for high school students at the Passaic Y. M. H. A., and similar courses will be opened at the Plaut Memorial in Newark.
The alliance is endeavoring to secure the reopening of the public libraries in the Jewish section of Newark in order to counteract the work of the missionaries who are becoming quite active in that section.

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BROOKLYN NOTES.

The Hebrew Institute of Borough Park.

The children of the Hebrew Institute of Borough Park (Yeshivath Ez Chaim) gave a Chanukah concert on Saturday evening, December 20, at the Borough Park Clubhouse, Thirteenth avenue and Fiftieth street. It was one of the most successful affairs of its kind ever held in Borough Park, both in regard to large attendance and character of entertainment. The enthusiasm of all the patrons and friends of the school was boundless when the little boys of the school acted and spoke their parts in pure Hebrew with perfect ease and fluency.

The program opened with a formal procession of all the pupils of the school, after which a salute to the flag took place, followed by the singing of "The Star-Spangled Banner" and "Hatikvah." Then there were readings, recitations and songs about Chanukah, both in English and in Hebrew, followed by a play in Hebrew, entitled "The Jewish Legionnaire," written by Mr. M. Richman, principal of the Hebrew Department. It was most beautifully rendered by the children and won great approval by the audience. After this came an English play having Maccabean heroism for its theme. This was supervised by Miss Natelson.

The Ladies' Auxiliary of the school presented all children with Chanukah gifts in the form of candy and toys. Interspersed among the numbers were speeches by Assemblyman D. Drechsler, Mr. H. E. Adelman, chairman of the evening; Mr. Jacob Neinken, president of the Machzike Talmud Torah, Rabbi M. T. Peikes, a director of the school, and Mr. M. Kufeld, principal of the English department. Mr. G. S. Roth, treasurer, explained some of the activities of the school and read a long list of donors of the institute who have pledged \$1,000 or more each toward the building fund for a new building which is to be erected in the immediate future on the site just purchased, Thirteenth avenue, between Fiftieth and Fifty-first streets, Borough Park. The aim is to erect a building costing \$250,000, which shall be a model Jewish public school, where secular and Hebrew instruction shall receive equal emphasis. The school has the unique distinction of holding a charter of the Board of Regents at Albany.

\$100,000 Already Subscribed to Williamsburg Y. M. H. A. \$250,000 Fund.

The Williamsburg Y. M. H. A., located at 164 Clymer street, Brooklyn, has been engaged in a building fund campaign. Thus far it is reported that \$100,000 has been pledged toward the fund. The campaign will continue through the month of January in order to raise the \$250,000 needed.

The association contemplates erecting a building on a 10,000 square foot plot of ground located at Broadway, South Ninth and Rodney streets, Brooklyn. The land at the junction of these three is expected that building operations will begin in the summer of 1920.

Judge J. S. Strahl is president of the association; Mr. Harry J. Rosenson, chairman of the Campaign Committee; Mr. Herman Bergoffen, executive secretary and director of the campaign. The general secretary of the Council of Young Men's Hebrew and Kindred Associations participated in the campaign in an advisory capacity.

Irons and Clamage, All Jazz Revue, the attraction at the Star Theatre next week, is brimful of novelties from start to finish, and all the principals are stars in their particular line. Each of the chorus of twenty girls is a rare combination of singer, dancer and beauty. Two acts and nine scenes abound with unique and novel effects, and the costumes are a marvel of the latest Parisian fashion shops. A few of the principals are Lou Powers, Margie Catlin, Pat Daly, Pearl Hamilton, Ray Kelly, Chas. Glock, Bob Wolf, the Morette Sisters, and the Jazz Quartette. George Bothner's all-star wrestling carnival will be staged on Thursday evening, and the Joseph E. Shea Agency has a brilliant array of talent arranged for Sunday's concerts.

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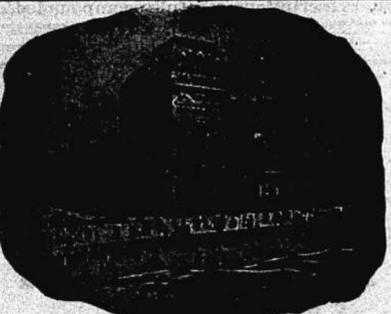
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Council Juniors.

A convention of the Council of Jewish Juniors was held in Brooklyn December 28, 29, 30. It was opened with a meeting at the Garfield Place Temple on Sunday night, when addresses were made by Rabbi Alex. Lyons, Mrs. A. H. Arons, Miss Rica Blumenau, president of the Brooklyn Juniors; Mrs. I. Halpern, national chairman on Juniors; Miss Rose Brenner and Mrs. L. Herz. On Monday and Tuesday business sessions were held at the Unity Club. Mrs. Leonard Oppenheimer and Miss Louise Leven represented the New York section's Junior Auxiliary, while Mrs. Hyman Gips attended as the New York section's Senior Chairman on Juniors.

Anchor Line's New Steamship.

The agents of the Anchor Line received a cable message from their home office in Glasgow announcing the successful launching yesterday of a new steamship from the yards of William Beardmore & Co., Ltd. As the vessel left the ways she was christened "Cameronia." This splendid ship is of 15,000 tons burden, and is constructed especially for passenger business between New York, Londonderry and Glasgow. Her length is 550 feet, width 70, and depth 42 feet 9 inches. She will accommodate 275 first, 359 second and 1,184 third class.

As a consequence of the anti-Semitic movement the persecutions in Hungary have gone so far that in some villages the Jews have been expelled. In some of these villages, however, a deputation of business men have, after a few days, called on the expelled Jews in order to bring them back. It has been proved in the course of only a few days that it was not possible to do without them in the business life of the villages. (J. C. B., London.)

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General Denikin and the Jews.

The London Jewish Correspondence Bureau reports:

Recently the Jewish press has published reports of a conversation having taken place on August 8 last, between General Denikin and a deputation of the Jewish Communities of South Russia. The bureau is now in a position to give literally the replies which General Denikin made on this occasion to the complaints set forth by the members of the delegation.

After having listened to the reports given by the delegation about the pogroms which have been committed by the troops of the voluntary army, the general said:

"All this I know, and I know much more than you yourselves. But I must tell you that such facts are exceedingly difficult to combat. The utmost animosity governs the minds of the masses against the Jewish 'commissioners,' which makes them see in every Jew a follower of Bolshevism."

