

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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The Periods of American Jewish History

Half a century or more ago, historians treated their field of knowledge as though it were subdivided into well-marked and distinct divisions of time. Arbitrary dates, referring to important events in the history of mankind, such, for example, as the fall of Constantinople to the Turks or the discovery of America by Christopher Columbus, were selected to set off one period from another. Thus, general history was subdivided into its ancient, medieval and modern periods, and each of these was quite different from the others.

Within recent years scholars and students of history have come to recognize a different principle. History dealing as it does with the steady and undiminished life of man, it is quite unfair and altogether impossible to subdivide it into well-defined periods of development. The periods overlap and none of them is to be sharply and definitely differentiated from the others.

Yet, for purposes of convenient treatment, the older method of the division of history into periods is not without its uses. It offers a writer a welcome opportunity to concentrate his attention on certain distinct phases of his subject. For, while the one period is not to be sundered from all the others, nevertheless in it certain characteristic features predominate. These give it a certain form and content.

Applying the foregoing observations and conclusions to the field of American Jewish history, we find that this may not be sharply subdivided into its Spanish, German and Polish periods. The Spanish, German and Polish periods were those which older writers set up to mark the limits of their subject within distinct times. True, in the earliest times the Spanish and Portuguese Jews predominated among the Jews of this country. Later on, and especially around the middle of the nineteenth century, the Jews of German origin assumed the hegemony here of their co-religionists. In the latest, the modern period of American Jewish history, the supremacy has passed to the Polish, and Russian, and East European Jews. But we shall find that these periods overlap one with and into the other, and only convenience of treatment invests this method of

division with a certain sanction.

We referred above to the overlapping of one period into the other. A word or two of explanation is requisite. Among the earliest Spanish and Portuguese Jews of this hemisphere an occasional German Jew was to be found. Concrete instances are to hand. The first Jewish settlers at New Amsterdam, now New York, reached the locality in the

concrete instances reinforce our argument. Haym Salomon, the patriot financier of the American Revolution, arrived in this country in 1772, his birthplace in Poland justifying us in regarding him as a true Polish Jew among the then predominantly Sephardic community. And throughout the eighteenth century, the Sephardic community was materially recruited by German Jews, and the

