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America's Leading Jewish Family Paper

MAGAZINE SECTION

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LINCOLN AND THE JEWS

The figure of Abraham Lincoln, our great martyr President, is of absorbing and outstanding interest for the Jews of America, as well as for those of the entire world. Lincoln's career epitomizes the ideals of the United States in their highest and purest national form. His illustrious name and deeds are a part of the heritage of all good Americans, and the Jews of America, ever so loyal to their country, are particularly attracted to contemplate them.

It is unnecessary that here and now the main incidents of Lincoln's life be detailed. These should be, and, in fact, are fresh in the mind of every American. The awkward rail-splitter, contending against and surmounting early, almost insuperable obstacles, and reaching through the sheer force of his mind the pinnacle of our public life—he is one to whom ambitious youths will ever turn for inspiration. In no other land was such a career possible. Lincoln was born in the Hinterland of his day; his parents were the average pioneer toilers of their place and generation. He might have lived the ordinary life of countless others like him had he not been fired with a zeal for the right, an indomitable perseverance to overcome difficulties, and a relentless desire to add to the sum total of human happiness.

What invests Lincoln's character with its attractiveness for the plain people is the fact that he always was one of them. He was born to no outward advantages. In fact, he had to battle for and attain to all he garnered and accomplished himself. Such a historic figure is one of the greatest, if not the most illustrious, ever writ on history's shining page of memorial.

Lincoln's relations to the Jews persisted throughout his life. Not that, as a leader in the public affairs of the nation, he went out of his way deliberately to court them and cultivate their friendship. Not that he distinguished himself, or even wished to pose, as a friend of our people. All Americans who were good and law-abiding citizens were alike in his eyes. His contact with Jews was incidental to the work of his life and to his great work on behalf of and in the name of humanity.

A plain man, sprung literally from

the good red earth, Lincoln made a large number of friends and got to know myriads of acquaintances in the course of the fifty-six years which represented the span of his walk through the valley of the shadow of death. These friends and acquaintances were drawn from all walks of life, and among them it is not surprising that a proportionately large number of Jews may be found. Some of these Jewish friends of the martyr knew him in the first years of his young manhood; others came to know him shortly after he completed his experiences as a military man in the Black Hawk War. Still others were his neighbors in the little Illinois town where he first settled down to an ordered, steady existence, and where he practised his profession of the law. Names, dates and incidents might here be added, but they would only represent so much miscellaneous information which simply reinforces but does not vitalize the main current of our argument. Even the names of men who valued Lincoln and stood by him in his public career, a sufficient number of whom

were Jews, bring out nothing new in his character. That a Jew was a member of each of the two electoral colleges which chose Abraham Lincoln to be President of the United States; that Jews were delegates to each of the National Republican conventions which nominated him for the highest office in the gift of the American people, are merely interesting facts.

Here we are more concerned with the larger implications of Lincoln's relations with the Jews. They date from the dark period of the Civil War, the time which tried men's souls. One of these incidents may be narrated with tolerable completeness, because it is illustrative.

General Ulysses S. Grant, in the days when he commanded the Union

forces in their exercise of this power. Grant's order sinned in the latter respect, and aroused the Jews of the North to a high pitch of intense fury. The President was appealed to, and the call to him was not in vain. He beheld all men as brethren, and saw no reason for the promulgation of such an insensate decree. By his direct instructions the odious ruling was rescinded. The question what share, if any, General Grant himself had in this business need not concern us in this place. His adversaries maintain that the order was issued by his own, expressed authority; his supporters claim that a subordinate alone was responsible for its form and content and that the latter exceeded his instructions. At all events, the fact remains that the order was promulgated in the name and by the authority of Grant and that Lincoln was prompt to have it recalled.

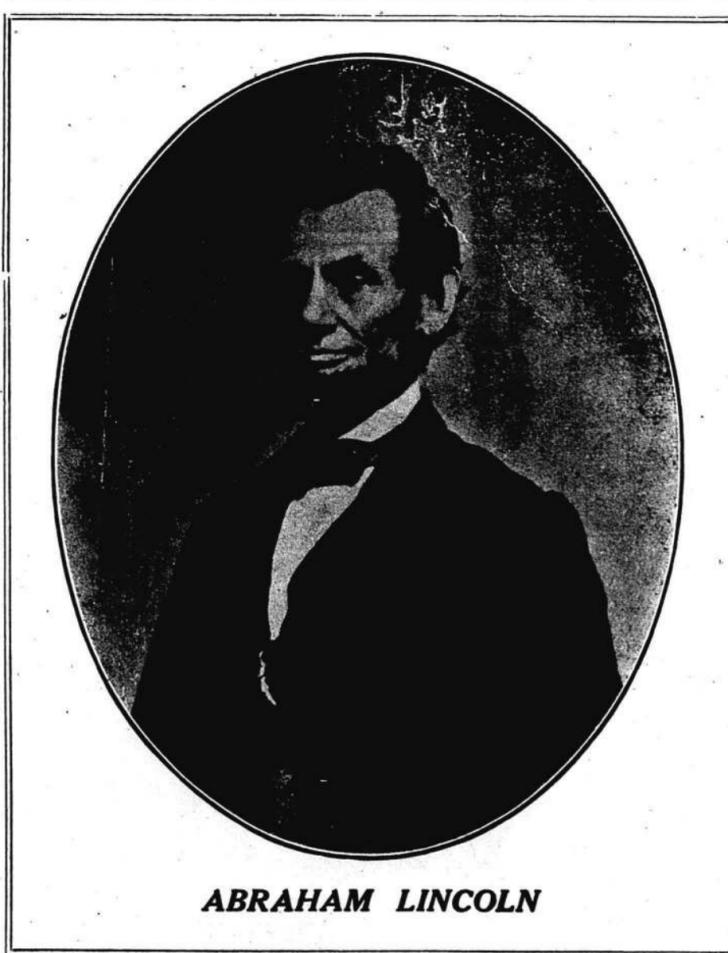
Again, in the period of the Civil War Lincoln's great and humane soul functioned completely whenever he had the opportunity to exercise the Presidential power of clemency to military offenders. This quality shone brilliantly when the cases of deserters from the army or of those members of the military establishment who had infringed some minor article of war, such as sleeping at post, were brought to his attention. His refusal to suffer a man to be put to death, even as an example to others, when and wherever extenuating circumstances appeared, sealed the reasoning power of Secretary of

War Edwin M. Stanton. Yet that which was Stanton's despair has become the prized and cherished heritage of Americans of every shade of belief, just as those in whose behalf he intervened were drawn from all walks of life and the heterogeneous population of the Republic. These incidents, wherever the condemned happened to be a Jew, brought Lincoln under peculiarly awe-inspiring conditions into contact with various rabbis, who, in common with Christian ministers performing similar errands of mercy for condemned non-Jews, testified to the martyr's look of pity and his deep-seated and indestructible confidence in the goodness and will to right of all human beings.

The late Solomon Schechter was the first to bring out in an engaging paper Lincoln's profoundly religious development, dissociated from all sectarian bias. The former, by a happy stroke, denominated the illustrious leader a religious mystic, one whose soul was basically steeped in the fundamentals of religion but to whom sectarian dogmas were altogether foreign. These qualities in Lincoln's mental make-up became apparent to the men of religion, the ministers and the rabbis, who dealt with him in the course of their errands of mercy to which we have referred. The deeply religious nature of the President fortified him in the conduct of the great cause which he led to victory, and the absence of all sectarian bias in his views and thoughts enabled him to realize in practice his firmly espoused belief that all men were brethren.

We have sketched by and large the main incidents of Lincoln's relations with the Jews. The latter are by far not so important in a consideration of the President's career as the martyr is to him who would define the main currents of American Jewish history. He spoke truly and truthfully when he said, With malice toward none, with charity for all! He took each man for what he was worth; he bore no man malice for his acts and deeds.

The great name of Abraham Lincoln is inscribed on the hearts and in the souls of all Americans. Perhaps men will forever dispute whether it was a greater task to found this Republic than to preserve it. Yet, many of us believe that



ABRAHAM LINCOLN

forces in the Southwest, had issued an order excluding the Jews as a class from within the lines of his army. Many merchants of the time, Jews as well as non-Jews, moved through the contending armies from North to South and vice versa in the pursuit of their livelihoods. The commanders had a perfect right to end this practice, but they had no shadow of right to display anti-Semitic sen-

iments in their exercise of this power. Grant's order sinned in the latter respect, and aroused the Jews of the North to a high pitch of intense fury. The President was appealed to, and the call to him was not in vain. He beheld all men as brethren, and saw no reason for the promulgation of such an insensate decree. By his direct instructions the odious ruling was rescinded. The question what share, if any, General Grant himself had in this business need not concern us in this place. His adversaries maintain that the order was issued by his own, expressed authority; his supporters claim that a subordinate alone was responsible for its form and content and that the latter exceeded his instructions. At all events, the fact remains that the order was promulgated in the name and by the authority of Grant and that Lincoln was prompt to have it recalled.

Lincoln's Penchant for Jewish Bible Names

By ISAAC MARKENS

That Lincoln numbered among his friends many Jews is nothing new. A fact not generally known is his close association and intimacy with many Gentiles bearing Jewish names. Whether this came about by choice or accident is a question for those engaged in the study of the man as one whose mental processes defy penetration—a man of abnormal type, whose actions were often prompted by motives unrevealed and unknown to the onlooker. John Hay confesses that a vein of mysticism characterized Lincoln all his life. Others equally well informed assert that he was possessed of a superstitious temperament, and more or less influenced by psychic forces. Who knows, then, that his association and companionship with men of the class named was not of that offspring?

One of his most intimate friends of boyhood days was Isaac Cogdale, whom he addressed as "Ike." After his election as President he confessed to "Ike" that he had really loved and courted Ann Rutledge, and had loved the name of Rutledge to that day.

At Jacksonville, Ill., lived one Jacob Strause, a farmer client of Lincoln, with whom he was on most friendly terms.

Lincoln, when he settled in Springfield, found shelter with Joshua F. Speed, a prosperous merchant, and shared his bed. Between the two there sprung up a friendship that proved the closest of any formed by Lincoln before he went to Washington. Joshua introduced him to Mary Todd, and the two exchanged confidences on their love affairs.

Disregarding chronological order in narrative, we find David Elkin preaching the funeral sermon of Lincoln's mother in his early Kentucky home.

Next appears his father marrying for a second time Sarah H. Johnston, who outlived her illustrious step-son—the one of whom Lincoln said to her he was indebted for all he was or hoped to be.

Now appears upon the scene Josiah Crawford, a close-fisted neighbor, who lent the boy Lincoln Weems' biography of Washington, for damaging which the borrower was assessed three days' labor.

The marriage ceremony of Lincoln's parents was performed by Jesse Head, and two years preceding "Abe's" birth came a sister, Sarah, who was married to Aaron Grigsby.

Continued from page 1

Lincoln's work was more momentous than that accomplished by any other of our Chief Magistrates. To have tested successfully that this Republic, conceived in liberty and dedicated to the principle that all men are created equal, shall and must endure, is the greatest service a mortal may render his fellows. This is Lincoln's portion; this is his work.

And the American Jew, whether he be a recent immigrant to our shores or whether the cradle of his remote forbears stood on our soil, will cherish and revere this great name, for the man it represented, for what this man accomplished, for all we have and are from and because of his life in the world.

To another Jesse, one Fell, Lincoln imparted valuable autobiographical information, including the confession that he was born of "undistinguished or second families."

With spelling book and corn bread for lunch, little Abe trudged to the school of Zachariah Riney, and again to that of Caleb Hazel, four miles away.

Rebecca was the pseudonym selected by Lincoln when he wrote the so-called "Letter from the Lost Townships," published in the Springfield papers, and supposed to come from a poor widow, and which drew a challenge to duel with Shields.

When Lincoln at times wished to ventilate his views on political matters and unrecognized to the public he sent to his friend, Jacob Harding, editor of an obscure little country paper in Illinois, articles for publication in the editorial columns, in return for several years' free subscription of the paper, he was "turned down" by "Jake" with the statement that he did his own editorial writing.

He was more fortunate with Simeon Francis, of the Sangamon Journal, who much admired Lincoln, the esteem being mutual. So close was the attachment that for years Lincoln exercised undisputed editorial control of the paper.

Going seven miles to mill, Lincoln used to say, gave him the greatest pleasure of his boyhood days, his companion on these journeys being David Turnham, the friend of his youth.

Abraham Lincoln and Daniel Stone, in the Legislature of Illinois, were the only signers of the famous protest against certain resolutions on the slavery question.

Still another Sarah is remembered in connection with Lincoln, Sarah Rickard, to whom he proposed marriage in 1840, bringing to her attention, as he did so, the accounts in the Bible of Abraham's marriage to Sarah, using that union as an argument in his behalf. His proposal, however, was declined because of the wide difference in their ages, she being but sixteen and he thirty-one.

Finally, however, he married Mary Todd, whose grandfather, a Governor of Illinois, bore the name of Levi Todd.

Jesse K. Dubois, auditor of State of Illinois, was one with whom he conferred often on political affairs.

He exchanged many letters with Joseph Gillespie, to whom he unbosomed himself without reserve on matters of public concern, and private as well.

None stood in closer relations than David Davis, in every relation of life, so much so that he appointed Davis a Justice of the United States Supreme Court. Davis said that Lincoln was the most reticent, secretive man he ever knew.

Lincoln's war personal friendship with Samuel Hill, in whose store in New Salem he found employment when 25 years old, proved a great advantage in his political advancement. Lincoln showed Hill a manuscript he had written on the subject of his religious beliefs, so heterodoxal, that Hill snatched it from his hand and thrust it into the fire.

Evidently the name Joshua drew him to Joshua R. Giddings, with whom he served in Congress. Giddings wrote him words of encouragement in his later aspirations for higher honors.

One of his associates in a great railroad case, as counsel of the defense, was Knox, whose surname was Joseph.

Another good friend, Enoch Kingsbury, stood so close to him that he declined a retainer to oppose Kingsbury in a threatened suit.

Numerous attachments were formed in his later life with men bearing Jewish names, Jews as well as Gentiles.

Isaac N. Arnold, Congressman from Chicago, was very close to him, and through him Lincoln formed the acquaintance of one bearing his own surname, Abraham Kohn, City Clerk of Chicago, to whom Lincoln, in the course of a conversation, spoke of the bible as their book, after which Kohn sent to Lincoln on his election a silk flag bearing in Hebrew characters, words of cheer, from the first chapter of Joshua.

Higher still in his estimation, was his close friendship with a Jewish citizen of Quincy, Ill., Abraham Jonas, lawyer and politician, at whose office Lincoln made his headquarters when there, and whom when elected President he appointed postmaster of the city.

This contract with men thus named followed his departure from Illinois, when he selected for Secretary of the Navy, Gideon Welles; and for Secretary of the Interior, Caleb Smith.

David Hunter, later a major general by his appointment, was one of his escort when he left Springfield.

When looking for a man to fill the post of judge advocate general he settled on Joseph Holt.

Again, perhaps attracted by the name, he appointed Joseph Hooker to command the army of the Potomac.

When casting about for a successor to Chase as head of the Treasury Department he failed to lure the Governor of Ohio, David Tod, and for Collector of Customs at New York, Simeon Draper.

In Michael Hahn he was more successful when looking for a fit man for Military Governor of Louisiana.

When at the Gettysburg dedication he spoke the few words now by many regarded as his masterpiece, he accepted the invitation of David A. Wills to become his guest and in his house put the finishing touches to his address.

The secret of Lincoln's close relations with one Isachar Zacharie has never been revealed, nor has the origin of their acquaintance been explained. Lincoln, casting about for names of Jewish flavor, might have regarded Zacharie's surname as meeting the standard. The result was Zacharie's appearance as chief chiropodist to the President, with free access within the White House. His intrustment with numerous confidential missions to the Confederate capital and elsewhere, and his gaining the President's ear at pleasure. This brought to Lincoln and himself, from the newspapers impressed by their constant intercourse, the title of "The head and feet of the Nation."

One of a different type was Noah Brooks, whose intimacy started in Illinois and extended to Washington, where Lincoln sent for him "for old-time's sake." Brooks, an old journalist and later his biographer, knew more than any other man of Lincoln, his family life in the White House, the President's goings and comings, domestic and political, his strong and weak points.

An old Kentucky friend was Joshua Bell, with whom he linked arms and walked back and forth an hour in the White House, chatting and talking and telling funny stories. A friend of early manhood was Isaac Hawley, whom he addressed as Isaac.

Another was Ebenezer Peck, of Illinois, who accompanied him on the stump and spoke with him on the same platform.

Generals Daniel E. Sickles, Nathaniel P. Banks and Daniel Butterfield were the recipients of many attentions from Lincoln. Another was Benjamin F. Butler, whom, according to Butler, he preferred as running mate for Vice-President in 1864.

The names of Isaac Funk and Reuben M. Benjamin figure much in his list of early friends.

Long before he was a great national figure he was attracted to Daniel Voorhees, "the Sycamore of the Wabash," and Elihu B. Washburne, later Minister to France.

When at Woonsocket, R. I., in 1860, wishing to buy a newspaper, he hailed Levi W. Downing, a newsboy on the highway.

Joseph H. Medill, founder of the Chicago Tribune, used to tell how Lincoln one day entered his office, carpet bag in hand, and subscribed for the paper, thus laying the foundation for a long and intimate acquaintance.

One of his cronies in Springfield was Josiah Beard, with whom he used to whittle holes in the empty boxes on the sidewalk. Isaac Acker often visited the Lincoln home, likewise Samuel H. Treat.

For years in the Lincoln family there "Aunt" Ruth Stanton served as nurse.

After his first debate with Douglas, at Ottawa, he was rushed to the house of his friend, Joseph O. Glover, where he stopped as his guest, and in one of his debates he publicly appealed to Jake Davis to "pitch in and give it" to his opponent.

Isaac Capps, a country neighbor, had the distinction of providing hickory wood for the Lincoln household, which, after inspection and negotiation, he unloaded on hearing Lincoln's orders: "All right, Isaac; dump it in the back yard."

He was kind enough to allow regular use of his horse and harness to his friend Joseph P. Kent, but he drew the line when Joe asked one day for the use of the family carriage, as he answered: "No, Joseph, there are two things I will not loan—my wife and my carriage."

For four years he boarded and bunked in New Salem at the home of Daniel G. Burner, where he studied by the light of a tallow candle.

Why was it that, on noting the name of Benjamin H. Sweney, of Philadelphia, just inscribed on the



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hotel register at Bloomington, Ill., he right away introduced himself and had an hour's pleasant talk with the stranger, from which followed a friendship of many years?

Unable to undertake certain legal business for a client, he turned him over to his friend Isaac S. Button, whom he recommended as "a trustworthy man and one whom the Lord made on purpose for such business."

The name of Samuel Marshall figures much in Lincoln's correspondence, and to him he unbosomed himself, thus in a letter shortly after taking unto himself a wife: "Nothing new here except my marrying, which to me is a matter of profound wonder."

Following his first nomination he conceived such liking for Joseph Barrett that, after his election, he appointed him General Pension Commissioner.

It fell to the lot of Samuel Sloan, later known as the railroad king, to insure the safe conduct to Lincoln on his flying visit to General Scott at West Point the second year of the war.

Associated with him in his law practice now and then was Daniel Clapp. A close Springfield friend was Samuel H. Treat. With Joe Richardson he pulled fodder in early years for 25 cents each for a day's work. David G. Stephens, a pioneer of Illinois and companion of Lincoln, was handed by him a commission in the army when the war broke out.

Why did he wink, with a pleasant smile, to the office boy, "Abe," a stranger, who stood by enjoying the stories he told to the publisher of a Chicago publisher and his friends in his sanctum in that city before his election as President? Was it recollection of his favorite poem, "Oh, Why Should the Spirit of Mortal Be Proud!" with the words therein, "The wink of a smile," etc.? He had nothing to say to the lad at the time, but years after appointed the erstwhile office boy, Abraham E. Smith, postmaster at Rockford, Ill.

Evidently the name Rebecca, that of Widow Pomroy, a New England army nurse serving in Washington, appealed to him, for he sent for her when grief had settled upon his household by the death of a son in the White House, and where she was brought in the closest relationship with his family. To her he confessed the nation was indebted for holding up his hands in time of trouble.

Was it more than accident that attached him in the Black Hawk war first to a company commanded by Capt. Samuel Thomas to another under Capt. Elijah Iles, which was assigned to a regiment under Col. Zachariah Taylor?

He confessed he was "never done asking favors" in one of his many letters to his friend Jesse Pickard.

These many associates bearing Jewish names are suggestive of preference, in view of the fact that Lincoln was a close and appreciative reader of the Old Testament and quoted therefrom like a preacher in his many speeches, writings and conversations. One writer asserts that his religion was akin to Judaism; another that the Prophets of the Old Testament as well as the New were his leaders; a third that he believed in Israel's God, and a prominent rabbi said years ago that he was "undeniably spirit of the Jewish spirit, soul of the Jewish soul, in his thoughts and ideals and his Jewish impulse always to give graphic illustration in the manner of the Jewish Midrash." Once, in Chicago, when trying a lawsuit, he showed such familiarity with the Old Testament that he was able to give a succinct account of all inventions referred to therein from the time of Adam to the year 600 B. C.

Jews in Science in America

By B. H.

LAFAYETTE BENEDICT MENDEL

Today the name of Mendel, professor at Yale, is always linked with Osborne, the chief of the Connecticut Experimental Station. During the last few years Osborne and Mendel have worked together on many problems, particularly those dealing with nutrition, and the results of their experiments have revolutionized our conceptions of food values. But long before Mendel went into partnership he had won a name for himself among the very best physiologists and biochemists in the country.

Mendel was born in New York in 1872. He was somewhat of a prodigy even when in his teens, and at 15 he had graduated from high school with high honors. In 1891, when but 19, he received his bachelor's degree, *Summa cum*, from Yale.

In the early nineties the head of the Sheffield Scientific School at Yale was Chittendon, one of the greatest authorities on protein foods that this country has ever produced. Yale's scholastic fame rose high because Chittendon was one of the professors, and those students who were more interested in scholarship than football, looked upon the Sheffield director, rather than the captain of the team, as a hero.

Mendel was among those who became a Chittendon worshipper; the more so, since the very subjects stressed by the director, biology and chemistry, were the ones of which Mendel was most fond.

Upon graduating, Mendel applied for and received a junior appointment in the biochemical laboratory, and at the same time an opportunity was afforded him to pursue post-graduate work. In two years, when but 21, Chittendon allowed the young man to present himself for his doctorate, for his scholarships and his thesis more than satisfied the master.

Sponsored by the director, who regarded Mendel as a particularly promising pupil, the young doctor's advancement became rapid. In 1894 he was promoted to an instructorship.

But Mendel had heard of famous universities in Germany, and before becoming "settled" he wished to take a peep at them. With the permission of the Yale authorities, Mendel spent the next two years abroad, part of it at the University of Breslau, and part at Freiburg. He acquired a good working knowledge of German—a valuable asset for a scientist—some new ideas, and some more facts. But he had also begun on some problems of his own, and articles from his pen began to appear in the *Zeitschriften* even before he returned to America.

In 1897 Mendel was appointed assistant professor at Yale, and in 1903 he was promoted to a full professorship.

One of his early problems dealt with the general question of protein metabolism. How are proteins digested, how absorbed, how eliminated? What are the various steps that lead to tissue upbuilding and repair, and to the elimination of such nitrogenous products as urea, or ammonia? Mendel threw much light upon the whole question.

He who studies cellular metabolism will, sooner or later, arrive at the stage where a study of the metabolism of the nucleus of the cell becomes imperative. So was it with Mendel. He paid particular attention to one of the chief decomposition products obtained from the nu-

cleus of the cell,—uric acid—a no unfamiliar substance to those suffering from gout.

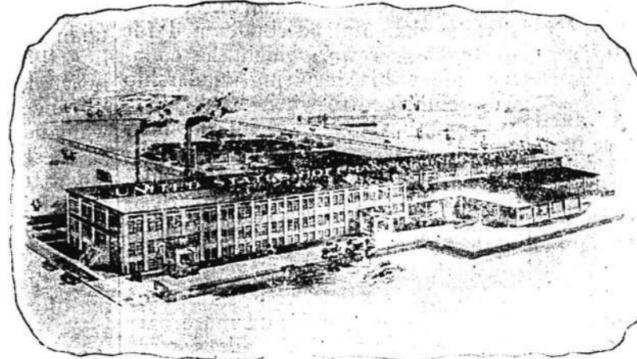
The functions of the spleen, particularly in its relation to the formation of the red blood corpuscles, and

a study of ferments or "enzymes" in the vegetable kingdom, also need mention.

But his crowning achievement—so far—is in the splendid evidence he and Osborne have brought forward to prove first, that the food values of various proteins depends upon their chemical make-up—their amino acid content; and secondly, that besides fats, proteins, carbohydrates, mineral salt, and water, animals, including man, need a small quantity of some substance, as yet ill-defined,

to which the name "vitamine" has been given by Funk, a Polish Jew.

Prof. Mendel is extremely popular with professors and students alike, and I do not wonder at it. I have heard Prof. Mendel many times. I have spoken to him several times. He is one of the most attractive men, scientist or otherwise, I have ever met. His students, of whom I know a number, sing his praises sky-high. A kinder man, a nobler man, there never was, so they say; and I can well believe it.



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By DR. STEPHEN S. WISE

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Knowing this,—and knows no more,—
Whoever fights, whoever falls,
Justice conquers evermore,
Justice after as before,—
And he who battles on her side,
God, though he were ten times slain,
Crowns him victor glorified,
Victor over death and pain.
—Emerson.

If President Wilson had so led the nation that we had lost the war, that our help had proven of no value to the Allies and that ignominious and desolating failure had settled upon our banners, the nation's attitude toward the President of the United States would have been explicable. Even if we had failed most ingloriously, it might have been the part of justice to inquire whether the President was in any wise responsible for the failure, whether failure involved demerit or blame-worthiness on his part.

It has come to pass, however, that we did not lose the war, that our help proved decisive, that our intervention came most opportunely, and that the American Army and Navy won everlasting fame for themselves

and their country in the sight of all the world. It may, therefore, not be wholly presumptuous to offer the suggestion that the Commander-in-Chief of the Army and Navy of the United States be not dealt with as if he were responsible for the defeat of the American forces in the recent war. I should not be so bold as to claim that the President deserves any credit for winning the war. But is it unreasonable to ask that he shall not be condemned for having lost a war which the country under his inspiring leadership won, or helped to win?

From the beginning, infinite hurt was done first to America and subsequently to the whole world-structure, as the result of an un-American leadership, which, far from stopping at the water's edge, carried its personal hostility to the President across the seas. The peoples of France and England, and more particularly their political leaders, were moved to believe that it was the Republican party that was their friend, and that it was President

Wilson who was their enemy. The President's associates at the Peace Conference acted throughout in the spirit of friendship to America, but they could not escape the impression insidiously and ceaselessly spread, that President Wilson's was not the last word, that there was a world elsewhere, that the Court of Appeals from the President was to be found in the minds of the American people.