The delegation having explained that the Jews of Russia are not in sympathy with Bolshevism, which means the destruction of all the Jewish economical positions, General Denikin replied:

"These arguments are just, and I can understand them as well as you can, but the ignorant Russian masses cannot

realize them. The moral level of the masses is very low, and the instinct to murder and plunder has been very much developed. One must feel satisfied if they only execute the military orders."

The Delegation: "Your Excellency's authority is very great in the eyes of the masses. We are convinced that a declaration from you would enlighten the masses, and a categorical order would put an end to those excesses. Such a declaration was made some time ago by General Koltchak to the people of his territory."

General Denikin: "I do not think that this moment is altogether fitted for such a declaration. With Koltchak it is a different matter. There are Americans. Nevertheless, I will take the necessary steps to prevent the pogroms."

The Premier of Lettland recently received Mr. Fishman, chairman of the Jewish Parliamentary party, and assured him that the government was prepared to suppress the pogrom agitation by all the means at its disposal. He recognized that the anti-Semites made use of the abnormal times for their ends, and that Jews were falsely accused of lowering the value of Lett money. Finally, the Premier agreed to receive a Jewish memorial on the rights claimed by our brethren in Lettland.

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CHILDREN'S PAGE

THE DISTINGUISHED PEOPLE.

Dear Children:
Here the Torah tells us how Moses was revered by all Israel. "When Moses went out unto the tent all the people would rise up and stand every man at the door of his tent and look after Moses until he was gone into the tent." *Vehayah*. "And it came to pass that was the practice of Israel continually," says Rashi, "that when Moses went out from the camp to go unto the tent all the people would rise up and remain standing until he would disappear from their view, and they would look after Moses and say, Happy is he who, although born of woman, is yet so sure that the Schechina, or Divine Presence, will follow him at the door of his tent." *Vediber*. "And spoke with Moses." *Umismalel* is the translation of the Targum of Onkelas, which means "He spoke to himself," which is a mark of deference to the Schechina. "Then all the people rose up and prostrated themselves" toward the Schechina. "And the Lord spake unto Moses face to face"; *Umismallel*, He spoke unto himself. And Moses heard the voice.
"And then he returned into the camp." After he spake thus to him Moses returned to the camp to teach the elders what he had learned, and thus did Moses act from the day of Atonement until the tabernacle was erected and no longer, as the tables were broken on the 17th of Tamuz. On the 18th he burned the calf and judged the sinners, and on the 19th he went up on the mountain, as it is said: "And it came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin, and now I will go up unto the Lord, peradventure I may obtain an atonement for your sin." And he tarried there forty days and prayed for mercy, as it is said: "And I threw myself down before the Lord, as at the first, forty days and forty nights" (Deut., 9), and on Rash Hodesh Elul it was said to him, "And come up in the morning unto Mount Sinai" to receive the latter tables. And he remained there forty days, as it is said, "And I stayed on the mount like the first days" (Deut., 10).
Just as the first days were with good will, so were the last days with good will, hence it is inferred that the middle days were with anger. On the 10th of Tishri the Holy One, blessed be He, was reconciled with Israel with joy and a perfect heart, and He said to Moses, "I have par-

done according to thy word," and delivered to him the latter tables. And Moses descended, and the Lord began to give him commands concerning the making of the tabernacle, and he made it until the 1st of Nisan, and from the time it was erected he did not speak to him except from the tabernacle of the congregation.
"And then he (Moses) returned to the camp." The Midrash says the Lord told Moses to return to the camp. He said to him: "I am angry (with Israel), and thou art angry (with them). Who, then, will bring them near to me?" And Moses said unto the Lord: "See, thou sayest unto me, Bring up this people, but thou has not let me know whom thou wilt send with me. *Reeh*. Consider what thou hast said: I should bring up this people, but thou hast not let me know whom thou wilt send with me, and what thou hast said: "And I will send before thee an angel." This is not "letting me know," as I am not satisfied with it. "And yet thou hast said, I have chosen thee by name; I have recognized thee more than other human beings with a name of honor, for thou hast said to me: "I will come unto thee in a thick cloud, that also in thee they shall believe forever," (Exodus, 19). "Now, therefore, if it is true that I have found grace in thy eyes, do make me know thy way, what reward thou givest to those who find grace in thy eyes, that I may know thee, in order that I may find grace in thy eyes," and I will thereby know the measure of thy reward, what it is the finding of grace, which I have found in thy eyes—the meaning of the phrase "In order that I may find grace" is "In order that I may recognize in what the reward consists for finding grace."
"And consider that this nation is thy people," that thou should not say, "and I will make of thee a great nation," and then thou wilt abandon. Consider that they are thy people from ancient times, and if thou reject them I cannot depend upon the descendants from my loins that they shall remain and the repayment of my reward make known to me among this people.
"And he said, My presence shall go in advance," I will not send an angel. "And he said unto him, This is what I desire, but through an angel, carry us not up from here." For wherein shall it be known in anywise that we have found grace, is it not in that thou goest with us? And yet another thing I would ask of thee: that thou no longer cause thy Schechina to rest upon idol worshippers, so shall will be distinguished, I

and thy people, separated, in this regard, from all other people.

Washington Heights Congregation Notes

Rabbi Max Drob, the newly elected spiritual head of the Washington Heights Congregation, has been treated to two pleasant surprises since assuming office. In November, two months after his arrival in New York, the congregation notified him that his salary had been increased by the sum of \$1,250 annually. On the last day of Chanukah a committee called on him and in behalf of the members of the congregation presented him with a check for \$1,000 as their Chanukah gift. Rabbi Drob will be formally installed in office on Sunday, January 25, when a banquet will be tendered him following the exercises.

The religious school of the congregation celebrated the festival of Chanukah with an entertainment and play on Sunday afternoon, December 21. A feature of the affair was the recital of biblical stories by Adolph Klein, four years old, and the enactment of the stories by the kindergarten children. The newly erected school building of the congregation is already occupied by the daily and Sunday school classes.

The Chanukah concert of the congregation was held on Sunday afternoon, December 21, at 5 o'clock, at the synagogue. Cantor Schram sang many selections, assisted by a double choir and orchestra under the direction of Oscar P. Julius. Mr. Emanuel Hertz presided and Rabbi Drob delivered the Chanukah address.

District No. 10, in conjunction with the congregation, will hold a Zionist mass meeting at the synagogue on Sunday evening, January 4, at 8 o'clock. Rabbi Drob will preside, and addresses will be delivered by Judge Julian W. Mack and Jacob De Haas.

Sefer Torah Presentation.

A Sefer Torah has been presented to the Ohel Torah Talmud Torah by Mrs. Albert Herskovits, wife of Mr. Albert Herskovits, the founder and one of the directors of the institution. The Siyum took place on Sunday, December 21, in the Talmud Torah synagogue.