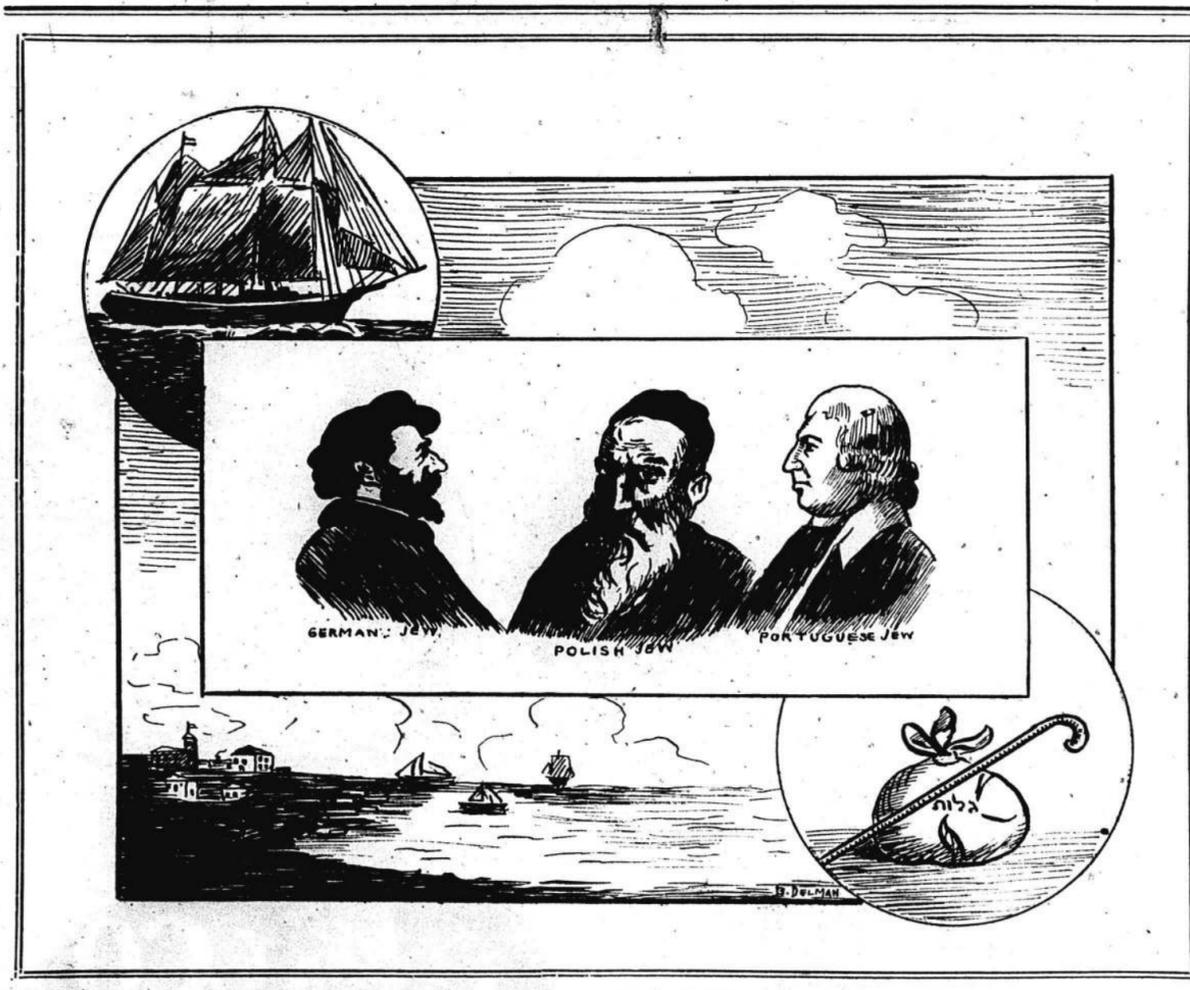
American Jewish congregation. Again, almost in our day, when the vast majority of Jewish immigrants to these shores hails from the lands situated in the East of Europe, fairly large numbers of Levantine Jews are arriving here. These co-religionists from Turkey in Europe and Asia and from the isles of the Eastern Mediterranean and its offshoot, the Aegean, are regarded as Sephar-

House of Israel among the followers of the other.

Still, we repeat, for the sake of convenience of treatment, it is proper for us to divide American Jewish history into three distinct periods, bearing the foregoing features in mind. The first is the Spanish period, the second the German, the third and last the Russian. All these different Jews have contributed worthy and lasting memorials to the upbuilding of Israel's name and prestige in this country.

During the Spanish period we saw the beginnings of congregational life laid here. At one time, towards the end of the eighteenth century, the only existing synagogues were the six Sephardic congregations of Newport, New York, Philadelphia, Richmond, Charleston and Savannah. As a result of the existence of a well-ordered congregational life, communal institutions and activities took root and representatives of our communities bore their due part in the general work of the land. The early Jews took a proud and patriotic interest in the development of this new country and participated in an important manner in the commercial and general affairs of their homes.

The German period beheld a noteworthy and important increase in our congregational and communal facilities and, at the same time, in the relations of Jews to the other inhabitants of this land. With the growth in our numbers here, we intensified our participation in the general American development at the same time that we deepened our usefulness in and for our own community. During this period the lines of American Jewish activity ran in the charitable and theological grooves. Then, for the first time there grew up on this soil a distinct and well-marked form of religious development, known as Reform Judaism, which had its origin in what had been accomplished on this head in Germany. Philanthropically, too, American Jews attained to a wider outlook. They even began to lay the keel of the good-ship, organization, on nationwide lines for the benefit of the Jewry of the entire world. Naturally, they maintained their reputation for abiding by law and for disinterested patriotism, and made notable contributions to general endeavors for the good of the country.



autumn of 1654. One of them was Asser Levy von Swellem, so called because of his having been born at Schwelm, in Westphalia, Germany; the others were all Spanish and Portuguese Jews by origin and descent. Similar conditions obtained with the period when the German Jews here wielded their supremacy; occasionally we meet with Jews of East European origin among the predominant Germans. Again, con-

Sephardic synagogues beheld the latter zealous upholders of their ritual and worship.