Long before the President arrived in Europe, some American papers and more American politicians had begun to state that the President no longer represented the United States. Moreover, this was constantly and vociferously maintained by those who were fearful that the President would attempt to impose upon France and England a so-called liberal or "German peace." They insisted, in and out of season, that "France and England had won the war and not America, and, inasmuch as these had won, they and not we ought to make the peace; they must make the peace regardless of the President and his so-called Fourteen Points."

At that time, the determination of the ultra-conservatives and reactionaries, including no inconsiderable part of the leadership of the Republican party, was that, if the President dared to come home, bringing a so-called liberal peace with him, he should be denied and overwhemed. The question is worth asking. What would the Republican leaders in and out of the Senate have done if the President had brought with him any other kind of peace than the strong or relatively strong peace which he helped to perfect? He would have been repudiated, repudiated with open resentment, and in a spirit which might have led to an attempt to impeach him had he succeeded in doing some of the things that might (and ought to) have been done, if Europe had not been forewarned and forearmed against this great American by the littleness of his partisan and personal foes.

What the President succeeded in doing was made possible by reason of his impressive and massive personality. I am not unmindful of the fact that a British scribbler, who might almost be called an English official counterpart of our American Bullitt, in a recent issue of The New Republic, speaks of the President as a "dull-minded man." The edge of the President's mind had not been dulled, but the edge of his great influence had been blunted because the impression was constantly conveyed to the mind of Europe that this man had ceased to represent America; that, while he remained the *de jure* President of the United States, the real leadership of the American people and its mind rested with the leaders of the Republican party, who could be depended upon to overturn his work and to support those representatives of foreign lands who at the Peace Conference stood firmly and inflexibly against him.

Time and again during the peace negotiations the Allies were told and told in the most flagrant and scandalous way, particularly in the gutter-sheets of Paris, subsidized, as was commonly believed, by American money, that the President represented himself alone, his frayed and shopworn academic idealism, and that, while he had formulated the position of America with a certain degree of power during the war, such power had waned, and that he had become merely vocal of a waning minority party unable to deal with vision and authority with world problems.

Not only was it made impossible for the President to carry to Europe the conviction that he represented the mind of all America, but upon his return, and even before his return, what he said and did was assailed not because it was right or wrong, true or false, just or evil, but because it was his work and there-

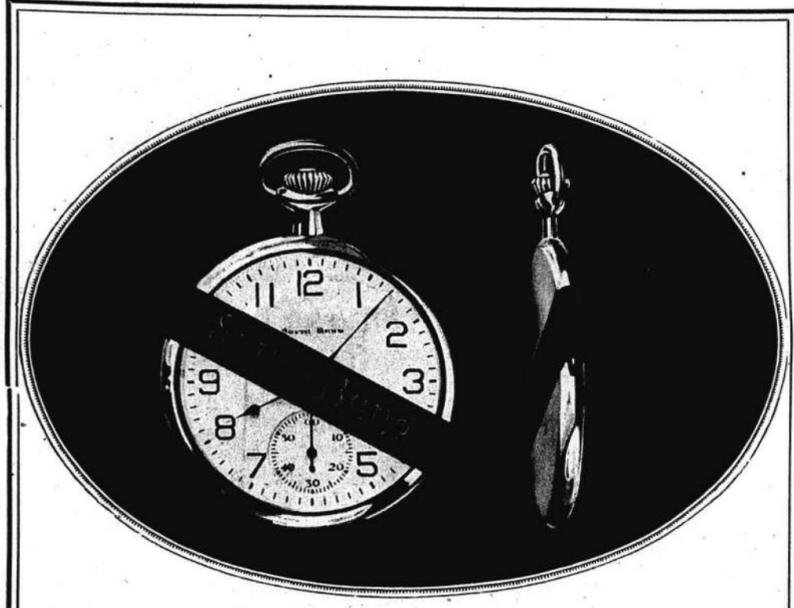
fore must be assailed and denied. The truth is that the President never ceased to represent America. He did not represent the Bowery; he did not, I thank God, represent the United States Senate at its worst, nor purport to speak on its behalf; he did not represent the professional war-makers, nor the swollen munition manufacturers, but he represented and continues to represent the moral genius, the political idealism and the noblest aspirations of America.

That the attitude of the United States Senate since the return of the President has been one not of impartial consideration of the merits and demerits of the Treaty and the League, but one of barely disguised personal hostility to the President, has been revealed in the extraordinary paradox that little or nothing has been said in the Senate—nor throughout the nation—about the treaty itself. The treaty is, to say the least, debatable, some of its provisions ought perhaps to have been altered, but the whole weight of discussion and criticism and attack has rested upon the League, not because the League was more faulty than the Treaty, not because the Treaty has been less defective than the Covenant, but because the Republican party believes that the Treaty is the creation of European statesmen and that the League is the creation of the

President. The League has been assailed and may yet be destroyed because it is or is imagined to be the President's own child, because it is his work and his very own achievement.

That the President did not represent America was unhappily urged not only by the conservatives and reactionaries and their purchased or voluntary agents in Europe, but there was another perniciously active group in Paris doing its worst in order to make it impossible for the President to exercise that influence which, because of them in part, he inevitably failed to exercise in Paris. Paris, I found, swarmed with a host of quasi-liberals, who, I dare to say, represented not liberalism but the mind of Germany and the spirit of Bolshevism, and in some cases represented both, aiming to conserve German interests by furthering Bolshevism, pleading constantly for a program which made it the more difficult for the President to press for and attain a balanced, sane and liberal program.

Though it requires no proof, my diagnosis is confirmed by the circumstance that against the President there have been arrayed in common the Lodges and the Lippmanns, the Johnsons and the Steffenses, the Borahs and the Bullitts, groups of men inspired by one purpose, and that purpose to undo the Presi-



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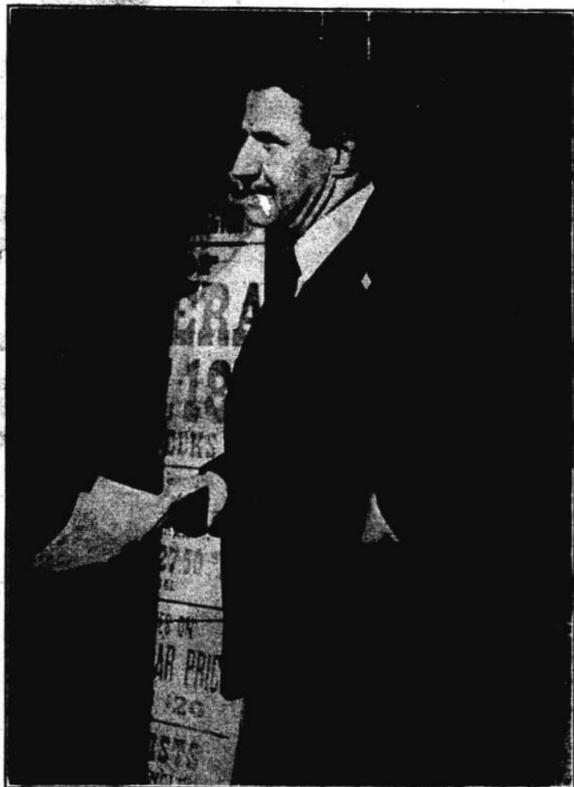
dent. Variouslly moved, these men, whether Lodge, Borah and Johnson, or the rest of their kind, did their best to destroy the President, who threatened, as it seemed to them, to win for his party a crown of massive and enduring achievement, the President who represented a party which Republicans had insisted for two generations was incapable of a great thought, a noble ideal, a world purpose.

The President must be destroyed in any event, whether he represented or misrepresented America, the President who had committed the crime of leading America for six years with high wisdom and rare idealism, who had formulated the purposes and principles of his country with such power as no man had attained in American history since Lincoln, a President who must now be destroyed unless America was again to be scourged by the continuance of his party in power.

The Lippmanns and the Bullitts and the Steffenses, whom the President and some of his associates had, alas, lifted for a moment from inconspicuousness and obscurity to places of unmerited importance and conspicuousness, — these insolent creatures opposed the President on

President had said with respect to certain proposals, that if this point be insisted upon, the Senate would not accept it and the Treaty and the League might be rejected. Nothing could be more unfair than to assume that the President, scholar and historian as well as statesman, had neglected to consider that the Treaty and the League covenant must be affirmed and ratified by the Senate. But the Senate seems to have forgotten that in its hand lies only the power of ratification, that the treaty-making power is by the Constitution of the United States lodged in the President and not in the Senate. Would that the Senate had been as zealous to safeguard the rights of the President as the President has been scrupulous, yea, even meticulous, in safeguarding the rights of the Senate!

Has not the Senate been justified in its insistence that the Treaty must be Americanized? But the so-called Americanization of the Treaty might have been achieved by a single sentence to the effect that any provision of the covenant of the League in violation of the Constitution of the United States shall be and is null and void. And with such affirmation, I have reason to know, the



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DR. STEPHEN S. WISE

another ground. He dared to refuse to accept their ready-made program of liberalism. The President, who would not translate the columns of the New Republic into the terms of the Peace Treaty, must be denied, must be blasted, must be destroyed. Then and there a foul and hideous conspiracy against the President began, a conspiracy never formally made nor formally sealed, but a conspiracy none the less between the arch-priests of reaction within the Republican party and those megalomaniacs within the so-called precincts of liberalism to whom unhappily the President and his associates had committed the blunder of giving opportunities for mischief-making,— opportunities of which these had availed themselves to a maximum.

Again and again it has been said that the President had not remembered that there was a United States Senate, and that, while the treaty-making power rested with him, the treaty-ratifying power lay not in his hands but in the hands of that body with forgetfulness of which he is most frequently charged. Those who have been in Paris know, those who stood nearest to the President know, I have reason to know and I have the right to say, that not once but scores of times in the course of the negotiations, the

"reasonable reservationists" of the Senate would have been satisfied at the beginning. The weak, minor, neutral Powers are willing to accept the League without question and without reservation. Why should a great nation like our own, with its inherent power of taking care of itself, why should it deliberately play a part that is small and unworthy? I heard one of the wisest of Americans recently say: "How little it makes us seem and how small we become through constantly urging that the Treaty must be Americanized instead of insisting that America must give its whole-hearted support and furtherance to the Treaty."

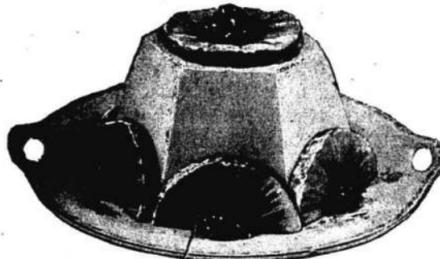
As for the Shantung problem, which now seems to have fallen into oblivion, history will note that throughout the Paris negotiations the President was acting as China's nearest friend, and that the Shantung clause, far from being an invasion of the integrity of China, is an attempt to secure it. The President has perhaps made one mistake in dealing with Japan,—as if Japan were a civilized nation, as if Japan were a friend and not an enemy, as if it were not our most passionate desire to have war with Japan at the earliest possible moment. There are only two ways of saving China, assuming that China must be saved.

Mrs. Knox's Corner

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"DID you know that canned fruits, cherries, strawberries, raspberries, peaches, pineapples, pears—whether you bought them in tins or put them up for yourself, will go "twice-as-far" if you blend them into fruit desserts or salads, and serve twice as many people as the fruit alone would serve?"

Take a cup and a half of canned fruit, for example. Alone, it makes only a few helpings—but when combined with ¼ package of Knox Sparkling Gelatine and made up into a Fruit Sponge, I have found it an ample dessert for six or seven people. Try this Fruit Sponge Recipe of mine. Your family will call it a new delight, while you can enjoy it as a "dollar stretcher."



FRUIT SPONGE

- ½ envelope KNOX Sparkling Gelatine
- 1 tablespoonful lemon juice
- ½ cup cold water
- 1½ cups canned fruits
- 1 cup canned fruit juice
- ½ cup sugar
- White of one egg

Soak gelatine in cold water five minutes and dissolve in hot fruit juice. Add fruit, sugar and lemon juice. When mixture begins to set, add white of egg, beaten until stiff. Turn into mold, first dipped in cold water and chill. Serve with a custard sauce or garnish with whipped cream, sweetened, and flavored with vanilla, and chopped fruit.

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Speaking of "dollar stretchers," Knox Sparkling Gelatine is one in itself. It will stretch over four meals or go four times as far as the ready-prepared packages, which only do for one lunch or dinner and only make six servings. One package of my gelatine stretches out into twenty-four individual servings or will make four desserts for a family of six for four different luncheons or dinners, which explains why experts have always called Knox the "4 to 1" Gelatine.

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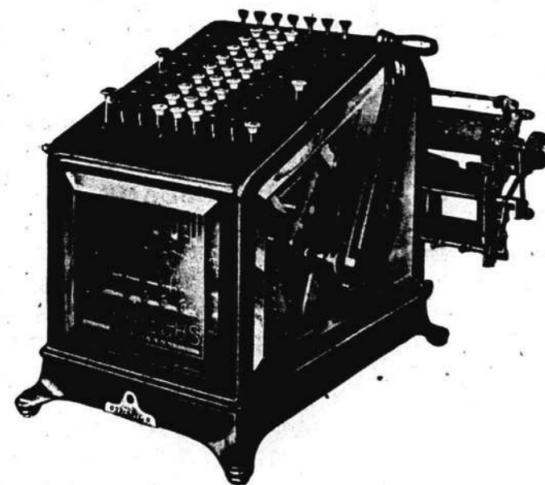
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One way is through the League of Nations; the other is through war upon Japan. Do those Americans who all but force Japan to war maintain that they are ready to urge upon America that we must go to war in the interest of China?

The thing that I am more concerned about than anything else is that Europe wronged us until the day of our advent into the war by ascribing to us low motives, motives of prudence and even self-regarding cowardice. Then we entered upon the great adventure and bore our part like men. At the critical hour we rendered decisive help, taking our place by the side of England, France and Italy as deliverers of a world from the horrors of Prussianism. The service was rendered the sacrifice was made, and for generations we shall pay the tolls. And the Lodges and the Borahs and the Johnsons and their confederates, the Lippmanns and the Bullitts and the Steffenses, have brought it to pass that all these services and sacrifices are being forgotten by Europe and that nothing will be remembered of America save that in cowardly self-concern we shrank at the last from an imperative duty which it was the part of courage and nobleness to accept.

The moral leadership of the world

was in our grasp less than a year ago; that moral leadership of mankind we have abdicated for a time, perhaps for all time; that leadership we would reclaim. What if European peoples and press believe and declare that they must go on without America? It shall not be that the world is to believe of us that America can no longer be counted upon for the leadership of humanity's moral emprise, that our effort and our sacrifice are to be in vain.

Then as Americans we have the right to demand that politics shall stop at the water's edge, that the vast issues of internationalism be not dragged into the welter of partisan politics, that the Presidential election of next November be forgotten for a moment and the world's need of peace and healing be remembered for more than a moment,—in one word, that world-justice be not sacrificed in the interest of partisan advantage.

Let there be such compromise as may, alas, be needed in order to save the League, but it is the substance of the League that must be saved and not the faces of the "irreconcilables." Least of all do Americans desire the establishment of such a League of Nations as shall free America from the necessity of bearing burdens. At what time in

America's history did America resolve to put "safety first"? Justice first, and freedom, and after these, peace and safety!

For the second time Europe looks to us hopefully and needs us sorely. Once before we answered Europe's need and saved our own soul. Again must we answer the need of the world or lose our own soul. Our appeal is to America at its highest,—the America of Washington and of Lincoln, of Roosevelt and Wilson, the America of Lexington and Gettysburg and Chateau-Thierry, the America of noblest vision and faith and resolution. Let America turn in its might to the Senate of the United States and demand—*Ratify, RATIFY, RATIFY.*

Let us remember that, if the League of Nations be not helped by America to come to pass, it is not President Wilson who will have been defeated, but America; not America, but the world, not mankind alone, but mankind's hope of peace and justice. The nation ought to turn upon some members of the Senate and make them feel something of the shame they threaten to bring upon the name and honor of the republic. The members of the United States Senate, who are deliberately making for war with Great Britain, our noble ally, bound to us now and forever, are as menacing to the republic, its honor if not its security, as some prizes of the recent "Red raids."

No one maintains that the President has never made mistakes, that he has never blundered. I think that the Peace Commission should have been representative, as it was not, of the genius of both great political parties. I believe that the recent decision of the President touching the railroads is wholly unwise, and I dissent from it utterly and unreservedly. No man is called upon to assent to whatever the President says and does under all circumstances, but it is none the less humiliating to be told as I was told within some days upon two different occasions by men from other lands that throughout their stay in our country they met barely any Americans "who spoke a good word for their President." It is not the President who is hurt. It is American dignity and American honor that are trodden under foot. The achievements of the President, his great services, the unqualified clarity and power with which he moulded and uttered the ideals of America, that the President did more than any living man to bring about the inclusion within the terms of the Peace Treaty of the Minority Rights clauses, making of it in truth an international Magna Charta—all these things many of my fellow-Americans for a time seem to forget. The real difficulty of the situation has been that the President thinks straight, that he is an honest man, that he does not resort to political subterfuge, that he will not indulge in political equivocation. And the President is blamed on these grounds, when in truth it is because of these things that he ought to be held up to the youth of the nation for honor, and above all for the honor of emulation. The President is not unerring, the President is not impeccable. No human, who is not a Republican member of the United States Senate Committee of Foreign Relations, is unerring. But the President's place in history is secure. He has done great things, and will stand as one of the mightiest figures of a mighty epoch.

What would be said on the morrow if the President were to pass? Not that I would have the praises of a man anticipate his passing! Yet ought we to bear in mind that indiscriminate condemnation of a man because he lives is as unfitting as is indiscriminate eulogy of him because he is dead. Let it not be imagined that I am opposed to reasonable, fair, temperate, impersonal

criticism of the President. The office of President, however exalted, ought not to exempt its occupant from criticism. Under a republic, criticism must remain free and unchallenged, but there is a vast difference between reasoning criticism and savage-tempered condemnation.

In his beautiful play, "Lincoln," John Drinkwater speaks some words which it is ours to remember today. Why wait until Wilson is gone and then do him belated honor and yield him the meed of overdue justice? It is not needful nor possible at this time, whilst yet he lives, to say that Wilson is a Washington or another Lincoln. But he is a great American. He is one of the great Presidents of American history. Let us remember that it is not only of the dead that it may be said in the words of Drinkwater, but of the living:

"When the high heart we magnify,
And the sure vision celebrate,
And worship greatness passing by,
Ourselves are great."

Schoolroom Sketches—Isaac Kelly.

My father was born in Belfast, Ireland,
And my mother in Odessa, Russia.
My father owns the corner saloon
On Broome and Cannon streets,
And my mother is the cashier behind
the cigar counter
In Gordon's lunch room on Clinton
street,
On Sundays
I go to St. Mary's Church on Grand
street;

My father makes me go—
And every morning before school
And on Saturdays
I attend the Hebrew school and synagogue

Across the street from my house,
My mother's parents don't speak to her
any more,
Since she married out of her religion.
But my father doesn't care,
And my mother doesn't either,
For they are both happy, they say,
Because of me.
The only time I ever heard them quarrel,
Was when father wanted to light
The candles of the Christmas tree
On a Friday evening.
Father insisted on lighting them,
And mother just broke down
And cried like a baby.
I never understood the reason for that.

MORRIS ABEL BEER,
in N. Y. Evening Sun.

I Never Knew the Dearness of a Dream.
Or 'neath the sentried starry skies.
I never knew the dearness of a dream,
Until no more I saw your eyes
O mother, beneath the sunlight's beam.

Only in sleep, the camera of my mind
Like sunlight, seizes your face divine;
Ah, in a dream my treasured love I find
For which in waking real life I pine!
ALTER ABELSON.

The Sun Was My Beloved Till

The sun was my beloved till,
Mother, you journeyed to the sky;
But now the moon and stars and night
The splendor of the sun outvie!

For lo, there are no dreams by day,
But mystic night knows dreamland's
grace;
And now, alas, in dreams alone
I see the glory of your face!
ALTER ABELSON.



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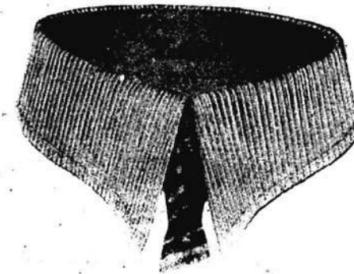
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The Jewish Home

By RABBI GUSTAV N. HAUSMANN, Litt. D.

Editor Jewish Code of Jurisprudence

"Thou shalt teach thy children" is the Mosaic mandate that was echoed at every Jewish fireside. This motto became the classic formula in every Jewish household "Thou shalt show thy children" was thus the creed of life.

With Fichte, the Jew always believes that in every child lies the possibilities of the perfect man, if the homes were what God had meant them to be. When the nation was called into being, the Hebrew Emancipator recognized that the influence of parents at home upon the children is irresistible. Greek and Roman mythology had such faith in parental inspiration that it made each hero the son of some divinity, and thus endeavored to account for his extraordinary feats. Achilles, the bravest of Greek heroes in the Trojan war, as we read in the Iliad, is the son of Thetis, a sea nymph, who dipped him in the River Styx while an infant to make him invulnerable. Aeneas, Virgil's illustrious hero of the Aeneid, founder of the city of Lavinium, is the son of Venus, who is always watching over him. Romulus, founder of Rome, the city named for himself, was the son of Mars. In a similar way does a Welsh fable ascribe to Merlin, founder of Celtic poetry, a demon for a father and a princess for a mother. The Arabs have a proverb: "A fig tree looking upon figs becomes fruitful." A Talmudic adage reads: "The prattle of children in the streets is the repetition of what either the father or the mother has said." Another Rabbinic maxim is: "The daughter's doings have been the mother's acts." The ancients, the Romans in particular, conferred upon the father the power of life and death over his children. While the moderns reject this prerogative, yet the child's destiny is in the hands of the parents. In all ages the Jew has regarded the home as the first school; the parents as the first teachers; their speech as the first lecture; the table as the first altar. These early influences have left an indelible mark upon the nation.

In the production of every human life, according to the Talmud, three factors enter: God, father and mother. The father's contributions are the bones, the sinews and the nails, the marrow in the brains and the white of the eye; the mother's share is the skin, the flesh, the hair and the apple of the eyes, and God gives the soul. The anatomist maintains that the cell is the unit of the body. Weaken this center, the heart falters and the brain becomes dull. The biologist analyzes the seed, soil, and climate to decide growth through heredity. Alfred Russell Wallace avers that every species of organism, passing from cell life into highly complex forms, resembles one of its parents. Just as the sheep follows the sheep, so do the children imitate the parents. Invariably the child regards his progenitors as patterns—"imitatio parentis." The spring does not rise higher than its source. No hero rises above his origin.

Pedagogues, philosophers and moralists affirm that every great man had a great father or a great mother. Well might the enthusiastic professor exclaim: "Let him who would be great choose the right type of parents." "Marry into a good family," advises one of the Rabbinic masters; "for a girl with a good genealogical tree, even if she be poor or an orphan, is

worthy to be the wife of a king." "As is the tree so is the fruit; the apple does not fall far from the tree. The High Chancellor of England, Lord Westbury, who had risen to that exalted position from obscurity, declared: "Whatever success I have had in life is due to the care and skill with which my father formed and disciplined my mind." The Prophet Isaiah holds before Israel an inspiring example, a noble pattern for emulation, to raise Israel to a worthier life. "Look unto Abraham, your father, and unto Sarah, that bare you." Long ago Solomon exclaimed: "My son, keep the commandments of thy father, and forsake not the teachings of thy mother." Goethe's testimony:

"My father's stature I possess,
Life's sober government,
My darling mother's cheerfulness,
Her fabulistic heart."

There is a Norse legend that in every war, in the critical hour, during the decisive battle, the immortal dead watch from the celestial battlement. Looking skyward, each soldier is lifted to the level of the Elysian heroes. History tells us that Hamilcar, the great Carthaginian general, brought his son, Hannibal, then nine years of age, to the altar and made him swear eternal hatred against Rome. The story was current that Velasquez, the great painter, when a stripling, was taken by his father through a great picture gallery, where, admiring the magnificent paintings, he exclaimed: "Father, I too am a painter." Similarly, but in a higher and nobler sense, every Jewish father made his boy swear upon the Bible to lead a life of purity, of holiness, of godliness, as exemplified by the immortal heroes—the Patriarchs, the Prophets, the Scribes and the Sages. "My father made vows for me" is thus a Jewish affirmation. Little wonder that one of the rabbis says, "He who teaches his son Torah, does just as much as if he himself had received the Divine Law on Mount Sinai." On the other hand, declares the Sage, "He who does not educate his children, is his own and his children's enemy." Therefore, does the Wise Ben Sira, in his Ecclesiasticus, admonish: "If thou hast children, bring them up well, and bend their neck from their youth up. If thou have daughters, preserve their bodies and do not pamper them. Counsel thy daughter; then hast thou done a great deed, and give her to a sensible man." Rabbi Hiyya bar Aba would not eat his breakfast till he first instructed his child. Raba bar Huna would not eat till first he had taken his child to school. Solomon was truly a wise teacher when he asserted: "Train a child according to its nature, and when it is old it will not depart therefrom."

In the Odyssey, Homer exhibits the venerable hero Laertes, triumphantly rejoicing on seeing his intrepid son, Odysseus, and his brave grandson, Telemachus, outdoing each other in wondrous deeds of valor. Similarly does the wise Solomon affirm: "A good man leaveth an inheritance to his children's children," and the Prophet Joel admonishes, "Tell your children of it, and let your children tell their children, and their children to another generation." This is what Edmund Burke postulates:

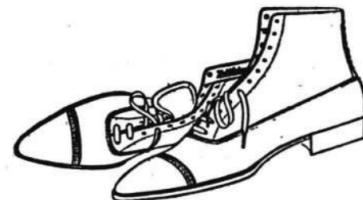
"Civilization is a triple contract between three parties: the noble dead, the living and the unborn." Daniel Webster emphasizes: "Those who do not look upon themselves as a link connecting the past with the future do not perform their duty to the world." The source of this conviction is to be traced to Moses, the father of modern civilization, who stresses and accentuates this principle of continuity: "And thou shalt teach

them diligently unto thy children." "And that thou mayest tell in the ears of thy son, and of thy son's son." "Thou shalt show thy son." "If tomorrow thy son shall ask thee, saying, 'What is this?' Thou shalt explain to him." Reminding the present generation that they are but a link in the long chain of generations, the Lawgiver in his Farewell Address makes the appeal: "Remember the days of old, consider the years of many gen-

erations; ask thy father, and he will show thee; thy elders, and they will tell thee."

According to the Talmud the father who neglects the education of his children lays up for himself punishment in the hereafter. Rabbi Akiba was walking one day in the fields, and passing a cave he heard moaning, groaning and weeping. On his inquiry, a voice from the grave shrieked: "Alas, my sufferings here are indescrib-

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able. Daily I have to chop the wood, carry it to the blazing inferno, where I am being burned—all because my only son does not recite the mourner's prayers." When the Rabbi had finally located the son, he found the youth so ignorant that he could neither read nor recite the prayers. So the rabbi taught him to read the mourner's prayer—and only then did that mourning voice stop crying. According to Rabbi Phinehas ben Hama, "Whoever leaves a son after him who studies the Torah, is considered as though he had never died."