An interesting program was presented for the occasion, including recitations and songs in Hebrew by the pupils of the school. Addresses were made by a number of prominent rabbis and many of the guests made pledges toward liquidating the existing mortgage on the building.

MENDELSON, LEWIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Mendelson, 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 Emanuel Vandernoot, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the last day of July, 1920, next.

Dated, New York, the 23d day of December, 1919.
EMANUEL VANDERNOOT, DAVID WERNER AMRAM, EDWARD BRYLAWSKI, Executors.
EMANUEL VANDERNOOT, Attorney for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

SONNENBERG, LOUIS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis M. Sonnenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Charles H. Studin, No. 55 Liberty Street, Borough of Manhattan, in the City of New York, on or before the last day of July, next.

Dated, New York, the 23d day of December, 1919.
CHARLES H. STUDIN, RICHARD C. ROTHSCHILD, Executors.
CHARLES H. STUDIN, Attorney for Executors, 55 Liberty Street, New York City.

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Beginning Monday Evening, Jan. 5.

A. H. WOODS Presents
The Most Novel Melodrama
of the Century
"A VOICE IN THE DARK"
Republic Theatre Cast and
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WEEK OF JANUARY 12th
BERTHA KALICH
in "THE RIDDLE: WOMAN"
Seats on Sale Monday, January 5th.

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MEYER, ISAIAS.—The People of the State of New York, by the Grace of God, free and independent, to Irma Ferulli, Ida Ferulli, Camilla Kahn, May Hildesley, Henry Hildesley as receiver of the property of May Hildesley, Margaret Joan Hildesley, Sophie Anne Hildesley, Rita Stark, Aubrey E. Meyer, Dorothy Meyer, Aubrey E. Meyer, Jr., Linda Meyer, and Joseph M. Proskauer, Oscar Lowenstein and Mayer L. Half as Committee of the person and property of the said Linda Meyer, and to all persons interested in the trust for the benefit of Irma Ferulli created in and by the will of Isaias Meyer, deceased, who at the time of his death resided at No. 76 West 64th Street, in the Borough of Manhattan, City, County and State of New York, send Greeting:

Upon the petition of Louis Lowenstein, residing at 42 East 74th Street, Edward Lauterbach, residing at 301 West 106th Street, both in the Borough of Manhattan, City, County and State of New York, and Aubrey E. Meyer, residing on School Street (no house number) Whitehall, in the State of New York.

You and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the 9th day of January, 1920, at half past ten o'clock in the forenoon of that day, why the account of Louis Lowenstein, Edward Lauterbach and Aubrey E. Meyer as Trustees of the trust for the benefit of Irma Ferulli under the last Will and Testament of Isaias Meyer, deceased, should not be judicially settled, and why said petitioners should not have such other and further relief in the premises as may be proper.

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. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 1st day of December, 1919.

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

MUSIC AND DRAMA

Richard Buhlig will offer the following all-Beethoven program at the fourth in his series of seven piano recitals at Aeolian Hall on this (Friday) evening: Thirty-two variations, C minor.....Beethoven
Sonata quasi una fantasia C sharp minor, op. 27, No. 3 (Moonlight).....Beethoven
Sonata E major, op. 109.....Beethoven
Sonata B flat major, op. 108 (Hammerklavier).....Beethoven

The Philharmonic Society's first concert of the new year takes place this (Friday) afternoon at 2.30 in Carnegie Hall. Josef Stransky supplies the first novelty for 1920 in Fibich's overture to the merry play, "A Night at Karluy Tyn," which will receive its first American presentation at this concert. Rosita Renard, the South American pianist, is the assisting artist at this Friday afternoon performance. She will be heard in the Brahms' D minor concerto. Miss Renard, who makes her first appearance with a New York orchestra upon this occasion received her musical education in Europe at the expense of the Chilean Government, which is also acting as sponsor to her American tour. The concert will conclude with Tchaikowsky's symphony, "Manfred."

Next Sunday afternoon in Carnegie Hall the assisting artist with the Philharmonic will be Eddy Brown, violinist, who plays the Bruch G minor concerto, Rachmaninoff's second symphony and two other compositions, which will be announced later, make up the purely orchestral part of Mr. Stransky's program for this concert.

The two concerts of chamber music that were to be given in Aeolian Hall by Mr. and Mrs. Alexander Bloch have been transferred to the new Sixty-third Street Music Hall, which has necessitated a change in the dates. The first concert is to be given on Wednesday evening, January 7; the second on Friday evening, March 5.

At the Princess Theatre Tuesday afternoon, January 13, the Marchesa Cappelli will be heard in a song recital at which she will have the assistance of the Marchese Cappelli at the piano. This talented couple is widely known in Europe and enjoys a distinguished following in New York.

Inez Barbour's song recital is announced for Wednesday afternoon, January 14, in Aeolian Hall. In private life Miss Barbour is Mrs. Henry Hadley.

At Carnegie Hall tomorrow night the New York Symphony Orchestra, Walter Damrosch, conductor, will present an all-Beethoven program, consisting of two numbers, the "Eroica" symphony and the violin concerto in D, in which Fritz Kreisler will be the soloist. These two numbers will comprise the whole program.

Three interesting volumes recently published by the Oliver Ditson Co. are "Vignettes of Italy," a cycle of nine songs, with text by Sara Teasdale and music by Wintter Watts; "Pastourelles of the Fifteenth Century," collected by Yvette Guilbert, and "Simple Truths Used by Great Singers," by Sarah Robinson-Duff. It is as the teacher of Mary Garden that Mrs. Duff claims our attention, and her volume of talks, which she delivered as a series of lectures several years ago contain much valuable advice to singers.

The volume of Fifteenth Century Pastourelles collected by Yvette Guilbert contain twenty of the oldest songs of France, which are interesting because so much of the national history of France is to be found in them, and Mme. Guilbert, in introducing these beautiful songs to the American public, likens herself, in a short preface, to the ancient troubadour or minstrel who wandered from land to land, instilling into other nations the love and respect for his own. Mme. Guilbert has done much in interpreting French folk songs for us on the concert stage in the past and renders a valuable service to the student of musical history in presenting this collection in book form.

HARLEM SAVINGS BANK
125TH ST. AND LEXINGTON AVE.
The trustees have declared a semi-annual dividend at the rate of
4% Per Annum
on all deposits entitled thereto, according to the by-laws, from \$5 up to \$5,000, payable on and after Monday, Jan. 19, 1920. Money deposited on or before Jan. 10th, 1920, will draw interest from Jan. 1st, 1920.