Towards the middle of the nineteenth century, at a time when the influx of German and Austrian Jews into this country was literally enormous, Russian Jews began to come here in numbers. A substantial group of them organized at New York in the early 'fifties of the nineteenth century, the first Russian-

dic Jews. Whether they are such in fact or only by adoption, the circumstance remains that among the many Polish, Russian and Roumanian Jews are to be discovered these descendants of the first Sephardim. Thus the cycle of Jewry in the Diaspora is here complete, once more. All Jews are brethren, regardless of their origins, and this truth is borne in upon us when we find the representatives of one section of the

Finally, with the modern period we have reached a point in our development where the number of Jews in the United States has become sufficiently large to enable us to complete the cycle of American Jewish life on all sides. The Jews of Eastern European origin have markedly deepened our culture and have contributed great and lasting benefits to every phase of American Jewish life. Here, in the city of New York, we now have the greatest Jewish community in all the lands and the years of the Diaspora and the student of Jewish life finds here all the various representatives of all the Jewries ever known to history. Pursuing our traditional lines of activity the last few decades have enabled the Jews of the United States to weld themselves together into a complete and organized community, with none of the features of a healthy and appropriate communal and congregational life neglected.

Such, then, are the earmarks of the three periods of American Jewish historical development. There is an orderly progression, an interesting, steady development from the earliest times to the present day. No means exist, and none should exist, whereby one of these periods is to be set off and sundered from the others. One naturally and logically dovetails into the other. Yet, from the predominant characteristics evinced in each of the three periods, the historian is able to treat them by and large as has been indicated and, besides, is enabled to refer back to their well defined origins certain prominent and useful features of American Jewish life. Such, in fine, represents the usefulness of treating history by periods. These accredited historical methods may be correctly applied to the view of American Jewish history, with a satisfactory reaction not only upon the theme itself but also upon the minds of its students.

BAPTIST MINISTER DEPLORES RACE PREJUDICE.

For any group of people to indulge in race prejudice is to defeat the purpose of democracy. The outrageous conditions that we are here to protest against is not a matter of race, lineage or ancestry, but a question of how our ideals of freedom have penetrated the depths of our souls. I wish the United States had power enough to reach to the farthest ends of the earth to prevent any group of people from taking the lives of innocent men, women and children.

Civilization is still camouflaging with only a thin veneer of the genuine article. The Armenians are being persecuted by the Turks and the Jews have suffered at the hands of other races for generations. What was the remedy?

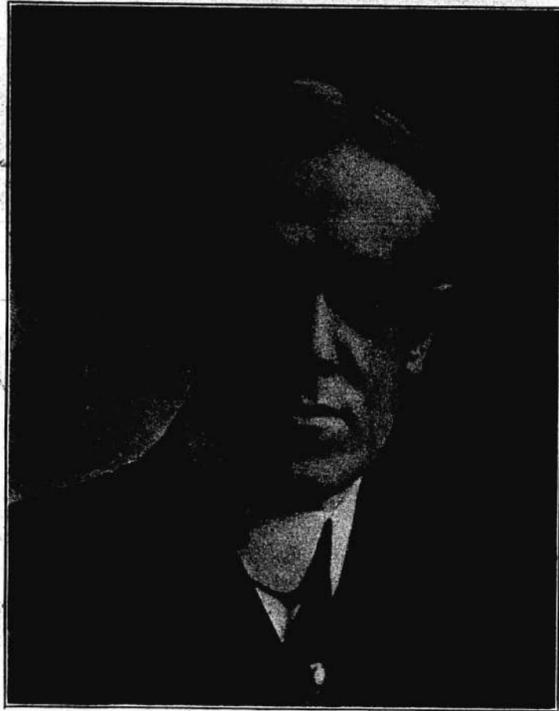
This is no time for temporizing. We cannot look in the face of these boys who went overseas and fought for us, if we continue to send men to political office who sacrifice their consciences to political ends.

I never want to see the day when we will have a Jewish vote, nor a Baptist vote, nor a Catholic vote, nor a negro vote, nor any other kind of a special vote.