In the Jewish home the father has always been recognized as the divinely appointed teacher. It was a religious duty incumbent upon every Israelite to give his son instruction. Josephus writes: "Our principal care is to educate our children well." Rising early and sitting up late, the father busied himself teaching and drilling the children; inspiring them with an enthusiasm for their people, a love for God, the fundamentals of the religion, a reverence for the immortals and faith in Israel's ultimate destiny. Consequently, the maxim was current: "Blessed is the son who has studied with his father, and blessed is the father who has instructed his son." The highest compliment to fatherhood was expressed by the Jewish masters when God was designated "Our Father." The tenderest simile the Bible employs concerning a merciful God is: "As a father pitieth his children, so, O Lord, have pity upon us."

The influence of the mother in the Jewish home is even more powerful; it is an everlasting inspiration to the child. Through the example of the mother the child may become angel or devil. For good or ill, each child may say: "I am what my mother made me." In the fable, Aesop reports the following conversation: The old mother crab said to her child, "Why do you walk so backward and crooked?" "Mother," replied the young crab, "show me the way; when I see you taking a straight course, I will follow." Hence, even the physical task of walking, the taking of steps, is learned by the child from its mother. For the first few years the child naturally speaks and thinks in "the mother's tongue." Example is always better than precept. A mother's heart, her tastes, her actions and her affection form and constitute a child's schoolroom.

Greek mythology tells us that when Achilles was crowned king, those who had eyes to see beheld his goddess mother hovering about the scene. Her celestial influence was evident. The Spartan mother, handing the shield to her son before departing for war, warned him, "Come back with your shield or on it." These mothers made Sparta the bravest of the Greek States.

When Lincoln was nine years old his dying mother, putting her hand upon his forehead, appealed to him to practice two things: first, to remember the Bible stories she had taught him, and to read the Book which had been her comfort and strength; and, second, never to tell any untruths. That Lincoln kept the first request is shown by his Gettysburg speech, the Second Inaugural Address, and his other writings which are in Biblical language. That he heeded the second request is shown by the cognomen given him by his friends: "Honest Abe." Appreciating these bequests Lincoln said, "God bless my mother! To her I owe all that I am or hope to be in the world."

After a lengthy interview with Katherine Elizabeth Goethe, one of her intellectual admirers ex-

claimed: "Now I understand how Goethe became the man he is." We can realize why the poet wished to erect a marble monument to his mother, "who excelled other women."

The story goes that Napoleon had asked Madame de Campan, the governess of the unfortunate children of Louis XVI, "Who best can be relied upon to educate the French people?" The reply was flashed back, "Mothers." The Conqueror himself testified: "It is to my mother, to her good qualities, that I owe my success and all I have that is worth while. I do not hesitate to say that the future of the child depends upon the mother."

Like Lincoln, the American; Napoleon, the Frenchman; Goethe, the German, so does John Ruskin, the greatest English prose writer of the nineteenth century, testify that he received his style from his mother. She compelled him, before he was twelve years of age, to commit to memory forty chapters of the Bible, and to this early Biblical training he owes his place in English literature. The testimony of Benjamin West is: "A kiss from my mother made me an artist." Lord Langdon said: "If the world were put into one scale and my mother into the other, the

world would kick the beam." A recent book of biography of mothers of great men shows that such characters as Luther, Mendelssohn, Napoleon, Carlyle, Goethe and Washington were the offspring of great mothers. Indeed, one good mother is certainly worth all the school teachers in the world. The history of civilization is thus the history of great mothers. An oriental tradition has it that "the butter of the Law is made out of the milk of a mother's breast." The modern counterpart should be: "A mother's life must be her child's Bible."

Our English word "mother" comes from the Latin word "mater," i. e., feeding. With his mother's milk the child imbibes her qualities. Among the Africans the belief was current that on feeding the boy with a lion's heart he would become as courageous as the king of the jungle. Therefore, the peasant mothers would feed their boys on lions' hearts that thus they might acquire valor. Whatever the origin of this superstition, it certainly shows the mother's noble ambition. Emerson expressed the conviction: "Men are what their mothers make them."

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fought,
Shall I tell you where and when?
On the maps of the world you will
find it not—
"Twas fought by the mothers of
men."

If among other nations the influence of mothers was supreme, among the Jews the effect of the mother on the home was omnipotent—next to that of God Himself. A Talmudic fancy declares: "God could not consent to dwell on earth, therefore He created the mother to fill His place." She is His ambassador on earth. Another sage suggests: "God wished to be worshipped in every home, so He placed there the mother." Where she is honored, there is He revered. The supreme duties imposed upon the Jewish mother were three: To honor God, to care for the home, to train her children. The Bible is the first book that gives illustrious and irrefutable examples of the influence exerted by some of the Hebrew mothers. Jochebed, the mother of Moses, certainly saved the race from extinction. Hannah brought her son, Samuel, to the House of the Lord, while he was still young, and the result justified that mother, for

Samuel's influence on the life of the nation became second only to that of the Emancipator. The Queen Mother, in the Book of Proverbs, is eulogized by her royal son as she was his inspiration: "The words of Lemuel, King of Massa, the prophecy that his mother taught him." A Rabbinic tradition was current that the mother of R. Joshua ben Chananya used to carry him in his cradle to the academy that he might become accustomed to the sound of the words of the Torah. Of such an exemplary mother Solomon assures us: "Her children will rise up and call her blessed." Here we are reminded of the story of the Martyr Hannah, as told in the Book of Maccabees, who urged her seven sons one after the other, to give their lives for Israel's faith. In a similar manner does the Midrash declare: "Through the merit of the righteous women was Israel redeemed from Egypt." The Sage affirmed: "Where will you find true religion? In a home where there is a good mother." "Who is best taught?" asked another master. "He who learns from his mother." The Prophet shows his appreciation of motherhood when he proclaims in the name of God: "As a man whom his mother com-

forteth, so will I comfort thee, saith the Lord." With Whittier the Jew says:

"We search the whole world and bow at shrine of wood and stone for bread.
At last, outworn, come back to tread the paths our mothers trod and read the Book our mothers read."

However, like every other attribute, a parent's prerogative may be abused. Sometimes the father or mother is unworthy of the trust reposed in either. As one can be a good example and thus help the child, so one can also be an evil genius and ruin him. "Just as roses and hyacinths," illustrates Theogines, "do not spring from squills, so from a slave woman no free child can be born." Aesop tells the following anecdote: A little boy used to bring stolen articles to his mother, who never rebuked him for the theft. Continuing his evil ways, without ever being discouraged, he became a criminal and was condemned to the gallows. Just before his execution, the mother begged permission to say good-by to her convicted son. As she drew near him, she embraced him as if to kiss him, but he seized the lobe of her ear between his teeth, protesting: "It is she who caused my ruin; if on my first theft she had given me a sound flogging, I would not have come to this disgraceful end." Ecclesiasticus admonishes: "A horse not broken becometh headstrong; a child left to himself becometh wilful." Byron laments: "Untaught in youth my heart to tame, my springs of life were poisoned."

Lycurgus enjoined the Lacedaemonians: "Parents should be punished for the crimes of their children, who would not have abandoned the path of honesty if they had been carefully educated." In ancient Sparta, when a boy committed a wrong the authorities punished his mother, with the result that the son was careful lest the lash fall upon her back.

In the Decalogue Moses warns, "The sins of the parents are visited upon the children unto the third and fourth generation." Modern sociologists, corroborating this conviction, declare: "In the vast majority of cases the youths going wrong can lay the blame upon the habits and examples of their progenitors." To solve the problem of juvenile delinquency, the Boston Police Commissioner proposed that, instead of arresting and punishing the children for breaking windows, destroying property and the like, the parents should be arrested and fined. The saying was current among the ancients: "If you would know people, find out their mothers, and before you take a life partner, see who her mother is."

It is certainly true that "the hand that rocks the cradle rules the world." It depends by what mother the cradle is rocked. Solomon wisely affirms, "Train a child the way he shall go." The German saying is: "Wie man einen Knaben gewoent," or "Was Hannschen nicht lernt, lernt Hans nimmer mehr." The French express it: "Instruis le jeune enfant a l'entree de sa voie." There is a Rabbinic story that when God gave the Torah to Moses He demanded in return some pledge that it would be safe in Israel's hands. The Lawgiver offered as surety the Patriarchs, Abraham, Isaac and Jacob. But God rejected them; they belonged to the past. Then Moses offered the Prophets. But they, too, were rejected, for there were also false prophets. So each offer in turn was refused. Finally, Moses offered the children, and God accepted them as guaran-

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

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tors. In a similar way Maeterlinck, in his Blue Bird appeals—rather in phantasy—to the unborn children, "in whose hands will be placed the problems of the present for solution." Isaiah sums it up: "And a little child shall lead them." Jesus allegorizes the prophetic statement: "Suffer the little children to come unto me, for such is the kingdom of Heaven." One Rabbi says, "it is better to die without children than to have a godless one." Thus the training of

the children is the deciding factor in Israel's destiny.

In every Jewish family the story of Israel's heroes—Joseph, Moses, Joshua, Samson, Elijah, David, Solomon and Daniel—was repeated. The great songs of the nation, the Psalms, were sung; the great orations and sermons of Isaiah and Jeremiah were recited; the Lamentations and the story of Esther chanted. In such a domestic atmosphere the youth became imbued with the loftiest ideals of the

race and with a love for these literary masterpieces.

Contrast the reverential relations between parents and their children, as they existed in the ancient Hebrew home, with the home life in other ancient nations. The Greeks, the Germanic tribes, and others, would kill the aged parents in a most cold-blooded manner. This was not so with the Jews who heard the voice from Sinai: "Honor thy father and thy mother." Commenting upon this divine injunction,

the Talmud lays down three prohibitory rules: "No child shall wake his sleeping parents; no child shall occupy his parents' seat; no child shall contradict his parents."

In Sparta there was practically no home. The children were brought up at the expense of the state—by strangers. Even in Athens Plato speaks of the home as an ideal. In Israel the parents were divinely appointed teachers.

In the Middle Ages the nobility possessed what the Romans designated "Jus primae noctis," or what the French called "Le Droit du Seigneur," which allowed the feudal lord to be the father of the first born child of every girl on his estate. Israel knew no distinction of caste or class in the realm of morality; what was prohibited for one was prohibited for all, the divine command being: "If a man be found lying with a woman married to a husband, then they shall both of them die; so shall thou put away evil from Israel." Deut. xxii:22.

Even in modern times, in the South Sea Islands, not fewer than two-thirds of the children were murdered by their own parents. Travelers reported that they had not known there one single mother who was not guilty of infanticide.

Among the Jews the belief was universally cherished—in the words of the Psalmist—"Lo, the children are an heritage of the Lord, and the fruits of the womb are His reward." "Children," says the Talmud, "are a bond of union between husband and wife."

The Jewish home was a miniature sanctuary and an educational institution. The table was an altar; here were recited words of the immortal teachers. The father acted as priest and instructor; the mother as priestess and moralist. The Midrash declares that it is incumbent upon the parents to instruct the child in the law as soon as he begins to speak. By doing this, they prolong his life; by neglecting, it is as if they had buried him alive.

The God of the Fathers was the ever recurrent theme of instruction which the parents were anxious to impart to their offspring. The Unity of God was the all-engrossing subject which father and mother endeavor to perpetuate in Israel, and to transmit to the nations of the earth, through their children. Today it is universally admitted that what has preserved the Jew in the Diaspora, subjected to the worst persecution that ever fell to

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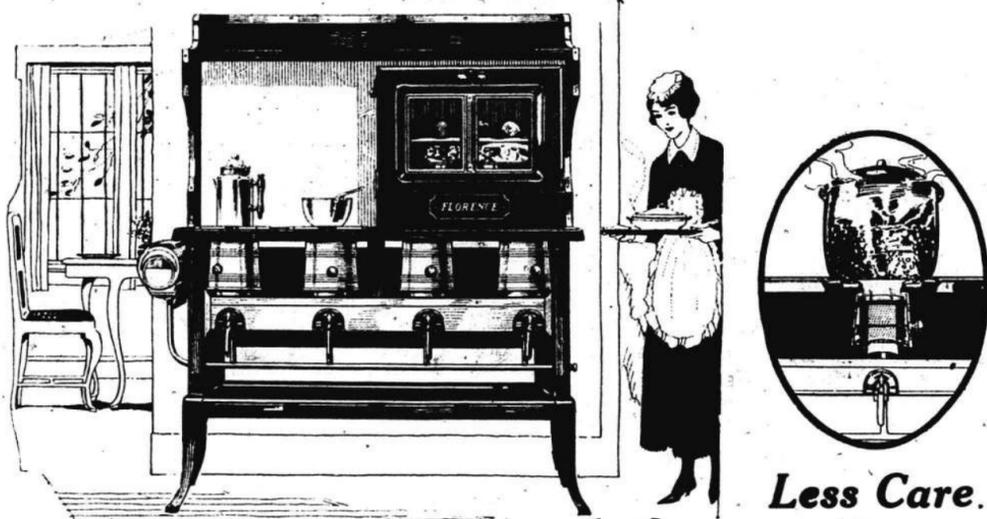
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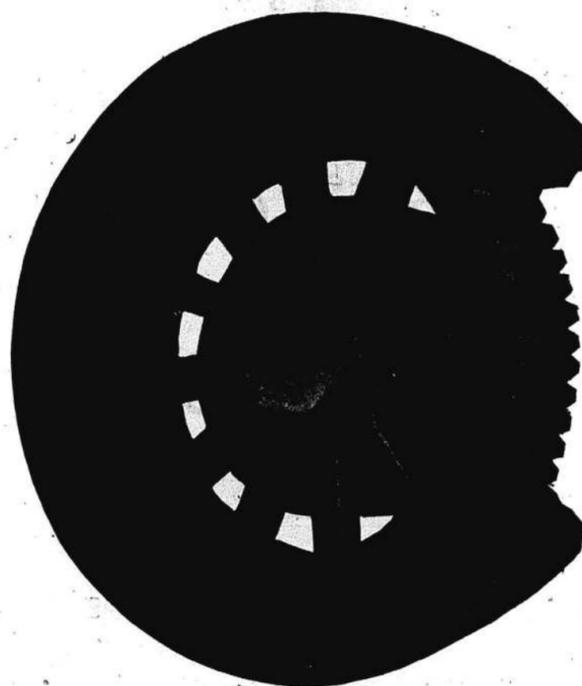
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the lot of man, was the home, where the educational influence of the parents remained with their children through their whole life. The foundation of Israel's destiny was thus laid in the sanctuary of domestic affection. The belief was current that from the divine presence—Shekinah—radiated the effulgence of beauty in the home. It was due to the purity of the hearth and the educational environment that the Jews gave to the world, out of all proportion, a large number of great men. The crying need of our age is the rehabilitation of the Jewish Home, to reinstate the family altar, to rededicate fatherhood to the sacred calling of the priest and teacher and motherhood to be the unselfish ministering angel and moralist—as of yore.

"The priesthood is the parents,
The altar is the board
Where boys and girls are gathered,
To feast before their Lord."

**LONDON GHETTO JEWS
PRESENT Y. M. C. A.
WITH HUT.**

East End Jews living in the Mile End Gardens, London, recently raised a fund and erected a hut which has been presented to the Young Men's Christian Association. Recently H. H. Princess Helena Victoria visited the hut and distributed badges to a number of ladies and gentlemen associated with the work of the hut. Mr. Harry Barnett presided over a large and enthusiastic audience.

The chairman said that Jewish charity, Jewish enterprise, Jewish enthusiasm, backed up by the Y. M. C. A., had combined to provide a cozy, well-equipped hut for ex-service men. It had more than justified its existence, and had done much to dissipate the clouds of suspicion which undeservedly surrounded the East End Jews. Her Highness had come to recognize the work of a devoted band of helpers.

The Chief Rabbi said that the hut had been founded by East End Jews in appreciation of the noble work done by the Y. M. C. A., in appreciation of the gallantry of H. M. Forces and in memory of the men of the district who had fallen in the war. The chairman had asked him

to say a word concerning Jewish endeavors during the war. It was difficult to repeat a twice-told tale. Every Jew interested in the good name of his people, every fair-minded non-Jew who wished to pass a judgment on the Jewish people was acquainted with the part that the Jews had played in the war. At present there was no excuse for anyone making rash statements, because the Rev. Michael Adler had published a pamphlet on the part played by the Jews of the empire in the war, and the facts and official figures which he gave were such as to render inexcusable any further unfriendly criticism. They read in this pamphlet that in Australia out of a total Jewish population of less than 20,000, there were 1,800 enlistments and 250 deaths. What Australia had done was typical of Jewry in every portion of the empire. General Smuts, addressing a Jewish gathering in Johannesburg, had given expression to his surprise that six per cent. of the Jewish population had enlisted, a larger proportion than any other section. The ratio of enlistment, service, and sacrifice in the East End of London could well bear comparison with the war effort of any other district of the country. In the Jews' Free School, composed of East End lads, twelve hundred old boys had voluntarily joined up. The honors won by Jews had been remarkable—5 V. C.'s, one of them won by Issy Shmulovitch, otherwise known as Issy Smith—there could be no doubt about his affiliations! (laughter)—50 D. S. O.'s, 240 M. C.'s, 70 D. C. M.'s, 250 M. M.'s, and so forth. This, in a Jewish population in the empire of 450,000, a considerable portion of whom were not born within the empire. Unfriendly critics had spoken of the Jews as "cowards." How could the Jew be a coward who had faced worlds—every man's hand against him and his hand against no man! (Cheers.) No other race has displayed the heroism, physical and moral, that the Jewish people had done. He expressed the hope that the unfriendly voices that had lately been heard would be silenced forever. Dr. Hertz proceeded to refer to the ter-

rible position of the Jews in South-east Europe, and expressed pleasure at the fact that the Y. M. C. A. were sending a relief mission to the Ukraine. He paid a tribute to the spirit of brotherhood which the Y. M. C. A. had always inculcated.

Sir Arthur Yapp expressed the indebtedness of the Y. M. C. A. to those who had founded the hut and his pleasure at the fact that the Jews had so warmly co-operated in their work. The example which the East End Jews had set would be a great help to them in their campaign to raise £750,000 to continue their great work.

Princess Helena Victoria said: "I very much appreciate and thank you for your warm welcome. It has been a very real pleasure for me to be among you this evening. I warmly congratulate you on the hut and the work that has been done here, and I join Sir Arthur Yapp in thanking those who have given small sums or large to enable this work to be carried on. We will never forget what the people have done here for the Y. M. C. A. and for the soldiers who require your help so much."

IMPRESSIONS OF THE JEWISH SOLDIERS.

DR. WILLIAM L. STIDGER, Y. M. C. A.

Under the caption of "Laughter in the War," Dr. William L. Stidger, who has been in France doing Y. M. C. A. work, gives in a recent issue of the *Outlook* his impressions of the Jewish soldiers.

He repeats a story told him by one of the American soldiers whom he met in one of the hospitals.

"There was a fellow named Rosenblum brought in with me to the Paris hospital, wounded in three places. They put me beside him, and he told me his story.

"It was at Belleau Woods, and the Americans were plunging through to the other side, driving the Boche before them. This Jewish boy is from New York City and one of the favorites of the whole Marine outfit. He had got separated from his friends. Suddenly he was confronted by a German captain with a belching automatic revolver. The Hun

got him in the shoulder with the first shot. Then the American made a lunge with his bayonet and ran the captain through the neck, but not before the captain shot him again twice through the left leg. The two fell together. When the boy from New York came to consciousness, he reached out, and there was the dead German officer lying beside him.

"The boy took off the captain's helmet first and pulled it over to himself. Then he took his revolver and his cartridge-belt and put them all in a little pile. Then he took off the officer's shoes and his trousers and every stitch of clothes that he had, and painfully strapped them around himself, in spite of his wounds, under his own blouse. After he had done this he strapped the officer's belt on himself. When the stretcher-bearers got to him and had taken him in to a First Aid and they took his clothes off, they found the officer's outfit.

"Say, boy, are you a walking pawnshop?" the good-natured doctor said, and he proceeded to take the souvenirs away.

"This was the military procedure, but the New York boy cried and said, 'I'll die on your hands if you take them away.'

"He was a serious case, and so they humored him and let him keep his souvenirs; and when I saw them take him out to a base hospital this

morning he still had them strapped to him, with a grin on his face like a dorky eating watermelon."

"What did you say his name was?" I asked.

"Rosenblum," the boy replied. "Rosenblum, from New York."

"Say," added another soldier who was standing near, "if they'd only recruit a regiment like that from America, we'd send the German army back to Berlin naked."

Then we all had another good laugh, which, in its turn, disturbed the old men playing checkers on the bench under the trees back of Notre Dame. But the soldier who told me the story added thoughtfully a truth that every one in France knows.

"At that, I'm tellin' you, boy, there aren't any braver soldiers in the American Army than the Jewish boys from New York. I got 'a hand it to them."

"Yes, we all do," I replied.

This good-natured raillery goes on all over the army, for it is a cosmopolitan crowd, such as never before wore the uniform of the United States; and each group—the Negro group, the Italian group, the Jewish group, the Slav group, the Western group, the Southern group, the Eastern group—has its little fun at the expense of the others, and out of it all comes much laughter and no bitterness.

The Jewish boy loves to repeat a

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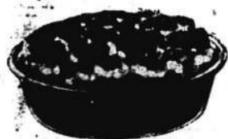
For one thing, piping-hot None Such Pudding smells good and tastes better. You can make it with your left-over biscuits. It's a rich, wholesome dessert that the family will send their plates back for a second helping of.

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.

With a few packages of triple-sealed, fresh, flavory None Such Mince Meat in your larder, you can surprise your family with something new and good to eat every few days.

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

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



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.

MERRELL-SOULE COMPANY, Syracuse, New York

good joke on his own kind as well as the others. I myself saw a letter that a Jewish boy was writing to his uncle in New York eulogizing the Y. M. C. A. He was not an educated lad, but he was a wonderfully sincere boy and he pleaded his cause well. He had been treated so well by the Y that he wanted his uncle to give all his spare cash to that great organization. This is the letter:

Dear Uncle:
This here Y. M. C. A. is the goods. They gives you chocolate when you're goin' into the trenches and they gives you chocolate when you're comin' out, and they don't charge you nothin' for it neither. If you are given any money . . . you give it to them Y. M. C. A.'s. They treat you right. They have entertainments for you and wrestlin' matches, and they give you a place to write. And what's more, uncle, they don't have no respect for no religion. Yours,
BILL.

THE IMMIGRANT AND AMERICANISM.

By HON. SIMEON D. FESS,
Member Congress, Ohio.

It is not expected that I would take any time to extol the people that I am addressing. The life of the Jewish people as a nation or as a nationality is written not on the page simply of history, but in ambition,

aspiration for a freedom that has been denied in many alliances, but which has always been granted under the Stars and Stripes. Rather should I spend a moment, not in speaking of your people, but in speaking of the value that you might be to our nation, and speak, therefore, as a representative of the government, as a representative in Congress. I know of no nationality, no race, that has such a tenacious hold upon the things which are worth while than the people of the race that I am now speaking to. I know of nobody who can make more out of your talent, who can go farther than the Jewish race. All that you ask is the "open door"—for a chance to make out of yourself what the old world forbids you to do.

You have taken shelter—I speak now of the immigrant and I use the pronoun "you" symbolically—the shelter in a government that asks nobody what his race is or what is his name, and to ask no one what is his color, but simply to ask the one question, What do you propose to do with the talents that God has given you? We are asked, not where do you come from—not in America. We are asked not to what race do you belong; we are asked not what is your ancestry, what is your name—but only what, out of your talent, do you propose to do for

yourself and the country that gives you the opportunity?

As a legislator I would not close the door to any citizen who wants to come to America to be a true American out and out, and we have a right and there is nobody that claims it more than this race, the nation has the right to say we want every man and every woman that comes to our shores to subscribe to an older Americanism; no double nationality. I do not find any fault with the people who want to study their home language—the language of their fathers. There is a culture in it; there is tradition in it; there is religion in it. There is power in the language we want to study, our philosophy and our literature. But while they do it, we want every child in America, whether it be Jew or Gentile, to know how to speak and use and write the English language. Some people do not like the word "English." I think we had better say "American language." In other words, to know how to use this language of our own country, whether it be native or adopted, will be an advantage to every citizen under our flag. While I do not object to the study of the languages, whatever they might be, I have watched the propagation through the propaganda of a certain nationality against which recently we fought—teaching the German language, and through it propagating certain views, philosophy, that we did not like.

So far as I am concerned as a legislator I do not want the law to make the German language a language to be taught except in the higher grades of learning. In other words, every American, wherever he was born, if he is under our flag, should make permanent the study of our language, so that he can understand our Constitution—understand our Declaration of Independence.

I am told there are no people so hungry for knowledge as the Jewish children in the city of New York, where they are very numerous. I am told that there is no people that make greater advancement than these children, and I know that there is nobody that can appreciate the value of American life like the people who have been driven out of the country from which they came because of the persecution in that country.

I had the occasion to address a great aggregation of people in Washington in some sort of a remonstrance against some cruelty that was perpetrated upon the Jewish people in Russia, and I never saw, inch by inch, such feelings as I saw represented in that group of people. They had a passion for liberty; they were against persecution. It was because they had escaped, perhaps many of them, from persecution. As an American I can see no reason why the Holy Land shall not be reclaimed and made the home of the people. While I have my opinions on the proposed mandatories that are being suggested because of the problem they will involve, I am sure that America will join in with the other countries to say that the Holy Land shall be reserved and preserved to the people who came from there originally because it is the cradle, not only of liberty, but the cradle of religions and civilization.

BRITISH MINISTER ON THE JEWISH FUTURE.

The Rev. D. H. Ashford Smith, preaching in the Parish Church and Thorney Chapel recently, reminded

the congregation that the Jews, as the Bible tells of their ancestor Jacob, had been "left alone" throughout the centuries, and the other nations were still trying to leave them alone, and because they could not do so by legitimate means, they (especially Tsarist Russia) had carried out massacres and atrocities upon the Jews more horrible than any other civilized people have suffered. Yet in spite of the fact that the Jew is generally despised, even in England, and America, he, like Jacob of old, has power with men, and prevails, and cannot really be left alone. The preacher quoted many instances where men were sought for to fill very important posts during the last few years, some of whom were Sir Edward Goshen, British Ambassador to Germany (son of a Polish Jew); Hon. Henry Morgenthau, United States Ambassador to Turkey; M. Hymans, Belgian Ambassador to England; Earl Reading, Special British Ambassador to America; M. Venezelos, Liberator of Greece; the late Arthur Ballin, Administrator of all Railways in Germany during the early

part of the war; and H. Wolf, head of German Press Bureau. It has been noted the Jew is loyal to the country of his adoption. In our country the Jews had as their recruiting motto: "England has been all she could be to Jews. Jews will be all they can be to England." During the early part of the war, three Jews won V. C.'s, and two hundred in the Russian Army won the St. George's Cross. Mr. Smith referred to the break up of the Turkish Empire, of which Palestine and the whole of the Biblical Land of Promise form part, and reminded his congregation that Christians were not only debtors to Jews politically, but religiously. He believed the times of the Gentiles were fast running out, and that the words in Isaiah, chapter 60, will shortly be fulfilled: "Surely the isles shall wait for me, and the ships of Torshish first, to bring thy sons from far." "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." "Whereas thou hast been forsaken and hated, I will make thee an eternal excellency, a joy of many generations." "And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."