WILLIAM E. TROTTER, President.
THOMAS R. EBERT, Secretary.

THE MANHATTAN SAVINGS INSTITUTION
644-646 Broadway, cor. Bleecker St., N. Y.
137th SEMI-ANNUAL DIVIDEND
December 9th, 1919.

The Trustees of this institution have declared interest (by the rules entitled thereto) at the rate of FOUR PER CENT. per annum on all sums not exceeding \$1,000 and THREE AND ONE-HALF PER CENT. per annum on the excess of \$1,000 and not exceeding \$5,000 remaining on deposit during the three or six months ending on the 31st inst., payable on and after January 19th, 1920.

Deposits made on or before January 10th, 1920, will draw interest from January 1st, 1920. Open Mondays from 10 A. M. to 6.30 P. M. Society accounts accepted.

CONSTANT MBEIRD, President.
BENJAMIN GRIFFEN, Vice-President.
ARTHUR STILES, Secretary.

Maurice Dumesnil, the French pianist, will play the following program at his first New York recital at Aeolian Hall on Wednesday afternoon, January 7:

Andante Con Variazioni in F Minor.....Haydn
Sonata, Op. 57 (Appassionata).....Beethoven
Prelude.....Debussy
Reflets Dans l'Eau.....Debussy
El Puerto.....Albeniz
El Albaicin.....Albeniz
Carillons Dans la Bale.....Vullemin
(A tone picture of Douarnenez, Brittany.)
Two Studies:
a. In D Flat (Un Sospiro).....Liszt
b. La Campanella.....Liszt
Nocturne, No. 1, B Flat Minor.....Chopin
Waltz, Op. 64, No. 2.....Chopin
Impromptu, No. 1, A Flat.....Chopin
Polonaise, Op. 53.....Chopin

Mr. Dumesnil arrived in New York recently from South America, where he gave a series of recitals and orchestral concerts.

Sensational in its development and plot and with every moment teeming with enthralling situations, "A Voice in the Dark" will be presented at the Bronx Opera House Monday evening, January 5. The play, by Ralph E. Dyer, comes direct from the Republic Theatre, where it received the unanimous praise from every metropolitan reviewer. No such dramatic novelty has been offered to the theatre going public in years as this startling drama of love and mystery. The ever changing and shifting scenes occur with such rapidity that the audience is literally carried away, yet at its conclusion no one leaves the theatre feeling that they had been tricked. With these elements and excellent acting the play goes smoothly from start to finish. The play gives the audience the swiftness and surprise of the motion picture, the thrill and persuasion of the photograph, plus the actual players in the flesh, the actual settings and the perfect play of the spoken stage.

Bertha Kalich in "The Riddle: Woman" will be the next attraction at the Bronx Opera House week of Jan. 12.

Dr. Henry T. Fleck announces "Carmen" for the fifth of the series of free operatic nights to be given in Hunter College auditorium, Lexington avenue and Sixty-eighth street, on Thursday evening, Jan. 8, at 8.30 o'clock, with an especially attractive cast.

Berta Reviere, American soprano, who made her debut in New York recently before a large audience, has an attractive stage presence, her lovely Roccoco pink and blue gown was grateful to the eye. Her program was varied, covering Old English, French and Italian, and an American group. She displayed keen intelligence, great warmth and beauty of tone, excellent technique both in flexibility and in her sustained passages, extraordinary breath control. Her schooling as well as her enunciation are a delight. She was recalled again and again, and responded to several encores. We predict for Miss Reviere a brilliant future.

Ossip Dymov's comedy, "Bronx Express," which has been in rehearsal for some time under the personal direction of the author, received its first performance New Year's Eve at the Jewish Art Theatre and will be presented there until further notice. The decorations for this new piece are by Foshko, who will be recalled for his admirable setting in "The Idle Inn."

Senator Dillingham to Address Immigrant Aid Society.

The eleventh annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America will take place on Sunday afternoon, January 11, 1920, at two o'clock, at the Lexington Theatre, Lexington avenue and Fifty-first street, New York City. The speakers will be: the Hon. William P. Dillingham, chairman Senate Committee on Immigration; the Hon. Albert Johnson, chairman House Committee on Immigration; the Hon. Breckinridge Long, Third Assistant Secretary, Department of State; the Hon. Louis F. Post, Assistant Secretary of State; Mr. Jacob H. Schiff, Judge Leon Sanders, Rev. H. Masliansky, Jacob Massel and Leon Kamaiky.

Mr. John L. Bernstein, president, will present the report of the society's activities, which this year include the work in the Far East. In addition the plans for the commission which is proceeding to Europe will be laid before the meeting. Mr. Harry Fischel, the treasurer, will present the financial statement, and Rabbi Herbert S. Goldstein will open the meeting with prayer.

Mr. Leon Kamaiky will leave within a few days after the actual meeting for Europe, where they will begin the work of reuniting the tens of thousands of Jewish families that have been separated during the war. The society has received applications from 30,000 Jewish residents in the United States, who during the war have lost all trace of their families on the other side.

Congregation Adath Israel of the Bronx.
The policy of inviting outside speakers to lecture at the Friday evening services has been inaugurated by Dr. Norman Salt. This Friday evening, January 2, Rabbi Samuel M. Cohen will speak in "The American Synagogue." The other lectures for January are: Jan. 9, "Early English Hebraists," Dr. Salt; Jan. 23, "The Third Jewish Commonwealth and the Diaspora," Mr. Chas. A. Cowan; Jan. 30, "Greed: Can We Recognize It?" Dr. Salt.

At a meeting of the Warsaw Municipal Council the Jewish members made grave complaints against the treatment of Jews by the city authorities. Although Jews pay taxes the Jewish quarter is seldom cleaned, and the sanitary condition of streets populated by Jews is most deplorable. In addition Jews have great difficulty in obtaining trade licenses, for which they have to pay more than Christians when they do get them. A double charge has also been introduced for signboards in the Yiddish language.

BAUMANN, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Baumann, 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 Koenig, Sittenfeld & Aranow, No. 37 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 29th day of June, 1920.

Dated, New York, December 26, 1919.
FRANCES BAUMANN, Executrix.
KONIG, SITTENFELD & ARANOW, Attorneys for Executrix, 37 Cedar Street, Borough of Manhattan, New York City.

LOEB, SIMON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Loeb, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Arnstein & Levy, her attorneys, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of July, next.