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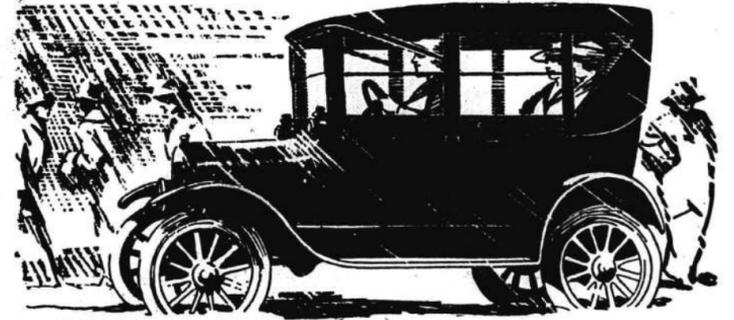
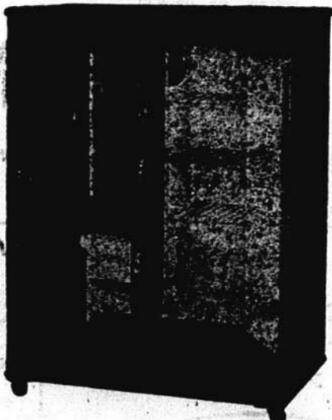
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America's Leading Jewish Family Paper

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The Little Preacher

By ETHEL TAUROG



Miss Mignon Vivonne reclined in the large easy chair near the window, and gazed out thoughtfully. From the hotel window the view that presented itself to her consisted of the tops of big, lumbering, begrimed mercantile houses, as far as her gaze could reach. She leaned her chin in her soft, pink palms, as she regarded a delicately wrought platinum bar pin studded with diamonds, which lay on her lap upon a hastily written note. The note read:

"Doll of the black eyes. Take this insignificant gift with my love and let me know where I can meet you after the show. A dinner ring to go with the pin is yours if you say so. I am waiting for your answer eagerly. Rupert."

In the few years of her stage career Miss Mignon Vivonne had made the discovery that the much quoted straight and narrow path was very narrow indeed. Still she had managed to keep on it, although many times she had wandered perilously near the edge. Upon those occasions the kind, chiding voice of her old grandmother would come back to her with remarkable insistence, "Mashele, bist a Yiddishe Tochter."

Very early, Mashele had it impressed upon her that a "Yiddishe Tochter," has certain obligations to fulfill. Upon a daughter of Jews depends a centuries old reputation to maintain. She had vaguely realized that even in her childhood. Mashele had been a wild child. At least, that had been the opinion of her family. Her father kept a grocery store in the crowded East Side of New York. Instead of staying in the store after school and waiting on trade, she preferred to slip out of doors unobserved, with some cookies hidden in the blouse of her dress, to play with other children of the neighborhood.

"A child shouldn't understand that she should help make a living," complained her mother.

"A child! A devil, not a child," retorted her father, angrily, forsaking the counter to seek out his rebellious offspring. He would finally locate her, climbing lampposts with the boys, or playing tag with the girls. Amidst a goodly sprinkling of blows and curses she was dragged into the store.

"A wild thing," a customer would

remark.

"A wild thing," assented her mother.

So "a wild thing," she was dubbed by all her fault-finding relatives. She was only ten years old, but according to Ghetto standards, she was considered mature enough to understand that a grocery store isn't a gold mine, that clerks are expensive, and that a little girl of ten who is the oldest child in the family should dutifully wait on customers and run errands. Arguments, augmented by blows and

She soon became very skillful in lulling suspicion.

When she was fourteen years old, she was taken out of school and sent to work in a department store. That was in the days when children of that age could obtain a working certificate. With the earning of money, \$3 a week, came revolt and independence.

She gave her parents half of her earnings. The balance, she spent on finery and trinkets, such as the older girls in the department store in which she worked, paraded.

had a certain responsibility thrust upon her to keep unstained a clean reputation.

A son in Europe sent money to the old grandmother, so that she could realize her life-long hope to spend her last years in Palestine. The old grandmother went to Palestine, and Mashele found herself alone amidst her family.

One of the girls who worked at the same counter with Mashele had a brother on the stage. Through his recommendation, both of the girls

With surprising rapidity Mashele advanced in the theatrical world. Now she was Miss Mignon Vivonne, one of the stellar lights in a popular musical comedy. At first the elaborate clothes, the glitter of the foot-light, the applause of large audiences, the large salary charmed her. Gradually these things, losing the charm of novelty, became commonplace. She began to get lonesome spells. Her peregrinations along the straight and narrow path had kept her prac-

That particular morning Miss Mignon Vivonne had been seized with another one of her lonesome spells. She had wept until her head ached and her eyes burned. Then came the note and gift. Heretofore she had scornfully disregarded all attempts at close friendship made by admirers. She picked up the note from the floor and read it slowly and thoughtfully. Her lips formed into a straight line of determination. From a handsome leather bag she hastily extracted a pale pink correspondence card. A small piping voice singing some dimly familiar melody seemed to come from almost nowhere. She stood for a moment listening intently. Then she opened the door cautiously. A little black haired boy was strutting down the corridor. His hands were clasped behind his back, and his head was raised, as he walked along singing softly.

"So you are the serenader," said Miss Mignon Vivonne with a faint smile.

"Mother has a headache, and she's sleeping, and father has a conference that's private, so I thought I'd stay in the hall. We're neighbors," he explained. "That's our room next door to you."

"Then, of course we're neighbors. Won't you come in and pay me a social call?"

"I guess so," replied the little boy following her into her room. "I've been awfully lonesome."

"So have I," asserted Miss Mignon Vivonne.

"I suppose you're a delegate, too," he took for granted. "Father says there are people here from all over the States. Looks as if we're going to have Palestine all righty."

"It surely does," acquiesced Miss Mignon Vivonne, as she recalled that she had read about the convention of Zionists in the daily paper.

"Will you go to Palestine? I'm



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PRINCESS HELENA VICTORIA OF ENGLAND MAKES PRESENTATION AT THE Y. M. C. A. JEWISH HUT.

An Unusual Photo, Showing the Princess Helena Victoria Attending the Investiture at the Y. M. C. A. Jewish Hut at Mile End Road, London, and Presenting One of the "Y" Workers with the Order of the Red Triangle, as Detailed in the Magazine Section of This Issue.—In the Photo, Left to Right, Are: Mr. Henry Harris, Sir Arthur Yapp, Henry Barnett, Princess Helena Victoria, Chief Rabbi Joseph H. Hertz, Mrs. Hertz, Mrs. Stuart Wormley and Mr. De Haas.

scoldings, failed to impress Mashele, and whenever opportunity offered itself, she made her escape from the cramped, stuffy grocery to the big out-of-doors.

The training in morals which she received consisted of numerous mustn'ts and don'ts. When she sought to inquire into the reasons for these mustn'ts, she was shoved aside with an injunction to do as she was told and not ask questions. Hence Mashele reasoned that one had to avoid detection when violating any of the numerous mustn'ts or don'ts.

The old grandmother, who couldn't understand a word of English, was the only one in the family who had any influence over Mashele. Many a time she sat listening to tales of the old country that the mild old grandmother related. They were tales of the persecution of the Jews, of the former greatness of the Jews, of Palestine, the land of Israel, where milk and honey flowed, and of pious men and women. The old grandmother's pride in being a Jewess impressed Mashele, and she vaguely realized that a "Yiddishe Tochter"

were taken on in the chorus of a musical extravaganza. Mashele's parents objected. They scolded her harshly. But Mashele was no longer a little girl. She rebelled at the harsh methods her parents used to keep her from going on the stage. Finally she left home. The company was sent on the road. She wrote to her family continuously, for she was homesick. She received no reply. Embittered she stopped writing. If they did not want to hear from her, she did not want to hear from them, she tried to make herself believe.

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going. I'm going to be a rabbi when I'm big. I'm studying Hebrew. Every Jew should know Hebrew, and in Palestine I'll speak it all the time. I'll preach in Hebrew. Do you know any Hebrew?"

"No. My little brother studied Hebrew in Cheder. He taught me the alphabet. I'm sorry I don't know Hebrew."

"Oh, you'll learn," he said earnestly. "Of course if you want to. I'll teach you while we're here, if you want me to." He looked at her anxiously.

Her eyes filled with tears. She nodded. "Do I?" she asked in faltering tones. "Of course, I do."

"Well then I'll go and get my Hebrew reader, and I'll start your lessons."

She followed him to the door. "Won't you kiss me?" she asked. She kissed his cheek lightly.

"Don't go away," he admonished. "How could I?"

Miss Mignon Vivonne replaced the bar pin in the case with nervous rapidity. Then she rang a bell for a messenger, to whom she gave the package, with the instruction to tell the gentleman that there was no reply.

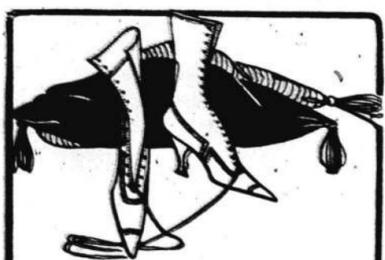
With a deep sigh she sank back in the large easy chair, and her gaze wandered out through the window where her imagination presented to her view a land of her people.

Ohab Zedek Planning to Double Its Membership.

The Congregation Ohab Zedek, at 18 West 116th street, has inaugurated a campaign to double its membership. The campaign is being undertaken on the eve of the 50th anniversary of the congregation, which maintains two synagogues, one at 172 Norfolk street, with a combined attendance of more than 3,000.

Immediate impetus is given to the movement by reason of the fact that Moritz Neuman, president of the congregation, is about to complete 40 years of service, and the effort to double the membership is the method adopted to honor him.

In connection with the campaign, the Ohab Zedek Sisterhood, of which Mrs. Neuman is president, and which abolished all social activities during the period of the war, will hold a ball at the Hotel Commodore next Sunday evening, February 8, for the benefit of the Sabbath School, and this is expected to constitute a real reunion of the families that have for so many years comprised this congregation.



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SPECIAL CORRESPONDENCE FROM VIENNA—THE SITUATION IN BUKOWINA.

By L. TAUBES.

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Vienna.—A Jewish business man who happens just now to be in Vienna has acquainted me with the following particulars concerning Jewish life in Cernowitz, where more than a third of all the Bukowinian Jews live, and in Bukowina generally.

Shortly after the collapse of the Austrian power, in November, 1918, the Jewish National Council was organized to act as sole lawful representative in all affairs which concerned the interests of the Bukowinian Jews. Represented in this National Council were all parties which take an active part in Jewish life: The Zionists, Poale-Zion, Jewish National Party, Jewish Social Democrats and Orthodox. Thus all the various standpoints and views were gathered together in a single organization, which alone was empowered and had the right to speak and act in all political matters in the name of the Jewish population.

The first task of the Jewish National Council was to reorganize the Cernowitz Jewish community along democratic lines, or, to put it more exactly, to restore "constitutional procedure" in the life of the Kehillah. Up to that time the Kehillah had been conducted by an "administrator" whom the Austrian authorities had appointed, according to the custom prevailing in war time. This National Council immediately changed. All matters concerning the Kehillah were divided among five sections, at the head of each of which stood one of the five parties mentioned above as participating in the National Council. Thus all were equally represented. At the head of the Kehillah stood Advocate Dr. S. Kinsburger, a Zionist.

With the Roumanian entry into power the Jewish National Council was brought face to face with a momentous political problem which it was required to solve.

Representatives of all nationalities in Bukowina were approached by the Roumanian Government to declare themselves in favor of the annexation of the country to Roumania. The Roumanian Minister for Bukowina, Dr. Plandor, a politician already known to the Jews, who were well-disposed toward him, undertook the mission of carrying through Roumania's wish. Dr. Plandor did carry through his mission, and well, as concerns the other nations. The Poles immediately declared themselves in favor of annexation; the Roumanians, naturally, were opposed. The Jews said that considering their experiences with the Roumanian Jewish policy, they could not declare themselves as favoring annexation to Roumania, and that they must therefore wait for the decision of the Peace Conference and submit to the dictum which should come from Paris. The non-Chauvinistic Roumanians and Dr. Plandor with them deemed the statement of the Jewish National Council proper, that is, from the Jewish standpoint, they could understand it. The outcome was that although the Jews had not fulfilled the will of the government, they remained quite free—no force or compulsion was exercised. The National Council remained the lawful representative with which the government treated concerning all Jewish matters.

One of the most important problems which the National Council had to consider was the Jewish school question. Of the non-Roumanian inhabitants, the Poles and Ruthenians were soon permitted their own schools; the Jews and the Germans were assigned together to the German schools. This was not agreeable to the Jews, who as a separate nationality, requested their own schools. But, first of all, there was an internal controversy to be fought out here: The old moot-point of Hebrew versus Yiddish. The Zionists and the National party favored Hebrew, the Orthodox group was divided on the question. Finally the council agreed, beginning with the school year 1919-1920 to inaugurate, within a certain number of years, a complete Hebrew curriculum. With Hebrew as the medium of instruction, the first class of the folk-school was opened for children who had been prepared in a Hebrew kindergarten. According to the plan each year there will be added a further grade in the folk-school. Later, when these children shall have completed the course of study in the folk-school, the first class of a secondary school (gymnasium or realschule) will be opened, and so on. For the present the Cernowitz Jews, however, have been granted a separate gymnasium, with German as the language of instruction, where the Hebrew and Roumanian languages may be studied as electives, and where are besides courses in Jewish history and Jewish authors are read.

All these Jewish studies, with the Hebrew language as an elective, were also introduced for the benefit of the Jewish students attending the Roumanian secondary schools of Schotz (Suhava), Himmor and Kimmfolung. In all, there are close to 50 classes in secondary schools in which these studies are pursued and in which 40 Jewish professors and in-

structors are engaged. But since not all of the professors and instructors understood Hebrew, a course was established in which they might learn the language and perfect themselves in it. Naturally, all this was not done by the government, but by the Hebrew Language Association, which had reorganized itself into a national body. Besides the teachers' courses in Hebrew, this association also established a pedagogical institute where kindergartners were trained. This Hebrew kindergarten was indeed the cornerstone of the future Hebrew school's structure! Up to the present time there are four of these kindergartens in Cernowitz and upward of twenty in the entire province.

In the social field the National Council also accomplished much. The American Relief Committee demanded the sum of 100,000 kronen to its welfare fund. The Council met the demand and the Committee began its fruitful and blessed work. Three institutions which had been discontinued during the war, the Jewish Hospital, the Orphan Asylum and the Home for the Aged, were rehabilitated and are now functioning in a most edifying fashion. Also, the institute founded by Professor Dr. Leon Kerner acquired a home and once more took up its splendid work of improving the spiritual condition of the Jewish masses by means of uplifting and informing lectures. So, too, the various academic Jewish groups, as the "Zefirah," "Amunah," "Hasmunai," and others were revived.

Not a little improvement in the Jewish social conditions has been brought about by the efforts of the four German dailies, Cernowitz Tageblatt, Allgemeine Zeitung, Morgenblatt and Folk, which are edited and published in part by well-known Zionists and in part by members of the National Party. Besides these four papers, there is the organ of the Jewish National Council, the Oesterische Zeitung, with a special Hebrew supplement, edited by the leader of the Council, the well-known Zionist worker, Dr. Mayer Ebner. The teaching body has a special professional paper published in Hebrew and German; the Poale-Zion issues the Freiheit and the Jewish Social Democrats Das Naye Leben, both of which appear in Yiddish.

It is evident that this sort of active, outspoken Jewish life which is everywhere apparent and this frank allegiance to Jewish nationalism would cause the Roumanians to look upon the Bukowinian Jews otherwise than they do upon their own Roumanian Jews at home. In the political field it is a truism that self-respect demands and wins respect. So the prejudices which the Roumanian rulers brought with them from Bucharest; against the "Zhidan" are beginning gradually to disappear. Willingly or unwillingly, they must reckon with the fact that a Jewish people exists and that this people intends to lead its own national life and has the capacity for carrying out its intention.

The Finances of the Jewish Congress.

(By L. J. P. B.)

Just now the important question is not whether the Jewish Congress shall be convened at the end of March, as the Delegates' Committee wishes, or whether it must be put off until May, as the Congress Committee agreed. A much bigger problem now awaits solution by the members of the Jewish Congress, and that is where to get the necessary means for financing the activities of the Congress and for making its decisions something more actual than the impotent resolutions of a well-intentioned public meeting.

The Joint Distribution Committee is not over well disposed toward the Congress, and it will surely not supply any money, especially now that a rumor is current that the next session of the Congress will also have a word to say on our relief activity; and money is an absolute essential for the work of the Jewish congress both here and abroad. It is, therefore, high time for our national Jews, particularly those national Jews of democratic tendency, in every city to consider the question of how to raise funds for the Jewish Congress—and not only to discuss the question, but actually to raise the money at once and send it directly to the office of the American Jewish Congress at 1 Madison avenue, New York. This must be done in order to show the Congress supporters that the people are back of them and that they are to go on courageously with their work.

One hundred and seventeen children—73 boys and 44 girls—were cared for by the Betsy Levy Memorial Home at Baltimore, Md., during 1919, according to the report.



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Tremont Temple Notes.

The next regular meeting of the Sisterhood will be held at the residence of Mrs. Aaron Bartelstone, 2090 Anthony avenue, Monday afternoon, Feb. 9, at 2 o'clock. At the meeting reservations will be renewed for the annual anniversary celebration (a luncheon at Lorber's and matinee at the Palace Theatre, Thursday, Feb. 19). Mesdames Adolph Witt and Newman Joel are striving to make this as big a success as was the card and dancing party held in the vestry rooms last month. The executive boards for the approaching bazaar held a meeting at Mr. Nathan Silverman's residence, 1895 Grand Concourse, last night. Everybody will be welcome at the Leap Year Dance, Sunday, Feb. 29.

Rabbi Stern Heads Board of Jewish Ministers.

The Board of Jewish Ministers of New York city met on Thursday afternoon, January 15, 1920, in the vestry rooms of Temple Emanu-El and elected the following officers for the ensuing year: President, Rabbi Nathan Stern; vice-president, Rabbi Clifton H. Levy; secretary, Rabbi Israel Goldstein; treasurer, Rabbi Simon R. Cohen. At the next meeting Rabbi Moses Hyamson, retiring president of the Board of Jewish Ministers, will read a paper on "The Jewish Law Regarding Kosher Wine."

At the annual meeting of Isaiah Congregation, Chicago, Ill., held last week, the finances were reported in excellent condition and a motion to increase the salary of Rabbi Joseph Stoltz to \$10,000 per annum was unanimously carried.



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ROTHMANN, THOMAS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Thomas Rothmann, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at place of transacting business, at the office of F. P. Trautmann, No. 152 Nassau Street, in the City of New York, on or before the 20th day of August, next.
 Dated, New York, the 21 day of February, 1920.
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Death of Sir Charles Henry—Good Jew and Good Fellow—Sir Stuart Samuel's Pessimistic Views About Polish Jewry—Controversy Over Dr. Max Nordau's Statements to British Interviewers—Cotton Growing in Palestine.

London, January 2, 1920.
The Jewish community has suffered a severe loss with the death of Sir Charles Henry, Bart., a good friend of the community, a good fellow and a good worker in all causes. He died at the early age of 60; in fact, he has really been dying since the news came of the death of his son in the war in 1916. In the House of Commons he slowly won his way to the front rank of private members. His name, perhaps, is most familiar to the ordinary reader as a persistent interrogator of ministers. His questions were well timed and often elicited important answers—so frequently was this so that there was a suspicion that his questions at times were put by arrangement. Curiously enough, his speeches were mostly in the form of questions and were mainly on matters of trade and finance, on which he was regarded as an authority.

At the outbreak of the war he succeeded in diverting a large cargo of copper destined for a German port at a loss to himself and his firm of thousands of pounds and later he did valuable service by missions, when things were difficult, to Sweden and to America, both of which countries he knew well. He was popular not only with members of the House, but with its numerous staff, including the police, whom he was in the habit of entertaining every year at his beautiful seat in Berkshire. His name has often been mentioned as a probable peer, but all ambition in that direction disappeared when, some three years ago, he lost his only son in the war.

He was a man of vigorous character and masculine common sense and he was one of those who took his parliamentary duties seriously, working with the industry of a man half his years and never sparing himself. He dispensed his wealth with a lavish hand. He was created a baronet in 1911.

A friend of Sir Charles writes: The death of Sir Charles Henry brings an end to one of the tragedies of the war. It is more than four years since Sir Charles heard his only son and only child was missing; and when, after months of agony, the death of the poor, brave boy, who had volunteered from a cavalry to an infantry regiment, was known with certainty, he had lost all interest in life. He had great wealth, a secure seat in Parliament, great social popularity, robust health and boundless energy and a hundred interests; a devoted wife; all the things that are supposed to make life dear; but he never cared for life again.

It was one of the many proofs to those who knew him of the intensity of the affections of one of the warmest-hearted and most unselfish men that ever lived. Love of country was side by side with love of child; from the moment war was declared he gave everything he had to the cause of his country—time, money, exhausting labor, and finally he gave the greatest of all possessions, the boy who was so much to him. He and his wife had maintained for years adjoining the park of their house in Berkshire a home for the children of the poor and for tired nurses, and this during the war received weekly a number of the wounded soldiers.

Wherever the government thought he could do service he went, and always with his tenacity, powers of negotiation and winning temper, he succeeded in bringing a benefit to his country's cause or preventing an injury. His most successful mission was to Sweden, where, as everybody knows, things were often difficult for England. He went twice to America, which he knew well, with the same object of influencing opinion in favor of his country. He was one of the strong, though quiet, influences in the House of Commons and was an example to every colleague by the stern and unsparing service he gave to the small and the obscure as to the more important and more public duties of his position. He was a man that could be counted on to be always in his place; ill or well, convenient or inconvenient, he was there.

He was, perhaps, the most popular member with that humbler world of the life of the House of Commons which consists of its attendants and its constables, that ever held a parliamentary seat, for the good reason that nobody tried to look after their interests with such constant attention. Every year till the war he threw open his grounds to them all; there was a lunch and then a

cricket match, and the highest men in the Parliamentary world were glad to join in this entertainment to these hard-worked and attentive men who form so intimate a part in Parliamentary life. Some of these gatherings will live in the memory of everybody who was at them, and the speeches of ex-Premier Asquith, Lloyd George and Will Crookes and of Lord Reading and of many other notable Parliamentarians may still be quoted.

Perhaps, however, the place where Sir Charles Henry was best known and best understood and most loved was his own constituency—Wellington, Shropshire. His place in their confidence was so assured that he was not opposed at the last election and it was scarcely necessary for him even to issue an address. Nobody will ever know the extent of his benefactions, for he was a shy, retiring man and hated ostentation, especially of his good work; but thousands of poor children, of bereaved parents, of the victims of adverse conditions will remember and miss him.

It need hardly be added that a man of this sort was a good, sound communal worker, interesting himself particularly in the more benevolent side, such as the Jewish Soup Kitchen, of which he was president, etc.

Sir Stuart Samuel, who is now back from Poland, has not yet presented his official report. He does not speak very hopefully of the Jewish position in the new republic. There is strong anti-Semitism in the Polish Diet and in the Polish press and economic pressure is being exerted against the Jews. Restrictions upon Jewish enterprise are common and any hopes arising from the recent more conciliatory attitude of Paderewski can probably be set aside, now that Paderewski is no longer Premier. According to Sir Stuart Samuel, the great hope of the Jews of Poland is to get together—o unite for self-protection and minority rights. In this way they might become a factor in politics to be reckoned with, and important factors in politics in any country can generally look for a tentation and consideration from the powers that be or the powers that desire to continue to be.

A good deal of controversy has been aroused in connection with Dr. Max Nordau's statements to the press upon his arrival in this country, and which I think were reported in my last letter. His description of the middle and upper class Jews as assimilated has particularly aroused resentment. Dr. Nordau's references to the status, in the event of the realization of Zionist aspirations, of Jews outside Palestine is also declared in many quarters to be inexplicable. Other statements are discussed and controverted and one opinion is expressed that perhaps Dr. Max Nordau has been made the victim of that awkward form of modern interviewing (so far as this country is concerned), the mass or collective press interview, where the person interviewed is not so much that as a man addressing a meeting.

A very interesting article on cotton cultivation in Palestine detailing the facts in its favor, has appeared in the London Times Trade Supplement. The writer says that prior to 1870 there was extensive cotton cultivation without irrigation on a large scale in Jaffa and Haifa districts. The yearly export amounted to from \$750,000 to \$800,000 and the quality of the product was good.

At the opening of the Suez Canal and on account of large arrivals of oleaginous seeds at Marseilles, French importers thought that sesame seeds cultivated in Palestine would give oil of the best quality, and in accordance with this idea they urged Palestinian cultivators to try the planting of sesame seeds in lieu of cotton, and thus in 1880 and 1900 the exportation of sesame seeds cultivated in lands situated between Gaza and Acre reached 18,000 tons, which were sold at \$1,350,000. The cultivation of sesame seeds needs no irrigation at all, and, comparatively speaking, requires a very small quantity of fertilizer. At the present time a ton of cultivation of 100 acres would produce \$10,000.

In comparing the yield of land cultivated with sesame seeds and land planted with cotton seeds, the rivers which up to the present time are not used for irrigating purposes must not be taken into consideration, but only the present state of irrigation, which is carried on by means of engines working artesian wells and operated with coal or mazutes. Some wells are able to yield 200 cubic metres per hour, but for watering 100 acres of land cultivated with cotton seeds the smallest engines are sufficient.

Calculating on the basis of 100 acres, \$750 would be required yearly to redeem cost of well and engine, \$750 would be the cost of fuel and repairs and \$1,500 cost of manure. This would give a total of \$3,000. An acre of land cultivated with cotton seeds would yield about 250 pounds, and 25,000 pounds would be the output. The produce of 100 acres plus cost of 100 tons of seed would make \$25,000, from which must be deducted \$3,000, as stated above, for redeeming

cost of engine, well, etc. The net profit from cotton cultivation would be \$22,000, against \$10,000, the amount produced from the cultivation of sesame seeds on the same scale.

To carry out at once on a large scale the cultivation of cotton in Palestine, and in order to have good results, a choice of a good quality of seed should be made. With government aid, cotton could be extensively grown, if a good quality of seed were selected. The Royal English Society for the Cultivation of Cotton sent the writer of the article in 1904 samples of cotton seeds called "Law Land Seeds" for trial. They were planted in orange orchards situated in Salameh Village, and the result was successful from every point of view.