Dated, New York, December 26, 1919.
CARRIE LOEB, Administratrix.
ARNSTEIN & LEVY, Attorneys for Administratrix, 128 Broadway, Borough of Manhattan, City of New York.

ERSTEIN, LEOPOLD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Erstein, 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 their attorneys, Rose & Paskus, No. 128 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 10th day of July, 1920, next.

Dated, New York, the 26th day of December, 1919.
WILLIAM R. ROSE, BENEDICT ERSTEIN, MOISE ERSTEIN, Executors.
ROSE & PASKUS, Attorneys for Executors, No. 128 Broadway, Borough of Manhattan, New York City.

ROSENBERG, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Rosenberg, 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 Jules H. Baer, her attorney, No. 299 Broadway, in the City of New York, Borough of Manhattan, on or before the 6th day of July, next.

Dated, New York, the 26th day of December, 1919.
ESTHER ROSENBERG, Administratrix.
JULES H. BAER, Attorney for Administratrix, 299 Broadway, New York City.

MAAS, SARAH.—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 Sarah Maas, 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 Wise & Seligberg, their attorneys, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of July, next.

Dated, New York, the 17th day of December 1919.
MAX MAAS, NELSON DAVIS, EDWARD LASKER, Executors.
WISE & SELIGBERG, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

STAHL, RICHARD. also known as Richard N. Stahl.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

EISENBERG, IDA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

MAYER, GERSON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 & Tusk, at No. 29 Nassau Street, in the City of New York, on or before the 18th day of May, next.

Dated, New York, the 25th day of October, 1919.
MARC HARMON MACK, ROSA MAYER, JESSE MAYER, Executors.
CRAWFORD & TUSKA, Attorneys for Executors, Office and P. O. Address, 29 Nassau St., Borough of Manhattan, New York City.

MEYER, ISAIAS.—The people of the State of New York, by the Grace of God, free and independent, to Linda Meyer, Joseph M. Proskauer, Oscar Lowenstein and Mayer L. Half as Committee of the person and property of said Linda Meyer, Camilla Kahn, May Hildesley, Henry Hildesley as receiver of the property of Isaias Meyer, deceased, Rita Stark, Irma Ferulli, Sophie Anne Hildesley, Margaret Joan Hildesley, Aubrey E. Meyer, Jr., and to all persons interested in the trust for the benefit of Linda Meyer created in and by the will of Isaias Meyer, deceased, who at the time of his death resided at No. 76 West 64th Street, in the Borough of Manhattan, City, County and State of New York, send Greeting:

Upon the petition of Louis Lowenstein, residing at 42 East 74th Street, Edward Lauterbach, residing at 301 West 106th Street, both in the Borough of Manhattan, City, County and State of New York, and Aubrey E. Meyer, residing on School Street (no house number) Whitehall, in the State of New York.

You and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the 9th day of January, 1920, at half past ten o'clock in the forenoon of that day, why the account of Louis Lowenstein, Edward Lauterbach and Aubrey E. Meyer as Trustees of the trust for the benefit of Linda Meyer under the last will and testament of Isaias Meyer, deceased, should not be judicially settled, and why said petitioners should not have such other and further relief in the premises as may be proper.

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. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 1st day of December, 1919.

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

COHEN, MOSES.—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 Moses 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 Iddor Cohn, his attorney, at No. 299 Broadway, Borough of Manhattan, 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.
IDDOR COHEN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

KLEIN, MORRIS B.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris B. Klein, 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 Underhill & Rubinger, No. 160 Broadway, in the City of New York, on or before the 17th day of July, next.

Dated, New York, the 26th day of December, 1919.
ELSIE C. KLEIN, MAX SCHWARZ, DAVID SHIMAN, Executors.
UNDERHILL & RUBINGER, Attorneys for Executors, State C. B. Office and Max Schwarz, No. 160 Broadway, New York, N. Y.
STRASBOURGER & SCHALLER, Attorneys for Executor, David Shiman, No. 74 Broadway, New York, N. Y.

RUFF, AUGUST.—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 August Ruff, 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 Gettner, Simon & Asher, their attorneys, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of July, 1920, next.

Dated, New York, the 18th day of December, 1919.
JULIUS RUFF, OTILIA DOLL, EMILIE SCHUSTER, Executors.
GETTNER, SIMON & ASHER, Attorneys for Executors, Office and P. O. address, 299 Broadway, Borough of Manhattan, New York City.

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CONGREGATION CHAARI ZEDEK, 23-25 W. 118th st., wants the services of an Orthodox Rabbi, well qualified to deliver sermons in English and superintend a religious school. Vacancy from May 1, 1920. Applications may be sent to the President, Mr. N. FRANKEL, 56 W. 24th st., N. Y. City.

CONGREGATION CHAARI ZEDEK, 23-25 W. 118th st., wants a Secretary. Applications by mail to the President, Mr. N. FRANKEL, 56 W. 24th st., N. Y. City.

CONGREGATION CHAARI ZEDEK, 23-25 W. 118th st., wants the services of an Orthodox Cantor, who is fully qualified and understands music. Vacancy from May 1, 1920. Applications may be made to the President, Mr. N. FRANKEL, 56 W. 24th st., N. Y. City.

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COHEN, MORRIS B.—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 Moses 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 Iddor Cohn, his attorney, at No. 299 Broadway, Borough of Manhattan, 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.
IDDOR COHEN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

KLEIN, MORRIS B.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris B. Klein, 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 Underhill & Rubinger, No. 160 Broadway, in the City of New York, on or before the 17th day of July, next.

Dated, New York, the 26th day of December, 1919.
ELSIE C. KLEIN, MAX SCHWARZ, DAVID SHIMAN, Executors.
UNDERHILL & RUBINGER, Attorneys for Executors, State C. B. Office and Max Schwarz, No. 160 Broadway, New York, N. Y.
STRASBOURGER & SCHALLER, Attorneys for Executor, David Shiman, No. 74 Broadway, New York, N. Y.

RUFF, AUGUST.—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 August Ruff, 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 Gettner, Simon & Asher, their attorneys, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of July, 1920, next.

Dated, New York, the 18th day of December, 1919.
JULIUS RUFF, OTILIA DOLL, EMILIE SCHUSTER, Executors.
GETTNER, SIMON & ASHER, Attorneys for Executors, Office and P. O. address, 299 Broadway, Borough of Manhattan, New York City.

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Congregation Kehilath Israel.

On Thursday, December 18, a committee of the Sisterhood prepared a little Chanukah celebration for the pupils of the Hebrew School of the Congregation. Mrs. Zissman, the president of the Sisterhood; Mrs. Kleban and Mrs. Cohen, of the School Committee, were present, as were also a committee of the newly formed Mothers' Organization. The children lit the lights, sang Chanukah and Zionist melodies, and then the Chanukah gifts were distributed by the ladies. On Sunday morning the school took part in the Young Judea Chanukah celebration at Fox's Crotona Theatre. The school committee hopes that by Purim we will be able to arrange to have a playlet by the pupils of the school themselves.

In his Chanukah sermon Rabbi Finkelstein urged the need of a new building to house the many new undertakings of the synagogue and to facilitate the initiation of new organizations. The building is to be not merely a synagogue, but primarily a school, where enough children may be admitted to permit of proper gradation according to age and ability. There should also be club and lecture facilities, so that we may train the young to come to us. Nor dare we delay the beginning of this important work. The need for such a building is felt very widely in the Bronx, and by none more than those who are trying to develop some kind of community spirit.

Mt. Neboh Temple Notes.

The Sisterhood will hold an open meeting on Monday afternoon, January 5, 1920, at 2 o'clock, in the auditorium of the temple. Miss Sophie Irene Loeb will deliver an address. There will be a musical program and refreshments will be served. This meeting is open to the public and it is expected that more than 1,000 will be present.

The sewing meetings of the Sisterhood are held every Tuesday afternoon, from 1.30 to 5. Garments are made for the poor and sent to the United Hebrew Charities.

The congregation met last Sunday evening to help celebrate the twenty-fifth wedding anniversary of Mr. and Mrs. Samuel Levine, the honorary secretary of the temple. There was dancing and a luncheon.

The Young Folks' League will hold a regular meeting Thursday evening, January 8, 1920, in the vestry rooms. The regular business will be transacted, and a social hour will follow. The league is continually adding to its membership, and has at present nearly 200 members.

Cultural Club Notes.

Dr. Hyman J. Epstein will address the club Saturday night at the Central Jewish Institute, 125 East 85th street, on the topic, "Hospitals without Bricks." Admission is free.

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BROOKLYN NOTES.

Young Israel of Brooklyn. Young Israel, the institution established in a downtown locality some few years since, is thriving and growing, numbering now members by the hundreds among the young men and women in Israel, who strive for faith and reason, who inculcate the truths of Judaism and show loyalty to the Divine Sabbath Day and our Jewish laws.

Since its establishment branches have been founded in other localities. There is an independent society in Brooklyn and another formed but a few weeks since in the Williamsburg section, besides those in the Bronx and Borough Park, and another is contemplated in Yorkville, with Harlem, too, as a possibility, and where such is much needed.

The older Young Israel of Brooklyn is thriving, holds Sabbath-evening lectures in the Marcy Avenue Synagogue, and Sabbath and all festival and holy day services in its headquarters at the Knapp Mansion on Bedford avenue. Several able speakers have already been heard this season, and others are expected. Last Sabbath Rev. Henry S. Morais gave the second of a series of four Sabbath evening lectures on "Rabbi Akiba Ben Joseph," the first being on Rabbi Johanan Ben Zakkai. These lectures are delivered once a month or five weeks. Dr. Morais also preached on Sabbath morning on "Joseph's Character," and cited that beloved son as a model in every respect. The attendance at the lectures and services (beautifully conducted) is very large, and manifests the interest of the growing youth in Israel.

Young Israel is doing great work with its lectures, its services, its classes and various other activities. Mr. Harry Fromberg is president of the main New York society and Mr. Louis Cohen presides over the first Brooklyn society. This Sabbath evening Rev. Jacob A. Doigenas will lecture on "The Eternal Problem."

Symbolic Exercises Instead of Cornerstone Laying for Shaare Torah Congregation.

Members of Shaare Torah Congregation who plan the erection of a handsome new synagogue and Hebrew school at 2252 Bedford avenue, on the site of the old house of worship recently razed, gathered last Sunday in the auditorium of Flatbush Masonic Temple, opposite the plot of ground where work of excavation for the new synagogue has been started, and held exercises in celebration of the cornerstone laying. Although this ceremony was not accomplished in point of placing the cornerstone, due to the fact that the excavation work had not progressed sufficiently, symbolic exercises were conducted under the direction of Benjamin Steinman, president of the congregation, the members of the Building Committee, headed by Nathan Siegel and Rabbi Hyman J. Landau.

Speakers at the meeting included Supreme Court Justice Edward Lazansky, Municipal Court Judge Jacob S. Strahl, County Judge Mitchell May, District Attorney Harry E. Lewis, the Rev. Samuel J. Levinson of Temple Beth Emeth, Rabbi S. J. Finklestein of Brownsville; Rabbi Jacob Katz of the Kensington Congregation, and Rabbi Landau.

It was pointed out that the new building, expected to be completed in time for the Passover holidays, will contain eight classrooms and auditorium on the ground floor above. The new structure, to be built of brick, will cost approximately \$50,000.

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Congregation Shaare Torah was organized in 1906 and has one hundred active members. The Building Committee comprises Nathan Siegel, chairman; Emmanuel Liebman, S. J. Yaspan, B. H. Maltz.

Dann-Frank Nuptials.

Tuesday evening last Miss Pearl Frank, daughter of Mr. and Mrs. S. Frank, of 1434 Fifty-seventh street, became the bride of Herbert Dann, son of Mr. and Mrs. Asher Dann, Sr., of 5223 Twelfth avenue. The ceremony was performed in the Bedford Mansion by Rabbi B. R. Weilerstein, of Temple Emanuel, of which the bride's father is president. Mrs. Henry P. Tulcin was matron of honor. Marjorie Liebermann, niece of the bride, and Adeleine Sicker, niece of the groom, acted as flower girls, and Jesse L. Dann, brother of the groom, was best man.

A reception to fifty guests followed the wedding. An excellent musical program was presented. Mr. and Mrs. Dann then left for a three weeks' trip through the South. Upon their return they will make their home in Dyker Heights; where they will receive their friends after February 1.

At the elections for the town council, held recently at Johannesburg, S. A., Mr. M. Cohen (independent) was returned unopposed for Ward IV., and Councillor M. J. Green (labor) headed the poll in Ward V. by a big majority.

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In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Weingarten, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of their attorneys, Arnstein & Levy, No. 128 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 30th day of June, next.

Dated, New York, the 15th day of December, 1919. RALPH SAMUEL MELVILLE D. WEINGARTEN, ANNA WEINGARTEN, Executors. ARNSTEIN & LEVY, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

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place the usual investigations and inquiries without any tangible results. In Craiova, Buzeu, and other towns there were also disturbances...