Comparing cotton cultivation in Palestine and in Egypt from an economical point of view, it is found that 100 acres in Egypt cost \$100,000 and yield \$30,000. One hundred acres of land in the richest part of Palestine cost at present \$25,000 and would produce \$22,000 or \$23,500, including cost of fertilizer, which in Egypt costs three times as much as in Palestine. Other advantages should be taken into consideration in the cultivation of cotton in Palestine, namely, (a) uniformity of the climate day and night; (b) scarcity of disease; (c) if cotton is a failure, fruit trees or forest lands could be substituted, the cultivation of which has not succeeded in Egypt; the minimum output would be three times as much as cotton.

Servian Government Makes Clear Its Attitude Toward Jews.

Belgrade (Special Correspondence by I. J. P. B.).—Recently a decided anti-Semitic trend has been noticeable in the country. To such an extent has this agitation spread that the government organ, "Epocha," has felt the necessity of coming forward with an editorial on the subject.

"An attitude of tolerance," says the editorial, "has been traditional in Servia. These present anti-Semitic agitators all hail from provinces which were formerly Austrian. It is quite true that some Jews in the country are objectionable, but the same may be said of some Servians as well.

"Is it good policy to spread hatred against an entire people, most of whose members are faithful citizens, and many of whom have shed their blood for our country, merely on account of a few individuals? It is a basic principle of every civilized land that harmony between its inhabitants is a great desideratum—and especially now, when the Jewish nation is about to establish its own country, it is most important for the Servians to live in friendship with the Jewish people.

"Jews have always stretched out a friendly hand toward us, and we must answer in the same spirit, since we Servians now need the work and the ability of the Jews."

A new congregation, to be known as Congregation Emanu-El, has been organized at Middletown, O. Services will be held once a month by Hebrew Union College students during the current year. Next year it is planned to hold services twice a month.

To the Public

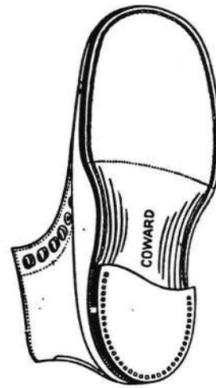
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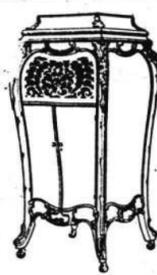
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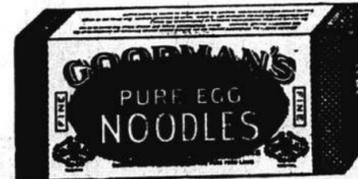
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ITEMS OF INTEREST IN THE JEWISH WORLD

A Young Judea Society has been organized at Columbus, O.

Jews of Lafayette, Ind., have recently organized for religious purposes.

Dr. Issai Schur has been appointed professor of mathematics in the University of Berlin.

A new lodge of the Independent Order B'nai B'rith has been organized at Bartlesville, Okla.

Mr. Jean Ehrlich, deputy for the Seine, has been elected secretary of the French Chamber of Deputies.

A religious school has just been organized at Pontiac, Mich., with an enrollment of twenty-five pupils.

Under the auspices of the Denver, Col., Hebrew Institute a Jewish center will soon be opened at West Colfax.

A junior congregation has been organized by religious school graduates of Temple Emanu-El of Denver, Col.

The University of Denver has accepted the gift of I. Rude of Denver, endowing a chair of Rabbinic literature.

A new Zionist organization, known as the "Balfour Club," was organized at Pittsburgh, Pa., Sunday evening, January 18.

Robbers recently entered the Jewish synagogue at Kottbus, Germany, and carried off everything of value which they could find.

Congregation Temple Israel has been organized at Amarillo, Tex. As soon as necessary funds are in hand a synagogue will be erected.

Mrs. Mary Prag, vice-principal of the Girls' High School, has resigned from the San Francisco School Department after fifty years of faithful service.

Philip A. Sapiro, well known San Francisco musician, has been elected leader of the San Francisco Municipal Band for a term of four and a half years.

Rabbi Joseph Leiser, formerly of Joplin, Mo., has joined the Department of Synagogue and School Extension of the Union of American Hebrew Congregations.

Rabbi L. Katz, who has spent the past nine years at the head of the Jewish Congregation at Brenham, Tex., has resigned his pastorate and will go to Jerusalem.

A chair in Hebrew is about to be established at the University of Utah. Rabbi William Rice, of Temple B'nai Israel of Salt Lake City, will be in charge.

The twelve Pennsylvania societies of the National Federation of Temple Sisterhoods will hold a State rally this month at Temple Keneseth Israel, Philadelphia.

Pledges amounting to \$75,000 have been recorded for a proposed community house to be erected by Temple Emanu-El of Milwaukee, Wis. The project will require \$250,000.

Herman Ganz, the first Jew to settle in Kansas City, Mo., one of the earliest Jewish pioneers in the West, a resident of the city sixty-four years, died Tuesday, January 20, at the age of 86 years.

In Berlin and Breslau, Jewish People's Universities have been founded. Professors of the local rabbinical seminaries and other distinguished scholars will lecture on Jewish problems and Jewish culture.

Mr. H. Walter Samuel, barrister, has been adopted as Labor candidate for the Swansea West Parliamentary division to oppose Sir Alfred Mond. He was formerly a miner at Forest Fach, near Swansea.

Owing to ill health, Col. Harris Weinstock of Sacramento, Cal., has resigned his position as State market director, to which he was appointed in November, 1915, by then Governor Hiram W. Johnson.

The Agudath Achim Society of Fort Worth, Tex., is considering the institution of a Jewish hospital. Either a building will be erected or a ward opened in connection with some established hospital.

The University of Paris has conferred the degree of Doctor, honoris causa, on Mr. Vito Volterra, Senator of Italy and Dean of the Faculty of Sciences at the University of Rome.

The Madison Avenue Temple, the oldest Jewish congregation of Baltimore, held a special celebration last week in commemoration of the congregation's ninetieth anniversary.

The members of Temple Emanu-El of San Francisco, Cal., have appointed a committee to select a site for a new synagogue, made necessary by the constant growth of the congregation.

Mrs. Sigmund Sern, well known for her civic and charitable activities, has been reappointed a member of the San Francisco Playground Commission by Mayor James Rolph. She has served on his board for several years.

To assure the retention of the services of Rabbi S. Halpern, eight Orthodox congregations of West Colfax (Denver, Col.) have formed the United Hebrew Association and placed Rabbi Halpern at the head, promising him a free rein.

The Polish Parliament has passed the Sunday closing bill. The great speeches of Deputy Farbstein and other Jews, showing that the bill meant the impoverishment of the Jews or the selling of their religion and their souls, were of no avail.

The annual gold medal award by District Grand Lodge No. 3, I. O. B. B., to the man who, in the opinion of the Grand Lodge, rendered the most conspicuous service to the Jews during the year, has been presented to Simon Wolf of Washington.

Morris Sabath, brother of Congressman A. J. Sabath and Judge Joseph Sabath, has been nominated by President Wilson to be appraiser of merchandise in the Chicago Customs District. The position carries with it a salary of \$4,500 per year.

Congregation Shaar Hashomayim (McGill College ave. Synagogue) of Montreal, Canada, is shortly to move to Westmount where a plot at Cote street and Kensington avenue has been purchased for \$43,000. The new synagogue will provide accommodations for 1,200 worshippers.

Rabbi Ephraim Frisch, of this city, will deliver three lectures at the University of Syracuse on "Facts and Fictions About the Jew." The lectures will be delivered before the entire student body during the summer session and have been arranged by the Jewish Chautauqua Society.

Mrs. Theodore Workum of Cincinnati has been re-elected executive of the Ohio Humane Society for three years. During the two years that she has been in charge she has broadened the scope of the work of the organization and greatly increased its activities. Her aim is to adjust differences and re-establish homes by arbitration rather than by prosecution.

Despite the assurances given by the commandant at Czernowitz to the Jews that he would not permit pogrom propaganda, anti-Semitic proclamations have been distributed in the town. It is reported that a general's son participated in the Jew baiting agitation.

Rabbi Lee J. Levinger of Evansville, Ind., has been made a faculty member of the new Evansville School of Religious Education (non-denominational). This will be a night school, meeting once a week at Evansville College, under the City Board of Religious Education.

The London Jewish Correspondence Bureau learns from Constantinople that a great pogrom has taken place in Kischineff. Roumanian troops participated in the excesses. The pogrom lasted three days. All the shops were plundered and as the result there were many victims.

Announcement is made by the Board of Trustees of the University of Chicago of a notable gift to the University Libraries. It consists of a large collection of lithographed portraits of authors of the nineteenth and twentieth centuries, made by William Rothenstein, of London.

Isaac Pincus, who settled in Tacoma in 1858, noted during his life time as one of the greatest hop merchants in the world, died at his home last month. Mr. Pincus, who was a veteran of the Indian War, served as county coroner and later as a member of the City Council of Tacoma.

It has transpired that at Kecskemet, Hungary, Lieutenant Hejjas abducted 51 Jews on suspicion that they were Bolsheviks. Twenty-two of them were found outside the town murdered and robbed of all they possessed. The whereabouts of the other 29 is not known, but it is believed that all were shot.

In memory of his father, the late Julius Zuckerman, Mr. Morris W. Zuckerman, of Chicago, Ill., has given \$500 each to the Marks Nathan Jewish Orphan Home, and the Mount Sinai Hospital; \$300 to the B. M. Z., and \$1,000 to the First Hungarian Congregation, of which Mr. Julius Zuckerman was president at the time of his death.

Judge Milton Strasburger has tendered his resignation to the President after a service of more than five and one-half years on the Municipal Court bench of the District of Columbia. A desire to return to private law practice was assigned as the reason for his resignation, which is to take effect just as soon as his successor is appointed.

William Bondy has been indorsed unanimously by the executive committee of the Republican county committee for election to the Board of Regents of the State of New York to succeed Abram I. Eluks. Friends of Michael Friedsam have been mentioning his name for the vacancy, which must be filled by election by the Legislature. Action will be taken early this month.

Mr. Leon Brunschvig, professor of philosophy at the Sorbonne, has been elected a member of the Institute of France (Academy of Moral and Political Sciences). There are now eleven Jews who are members of the five academies which, together, constitute the Institute of France.

The London Jewish Correspondence Bureau states that Bedouins recently made an attack on the Southern Jewish Colonies in Methulah. The attacks have not assumed an anti-Jewish character, but have been provoked by the hostility of the Arab troops to the French occupation of Methulah.

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ENGAGEMENTS.

DRETZIN-YOHALEM.—Mr. and Mrs. M. Yohalem, of No. 720 Riverside Drive, announce the engagement of their daughter, Julia, to Mr. Samuel C. Dretzin, son of Mr. and Mrs. Benjamin Dretzin, of No. 75 Fort Washington avenue. At home Sunday, February 8, from 3 to 6 p. m. No cards.

GARFUNKEL-WEIL.—Mrs. Hannah Weil of 1864 Seventh avenue announces the engagement of her daughter Carrie to Mr. Mikael Garfunkel of New York.

HAMERSLOUGH-STEINTHAL.—Mr. and Mrs. Herman J. Steintal of 566 West 162d street announce the engagement of their daughter Edna to Mr. Milton J. Hamerslough of Trinidad, Col.

HERMAN-ROSENSTEIN.—Mr. and Mrs. N. Rosenstein, of No. 2 West 120th street announce the engagement of their daughter, Marie, to Mr. Harold Herman, son of Mr. and Mrs. David Herman.

KANTOR-FREIRICH.—Mr. and Mrs. Herman Freirich of 540 West 124th street announce the betrothal of their daughter Hortense to Mr. Jack Kantor. Reception Sunday, February 15, from 3 to 6 p. m., at the Savigny, 229 Lenox avenue.

LEVY-ROTH.—Mr. and Mrs. Charles Roth of 210 West Ninth street announce the engagement of their daughter, Juliette Violet, to Mr. Louis Martin Levy, son of Mr. and Mrs. A. H. Levy of 575 West End avenue. Reception Hotel Astor, Sunday, February 8, 3 to 6 o'clock.

LEVINE-KIRSCHNER.—Mr. and Mrs. Morris Kirschner announce the betrothal of their daughter Augusta to Herman J. Levine.

LEVINSON-ATKINS.—Mrs. B. Atkins of 618 West 142d street announces the engagement of her daughter Elsie to Mr. Sanders A. Levinson.

MEYERSON-HERSHFIELD.—Mr. and Mrs. Harry Hershfield announce the engagement of their daughter Florence to Mr. Abe Meyerson of Spartanburg, S. C.

POLLAK-GETTNER.—Mr. and Mrs. M. L. Gettner of 124 Convent avenue announce the engagement of their daughter, Anna Nina (Nuna), to Joseph F. Pollak of Jacksonville, Fla.

MARRIAGES.

HEIMAN-EISEN.—Mr. and Mrs. Ludwig H. Eisen, of 269 West 136th street, announce the marriage of their daughter, Julia, to Bernard Harry Heiman, of Gloversville, N. Y., on Sunday, Feb. 1, 1920, at the Hotel Ansonia. Rabbi Aaron Eisenman performed the ceremony.

HORNSTEIN-LEVY.—Mrs. Rose Levy announces the marriage of her daughter Edna to Samuel L. Hornstein, son of Mr. and Mrs. Henry Hornstein, the 25th of January, at Savigny Hall.

KLEIN-CYPRESS.—Mrs. Sarah Cypress announces the marriage of her daughter, Bertha M., to Mr. Herman Klein on Sunday, January 25, 1920.

KRUMBEIN-DRESSLER.—On Sunday, January 25, 1920, at the Vienna, Frances D. Dressler, daughter of Mr.

and Mrs. Dressler of No. 113 West 113th street, to Mr. Moische J. Krumbein, son of Mrs. Anna Krumbein. Rabbis Herbert S. Goldstein and Glusick officiated.

MARKS-ROSENBLATT.—Mr. and Mrs. Jacob Rosenblatt, of 1533 Minford Place, Bronx, announce the marriage of their daughter, Dorothy, to Joseph Marks, on Sunday, Jan. 25, 1920, at the Hollywood Rabbi Aaron Eisenman performed the ceremony.

NATHANSON-WERTHEIM.—Mr. and Mrs. Barney Wertheim, of 563 West 150th street, announce the marriage of their daughter, Carrie, to Harry Nathanson, of Newport News Va., on Tuesday, Jan. 20, 1920, at their home. Rabbi Aaron Eisenman performed the ceremony.

ORENSTEIN-GRUBMAN.—Mrs. Rose Grubman of 310 West Eighth street announces the marriage of her daughter Helen to Dr. Abe Orenstein, January 27, 1920.

POLAK-WAAG.—Mr. and Mrs. Benoit Waag, of 215 West 116th street, announce the marriage of their daughter, Colette Elizabeth, to Eli Ulysses Polak on Sunday, Feb. 1, 1920, at the Hotel Astor. Rabbi Aaron Eisenman performed the ceremony.

PRAGER-PRAGER.—Mr. and Mrs. Louis Prager of 560 West 144th street announce the marriage of their daughter Blossom to Mr. Theodore Prager, January 25, 1920, at Temple Emanu-El, Rev. J. Silverman officiated.

ROSENS-RUSS.—Mr. and Mrs. Isaac Russ, of 127 West 111th street announce the marriage of their daughter, Augusta, to Leo Alexander Rosens, of the Hotel Newton, 94th street and Broadway, on Sunday, Jan. 25, 1920, at the Hotel Astor. Rabbi Aaron Eisenman performed the ceremony.

SCHWARTZ-BROONES.—Irving Schwartz and Henrietta Broones, a the bride's residence, 224 Riverside Drive, on January 20, 1920, by Rev. Dr. Adolph Spiegel.

VAN SLOCHEM-COHEN.—Mr. Louis Cohen of the Hotel Belleclaire, 77th street and Broadway, announces the marriage of his daughter, Pearl, to Nathan Joel Van Slochem on Tuesday, Jan. 20, 1920, at the home of Mr. and Mrs. Eckstone, 220 West 98th street. Rabbi Aaron Eisenman performed the ceremony.

WIEDER-GERTNER.—Captain Harry Wieder and Miss Katherine Gertner, at the bride's residence, 2607 Jerome avenue, on January 24, 1920, by Rev. Dr. Spiegel.

BIRTHS.

KRULEWITCH.—To Mr. and Mrs. William H. Krulewicz (nee Ruth Schweitzer) of 545 West 164th street, a son, January 31, 1920.

SCHWARTZ.—Rev. and Mrs. Jacob Schwartz, of No. 78 West Eighty-fifth street, announce the birth of a daughter on January 30, 1920.

WALLACH.—To Mr. and Mrs. Jacques G. Wallach (nee Eva Dreyfuss), 108 West 150th street, a baby daughter, Shirley Joyce, on January 23, 1920.

IN THE SYNAGOGUES.

BETH-EL (Fifth Ave. and 76th St.).—Dr. Samuel Schulman preaches Sabbath morning. Sunday at 11 a. m. Dr. Schulman's discourse, "Man's Breakdown and His Upbuilding."

B'NAI ISRAEL OF WASHINGTON HEIGHTS (535 W. 148th St.).—Rabbi Nathan Blechman preaches this evening and on Sabbath morning.

B'NAI ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—Dr. Joseph Krinsky will lecture this evening. Rabbi Jacob A. Dolgenas preaches Sabbath morning.

B'NAI JESHURUN.—Judge Julian W. Mack will speak this evening in connection with the Palestinian Restoration Fund Campaign. Sabbath morning Rabbi Israel Goldstein preaches.

FREE SYNAGOGUE (Carnegie Hall).—Sunday at 10.45 a. m. Hon. Newton D. Baker, Secretary of War, will speak.

FREE SYNAGOGUE (Bronx Branch, Southern Blvd. and 163d St.).—Rabbi Stephen S. Wise lectures this evening on "What May Children Ask and Expect of Each Other?"

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th St.).—This evening Rabbi Sidney E. Goldstein will lecture on "The Evidence for Immortality."

HEBREW TABERNACLE (Temporarily at Y. M. H. A., 159th St. and St. Nicholas Ave.).—Rev. Dr. Samuel Greenfield speaks this evening on "Spiritualism and Religion." Sabbath morning on the portion of the law.

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

MT. NEBOH (150th st., West of B'way).—Rev. Dr. Alexander Lyons of Brooklyn speaks tonight on "The Secret of Lincoln's Power." Sabbath morning Rabbi Aaron Eisenman on the portion of the law.

MT. ZION (37 W. 119th St.).—Rev. Dr. Joseph Silverman, of Temple Emanu-El, will lecture this evening on "Americanism." Sabbath morning Mr. Moses Beckhardt, principal of the religious school, will speak.

NEW SYNAGOGUE (B'way and 76th St.).—Rabbi Ephraim Frisch preaches this evening on "The Jew and Music." Sabbath morning on "Spiritualism."

GHAB ZEDEK (18 W. 116th St.).—This evening at 8.30, Dr. Isaac B. Berkson will lecture on "Jewish Educational Problems." Sabbath morning Rev. Dr. Bernard Drachman preaches on "Efficient Judaism."

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

PENI-EL (W. 147th St.).—Rabbi Joel Blau preaches this evening on "The Soul of Israel—A Study of Race Psychology." Sabbath morning, "Unanimity."

PETACH TIKVAH (Rochester Ave. and Lincoln place, Brooklyn).—Rev. Dr. Raphael H. Melamed speaks this evening on "Self Revelation." On Sabbath morning on the portion of the week.

SHAREY TEFILO (Orange, N. J.).—Rabbi Alter Abelson will lecture this evening on "Religious Education."

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

SINAI (Stebbins Ave. and E. 163d St.).—This evening Rabbi Fred. Braun, of the Temple of the Covenant, will speak on "Sargent's Synagogue." Sabbath morning Rabbi Max Reichler will preach on "The Need of Public Worship."

TEMPLE EMANU-EL OF BOROUGH PARK (14th Ave. and 49th St., Brooklyn).—Rabbi Samuel M. Cohen, executive director of the United Synagogue, will lecture this evening. Sabbath morning Rabbi B. Reuben Weilerstein preaches on the portion of the week.

TEMPLE ISRAEL OF HARLEM (Lenox Ave. and 120th St.).—Rev. Dr. Maurice H. Harris lectures this evening on "Music and Religion." Sabbath morning, "The Universal Note in Judaism."

TEMPLE ISRAEL (Jamaica, L. I.).—Rabbi G. Lipkind will preach this evening on "Socialism and the Jews."

WASHINGTON HEIGHTS CONGREGATION (510 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the Scriptural portion.

YOUNG ISRAEL.—Services will be held by Young Israel Synagogue in all its branches Friday at sunset; Saturday morning, 8.30. Mincha at 4.15 p. m. Ma'ariv at 5.15 p. m. Rabbi Israel Goldfarb of Brooklyn will deliver a lecture at the Pike Street Synagogue Friday evening at 8.30, and a sermon at the morning services at 197 East Broadway.

Temple Peni-El Notes.

Following the address by Rabbi Joel Blau at Temple Peni-El last Friday evening in his "Message to the Jewish Youth," a number of young ladies and gentlemen of the Heights decided to form a young folks organization to further the ideals and traditions of Judaism and also to help the community spirit of the Heights. A preliminary meeting was held at the Social House Sunday, February 1, and was largely attended. Plans were discussed and a temporary committee was chosen, which met Tuesday to formulate the plans of the organization. Any one interested in this movement kindly communicate with Alvin Wachner, temporary chairman, 567 West 149th street.

The Sisterhood of Peni-El had its first meeting last Tuesday under its new president, Mrs. S. Martin. The meeting was very well attended. At the request of Mrs. Morgenthau the money realized at the recent whist and dance is to be spent for material to be made by the Sisterhood into warm garments which are to be sent to Poland. As this matter is urgent all desiring to help along this worthy cause should attend the sewing meeting every Monday from 1 till 5.

A public whist was arranged for, to be held at the Social House, Tuesday February 17, at 8 o'clock. Prizes will be given. Mrs. Josephy, chairman.

Mrs. Joel Blau, with Mrs. L. Martin ex officio, were elected as Peni-El's committee for the Education Committee of the United Synagogue of America.

Noted English Communal Worker Visiting New York.

Mr. and Mrs. Abraham S. Hyman are among the guests who have arrived on the Mauretania this week. Mr. Hyman is paying his second visit to America. He is a director of the Albion Mills Co., London, with its New York connections, Albion Trading Co., Inc. His present visit is in connection with the business of the companies, but he hopes to spend some time in seeing some of the Jewish communal institutions in America.

Mr. Hyman is a prominent communal figure in London. He is one of the wardens of the New West End Synagogue (the chief synagogue in the West End of London), a manager of Hayes' Industrial School for Boys (to which he is a generous benefactor), one of the treasurers of the Bread, Meat and Coal Charity and is associated with almost every side of Jewish charity in England. Although he is still a young man in the early forties, he occupies a position in the London community which promises great things.

Mr. and Mrs. Hyman during their stay in New York are residing at the Ansonia Hotel.

At a crowded mass meeting of German anti-Semites at Frankfurt-a-Main, Professor Ruge delivered an address against the Jews, in which he complained that "these Asiatics had been permitted to live in holy Germany. They must be expelled," he declared, "and if they do not want to go of their own accord, they must be driven out with revolvers and knives." At these words the audience broke out with a great ovation.

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Dr. SAMUEL SCHULMAN will preach Sunday Morning—Services begin at 11.

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

Solomon Lifschetz has been appointed associate professor of mathematics at the University of Kansas. Professor Lifschetz was born in Moscow, Russia, September 3, 1884, and his early years were spent in Paris. He graduated from an engineering school in Paris in 1905 and came to this country in the same year. He was employed by various firms, the last of which was the Westinghouse Company. He resumed his mathematical studies and received his Ph.D. summa cum laude, at Clark University in 1911. Since then he taught mathematics for two years in the University of Nebraska and from 1913 at the University of Kansas.

The Future Course of the Order B'nai Zion.

(By I. J. P. B.)

With a firm resolve either to join with the Zionist Organization or else enter into a connection with it, according to the turn of events in the near future, the Order "B'nai Zion" has returned from its convention at Bridgeport.

The status of the "B'nai Zion" for the past few years has been almost unendurable, owing to the attitude of the Zionist Organization toward the order. All the "B'nai Zion" members are good Zionists, but because they have preferred to carry on their work in their own camps, where they come together for the other purposes of their order, the Zionist Organization has refused to recognize them. They have been ordered to combine with the Zionist districts in the same way as all other Zionists. This would mean an extra expense of \$2 for each member. The order, however, was willing to accede to this demand of the Zionist Organization, but on condition that the Organization would give the "B'nai Zion" representation on its Executive Committee. This the Zionist Organization declined to do.

It remained for the "B'nai Zion" either entirely to disband as an order after its leaders had spent twelve years in bringing it to its present standing, or else

to continue its work against the will of the Zionist Organization and in opposition to it. During the next sixty days the order will seek to find some means of coming to an understanding with the Zionist Organization. The "B'nai Zion" will not break away from the Zionist Organization with a light heart, but it is prepared to take that course if no other way out is found.

Ukrainian Jewish Federation to Meet This Month.

The Federation of Ukrainian Jews has already fixed the date of its convention, which is to be held on the last day of February and the first day of March, in Buffalo, N. Y.

Rochester as the locale of the convention lost out, since there is no Ukrainian society there, and that fact would occasion some difficulty in making the necessary arrangements. Everyone, therefore, was agreed upon Buffalo, and the month's time which remains before the convention will give every Ukrainian society and organization the opportunity of mapping out a program and plans for its further activity which its delegates may bring to the convention. That will make it possible for the forthcoming reorganization convention to avoid making the mistakes of the first convention.

Mr. Shapiro Purchases Scarborough Hotel.

Mr. Louis Shapiro, who for the past four years has successfully managed the famous Scarborough Hotel at Long Branch, N. J., has acquired the property outright by purchase, and in addition has also purchased the adjoining Herman cottage on Ocean and South Bath avenues, which will be used as an annex.

Mr. Shapiro is now making extensive alterations, thoroughly modernizing his property, and fitting up the Scarborough with every modern improvement, such as installing running water in each room, many additional baths, and costly interior decorations, and when ready for the summer season will doubtless be one of the finest strictly Kosher hostels on the Jersey coast, catering to elite patronage.

The local Jewish community at Budapest has undertaken to found two Jewish high schools, one for boys and the other for girls. In these schools Jewish and Hebrew studies will have the most important place in the curriculum.

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RABBI DROB FORMALLY INSTALLED.

Impressive Ceremonies Mark In 'uon of New Leader at Washington Heights Congregation—Noted Speakers Present.

Rabbi Max Drob, formerly of Buffalo, N. Y., was elected as minister of the Washington Heights Hebrew Congregation, 510 West 161st street, last summer, and assumed the pulpit for the holidays. Owing to Rabbi Drob's bereavement last year, the formal installation ceremonies were not held until Sunday afternoon, January 25, when they took place before a large assemblage.

Rabbi B. A. Lichter, of Far Rockaway, opened the services with a Hebrew prayer, after which Mr. Emanuel Hertz, the president of the congregation, gave a resume of the organization, stating that it was an experiment when originally established and has now turned out to be a huge success. Mr. Hertz spoke of the many difficulties in finally securing the proper rabbi and paid a high tribute to the present incumbent.

Speakers who followed Mr. Hertz were Dr. S. Schaffer of Baltimore, Md.; Professor Louis Ginzberg of the Jewish Theological Seminary; Judge Abraham I. Elkus, Rabbi A. M. Ashinsky of Pittsburgh, Pa., and finally Rabbi Drob, who spoke on "Turning the Hearts." In the course of his address Rabbi Drob said among other things:

"The most inspiring hope that has ever been given, not alone to Israel, but to all mankind, a hope that has made life tolerable; has been the promise of the Prophets that some day the Messiah will come to redeem the world. The belief in the millennial age has given the Jew strength to bear the trials and tribulations of exile, of oppression and discrimination. For some day God will have mercy upon His people and will deliver them. Alongside of that promise, to be brief, has been the other hope so beautifully expressed by the Prophet Malachi, that on the eve of the Messianic age the arrival of the anointed of God will be heralded by the appearance of the beloved—I might almost say the darling—prophet of Israel, Elijah the Tishbite, who will prepare the world for his reception.

"In that portion of the Mishna called 'Idiuth,' which deals with the testimony of the various rabbis regarding the oldest traditions of Judaism, the question is asked, 'What will be the mission of Elijah?' In other words, what obstacles in the way of the Messianic age will have to be removed by mankind before that even comes to pass toward which the whole creation moves? Various answers are given by the various rabbis, all of them based on the most reliable of authority. I will not quote them in the order given in the Mishna, but will retain the main ideas.

"Rabbi Simeon says that Elijah's task will be one of formal logic. It will be his duty to smooth all intellectual strife, to solve all the philosophical problems and dilemmas which perplex mankind. The rabbis had many difficult cases which they could not decide, many theological difficulties which they could not explain, and so Rabbi Simeon held out the hope that some day Elijah would come and bring about the Messianic age by furnishing a solution to those problems. Again and again in the Talmud, when a decision could not be reached, the matter was dismissed with the words, 'Let it remain unsolved until Elijah will come.' Many have ingeniously interpreted the word 'Teku' at the end of unanswered questions in the Talmud to be the acrostic of a phrase reading 'The Tishbite will answer all difficulties and will explain all misunderstandings in the text of the Torah.' To translate the opinion of Rabbi Simeon into modern terminology, it would mean that the main problem of mankind has been one of the intellect.

"The root of all the evil that afflicts mankind is to be found in the wrong views current in the world. The coming of the kingdom of God has been delayed by the prevalence of ignorance in the world. There is too much hypocrisy in the world, there is too much falsehood on earth, there are too many foolish ideas and opinions, there are too many intellectual postulates which deceive mankind. What mankind needs according to Rabbi Simeon is the final triumph of truth and the crushing defeat of all heresies and schisms. At present falsehood is too deeply entrenched, falsehood dazzles with its sham glitter and is taken up by the multitudes. Falsehood proudly rides in a triumphal chariot while truth limps along, a bounden slave. That accounts for the non-appearance of the Messiah. When truth shall have gained the upper hand, when the mist of ignorance shall have been dispelled by the sun of Divine truth, when mankind will be won for the doctrines of pure religion, when, in a word, 'truth crushed to earth will rise again,' then mankind will be ready for the establishment of the kingdom of God on earth.

"There is the second view as to the mission of Elijah, that of Rabbi Joshua. He says that Elijah's task will be to rearrange the scheme of society, to 'bring to the front those who through violence have been pushed to the background, and to push back those who unjustly have been brought forward.' That the world is not yet the Utopia of the dreamer and visionary may be laid to the fact that there is too much injustice in the world. The world is too full of wrong, there is too much sorrow superimposed through violence and treachery. Man's wrongdoing and selfishness have made this beautiful world of ours a 'vale of tears' in which may constantly be heard the wailing of women, the weeping of children. One man imposes his will upon a people and

plunges the entire world into a devastating war, bringing ruin and desolation to countless millions. It will therefore be the mission of Elijah to mete out justice, to restore to their rightful owners what has been taken away by sheer force, to reduce to their proper stations those who through violence and injustice have usurped the high places in the world. It will be his task to declare the seemingly pure impure and the seemingly impure pure. He will battle against wrongdoing, he will do away with the wailing of women and the weeping of children, he will in a word so rearrange society that the many who are held down and denied the sunshine of opportunity will be given their due. When justice will be done, justice alike to friend and foe, the world will be ready for the Kingdom of God on earth.

"There is finally the third opinion, an opinion which seems to prevail, that of the other sages, who say Elijah's mission will be neither that of settling intellectual disputes, nor that of bringing near those who are far and driving away those who are near; it will be his mission to bring Shalom, peace and harmony into the world, for it is written, 'and he will turn the hearts of the fathers to their children and the hearts of the children to their fathers.' The prevalence of falsehood is not the obstacle to the millennium, nor will the final triumph of truth usher in the Messiah. It is true that truth is the very seal of God, and justice the girdle of the Messiah's loins. Judaism has been the religion of truth, it has insisted that every thought and doctrine must be true even as it has insisted that every action must be good. Judaism has openly proclaimed that nothing which is contrary to reason, can have a place in its theology. Judaism throughout the ages has stood as the protestant against all superstitions and heresies. It has squared its beliefs and practices with the facts, and has with all the force at its command resisted all attempts to bring into its confines unsound and heterodox opinions. Judaism has, however, been wise enough to realize that truth alone will not solve the problem of mankind. With Lessing it has felt that 'absolute truth is for Thee (God) alone,' while man should be satisfied with the mere striving after truth. The ruin that faces the world today has been brought about neither by the so-called 'glittering generalities' nor by the so-called 'eternal verities.' Nor does mankind require the promulgation of new truth or new doctrines. For peace and harmony are not a matter of the mind, but of the heart. Sad experience has taught mankind that culture may be perverted to the uses of evil, and science made the hand maiden of wanton destruction. To do is not as easy as to know 'what were good to do.' Certainly the triumph of truth will not bring about harmony, for truth like the sun's rays, according to the Talmud, not only warms, gives light and heals, but also scorches and confounds the sinner. Truth, in a word, is to be sought after as a means and not as an end, for the Kingdom of God on earth will not be established through truth alone.

"Nor will the meting out of justice bring on the millennial age. Not that Judaism has not realized the importance and the value of justice. Justice is the very keystone of its law. It was the first to declare that there is a God who listens to the cry of the oppressed, that when men and women cry out because of their anguish their cry goes up unto the Lord and He hearkens. 'There is an eye which always sees, an ear which always hears, and every deed is recorded in the Book of the Lord.' It has been the great aim of Judaism to distinguish between the clean and unclean, the pure and the impure. The belief in reward and punishment is one of its cardinal doctrines, and its prophets and seers have foretold the downfall of nations which dealt unjustly. Justice, however, will not produce that Shalom, that harmony without which the millennium will be unthinkable. For justice may at times result in even greater sorrow and may produce even greater hardships than injustice itself. Jerusalem, we are told by the rabbis, was destroyed because men insisted upon the strict execution of justice. We are beginning to realize that the merciless exaction of the penalty and the untempered infliction of the just punishment do not always promote society. Now that the mists of hatred and rancor created by the war are beginning to be dispelled, we are also beginning to realize that we cannot punish and subjugate one nation, however justly that nation may deserve it, without affecting the welfare of all the nations. Society is so intertwined and interwoven that the pauperization of one people will have as its reflex the pauperization of the entire community of nations. The voice of mercy which was silenced by rancor and hatred is now given a hearing by the self-interest of the victors. As a result the conviction is being borne in among the leaders of men that what the world needs is not so much strict justice, but justice tempered by mercy. For justice, sad to say, is not bringing about the Kingdom of God, either by the rearrangement of the individuals within the nations or the nations themselves.

The Messiah is, however, coming, and his coming will be the result neither of justice nor of truth, but of harmony. For Judaism views things, especially the verities, 'sub specie eternitatis' under the vision of things eternal. It is the method which brings healing to mankind, it is the view that at the root of all evil is the misunderstanding and lack of consideration prevalent among men. It is the heart of mankind that does not beat true, and it will be the task of Elijah to bring about a better under-

(Continued on page 10)



A Word to Grocers, Delicatessen Dealers, Matzoh Agents, etc.

In view of the approach of Passover, it is to your interest to acquaint yourself as much as possible with the Matzoth situation. Here are some facts:

New York City has a Jewish population of 1,500,000 people and taking the accepted estimate of five persons to a family that would give 300,000 Jewish families in Greater New York.

Last year 200,000 of these Jewish families used the Horowitz Bros. and Margareten Matzoth, or Matzoth Meal, Cake Meal, Pfarfel, etc., which means that by a two-thirds vote the Jewish population of the Greatest Jewish city in the history of the world, declared the Horowitz Bros. and Margareten products to be the best.

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Competitors are aware of these facts and their representatives will try to stock you up with other New York products as soon as possible, but you ought to know that their interests are against your interests. If your customers demand the Horowitz Bros. and Margareten products and you cannot supply them because you are stocked up with others, you will lose both your customer and your reputation. You do not have to stock up with the Horowitz Brothers and Margareten products as our bakery is right in the heart of New York City and we can supply your wants immediately with as small or large an order as your wants justify. Very often we can supply you with matzoth fresh and warm—just from the oven.

Watch for future announcements about the jobbers who will handle the Horowitz Bros. and Margareten products in Greater New York. Meanwhile, jobbers, grocers, delicatessen dealers, agents, etc., all over the United States who are interested are invited to communicate with us.

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Friday, February 6th, 1920 : : Shebat 17th, 5680

Sabbath begins at 5.23 p. m. Parashath Yithro. Exodus 18:1-20:26. Haftarah Is. 6:1-7:6; 9:5, 6.

The new anti-aliens bill of Great Britain has been finally enacted into law. The House of Lords robbed the measure of many of its objectionable "teeth," and so brought it more fully into accord with English traditions of sympathy with the oppressed unfortunates of other lands. Nevertheless the law stands as an ever-present menace to the self-complacency of a large part of Anglo-Jewry.

We are glad, for obvious reasons, that Sir Stuart Samuel had the courage of his convictions and evidenced his intense Jewish loyalty by refusing to contribute to the Polish Red Cross. This organization steadfastly refuses to aid destitute Jews, and is thus but another form of anti-Jewish propaganda by the Poles. Sir Stuart might have "turned the other cheek," as it were. As we say, we are pleased that in this instance he did not do so.

President Kohler, of the Hebrew Union College, recently delivered a course of lectures on the New Testament to his students. He approached his task in a purely scientific spirit, and at the outset showed where Claude G. Montefiore, the "prophet" of the New Testament to the radical Jewish theologians of our day, had fallen short of his aim. If a rabbinical seminary must provide such lectures for its students, let them be like President Kohler's.

What purports to be Gen. John J. Pershing's creed is given publicity in a recent issue of *The Nebraska Farmer*. There the general is quoted as having admonished his audience to "be true to God—be a Christian—be true to your country and you will be a real American. Because of its Christianity the American army was an invincible army." And more to the same effect. Perhaps Pershing uttered these sentiments. If he did, which we must regret, his remarks must be deemed to signify religion in general and not a special, sectarian form thereof. It is always unfortunate when our public men speak as if this were a Christian country, which it is not. Were they invariably to declare themselves in the name of true religion, which embraces all creeds, the difficulty were well avoided.

William Kent is, or until recently was, a Congressman from California. He is now a candidate for the office of United States Senator from that State. If he is correctly reported, he recently stated that he opposes the admission of foreigners like the Jews to this country, because they herd together in a compact district like the lower East Side of this city. If Mr. Kent knew whereof he so glibly spoke he should have added that this very district exceeded in proportionate loyalty to this government during the war that is just passed all other sections of our great city. This Jewish district is an inspiring factor for Americanization which blazes the trail to similar aggregations of foreigners in this country. But, of course, on the Pacific slope they affect to know nothing of the Atlantic seaboard and a ready orator attempts to catch votes by pandering to unreasoning passion and prejudice.

We believe it was the late Karl Emil Franzos, the German ghetto novelist, who coined the famous expression, "Every land has the Jews it deserves." Were this slogan literally applied to the Russia of the deposed Czars or the Spain of Torquemada and the fires of the Inquisition the historian of Jewry would have a different story to tell. For, in these two lands the Jews then residing therein were loyal and patient far above the deserts of these states. Yet, there is no doubt that the expression can be philosophically analyzed in a way completely to bring out its truth and, also, to fit the facts of these two instances. "Every land has the Jews it deserves," for, by its treatment of its Jews the land is judged. After the expulsion Spain decayed and remained a tenth-rate power until it reversed itself. Czaristic Russia lost its hold on the respect of the civilized world by the manner in which it meted out "justice" to its Jews. And when the Japanese stripped Russia of its last vestige of power and prestige, their work in this respect was rendered possible through the devoted exertions of loyal Jews, non-Russian in origin, who loathed the injustice which the Czar's government typified and labored assiduously toward this desired end. Let these facts stand as a moral lesson for all time.

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

THE RABBINATE AND UNREST

IN the present unrest with which the universe is afflicted it behooves the rabbinate to stand forth as a force for stability. The members of this holy calling should exhibit poise in all their acts and dealings. They should deliberately set their faces against mere agitation. While the rabbi should be in the van of those favoring legitimate progress for all human beings as sturdy battlers for truth and the right at all times, yet it should not be deemed their province to set mankind by the ears, as it were. Rather do we look to them to represent the fundamental truths, the eternal and permanent verities in our life.

We are passing through a period in the history of this country and of the world where the rabbinate, in common with the clergy, of all other denominations, lies under a pressing duty. It is none other than that of stabilizing our life. Instead of rabbis leading the radical forces in our community or seeking to guide the agitators against the existing order into paths where their propaganda may be increased in effectiveness, we expect them to point out the truth to both sides. The rabbis should demonstrate to public view the things in the existing state of society which, in the name of religion, of the forces of good, require amendment; and at the same time they owe it to themselves, to their calling, to their community, to indicate where good still resides in our present institutions. In short, we call on the rabbinate to act as a mediator. We ask its members to "keep their heads." They above all must be men of light and leading, and what does this signify but that they should be just to all men?

And we address ourselves especially to the experienced rabbis of this country, to our religious guides who have had years of training and practice in their glorious profession. They, more than any others, are to present an example to be followed in these respects. They should bring divergent forces together, not seek to rend them asunder, even if by so doing they rob themselves of the opportunities of mention on the first pages of the daily newspapers; for by their acts their younger colleagues in the rabbinate are often guided, who are the men of exuberant youth that usually imitate the virtues and mirror the defective qualities of their elders.

Our appeal is plain, is serious and is worthy of thoughtful consideration. We hope the rabbinate will give it heed.

We note the discovery by *The American Israelite* of Cardinal Mercier's oblique references to Judaism in a recent sermon he delivered on his return to Belgium from this country. The eminent churchman cited the passage dealing with "an eye for an eye," etc., from the Bible, and contrasted it with the doctrine inculcated in the New Testament. Of a surety our Cincinnati contemporary is correct in its standpoint, yet what good flows from excoriating Cardinal Mercier? He knows better than to call Judaism a religion of revenge; yet *ex professo* as a prince of the Roman Catholic Church he must lift up this denomination at the expense of all others.

It has been officially denied that the Philadelphia Methodist missions are engaging in any conversionist work among Jews, let alone that they distribute candy by the wholesale among those whom they vainly hope to "bring to Jesus." Indeed, the secretary of the missions is authority for the following frank statement: "Experience has demonstrated that religious work among the Jews is a most unprofitable undertaking, as the Jews themselves say that a Jew will take everything from a Christian except his religion. The Methodist Episcopal Church has no Jewish missions here, as it has no desire to sink good money into an enterprise that will not yield satisfactory results." We do not know who of our people ever said that we take everything from the Christians save their religion, but we do know (to put the matter materially, in the same way as does the Methodist leader we quote) that Jewish missions never paid.

Some liberal Jews, especially such of their leaders as live in England, have recently publicly pronounced in favor of their own right to pose as the "elect" in our community. This attitude they assume, it seems, because in their case the religious tie is the only binding instrument which unites them with the rest of Jewry. Of course, a pronouncement of this sort may have become necessary in the England of the present day, with its evidences of anti-Semitic sentiments on every side. Yet these liberal Jews really are staging a comedy of the worst kind, if not a farce of the meanest level. Their religious consciousness as Jew is so attenuated that for them to prate of the religious tie is ridiculous. What does a great religion, with underlying ceremonial laws and hallowed traditions, mean to men and women who have thrown it out of their lives lock, stock and barrel? There's the rub, and this rub applies to cis-Atlantic liberal Jews as well.

Once upon a time the Emir Faisal, the leader of the Arabs in Palestine, gave out an interview, in the course of which he stated his general sympathy with the Zionist movement but animadverted against the expressed intention of its guiding spirits to make the Holy Land as Jewish as England is English. One of these guiding spirits, none other than Dr. Chaim Weizmann, had, if we mistake not, been responsible for this phrase. Thereafter, through various intermediations, the Emir declared that he and the heads of the Zionists had come into more complete accord, although the rank and file of Zionists knew nothing of these negotiations. It would therefore appear that Zionist leaders have materially "revised" their program, and now have secured the earnest support of the Emir for this. What this may be worth: time alone can tell. The moral of the simple tale we have here unfolded is that the days of Yildiz Kiosk in Zionism are not yet past. Political Zionism, so frequently tabooed of late years in Zionist circles, still has its strength to conjure.

THE TRAGEDY OF LIMITATIONS.

"And thou shalt set bounds unto the people round about." (Ex. xix, 12.)

HUS far and no further. The people must remain in the valley, at the foot of the mount; they must not venture up to the peak. Should they dare go nearer, should they as much as touch the side of the mountain, theirs would be a dire fate. Safety within the bounds marked for them, but without—death. It is, some might say, as though a gorgeous pageant were arranged by men of means, and the populace told that they were permitted to get a peep over the fence but they must not enter the grounds. Harsh, forbidding, "undemocratic." A theophany, scoffers might say, hedged about by a police-cordon. . . .

Of course, this seeming harshness in warning the people away from the slope and summit of Sinai while the First Sermon on the Mount was being preached, might be considerably softened by the argument, based on altogether natural lines of distinction, that, as a matter of sober fact, the people are bounded by limitations of understanding and vision. The exceptional man alone may go up to the peak of vision. Lesser men must be content to remain at the base. His place is the high and oft barren peak; theirs the level but fruitful plain. No matter how much we believe in the latent power of the people, we must concede to some men uncommon ability that lifts them out of and above the common mass. In this sense the bounds marked out at the command of God by Moses were but symbolical of the natural limitations imposed by God Himself on the average mind: nevertheless, there might be many who in this interpretation would scarcely see a softening of what appears an autocratic shooing away of the "commoners" from the scene of the grand spectacle.

But the matter reaches far and deep. The limits drawn by Moses are symbolic of the characteristic limitations of the spiritual life. These limitations grow out of the very nature of the spiritual life: without the former the latter is made impossible. The spiritual life, including both its moral and religious aspects, moves within very definite boundaries, which none dare not cross without imperilling the soul. Nothing can be truer than the warning God gave to Moses: "Set bounds unto the people round about!" It would take us very far afield were we to set forth in detail all these bounds. But it all has to do with this authentic law of the Spirit: *Push the greatest virtue far enough and you will reach its opposite.* The most reprehensible examples of iniquity are often not those in which a virtue is abandoned and a vice substituted in its place, not those in which evil usurps the reign of goodness, but those in which virtue by its own excess turns into un-virtue, in which virtue travels along its own uncontrolled way, passing beyond its natural terminal station, and running itself into a mad riot of havoc and destruction. When that point is reached by any given virtue, it not alone appears but acts as its own opposite! The matter is not as abstruse as it seems; it is a fact of everyday experience: Who does not know of some case of Irreligious Religion; or of Unjust Justice; or of Uncharitable Charity? Do you say, it is impossible to push religion too far? Oh yes, it is possible. You can push it so far that it lands in superstition and in all sorts of mental and moral aberrations. Similarly, a ruthless, untempered application of the principle of Justice turns it into injustice. Of Uncharitable Charity one needs hardly speak; examples abound; in fact, most of our Charity is uncharitable. To these things may be added the case of an Education that does not Educate: the over-educated fool, priggish, narrow and useless except perhaps in some special field, is too well known a type. So also the case of those who are made Weak by Power. Power within set limits is good. Beyond these limits it becomes its own weakness.

Cases might be multiplied. It all comes to this: We know that the vast play of civilisation has had for its scene the temperate zone: nothing great was ever achieved by man either too far to the south or too far to the north. Similarly the moral and religious life has a temperate zone of its own, bounded by two frontiers: the one leading into the frigid zone of Too-little; the other into the torrid zone of Too-much. We know that these frontiers are often disregarded; but the most curious thing is that we should have cause to fear trespass into the Land of the Too-much. The woes inflicted on the world by zeal, fanaticism and partisanship are very numerous. The traditional pavement of the road to hell is not composed merely of the good intentions that fail but of the good intentions that succeed too well. The badness of the bad is not the greatest evil: the greater evil is the goodness of the good. . . .

This is what I term the *Tragedy of Limitations*: that Good itself, by its own structure, bears in it the seeds of its own degeneracy and ruin; that the danger to the Good is found within the Good even more perhaps than without. Sin does not merely, as Scripture has it, "crouch at the door," it has crossed the threshold and often peeps out of the eyes of the host. It can only be averted by careful attention to the natural limits of the spiritual life, by setting bounds round about. But the very fact that the limits are easily, and from the best possible motives, transgressed, gives rise to the moral tragedies of life. For how many are there endowed with so nice a judgment, with so keen an insight, as to be able to determine the exact measure and proportion beyond which their deeds defeat the purposes of the Good?

It follows that this warning "setting bounds round" about may not be as derogatory to the people as it appears on the surface. There is a dualism of Prophet and People that corresponds to the dualism of Principle and Performance. To the Prophet the task of announcing the naked Principle; to the people that of actualizing it through Performance. It is in connection with Performance that the difficult problem of moral balancing arises. Who shall say which is the harder task? Is not the Peak of Vision firmly supported by the Valley of Performance?

JOEL BLAU.

FRITZ HABER, NOBEL PRIZE WINNER.
By B. H.

In August, 1914, when people lost their heads, and scientists lost them too, I was very much amused at the articles that used to appear in the well-known English scientific weekly, "Nature," dealing with German scientific achievements. Until 1914 there were no greater admirers of German science than English scientists. But all this changed overnight. Sir William Ramsay, the leading British chemist, suddenly advanced the startling hypothesis that whatever good there was in German science was due not to Germans, but to German Jews, and that it was the Jewish genius that had made Germany pre-eminent in science.

I freely admit that Ramsay's articles amused me a great deal. At that time I thought his theory ludicrous. Since then, however, I have had reason to change my mind to some extent. Today I realize that Ramsay was guilty of exaggeration—not of lying.

Some time ago I had occasion to point out in the columns of the Hebrew Standard, that the foremost chemist in Germany today is a Jew, Richard Willstätter, professor at the University of Munich. Willstätter's monumental work on chlorophyll was awarded with the Nobel Prize in 1915. Long before I knew that Fritz Haber was a member of the "chosen" race, I often thought of him as a close second to Willstätter. Fancy my astonishment that with the news that the Nobel prize for chemistry for 1918 would go to Haber there also came the announcement that Haber was a Jew! And following closely upon the Haber discovery comes the momentous announcement of the verification of Einstein's audacious theory of time and space. Willstätter, Haber, Einstein, Ehrlich, really, there must be something in Ramsay's theory after all!

Of Einstein, more, much more, will be said in future issues of this journal. My object just now is to discuss in a few words Haber's work for which he was awarded the Nobel Prize.

Some years ago Sir William Crookes startled the world by pointing out that the supply of fertilizer was rapidly nearing the point of exhaustion. Without fertilizer no crops, and without crops, starvation.

Just what did Crookes mean? All plants need a number of elements for growth, all of which are found in the soil. It so happens, however, that the plant uses some of these elements more than others, and it also so happens that among the elements which the plant uses in rather large quantities, only small quantities are found—the soil. The most important of these elements are potassium, phosphorus and nitrogen.

But another factor has to be considered. These elements in the free state are of little value. The soil cannot absorb them and the plant cannot assimilate them. They must be presented to the soil in the form of compounds soluble in water.

Potassium in an available form (as the chloride) is found in enormous quantities in Stassfurt, Germany, and in lesser quantities in many rocks and minerals. Phosphorus (combined with calcium) is the principal constituent of our bones, and of many rocks. Nitrogen (combined with sodium) is mined in Chili.

The artificial fertilizers supplied to farmers throughout the world contains these salts in varying proportions.

The supply of potash and phosphate is quite abundant, but the supply of nitrate is not. True, we have plenty of nitrogen in the air, but, as I have already pointed out, the soil has not the power of utilizing the free elements.

Sir W. Crookes' warning cry had particular reference to the nitrate supply. Was there not, he suggested, some way by which we could extract the nitrogen from the air, combine it with some other elements and thereby make it available for the soil? Was there no way of "fixing" the nitrogen?

Nitrogen "fixation" has become one of the most pressing problems of the day. Thousands of scientists have been at work on it and millions of dollars have been spent in attempts to solve the problem. Many have failed; some have partially succeeded; but the most outstanding success has been achieved by Fritz Haber.

Like many momentous discoveries, like the Herzian waves, which later were turned into such excellent account in wireless telegraphy, Haber's pioneer work showed little promise at first of resulting in anything very definite. He was full of abstract physics and mathematics and he applied no end of equations in determining the kinetics of

chemical reactions.

One of these reactions that interested Haber very much was the synthetic production of ammonia. Ammonia as a by-product is obtained in large quantities in the distillation of coal for the production of illuminating gas. Now, ammonia consists of the elements nitrogen and hydrogen. Is there no possible way of bringing these two elements together and causing them to combine?

Theoretically, such a reaction should present little difficulty. Actually, the accomplishment of such a reaction proved enormously difficult.

Haber, after some time in Stuttgart, Victor Meyer's old seat, was called to the Kaiser Wilhelm Institute in Berlin, the same institute to which Einstein was called. Here he continued his researches on synthetic ammonia, and in 1912 they had reached such a stage that the Badische Anilin und Soda Fabrik, the largest chemical factory in Germany, undertook to develop the Haber process on an industrial scale.

How elaborate this undertaking was may be gauged from the fact that up to 1918 no less than \$25,000,000 was spent by the company and by the German Government on the process. It has proved a complete success.

Lately, quite a number of articles have appeared in our scientific journals describing the great German chemical plants situated along the Rhine, some twenty in number. All of these are either in the possession of the English or the French. Through the courtesy of the Allies, a number of our own chemists have had the opportunity to visit these factories. Our representatives have much to criticize, much to praise; but concerning the Haber process for nitro-

gen fixation there is but one opinion—it is a marvelous piece of work.

CORRESPONDENCE.

Adjusting Differences Between a Rabbi and Congregation.