The editor of the Zukunft goes on to say, showing the injustice of this renaissance anti-Semitism...

Is It the Way Out? The "Community Gazette" (Gemeindeblatt), published monthly by the Jewish Community in Berlin...

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Major Evelyn de Rothschild's Body Finds Last Resting Place in Palestine.

The earthly remains of Major Evelyn de Rothschild are now at rest in the Land of Israel, for whose liberation he made the supreme sacrifice. He, and his cousin, Capt. Neal Primrose, fell in the Gaza-Beer Sheba, battle which marked the beginning of the final stage of the British conquest of Palestine. In deference to the wishes of the family, the body of this proud young Jewish hero has been interred in a shady spot on a hill overlooking Rishon-le-Zion, the colony founded by Baron Edmond de Rothschild.

Major Evelyn de Rothschild and his cousin, who were volunteers, both requested, as soon as the British army office announced the plan to organize a Jewish regiment to participate in the Palestine campaign that they should be assigned to it. Both joined Allenby's forces. Before sailing for Palestine Evelyn de Rothschild told a friend how deeply he was stirred by the thought that he was to be permitted to march with the British forces into Jerusalem and spoke of his great hope that this event would enable the Holy City to renew its ancient glory as the capital of Judea.

The body was brought from Cairo, Egypt, to Rishon-le-Zion, the colony which was founded by Baron Edmond de Rothschild. It was met at Ludd Station by the Senior Jewish Chaplain of the E. E. F., Major Walter Levine, who traveled with it to the road leading to the colony. There the coffin, covered by a Union Jack was transferred to a gun-carriage and was escorted, with all the ceremony of a military funeral, by 200 soldiers of the Jewish Legion chosen from the 38th, 39th and 40th Battalions of the Royal Fusiliers. They marched to the Synagogue at Rishon and there the coffin was met by all the officers of the 3rd Division, including Brig.-Gen. Edwards, the Commanding Officers of the Jewish Battalions, the representatives of the Zionist Commission and of the colonies and the Chief Rabbi of Jaffa.

The body was conveyed to the Synagogue by six senior officers and a special Memorial Service was held. Wreaths of flowers were brought by the colonists. After the service the coffin was escorted to the cemetery where the Chief Chaplain read the Burial Service and recited the Kaddish.

The Boundaries of Jewish Palestine.

In order to have a chance of permanence, the League of Nations must legislate not only for present conditions but for likely future developments. We do not want to be recasting the scheme every few years to fit new facts, but should anticipate those facts and make our settlement reasonably elastic. This principle has an important bearing on the boundaries of Palestine and on its political institution, says a writer in a recent number of "The New Statesman." Palestine is not a large country, and if it is to be a Jewish home in any real sense we must look forward to immigration on a great scale. Whether this immigration will ever make the Jews the dominant partner in numbers, as they will always be in intellect, only time can show. The political constitution must be such as will work smoothly on a racial centre of gravity that will be constantly shifting. Again, it must be remembered that as Palestine gradually fills with Jews, it will develop a very great national energy. Unless we want a new Diaspora over Syria and Asia, we shall need to draw the boundaries of Palestine on reasonably ample lines. All that is necessary for vigorous independent national life should be included. Laterally, the country should extend from the sea to the desert, and its northern frontiers should certainly reach the Leontes, whose waters are necessary for the economic development of Galilee, and useless to any other country but Palestine.

An American Governor.

The matter of Bible reading in the public schools is not allowed to be a dead issue by those gentlemen of the cloth and their supporters who believe that American citizenship carries with it a recognition in some form of the Christian faith, though it has often enough been repudiated by State legislatures and municipal authorities. The men who want to turn our public school-system into a scheme for religious propaganda never tire. Their latest attempt was to have the Bible read in the public schools of Arizona and they had got so far as to have the Arizona Legislature pass a bill to that effect; for, unfortunately, State legislators are not always imbued with the highest spirit of Americanism. Comes the Governor of Arizona to veto the bill. He is Thomas E. Campbell, a man deserving the commendation of every American who has the true appreciation of the fundamental principles upon which the American commonwealth is founded. Much power to him and to all others who bravely withstand the attacks of un-American fanatics.—Pittsburgh (Pa.) Jewish Criterion.

As the result of steps taken by the Central Association of German Citizens of the Jewish faith the German Court of Justice has forbidden the use of the word "pogrom" as a trade-mark for a preparation for the extermination of rats, because the word is at present known in connection with Jewish massacres, and its use in this way might prove a means of inciting the public against the Jews.

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COHEN, ISRAEL B.—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 B. Cohen, late of the City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Messrs. Kantrowitz and Esberg, No. 320 Broadway, New York City, Borough of Manhattan, on or before the 1st day of February next.

LEVI, ALBERT, also known as Albert L. Levering.—In pursuance of an order of Honorable John P. 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 subscribers at their place of transacting business at the office of Albert L. Cohn, late of New York, 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.

KERBS, EDWARD A.—Pursuant to an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward A. Kerbs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of the Guaranty Trust Company of New York at No. 140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1920.

KERBS, ADOLF.—The people of the State of New York, by the Grace of God, free and independent, do hereby certify that the last will and testament of Edward A. Kerbs, deceased, Jeanne K. Kallman, Harry L. Haas, individually and as Administrator of Henrietta Haas, deceased, Edmund L. Haas, individually, deceased, Selma Kerbs, Guaranty Trust Company of New York, Executor of the last will and testament of Edward A. Kerbs, deceased, and as substitute Trustee of the trusts created for the benefit of Clara Rosenthal and remaindermen, Gussie Wertheimer and remaindermen, Henrietta Haas and remaindermen, and Edward A. Kerbs and remaindermen, by the last will and testament of Adolf Kerbs, deceased, Francis P. Garvan as Allen Property Custodian, and to all persons interested as creditors, legatees, next of kin, or otherwise, in the said trusts, send Greeting:

Upon the petition of Clara Rosenthal, individually and as Executrix of the last will and testament of Max Rosenthal, deceased, who resides at Hotel Savoy, 69th Street and 5th Avenue, Borough of Manhattan, City of New York, and of the Guaranty Trust Company of New York, as Executor of the last will and testament of Max Rosenthal, deceased, and who, at the time of his death, was the sole surviving Trustee of the said trusts, the address of the said Guaranty Trust Company of New York being 140 Broadway, in said Borough and City.