Editor Hebrew Standard:

I noted with much pleasure in your valuable publication that a committee of rabbis was investigating the recent unpleasantness between a congregation and its spiritual leader. Though the investigating rabbis are reformers they ought to be congratulated by orthodox as well as reform, for this is the only way by which Chillul Hashem can be prevented.

It is worth while mentioning that a similar case happened not so long ago in a well-known congregation, and when the victim applied to prominent orthodox rabbis to summon the officials to a Din Torah, the reply received was that no Beth Din exists.

HYMAN MEYER.

Arverne, L. I., Feb. 2, 1920.

P. S.—Is not a Rav one of the Beth Din as soon as he acts as Rav, or is the Torah yet to be written? It reminds me of a story, that when on a Friday night the president of a congregation did not like the Chazan's singing of the "Veshomru," and expressed himself accordingly, a gentleman listening to the conversation between the Chazan and the president remarked laconically, "I did not see anything the matter with the Veshomru. Maybe there is something the matter with the B'nai Israel."

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FEBRUARY 1st, 1920

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It sometimes happens, however, that selling prices are determined by competitive conditions quite independent of the law of supply and demand, and without consideration of the profit and loss account. Competitive prices so established while unfair to the seller as viewed from the angle of profit and loss solely are sometimes made necessary for the protection of a business, and to give assurance of the continuance of a valuable service to the consuming public. **SUCH PRICES SO ESTABLISHED ARE ABNORMAL.**

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With all the attractions and features of the high-class restaurants in the 42d street district of New York. Dancing to exquisite jazz music a feature. Superior a la carte or table d'hote cuisine. In opening this establishment I feel I am providing the guests of the various hotels and boarding houses with what has been a long felt want in this famous resort.

PH. ATKINS, Prop.

(Continued from page)

standing between man and man, so that their hearts may become hearts of flesh and not what they are at present, hearts of stone. When men will begin to behold in one another brethren, when nations will begin to treat international problems from a broad and unselfish basis, when peoples will have for their motto the betterment of all mankind and not their own aggrandizement, when co-operation will take the place of cut-throat competition—then will the period arrive of which the prophets have dreamed and which the seers have foretold, when the Lord God shall be king over all the earth.

"There is today (I wish I had time to dwell upon it) great misunderstanding between the various classes of the nation, between capital and labor, even between the various types of Jews, between the various synagogues and the various communities. Above all, there is a terrible misunderstanding between nations. They fail to realize that their common enemies are disease, suffering and poverty. The millennium will come only when Judaism will bring about a proper understanding when the hearts of the parents will be turned unto the children and the hearts of the children unto their parents, when the hearts of the individuals of the community will be turned to one another, when the hearts of the nations will be reconciled. For with the bringing about of this better understanding justice will be possible and truth will also rise again.

"Now, what must be the Rabbi's duty under these circumstances? There are those who think the Rabbi's task should in a small way be that of Elijah—to decide all intellectual controversies. There was, indeed, a time in Israel when that was the sole duty of the Rabbi. In the old European communities the Rabbi was the intellectual mentor of his people, he was a sort of senior wrangler who smoothed all intellectual difficulties. Every difficult text in the Torah, every hard passage in the Talmud was brought to him for explanation.

"Then again there are those who conceive the Rabbi's mission to be that of defining the proper relations of men, of distinguishing between the clean and the unclean, the pure and the impure. He was called by some the 'Kosherwechter,' the pure food expert (to use Dr. Hertz's translation), the supervisor over the purity of the diet and the home. It was his sacred task to encourage the purity of family life and to promulgate the principles of justice.

"These two aims of the Rabbinate must still receive consideration. The Rabbi must indeed regain the intellectual leadership of his community. Woe unto the Rabbi whose congregation is more learned in the Law than himself! Woe unto the Rabbi whose attainments are criticized by his congregation and whose Hebrew knowledge is sneered at by them! And the Rabbi must certainly continue to be the expounder of the law of purity. Woe unto the Rabbi who confounds the clean and the unclean, woe betide the Rabbi who has not courage and daring enough to declare the clean clean and the unclean unclean, who has not the backbone to battle for justice and truth!

"I, however, conceive it as the still higher duty of the Rabbi of today to bring about a better understanding between father and son, between Jew and Jew, between family and family. It will be his sacred task to interpret the old doctrines of Judaism in terms of modern life. This is a day of labels, when everything must be tagged. It is not even sufficient to say that a house of worship is a synagogue. One must place an adjective in front of every term. If I were, therefore, asked what brand of synagogue it is my purpose to establish, I would say that it is a Family Synagogue. By that I mean a synagogue where the grandfather is welcome, where the father and mother have a place, a synagogue where the young man and woman, the little boy and girl are welcome. I have no use for a synagogue devoted only to the young, just as I do not particularly care for a synagogue which considers only the old. I do not want a synagogue which outrages the feelings of any member of the family; I method makes it possible for one member of the household to attend and not the other. I especially am anxious to have a synagogue which serves the old men and women as well as the young. The day is gone when only the child had to be saved. There still seems to be an opinion current that any person above a certain age, born abroad, and

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Announcement

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I beg to apprise my many friends and patrons, and the public in general, that the Hotel Clarendon has been rebuilt and enlarged, and all the latest improvements installed. Electric light, telephone and running water in every room. Magnificent furnishings and everything up to the minute. Jewish dietary laws strictly observed.

Summer Season, Clarendon Hotel, Asbury Park, N. J. M. LEVIN, Prop.

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MR. K. E. MOHEL takes pleasure in informing his many friends and patrons that the CARMEL HOTEL has been entirely rebuilt, enlarged and refurnished. All latest improvements, such as electric lights, steam heat, hot and cold running water in rooms and private baths, have been installed. DIETARY LAWS STRICTLY ENFORCED UNDER OUR PERSONAL SUPERVISION. Complete satisfaction assured. K. E. MOHEL.

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unable to speak English, is ipso facto an authority on the Torah and an exponent of things Jewish. To our sorrow, that is not the case. Very frequently the older men and women, the fathers and mothers in Israel, have to be saved even more than the younger men and women. I have known many cases where the parents have been brought back to Judaism through the devotion of their little boys and girls who have been trained in our Hebrew schools. The coin which Abraham circulated had on the one side the image of an old man and an old woman, but on the obverse side there was a young man and a young woman. Thus was symbolized true Judaism, old and yet ever young. I, too, would thus like to see our synagogue one in which the Mishna is read daily, a synagogue where the Talmud is studied, a schoolhouse where even the kindergarten child has his place, in a word, a synagogue where the entire family can meet for worship, for instruction and even for recreation.

"Truth and intellectual-honesty demand that there be an Orthodox laity as well as an Orthodox clergy. For the perpetuation of Judaism it is not sufficient to have leaders that are Orthodox, Rabbis that cling tenaciously to tradition and who are willing to make every sacrifice for its perpetuation. There must also be Orthodox members and seatholders. I do not believe in having a synagogue's religion in its Rabbi's name. Free love is despicable in religion even as it is in patriotism. I cannot understand an attitude which does not care whether things are orthodox or reform. I do care, and I would like to see every one of you care. I cannot bear the hypocrisy of some Jews who merely trifle with the terms Orthodoxy and Reform and look upon them as mere words. To our sorrow, in many instances the only difference between the Orthodox and the Reform Jew consists in this—that the Orthodox Jew does not attend synagogue on the two days of the Holydays and the Reform Jew does not attend on the one day; that the Orthodox Jew does not pray in Hebrew, while the Reform Jew does not pray in English; that the Orthodox Jew does not observe the Sab-

bath according to the Talmud and the Reform Jew does not observe it according to the Torah; that the Orthodox Jew does not follow the code of his Rabbi, while the Reform Jew does not follow the platform of his Rabbi. Otherwise, both eat Treah, both work on the Sabbath, both break every tenet of Judaism. If a Jew contributes to an Orthodox synagogue, he is considered Orthodox; if he subscribes to a Reform temple, he

(Continued on page 11)

THE BARNETT COTTAGE

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

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IN PROVIDENCE, R. I.

Dine at the

WILNA כשר RESTAURANT

151 Washington Street

(Continued from page 10)

is considered Reform; if he subscribes to both, he satisfies the demands both of his soul and of style, of his spirit and his social position. Shalom in Hebrew does not mean compromise; it signifies harmony. Elijah was the most uncompromising of Prophets; he opposed a halting, compromise view. Nor does Shalom mean the peace of the cemetery. Two men may be perfectly at peace when they are both dead. Two men may not quarrel because they do not consider Judaism worth while debating. Shalom is a positive term; it means the reconciling of all conflicting opinions, thus bringing about the harmony of thought and action. It shall be the aim of this pulpit to make the Orthodox Jew conscious of his orthodoxy. And it will not be official Judaism that will be promulgated. By that I mean the Judaism which is localized in the synagogue, which has no reflection in the home and the school. The Jew who is a Jew only on the Sabbath and only in the synagogue—in short, a Jew who is content to visit God in the synagogue, but does not invite Him to his home and his place of business—has failed to grasp the true meaning of Judaism and of religion in general.

"It is with this aim in mind that I assume the leadership of this congregation which has honored me with the office. I do not come with any panacea. I do not even come to revolutionize New York Jewry. I do not come to assume the leadership of this community. I come here as a humble worker to cooperate with those who, like my colleagues on this platform, are laboring in the vineyard of Israel. I have no ax to grind, I have no special 'ism' to advance, no special brand of Judaism to preach. I do not intend to raise a new hue or battle cry—I come merely to contribute my little share towards a better understanding between fathers and sons, between the various congregations in our midst."

Cantor Shramp rendered several selections during the course of the afternoon. In the evening a banquet was held at the Young Men's Hebrew Association, St. Nicholas avenue and 159th street. Mr. Emanuel Hertz was toastmaster and the speakers were: Prof. Cyrus Adler, president of Jewish Theological Seminary; Hon. Nicholas Murray Butler, president of Columbia University; Hon. Otto A. Rosalsky, judge, Court of General Sessions; Rabbi Max Drob, Arthur M. Lampport, and Charles Polakoff.

Dr. Butler's address will be reproduced in full in our issue of March 5, 1920.

Germans and German Jews in Czecho-Slovakia.

Prague (By I. J. P. B.).—At a congress of the German National Party in Czecho-Slovakia the secretary of this organization, which includes almost all the Germans in this country, Mr. Rosenberg, spoke, touching also upon the relations between the Germans and the Jews. Mr. Rosenberg declared that while the Germans in Czecho-Slovakia want to continue to work with the Jews as their allies, they do not, however, wish to recognize the Jews in their own German organizations, or as Germans. To justify this attitude, Secretary Rosenberg said that his organization suffered from the disadvantage of having to bear the responsibility for all those Jews who called themselves Germans, without at the same time being sure of their loyalty. In other words, the Germans of this country want nothing to do with the so-called Assimilationist Jews, but wish to co-operate only with the National Jews.

Trial Results From Exchange of Blows Between a Jew and an Anti-Semite.

Rostock, Germany (By I. J. P. B.).—A young German student named Sponer, who was distributing anti-Jewish handbills among the population, was intercepted by a Jewish student named Michel, who demanded that Sponer stop giving out the sheets. Sponer refused to accede to Michel's demands, so the latter challenged the anti-Semite to a duel.

The latter replied that he would not consent to a duel with a Jew. Michel struck Sponer, and as a result each of the men brought charges against the other and a trial in court ensued. The judge declared both guilty and imposed a fine upon each of the men.

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Prof. Einstein to Assist Palestine University.
 Many of the world's greatest Jewish scholars have pledged their support to the Hebrew University of Jerusalem, according to a report just received from the London Zionist Organization.
 Dr. Albert Einstein, noted physicist, who recently astounded the scientific world with his new theories on light rays and gravitation, heads the list of some of the greatest figures in the academic world today, who will hold a conference soon at Basle, Switzerland, to prepare the foundation of the Jewish University. The date of the conference has not been fixed, but in all likelihood it will be held in the early summer.
 Prof. Patrick Geddes of the University of Edinburgh, considered one of the foremost authorities on town planning, is designing the university, as part of the scheme of modernization he is carrying on in Jerusalem, to prepare it to receive the thousands of immigrants who will settle there as soon as the British mandate is established over Palestine.

Preservation of Zionist Documents.
 Ever since the first Zionist Congress was held, 22 years ago, it has been felt that the most important documents concerning Zionism should be carefully collected and preserved. The more recent documents are preserved in London. The earlier documents, dating back to the time when the Actions Committee met successively in Vienna, Cologne and Berlin, are now being examined by an expert in Berlin. One of the problems to be considered is the means needed to preserve papers in the climate of Palestine, to which country it is proposed ultimately to transfer these archives.

The formal dedication of the newly completed Jewish Home for Babies, occupying part of two acres of ground on the Breckenridge street hill, overlooking Center avenue, Pittsburgh, Pa., is set for February 22. The new institution, erected at a cost of \$35,000, represents solely the unremitable labors and tireless efforts of a group of Jewish women, who a half dozen years ago first began the work.

ROSENBERG'S COTTAGE

109 BEACH 63d STREET
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ATLANTIC CITY

WM. MALAMUT
 WISHES TO ANNOUNCE THAT HE HAS PURCHASED THE
BILTMORE HOTEL
 FORMERLY WESTMOUNT

Rhode Island Ave., Near Beach Atlantic City, N. J.
 The hotel is ideally situated in the finest residential section, and contains 125 rooms, private baths, running water in all rooms, steam heat, elevator to street level, dance floor, writing rooms, tea rooms and very spacious exchange and porch. The service and food will be the same standard as of the previous years.
 OPEN ALL YEAR. WM. MALAMUT, Proprietor.

LONG ISLAND

THE OCEAN CREST

Beach 62nd Street on the Ocean, Arverne, L. I.
 the most beautiful and best equipped hotel in Arverne, L. I., will remain open THE ENTIRE WINTER. The same excellent service and cuisine which made this hotel so popular during the summer season will be maintained.
 Hebrew dietary laws are strictly observed. The Hotel is steam heated throughout. Hot salt water baths will be installed. J. LIFSCHITZ, Prop.

THE FRONTENAC

Dickerson Ave. and Lawmay Road Edgemere, L. I.
 MR. S. GOLDSTEIN, formerly of the OCEAN CREST, takes pleasure in informing his friends and patrons that he has purchased THE FRONTENAC, located directly on the Ocean. The FRONTENAC is equipped with all latest improvements, steam heated throughout, and will remain open all winter. Dietary laws observed.
 Telephone, Far Rockaway 2280. S. GOLDSTEIN, Proprietor.

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 DIRECTLY ON THE BEACH.
 MRS. E. M. DALKOWITZ ANNOUNCES THE OPENING OF THE HOTEL AMIGO FOR DECORATION DAY (MAY 30TH, 1920). DIETARY LAWS OBSERVED. RESERVATIONS MAY BE MADE NOW BY PHONING ST. NICHOLAS 9895.

FAR ROCKAWAY CLUB

Greenwood Ave. Far Rockaway
 UNDER PERSONAL MANAGEMENT OF MRS. JACOB L. ANDRON
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 Most exclusively located. Equipped with all the latest improvements. Home comforts. Jewish dietary laws strictly observed. Rates reasonable. Telephone Far Rockaway 2141. Make reservations now.

THE ALEXANDRIA

32 Storm Ave. ARVERNE, L. I.
 Will remain open for the coming holidays. Sabbath and dietary laws strictly observed. Specially prepared food for DIABETICS. Tel. Hammels 834. MRS. S. ALEXANDER, Prop.

CHILDREN'S PAGE

Dear Children:

After Moses came down from the mountain, which was the day after Atonement day, says Rashi, he gathered together all the children of Israel and said unto them: "These are the things which the Lord hath commanded that ye should do unto them: Six days shall work be done, but on the seventh day there shall be to you a holy day—a Sabbath of rest to the Lord. Whosoever doth work thereon shall be put to death." He prefaced before them the prohibition against working on the Sabbath before commanding them that its work does not abrogate the Sabbath.

"Ye shall not kindle any fire throughout your habitations upon the Sabbath day." There are some of our rabbis who say that kindling a fire is specifically mentioned here in order to teach us that, unlike the other work that is forbidden, it is a negative commandment whose infringement does not involve the cutting off of one's soul from his people, or death by stoning. And there are others of our rabbis who say that it is specifically mentioned to teach us that each manner of work is a transgression by itself. And if one forgets that it is the Sabbath and performs the thirty-nine kinds of work that are forbidden he cannot seek forgiveness by the bringing of one sin-offering, but he must bring a sin-offering for each forbidden work that he had performed on the Sabbath.

"And Moses said unto all the congregation of the children of Israel as followeth: This is the thing which the Lord hath commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart let him bring it, an offering of the Lord: Gold and silver and copper."

"Nedib leb (a willing heart), because his heart prompts him to bring it he is called 'Nedib leb.' 'The tabernacle'—these are the lower curtains, which are visible within, and is called 'Mishkan,' or tabernacle; 'its tent'—these are the curtains of goats' hair for a tent over the tabernacle, that was its roof.

"And its covering" (this is the covering of rams' skins and badgers' skins), "and the rail of separation" (the rail that served as a partition), "and the shewbread," "and the candlestick for lighting and its vessels" (its vessels are its tongs and its snuff dishes), "and its lamps" (the pans in which were the oil and the wicks), "with the oil for lighting" (this also required the skill of the

wise-hearted, because it was different from other oils, as it is explained in the Talmud, Treatise of Menachoth, it was picked from the top of the olive, beaten very fine and made very pure), "and the hanging for the door at the entrance of the tabernacle" (this is a screen before the eastern part of the tabernacle, where there were neither boards nor curtains), "and the hanging of the door of the court" (that was a screen spread out toward the east twenty cubits wide, in the centre of the width of the court, which was fifty cubits wide, and closed up on the north and south, fifteen cubits on each side, as it is said: "And fifteen cubits of hangings shall be on the one wing," etc. (Exodus 27).

"The pins of the tabernacle," wherewith to fasten and to tie upon them the ends of the curtains that they may not be shaken by the wind, "and their cords," with which to tie them. "The cloths of service," with which to cover the ark, the table, the candlestick and the altars during their journeys. "And all the women whose hearts stirred them up in wisdom spun the goats' hair." This was also exceedingly skillful work, as they spun it from the back of the goats.

"And the princes brought the onyx stones and the stones for setting for the ephod and for the breastplate." Rabbi Nathan said: "What prompted the princes to be the first to bring an offering for the dedication of the altar and in the work of the tabernacle they were not the first to make an offering? But thus thought the princes: Let the congregation bring their offerings, and what they will be lacking in we will supply. But when the congregation completed their offerings—as it is said, And the stuff prepared was sufficient for all the work (Exodus 36)—the princes said, "What shall we do now?" So they brought the onyx stones, etc., For that reason they were the first to bring offerings for the dedication of the altar. And because they were slothful in the beginning the letter "yod" is missing in their name, as "Nesim" (princes) is written here without a 'yod.'

"And Moses said unto the children of Israel, See the Lord hath called by name, Bezabel the son of Uri, the son of Chur, of the tribe of Judah (Chur was a son of Miriam). And to teach hath he put in his heart, both to him and to Aholiah, the son of Achissamach, of the tribe of Dan. He hath filled them with wisdom of heart to execute all manner of work."

etc. Aholiah was of the tribe of Dan, of the lowliest of the tribes, of the sons of the handmaids, and the Holy One, blessed be He, equalled him to Bezabel in the work of the tabernacle, although the latter was of the greatest of the tribes, in order to fulfill the words "Where He (the Lord) is the one that showeth no favor to chieftains and distinguisheth not the rich before the indigent; for all of them are the work of His hands." (Job 34.)

1774 12

BROOKLYN NOTES.

A MILLION A YEAR.

By Reuben Goldsmith.

(Written in aid of the Brooklyn Federation of Jewish Charities' Campaign for a \$1,000,000 annual income.)

Dear brethren of Brooklyn, our banner we raise

In the name of the Lord, whom we worship and praise.

Once again Federation appeals for the poor,

And we trust your response will be speedy and sure;

For our cause is so righteous, our plea is so just—

Our orphans are calling, and answer we must.

'Tis the cry of the sick and the suffering we hear,

For a million a year—A MILLION A YEAR.

And, Men of Manhattan, true sons of our blood,

Oh, stint not your shekels, but pour forth a flood!

For, being more blessed with wealth than are we,

Our burden is yours. All the world will agree

That the river dividing our boroughs apart

Should not tighten your purse strings nor harden your heart.

So give, in the name of the God we revere,

Toward a million a year—A MILLION A YEAR.

Sefer Torah Presented to Young Israel.

A number of ladies who are in sympathy with the Young Israel movement, although they are affiliated with another congregation, recently undertook a collection for a Sefer Torah which they presented, on Saturday evening, January 17, amid very impressive ceremonies.

Rabbi Jacob Dolgenos, of the Hewes Street Synagogue, Rabbi Harry Halpern, of the Flatbush Synagogue, Cantor A. Rigel, of the South Second Street Synagogue, and others, helped to make the occasion a memorable one for the hundred of relatives and friends of the Young Israel members.

A collection was made during the evening, and the receipts will be used for the relief of the war sufferers.

C. J. I. Mincha Services.

Mincha services are held at the Central Jewish Institution, 125 East Eighty-fifth street, every Saturday afternoon, to which all are invited. The speaker this Sabbath will be Miss Muriel Kornfeld. Discussion follows.

ZELENSKO CAMP Lake Dunmore, in the Green Mts. of Vermont

Ninth season. A 150-acre park of pines, on the shores of a perfect mountain lake, six miles long. Bungalows and tents. Every modern convenience for safety and comfort. All land and water sports—Swimming, canoeing, splendid fishing, under expert supervision. Electric lights and long distance phone. Tutoring if desired. Physician and trained nurse in attendance. Conscientious personal attention to health and comfort of each boy. **DIETARY LAWS STRICTLY OBSERVED.** Famous for its excellent table. For booklet, or interview, address, **WILLIAM ZELENSKO, Director.** Phone: Greeley 1673. Address: 1372 Broadway, New York. Home phone: Intervale 3030.

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Latest Musical Comedy

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Evenings at 8:15. Pop. prices. Mat. Wed. & Sat., at 2:15. No seat above \$2.00.

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12nd Street
GILBERT MILLER'S London Production of
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"MONSIEUR BEUCAIRE"

Founded on BOUTH TARKINGTON'S Famous Story. Presented under the management of A. L. ERLANGER

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A Happy, Joyful Musical Comedy.

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With ADA MAE WEEKS

Special Matinee Lincoln's Birthday.

Seats on sale February 9th.

WEEK FEBRUARY 16TH

RUTH CHATTERTON in

"Moonlight and Honeysuckle"

WEEK, FEBRUARY 23D.

"NO MORE BLONDES"

WEEK, MARCH 1ST.

"3 WISE FOOLS"

AFTER THE SHOW VISIT THE TRIANGLE FRENCH PASTRY SHOP

30 Westchester Avenue, Opp. Keith's Royal Theatre

SALVINI

THE ART OF SINGING

206 W. 71st St., N.Y. Phone Columbus 2202

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.

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.

SHAINWALD, RALPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ralph L. Shainwald, 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 Cohen, Gutman & Richter, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of July, 1920.

Dated, New York, the 25th day of January, 1920.
RIETTE H. SHAINWALD, MICHAEL DREICER, Executors.
COHEN, GUTMAN & RICHTER, Attorneys for Executors. Office and P. O. address, 111 Broadway, Borough of Manhattan, New York City.

GOLDSTICKER, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Goldsticker, 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 Moss, Marcus and Wells, her attorneys, at No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 30th day of July, 1920.

Dated, New York, the 14th day of January, 1920.
ELLA L. GOLDSTICKER, Executrix.
MOSS, MARCUS and WELLS, Attorneys for Executrix. No. 233 Broadway, Borough of Manhattan, New York City.

SOCIAL NOTES.

Rabbi B. A. Tintner, of Congregation Mt. Zion, has left for a tour of the South, during which he will visit the Jewish boys in the various army hospitals.

The Auxiliary of Edward Everett Lodge, I. O. E. B., will give a formal dance at the Martinique on Saturday evening, February 21. Miss Florence Marks is in charge of the arrangements.

Mr. and Mrs. Simon Wilhelm of No. 981 Park avenue have announced the engagement of their daughter Rene to Mr. Joseph M. Reiss, son of Mr. and Mrs. Max Reiss of Brooklyn. No date has been set for the wedding.

The wedding of Miss Emelie Hillman, daughter of Mr. and Mrs. Joel Hillman, of Atlantic City, N. J., to Mr. Richard I. N. Weingart, of this city, will be celebrated at the Hotel Breakers, Atlantic City, N. J., on Monday, February 9.

Mr. and Mrs. Heiman J. Herskovitz celebrated their silver wedding anniversary on Tuesday, February 3, and in honor of the event entertained a large number of their friends at the Royal Lyceum, No. 10 West 114th street.

The Sisterhood of Young Israel Synagogue will give a reception and dance at the Central Opera House on Sunday evening, February 8, 1920. More than 3,000 persons are expected to attend and it is anticipated that the net proceeds of the affair will amount to at least \$3,000, which sum is to be added to the building fund.

Mrs. Herman Herring recently entertained fifty couples at the Jewish Centre to celebrate the safe return of her husband from Russia, where he had been on an important mission. While abroad Mr. Herring was able to visit his native town, Na Mont, where he distributed a large sum of money amongst his relatives and townsmen, who looked upon him as an angel from heaven.

Mr. and Mrs. Herman Schild of Tannersville, N. Y., celebrated their golden wedding anniversary on Sunday evening, Feb. 1, 1920, at the Ellsmere Hall, 126th street and Lenox avenue. Rabbi Aaron Eiseeman officiated. There were four children eighteen grandchildren and five great grandchildren. The youngest grandchild, Miriam Schild, placed her little hands upon the heads of the grandparents and pronounced the benediction.

Miss Rosamond Beck, daughter of Mr. and Mrs. Albert Beck, of 574 West End avenue, was married to Oscar Bachrack of Toronto, Ont., last Wednesday in Temple B'nai Jeshurun, Rev. Dr. Israel Goldstein, officiating. Miss Isabelle Bachrack, sister of the bridegroom, was the maid of honor, and the bridesmaids were the Misses Esther Willing of Milwaukee, Dorothy Hersh of Elizabeth, N. J., Lillian Newman and Charlotte

Bachrack. Benjamin Bachrack was his brother's best man, and the ushers were Emanuel, Saul, Julius and Harry Bachrack, William Sydeman and Edward Hersh. A reception, dinner and dance at the Hotel Biltmore followed.

An entertainment and ball under the auspices of the Order B'rith Abraham will be held February 11, 1920 (Lincoln's Birthday eve), at the Seventy-first Regiment Armory, Park avenue and Thirty-fourth street. This affair is given in aid of the relief fund to assist the consumptive, blind and distressed members of the order. The entertainment will consist of a band concert by the Seventy-first Regiment Band and a vocal concert at which some of the most eminent operatic artists will appear. Dancing will follow. The officers who have charge of the affair are: Morris M. Green, first deputy grand master, chairman; George W. Lesiersohn, grand secretary, secretary; Max Kedziorek, treasurer; Samuel Dorf, grand master, ex-officio.

MUSIC AND DRAMA.

Louis Schnitzer, general manager of the Jewish Art Theatre, is a passenger on board the Mauretania, which sailed for France last Friday. While ostensibly in the interest of the ladies' neckwear business, in which he is interested, it is rumored on the Yiddish rialto that Mr. Schnitzer will return accompanied by a great Yiddish artist.

Phillip Gordon will give the second in his series of piano recitals at Aeolian Hall on the afternoon of February 12. His program will include the Bach Chromatic Fantasie and Fugue, a group by Beethoven, the principal feature of which will be the Sonata, opus 26, and other numbers by Liszt and Ravel.

Louis Shenk, baritone, in an Aeolian Hall recital on the afternoon of February 17th, will sing airs by Lully, Mozart and Beethoven, a Russian group by Rachmaninoff and Tchaikowski, and French songs by Wekerlin and Fourdrain and the customary English group representing Chadwick, Class, Fay Foster and Lieurance. Roger Deming will assist at the piano.

The "Pathetique" Symphony of Tchaikovsky is on the Philharmonic program for the concert of this (Friday) afternoon, February 6, when it will be directed by Mr. Strinsky, for the first time this season. Marguerite Namara will be the assisting artist at this performance. The soprano will sing the aria, "Depuis le jour," from Charpentier's "Louise," and three shorter selections by Grieg, Massenet and Debussy. Among the purely orchestral numbers on this program appear Sibelius' Tone Poems, "The Swan of Tuonela," Finlandia and a first performance of an Overture "in Romantic Style" by the American, Hugo Riesenfeld.

A Beethoven-Wagner program with Guiomar Novaes as the assisting artist is announced for the Philharmonic's concert in Carnegie Hall tomorrow (Saturday) evening. Selections from Lohengrin, Parsifal and Tannhauser have been chosen for this concert, while the Beethoven numbers include the "Leonore No. 3" Overture and the Fourth Piano Concerto, in G Major, in which Miss Novaes will be featured.

Winifred Byrd, pianist, who has just returned from a tour of the Pacific Coast, will appear in her first New York recital of this season in Aeolian Hall on Tuesday afternoon, February 10, at 3.15 o'clock. Her program will include MacDowell's Celtic Sonata and a group of Chopin Preludes.

The eleventh of the Sunday afternoon subscription concerts of the New York Symphony Orchestra, Walter Damrosch, conductor, will be held this Sunday afternoon at Aeolian Hall, when Alfred Cortot, the French pianist, will be the soloist. Mr. Cortot will play the Saint-Saens piano concerto No. 4 in C minor to the orchestra's accompaniment. Mr. Damrosch has chosen for the opening of the program the "Egmont" Overture of Beethoven, to be followed by Mendelssohn's "Scotch Symphony and d'Incy's Symphonic poem, "Istar."

The regular Thursday afternoon concert will occur as usual. For this Mr. Damrosch has chosen only three numbers, the Cesar Franck D minor Symphony, which will open the program, followed by the Tchaikowsky Violin Concerto played by Mischa Elman, the program closing with the Suite from Ravel's "Daphnis and Chloe."

With an abundance of comedy specialties, exhilarating and ingenious "Listen Lester," John Cort's nationally known musical comedy comes to the Bronx Opera House commencing the week of February 9th, after laughing and dancing its audiences to good cheer and itself to success for an entire year at the Knickerbocker Theatre. While it has never been figured out with mathematical precision just how many feet there are in a good musical comedy, this one, which is by Harry L. Cort, George E. Stoddard and Harold Orlob, has enough feet—or pairs of them—to make it measure up to considerably more than a mile of merit. Lester is brilliantly staged and costumed; the music is tinkly and tuneful; the dainty, dancy chorus has also that great essential, youth; and the whole is staged with finesse and charm; and there is the cast, headed by the petite and graceful Ada Mae Weeks.

Ruth Chatterton in "Moonlight and Honeysuckle" will be the next attraction at the Bronx Opera House week February 16.

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District Attorney Swann has appointed Morris A. Panger as a deputy assistant district attorney for New York County. The father of the new official was a tailor and the son used to work in his East Side shop. He began to read law while thus employed. Mr. Panger later obtained a job in the office of the county clerk and entered the New York Law School.

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Mt. Neboh Temple Notes. At a regular meeting of the Young Folks' League, held last Thursday evening, the following officers were elected for the ensuing year: Wallis Bach, president; Miss Elfa Wald, vice-president; Ira Wald, treasurer; Udell Matlaw, recording secretary; Mildred Nuves, corresponding secretary. Executive committee, Aaron Ellison, Stanley Offenheimer, Grace H. Bach, Estelle Offenheimer, Rabbi Aaron Eiseman, and a representative from the Mt. Neboh Sisterhood and congregation.

Owing to the inclement weather a few weeks ago the exchange of pulpits between Dr. Lyons of Brooklyn and Rabbi Eiseman was postponed until Friday, February 6.

The mid-term registration of pupils in the religious school will be held on February 8, to enable children to enroll who were not able to do so in September.

At the regular quarterly meeting of the congregation, held last Thursday, President Edward R. Cohen reported that the congregation was enjoying the greatest progress in its history, every branch of congregational activity is booming. The services were splendidly attended, with an average of from 600 to 800 on Friday evenings and 400 to 500 on Sabbath mornings. The religious school is crowded to its capacity, with 16 classes and 500 children. The Sisterhood is increasing its activities and its membership now has reached the 475 mark. Financially the congregation is prosperous, and before the fiscal year is ended it will have paid off a large slice of its indebtedness on the temple building. The income for the year will go beyond the \$25,000 mark, all of which has originated within the four walls of the temple and not from outside sources, such as cemetery, etc.

Mrs. Morris Liebman has been re-elected president of the Dallas (Tex.) Free Kindergarten Association at the annual meeting.

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Memorial Meeting for Dr. Solomon T. H. Hurwitz.

A memorial meeting in honor of Dr. Solomon T. H. Hurwitz, professor of Biblical philology at the Rabbinical College and editor of the Jewish Forum, will be held Sunday evening, February 8, at 8 o'clock in the auditorium of the Central Jewish Institute, 125 East 85th street, New York city. Among those who will address the meeting are Rev. Dr. H. Pereira Mendes, Dr. Henry Keller, Rabbi H. Guterman of Scranton, Pa.; Peter Wiernik, Dr. Mayer Waxman, Rev. Dr. Bernard Drachman and Isaac Rosengarten. Rev. Sol. Baum, president of the Cantors' Association of America, will chant, and Morris Rosenfeld, poet, will recite.

All those who knew Prof. Horwitz personally or through his work are invited to join in a fitting tribute to his memory. As a testimonial to the memory of Dr. Hurwitz, the February issue of the Jewish Forum will be a Memorial Number.

Hebrew Day Nursery Celebrates.

On Sunday, January 18, the Hebrew Day Nursery of New York, located at 62 Henry street, and having a branch at 61 East 107th street, celebrated its fifteenth anniversary with a banquet and dance at the Broadway Central Hotel. Mrs. Harry Fischel was chairlady of the banquet committee. Addresses were made by Rabbi Herbert S. Goldstein and Hon. Joseph Barondess, in response to whose appeal for funds for a wing for the children orphaned in last winter's influenza epidemic over \$7,000 was raised.

Mrs. Anna Lessem is president of the society, Mrs. Dora Silberblatt and Mrs. L. Swernofsky vice-presidents, and Mrs. Harry Fischel is treasurer of the institution.

Gerald M. Frank, of Wilkensburg, Pa., the youngest competitor, has been awarded the state scholarship in Pennsylvania from Allegheny county, several hundred having participated in the competitive examination. The scholarship is for the balance of this year and additional years, and he has the privilege of attending any college that he wishes to choose.

Stanley's New Restaurant.

With the closing of so many downtown restaurants, due to the prohibition enforcement and other causes, it is of great moment to announce that some new ones are entering the field, notably Stanley's at 198 Broadway, between John and Fulton streets. Stanley's was formerly a soda, candy and light luncheon establishment and enjoyed a splendid reputation.

Now they have opened a full-fledged restaurant, the newest and cleanest downtown, with supreme service and appointments consistent with wholesome dining.

Their specialty will be roast chicken, done on the rotisserie, assuring quality and taste for the most exacting. Also sea food, steaks and chops. Everything will be of the highest quality, no matter what dish is ordered, and at popular prices.

The Stanley restaurant is accessible to people from all parts of Greater New York and for the accommodation of business and professional men detained in their offices evenings, will be open until 9 o'clock.

Supper parties will receive the same quality service as prevails all day. This should prove one of the popular places of the city, as everything will be done to attract and retain the patronage of epicures.

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JEWISH CALENDAR.

Table with 3 columns: Year (5680, 1920, 1919) and corresponding Jewish holidays.

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reau of Jewish Religious Schools with the co-operation of a committee from the New England District of the United Synagogue.

Chanukah, on the other hand, is a festival replete with historical significance to us. It recalls the restoration of public worship in the temple which but three years before had been dedicated to Jupiter Olympus...

Let all Jewish parents withhold their children from school next Tuesday afternoon and send their children to the celebrations arranged in their respective districts.

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DENIKINE'S VOLUNTEERS MAKE

POGROM IN KIEV. Jews of Roumania in Desperate Plight—Clauses Protecting Jewish Rights Stricken from Treaty With That Country.

(Special Paris letter to the Zionist Publicity Department.)

Paris, Dec. 10.—(By Mail).—The virtual withdrawal of the United States from the Peace Conference, temporarily, at any rate, has naturally had a considerable reaction on Jewish interests, for in the American representatives the spokesmen of Jewry have always found sympathetic listeners and wise advisers. So far as Zionism is concerned, the closing of the Crillon should have no considerable effect, for the Palestine Settlement apart from details was agreed upon months ago and awaits only the opportunity to be given the force of law. But, if Palestine is settled so far, as we who are not in the inmost circles can deduce, other problems on which Jewry is almost as deeply interested remain open. One of them, that of Roumania, is, as I write, on the point of closure and the terms of settlement are by no means pleasing.

It will be remembered that the Roumanian treaty, drafted so far as the racial minorities are concerned on lines similar to that of Poland, was submitted to Roumania months ago. Roumania made many objections and excuses and delays, but she was repeatedly informed that she would have to sign the treaty without alteration, and in fact made to understand that the manner in which she had evaded her obligations under the Treaty of Berlin rendered it all the more necessary to bind her very carefully on this occasion. The draft treaty that was before her did not give all that the Jews of Roumania asked, but it gave a good deal. Some of the clauses would have been absurd if inserted in a treaty with a western power or even with most of the eastern ones, but those who knew Roumania did not consider them so when inserted in a treaty with that state. Such is the clause laying down that advantage must not be taken of the Jewish Sabbath to disfranchise Jews or to deny them justice. Suddenly and practically without any warning, however, apparently in order that the Roumanian impasse may be removed, this clause has been abandoned, as has also another securing to Jews the right to support from the state for their own elementary schools; and other amendments worsening the Jewish position have been introduced into the treaty. The Roumanian Jews know better than any one else the real importance of these alterations. Their representatives in Paris have been struck with consternation and have left no stone unturned to get the matter reopened. But what power have the Jews of Roumania or even the Jews of the world to move the Council of the Great Powers?

While the fate of the Jewish people in Roumania remains in the balance, that of these in the south of Russia is being decided in a flood of blood. Writing some time ago, I made reference to the unhappy plight of Kiev and its population, Jewish and non-Jewish, as the shuttlecock between contending armies. Since then the city has changed hands several times. So frequent are these changes that it would be unwise to state definitely which army holds it today or will do so tomorrow. Every new occupation seems, perhaps naturally to be accompanied by excesses, but of all the reigns of terror from which the city has suffered by far the worst was that of two months ago, of which news has only just reached the western world. For this orgy of horror Denikin's volunteers were responsible. It is probably the worst visitation that has ever overtaken Kiev Jewry. At one point two thousand Jews of both sexes and all ages are said to have been cast over a bridge into the river. The class of Jewish intellectuals has been decimated. The pogrom was conducted on systematic lines. Jews were given the choice of their manner of death; batches of Jews were offered the arrangement of the order in which they were to be executed—for the crime of being Jews and of allowing themselves to get into the power of Denikin's soldiery. And if the killed can be counted by the hundreds and thousands, the sufferers, those who have been deprived of their homes, amount to tens of thousands. Unfortunately Kiev does not stand alone. Her experience has been the experience in a greater or less degree at one time or another during the past year of almost every Jewish center in what was formerly the Empire of the Czars, and as far as one can foresee the worst of the Kiev pogrom is by no means the last of the seemingly endless series.

141 Protestant Clergymen Indorse the Zionist Movement.

Declarations approving the establishing of a Jewish national homeland in Palestine were made by Protestant clergymen at a luncheon given by 141 of their number at the Hotel Pennsylvania last week at the Zionist Organization of America, preparatory to the launching of a \$10,000,000 national campaign January 18 for the Palestine Restoration Fund.

Those who spoke were Bishop Charles S. Burch, of the Episcopal Church; Dr. Henry E. Cobb, Dr. William I. Haven, Dr. S. Edward Young, Dr. Henry M. Sanders, Dr. George U. Wenner, Dr. Thomas F. Potterton, Dr. G. Wylis and Dr. Arthur C. McGiffert, president of Union Theological Seminary. Other speakers, in addition to Dr. Stephen S. Wise, who presided, were Judge Julian W. Mack, president of the Zionist Organization, and Rabbi Abba Hillel Silver, of Cleveland.

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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 subscriber, at his place of transacting business, No. 40 Nassau Street, in the City of New York, on or before the 15th day of June, 1920, next. Dated, New York, the 23rd day of December, 1919. BENJAMIN TUSKA, Executor. CRAWFORD & TUSKA, Attorneys for Executor, 30 Nassau Street, Borough of Manhattan, New York City.

BAUMANN, JACOB.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob 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 King, Sittonfield & Aronow, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 25th day of June, 1920. Dated, New York, December 26, 1919. FRANCIS BAUMANN, Executor. KOENIG, SITTONFIELD & ARANOW, Attorneys for Executor, 27 Cedar Street, Borough of Manhattan, New York City.

LOEB, SIMON.—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 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, the 25th day of December, 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. Cohan, 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 subscribers, at their 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 EISEN, 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. Cohan, 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 Julius H. Baer, her attorney, No. 209 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. JULIUS H. BAER, Attorney for Administratrix, 209 Broadway, New York City.

MAAS, SARAH.—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 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 & Seligsberg, 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 & SELIGSBURG, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

EISENBERG, IDA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Eisenberg, late of the County of New York, deceased, to present 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, Administrator. Office and P. O. Address, 49 Wall Street, Borough of Manhattan, New York City.

KLEIN, MORRIS B.—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 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, Elsie C. Klein and Max Schwarz, No. 160 Broadway, New York, N. Y. STRASBOURGER & SCHALLEK, Attorneys for Executors, David Shiman, No. 74 Broadway, New York, N. Y.

STAHL, RICHARD.—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 Richard Stahl, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Emanuel 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. EMANUEL BROS., Attorneys for Executor, 82-88 Wall Street, New York City, N. Y.

SEKOSON, MILTON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Milton Sekoson, 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 his attorneys, Price Brothers, No. 271 Broadway, Manhattan, in the City of New York, on or before the 30th day of July, next. Dated, New York, the 17th day of January, 1920. ROSE SEKOSON, Administratrix. PRICE BROTHERS, Attorneys for Administrators, 271 Broadway, Manhattan, New York City.

GROSS, AMALIA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amalia Gross, 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, Price Brothers, No. 271 Broadway, Manhattan, in the City of New York, on or before the 30th day of July, next. Dated, New York, the 17th day of January, 1920. MELVIN DREYER, MORITZ ROSENBAUM, Executors. PRICE BROTHERS, Attorneys for Executors, 271 Broadway, Manhattan, New York City.

GREENBERG, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Greenberg, 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, at No. 130 Fulton Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of May, next. Dated, New York, the 25th day of October, 1919. SAMUEL DAVIS, EMIL KLAUSNER, Executors. AARON H. SCHWARZ, Attorney for Executors, Office and P. O. Address, 130 Fulton Street, Borough of Manhattan, New York City.

STRAUSS, ROSA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Strauss, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Jacob Landy, their attorney, No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of March, 1920, next. Dated, New York, the 27th day of August, 1919. LOUIS N. BAUM, HATTIE FELDSTEIN, SIDNEY L. FELDSTEIN, Executors. JACOB LANDY, Attorney for Executors, Office and P. O. Address, 42 Broadway, Borough of Manhattan, New York City.

LASEK, GUSTAVE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave Lasek, also known as Gustav Lasek, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorney, Charles Grossman, No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of February, next. Dated, New York, the 3d day of August, 1919. CELLA LASEK, Administratrix. CHARLES GROSSMAN, Attorney for Administratrix, 52 Broadway, New York City.

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 subscriber, at his place of transacting business, at the office of his attorneys, Messrs. Guggenheimer, Strasser & Meyer, No. 27 William Street, in the City of New York, on or before the 19th day of March, next. Dated, New York, the 9th day of September, 1919. DUDLEY J. BACHRACH, Executor. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executor, No. 27 William Street, Borough of Manhattan, New York City.

SWILLER, PHILIP.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Swiller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Samuel Mandelbaum, his attorney, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1920, next. Dated, New York, the 17th day of September, 1919. ABRAHAM SWILLER, Executor. SAMUEL MANDELBAUM, Attorney for Executor, Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

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 & Herzog, their attorneys, at No. 129 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. Dated, New York, the 10th day of October, 1919. ALFRED G. LEVY, HARRY A. LEVY, LEONARD C. LEE, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 129 Broadway, Borough of Manhattan, New York City.

NEWBURGER, 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. Newburger, 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 Sydney W. Stern, No. 1400 Broadway, in the City of New York, on or before the 23d day of April, next. Dated, New York, the 7th day of October, 1919. WALTER H. SPINER, Executor. SYDNEY W. STERN, Attorney for Executor.

ANDERSON, JOSEPH.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Anderson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Prince & Nathan, No. 19 Cedar Street, in the City of New York, on or before the 30th day of February, next. Dated, New York, the 5th day of August, 1919. SOL ANDERSON, SOL J. WALLACE, Executors. PRINCE & NATHAN, Attorneys for Executors, Office and P. O. Address, 19 Cedar Street, Borough of Manhattan, New York City.

WOOD, BERTHA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Wood, also known as Bertha Woods, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Samuel Wasserman, her attorney, No. 51 Chambers Street, in the City of New York, on or before the 22d day of April, next. Dated, New York, the 16th day of September, 1919. PAULINE GOLDMANN, Administratrix. SAMUEL WASSERMAN, Attorney for Administratrix, 51 Chambers Street, New York City.

WEINGARTEN, DAVID.—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 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.

MENDELSON, LEWIS.—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 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 Vandernoote, their attorney, 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 July, 1920, next. Dated, New York, the 23d day of December, 1919. EMANUEL VANDERNOOTE, DAVID WERNER AMIAM, EDWARD BRYLAWSKI, Executors. EMANUEL VANDERNOOTE, 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. Cohan, 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 1st 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.

MAYER, GERSON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerson Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Crawford & Tuska, at No. 20 Nassau Street, in the City of New York, on or before the 15th day of May, next. Dated, New York, the 25th day of October, 1919. MAJIC HARMON MACK, ROSA MAYER, JENNE MAYER, Executors. CRAWFORD & TUSKA, Attorneys for Executors, Office and P. O. Address, 20 Nassau St., Borough of Manhattan, New York City.

COHEN, MORES.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mores Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Isidor Cohn, his attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 28th day of November, 1919. ISIDOR COHN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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. Dated, New York, the 30th day of July, 1919. HARRY S. BANDLER, Executor. BANDLER & HAAS, Attorneys for Executor, No. 2 Rector Street, Borough of Manhattan, New York City.

FRY ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Fry, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Horwitz & Rosston, his attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 19th day of March, 1920, next. Dated, New York, the 5th day of September, 1919. JOSEPH BLAU, Executor. HORWITZ & ROSSON, Attorneys for Executor, Office and P. O. Address, 115 Broadway, Borough of Manhattan, New York City.

BACHRACH, JULIA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia Bachrach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Messrs. Guggenheimer, Strasser & Meyer, No. 27 William Street, in the City of New York, on or before the 19th day of March, next. Dated, New York, the 9th day of September, 1919. DUDLEY J. BACHRACH, Executor. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executor, No. 27 William Street, Borough of Manhattan, New York City.

SWILLER, PHILIP.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Swiller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Samuel Mandelbaum, his attorney, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1920, next. Dated, New York, the 17th day of September, 1919. ABRAHAM SWILLER, Executor. SAMUEL MANDELBAUM, Attorney for Executor, Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

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 & Herzog, their attorneys, at No. 129 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. Dated, New York, the 10th day of October, 1919. ALFRED G. LEVY, HARRY A. LEVY, LEONARD C. LEE, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 129 Broadway, Borough of Manhattan, New York City.

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. Dated, New York, the 9th day of December, 1919. FREDERICK STRAUSS, EUGENE H. HOEBER, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, No. 35 Nassau Street, Borough of Manhattan, City of New York.

BLOCK, JULIA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia Block, also known as Julie Bloch, 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 Ralph K. Jacobs, their attorneys, No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1920, next. Dated, New York, the 11th day of November, 1919. TILLIE ISAACS, BENJAMIN J. BLOCK, Administratrix. RALPH K. JACOBS, Attorney for Administratrix, Office and P. O. Address, 100 Broadway, Borough of Manhattan, New York City.

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. Dated, New York, the 4th day of August, 1919. JULIUS MARX, ADAM WISNER, Executors.

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 subscriber, at place of transacting business at the office of Bernard Bernbaum, No. 230 Broadway, in the City of New York, on or before the 20th day of June, next. Dated, New York, the 10th day of December, 1919. MORRIS B. ARNOLD, FANNIE FRANK, FLORA W. FINN, Executors. BERNARD BERNBAUM, Attorney for Executors, 230 Broadway, Manhattan, New York City.

STRAUSS, 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 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 Stecker, Herman & Weltzer, their attorneys, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of July, 1920, next. Dated, New York, the 7th day of January, 1920. EDWIN S. STRAUSS, WALTER S. STRAUSS, Executors. STECKER, HERMAN & WEITZNER, Attorneys for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

BACHRACH, SAMUEL 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 Samuel L. Bachrach, 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 Bachrach Company, at No. 251 Fifth Avenue, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1920, next. Dated, New York, the 12th day of January, 1920. MAXYER L. HALFF, ADDIE N. BACHRACH, Executors.

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. 233 Broadway, in the City of New York, on or before the 21st day of June, next. Dated, New York, the 11th day of December, 1919. LENA ROTTENBERG, BENJAMIN ROTTENBERG, Administrators. SIMON RASCH, Attorney for Administrators, 233 Broadway, New York.

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 subscriber, at his place of transacting business at the office of Harris & Towne, their attorneys, No. 253 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of May, next. Dated, New York, the 28th day of November, 1919. IDA G. ROSENFELD, IRVING F. GOLDSMITH, Executors.

COHEN, MORES.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mores Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Isidor Cohn, his attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 28th day of November, 1919. ISIDOR COHN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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. Dated, New York, the 11th day of August, 1919. THERESA L. KLEIN, Administratrix. BANDLER & HAAS, Attorneys for Administratrix, No. 2 Rector Street, Borough of Manhattan, New York City.

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

NEUBURGER, HOLDA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Holda Neuburger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at No. 725 Riverside Drive, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next. Dated, New York, the 22d day of August, 1919. DAVID NEUBURGER, ISAAC NEUBURGER, Executors. MOSES S. ADLER, Attorney for Executors, Office and P. O. Address, 953 Third Avenue, Borough of Manhattan, New York City.

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. Dated, New York, the 8th day of September, 1919. SETTCHEN SONDHEIM, Executor. MAX ALTMYER, Attorney for Executor, No. 290 Broadway, Borough of Manhattan, New York City.

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. Dated, New York, the 6th day of September, 1919. LOUIS LEVY, Administrator. BANDLER & HAAS, Attorneys for Administrator, No. 2 Rector Street, Borough of Manhattan, New York City.

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 Benno Loewy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Moss, Marcus & Marcus, his attorneys, at No. 333 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. Dated, New York, the 19th day of September, 1919. JOHN P. CONWAY, Temporary Administrator. MOSS, MARCUS AND WELLS, Attorneys for Temporary Administrator, Office and P. O. Address, 333 Broadway, Borough of Manhattan, New York City.

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 his place of transacting business at the office of his attorneys, Gilbert & Gilbert, No. 43 Exchange Place, in the City of New York, on or before the 20th day of May, next. Dated, New York, the 24th day of October, 1919. SYDNEY S. COHEN, Administrator. GILBERT & GILBERT, Attorneys for Administrator, 43 Exchange Place, New York.

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. Dated, New York, the 7th day of November, 1919. LEO SIMON, JULIUS LEIPZIGER, Executors. COHN & COHN, Attorneys for Executors, Office and P. O. Address, 2 Rector Street, Borough of Manhattan, New York City.

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 Dernoote, his attorney, No. 51 Chambers Street, Borough of Manhattan, New York City, on or before the 5th day of April, 1920, next. Dated, New York, the 24th day of September, 1919. FREDERICK LEOPOLD, Executor. EMANUEL VAN DERNOOT, Attorney for Executor, No. 51 Chambers Street, Borough of Manhattan, New York City.

HAAS, HENRIETTA K.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta K. Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 15th day of February, next. Dated, New York, the 30th day of July, 1919. EDMUND L. HAAS, HARRY L. HAAS, Administrators. BANDLER & HAAS, Attorneys for Administrators, No. 2 Rector Street, Borough of Manhattan, New York City.

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. 233 Broadway, in the City of New York, on or before the 21st day of June, next. Dated, New York, the 11th day of December, 1919. LENA ROTTENBERG, BENJAMIN ROTTENBERG, Administrators. SIMON RASCH, Attorney for Administrators, 233 Broadway, New York.

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 subscriber, at his place of transacting business at the office of Harris & Towne, their attorneys, No. 253 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of May, next. Dated, New York, the 28th day of November, 1919. IDA G. ROSENFELD, IRVING F. GOLDSMITH, Executors.

COHEN, MORES.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mores Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Isidor Cohn, his attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 28th day of November, 1919. ISIDOR COHN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

COHEN, MORES.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mores Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Isidor Cohn, his attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 7th day of June, 1920, next. Dated, New York, the 28th day of November, 1919. ISIDOR COHN, Attorney for Executor, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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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 13th day of February, 1920. Dated, New York, the 2d day of August, 1919. NORA KAHN, GERMAN KAHN, Executors. BERTRAM SOMMER, Attorney for Executors, 320 Broadway, Manhattan, New York City.

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 Farmers' Loan &

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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. NEUBURGER, 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.
FILLIE BROWN, Administratrix.
WILLIAM ABRAMSON, Attorney for Administratrix, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

LEVOR, BABELTA.—In pursuance of an order of Hon. John P. Cobain, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Babelta 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 Executrix, No. 74 Broadway, in the City of New York, on or before the 23d day of April, 1920, next.
Dated, New York, the 16th day of October, 1919.
MAX L. SOBELSON, Executrix.

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