You and each of you are hereby cited to show cause before the Surrogates' Court, New York County, held at the Hall of Records, in the County of New York, on the 16th day of January, 1920, at half-past ten o'clock in the forenoon of that day, why the account of said Max Rosenthal, deceased, as substituted Trustee of the trusts created by the last will and testament of Adolf Kerbs, deceased, and also of the trust created by said last will and testament for Selma Kerbs and remaindermen, should not be judicially settled, and why the Guaranty Trust Company of New York should not be judicially substituted as Trustee of the said trusts, and why Selma Kerbs and remaindermen as prayed for in said petition of Clara Rosenthal.

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

WEBER, META.—The People of the State of New York, by the Grace of God, free and independent, do hereby certify that the last will and testament of Arthur L. K. Volkman, Guaranty Trust Company of New York, George Volkman, Clara Volkman, Frida Schuetze, Walter Volkman, Bruno Volkman and Martin Birnbaum, the executors, heirs and next of kin of Meta Weber, late of New York County, deceased, as substituted Trustee of the trusts created by the last will and testament of Arthur L. K. Volkman, who resides at No. 465 Audubon Road, Boston, Massachusetts; and Guaranty Trust Company of New York, a New York Corporation having its principal office at No. 140 Broadway, Borough of Manhattan, the City of New York, have lately applied to the Surrogates' Court of our County of New York, to have two certain instruments in writing, dated respectively June 12th, 1915, and January 28, 1917, relating to both real and personal property, duly proved as the last will and testament, and codicil thereto, of said Meta Weber, who was at the time of her death a resident of Borough of Manhattan, 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 9th 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 and codicil thereto, should not be admitted to probate as a will and codicil of real and personal property.

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

KLAW, AARON M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron M. Klaw, 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. 20 Nassau Street, in the City of New York, on or before the 12th day of January, 1920, 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, late of New York, at No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of March, 1920, next.

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 subscribers at their place of transacting business at the office of her attorney, Charles Grossman, No. 53 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of February next.

GREENBERG, HENRY, M.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry M. Greenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers 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.

FATMAN, SOLOMON L.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon L. Fatman, 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 Meyer M. Friend, his attorney, No. 111 Broadway, Manhattan, in the City of New York, on or before the 15th day of June, next.

GOTTHELF, HERMAN.—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 Herman Gotthelf, 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 American Flag Co., at No. 73 Mercer Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of June, 1920, next.

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

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 Messrs. Primmer, Prather, No. 19 Cedar Street, in the City of New York, on or before the 30th day of February next.

SAMUELS, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Samuels, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Palmer & Mass, their attorneys, No. 108 Broadway, in the City of New York, on or before the 30th 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 in Wood, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Samuel Wasserman, her attorney, No. 51 Chambers Street, in the City of New York, on or before the 22d day of April, next.

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 subscribers, at his place of transacting business at the office of Laurence Arnold Tanzer, his attorney, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of January, 1920, next.

BANDLER, BERNARD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Bandler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Bandler & Haas, No. 2 Rector Street in the City of New York, on or before the 15th day of July, 1919.

FRANK, LEO.—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 Leo Frank, 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 Bernard Barnbaum, No. 320 Broadway, in the City of New York, on or before the 20th day of June, next.

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 P. Kaskel, late of New York, at No. 3 Rector Street, in the City of New York, State of New York, on or before the 17th 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 15th day of February 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 & Rooston, 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. 37 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. 377 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 Hon. 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 & Horoz, 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.

WERNER, ADOLPH.—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 Adolph Werner, 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 Lachman & Goldsmith, their attorneys, No. 35 Nassau Street, City of New York, Borough of Manhattan, on or before the 30th day of June, next.

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 Julia Bloch, 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, their attorney, No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of May, 1920, next.

LEOPOLD, AMALIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Wisner, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 14th day of February next.

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.

ROTTENBERG, SAMUEL (Deceased).—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 Samuel Rottenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorney, Simon Rasch, No. 333 Broadway, in the City of New York, on or before the 21st day of June 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 Messrs. Mark & Mark, their attorneys, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 20th day of October 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 her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 1st day of March next.

ROSE STICH, EXECUTRIX.—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 John Stich, 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 H. J. Cohen, her attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.

NEUBURGER, HOLDA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Holda Neuburger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at No. 72 Riverside Drive, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.

SIEGEL, KIVE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Kive Siegel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of David P. Siegel, attorney for the executors, at No. 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 Max Altmyer, her attorney, at No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of March, 1920, next.

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.

LOEWY, BENNO.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham A. Hirschberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Foster & Cutler, No. 232 Broadway, in the City of New York, on or before the 10th day of April next.

COHEN, ALBERTA S.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alberta S. Cohen, 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 Henry Hora, her attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 1st day of April, 1920.

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

SCHRIEFER, GESINA MARGARETHA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gesina Margaretha 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 Dernoct, his attorney, No. 51 Chambers Street, Borough of Manhattan, New York City, on or before the 5th day of April, 1920, 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 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.

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KAHN, SOLOMON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 18th day of February, 1920.

MEADOW, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Meadow, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of the Farmers' Loan & Trust Company, 23 William Street, in the City of New York, on or before February 9th, 1920.

HIRSCHBERG, ABRAHAM A.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham A. Hirschberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Foster & Cutler, No. 232 Broadway, in the City of New York, on or before the 10th day of April next.

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

OPPENHEIMER, HENRY S.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry S. Oppenheimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Everett B. Heymann, No. 35 Nassau Street, Borough of Manhattan, City of New York, on or before the 5th day of April, 1920.

SCHLUSSEL, JACOB S.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob S. Schlüssel, 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.

SOBOTKA, GUSTAV.—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 Gustav Sobotka, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Myers & Goldsmith, their attorneys, at No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of April, next.

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LOEB, LOUIS L.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis L. Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 2 Rector Street, in the City of New York, on or before the 15th day of March, next. Dated, New York, the 8th day of September, 1919. CORINNE F. LOEB, Executrix. HARRY W. NEWBURGER, Attorney for Executrix, No. 2 Rector Street, New York.

BROWN, MEYER.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Brown, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of William Abramson, her attorney, at No. 1133 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, next. Dated, New York, the 17th day of September, 1919. TILLIE BROWN, Administratrix. WILLIAM ABRAMSON, Attorney for Administratrix, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

LEVOR, BARETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Baretta Levor, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Samuel Strasbourger, Attorney for Executor, No. 74 Broadway, in the City of New York, on or before the 23rd day of April, 1920, next. Dated, New York, the 10th day of October, 1919. MAX L. SCHALLER, Executor.