The time has come for every man to stand shoulder to shoulder with every other man and sweep our country, and the whole world for the cause of righteousness. Every drop of blood spilt in pitiless cruelty cries out for vengeance. You and I and every citizen together can make our voices heard and our influences felt in the cause of freedom and righteousness and love.—Rev. W. C. Bitting, pastor Second Baptist Church, St. Louis, Mo.

Ambassador Davis, before British Audience, lauds part Jews played in American History

Last month at London, England, a celebration was held in honor of the twenty-fifth anniversary of the institution of the Jewish Historical Society. The Earl of Reading presided and there were many notables present, among them being the Hon. John W. Davis, the American Ambassador, who delivered an address befitting the occasion.



Copyright Harris and Ewing.

Hon. JOHN W. DAVIS

The American Ambassador, who was received with cheers, said that he remembered to have seen somewhere an anonymous essay devoted to proving that there had been no orator of the first rank among English-speaking people who had not in his veins a modicum of Jewish or Irish blood. He had since suspected that that essay had been written by a Jew or Irishman. (Laughter.) One part of the theory had been proven that evening, and after he had listened to the very eloquent and moving speech of the Lord Chancellor, he felt there was small hope for those who belonged to neither category. But, in addition to the duty which befell to him of expressing his personal pleasure and gratification at their kindly courtesy, there was an additional duty incumbent upon him as the representative in an official capacity of perhaps today the largest number of Jewish people gathered under a single flag. Four years ago he should have said no more with reference to their numbers than that they were the third in rank. But with the territorial changes that had been brought about he thought it might be easily true that there were today, under the Stars and Stripes, more sons of Israel than under any other national emblem. He was proud to stand before them speaking in their behalf to bring them a message of fraternal regard and brotherhood. (Cheers.)

He would be bold, if in that gathering of historians—and he assumed all members of the Jewish Historical Society might be counted under that designation (laughter)—he should dare to say anything to them of the history of their Community in his country. The previous evening he had attended a dinner of the Pilgrim Society. He had been reminded that this year was the 300th anniversary of the voyage of the Pilgrim Fathers to American shores and the foundation of their colony at Plymouth, A.

score of years later, after the "Mayflower" had made its brave and tempestuous voyage, there came into the harbor the "Santa Katarina," bearing an equally brave number of pilgrims fleeing in their turn from religious persecution to find a new home across the western wave, and, as the Pilgrim Fathers said, they came by way of Holland and under

the company or community, but be supported by those of their own nation. And in all the histories of historic charters and national covenants none had been more sacredly kept than that. In his country it was a tradition that no member of the Jewish community could be found who was a charge upon any person other than those of his own faith. Speaking again of that small group of men he was reminded of another incident which carried a lesson also. It was more or less of an autocracy in New Amsterdam and Peter Stuyvesant, the leader of that community, sent his tax-gatherer for more or less of a capital levy. The members of the Jewish community asked by what right the tax was demanded. "Because," was the reply, "you do not stand guard as others do." "I and my fellows," replied the spokesman of the Jews, "are not only willing to stand guard, but demand the right to stand guard." And from that day to this their Jewish brethren had demanded and exercised the

liberty. Washington, in addressing the Jews in 1790, expressed the hope that the sons of Abraham might find there a land in which they would find no man to molest them and make them afraid. And from that day to this there was no office, however lofty, to which a Jew might not aspire, no public duty, however humble, which the Jews of America were not ready to perform. (Cheers.) And these men were with them not only because they both professed the same creed, revered the same traditions, cherished the same ideals, sounded across the sea the same cry, "the God of Israel is One," but because the Jews of the United States having entered America had become Americans, and those having lodged here had remained British. Those Americans held out to them the hand of fellowship, side by side with their countrymen, animated by firm convictions and ideals of the future. Less than this he could not find it in his heart to say. (Cheers.)

ELMAN AND YSAYE.

(After hearing the two violin artists in joint recital)
Their faith is different, but their genius—one!
In form and age diverse, but twinned by Music's gift.
MUSIC—that levels all and has the power to lift
Up to the shining stars and to the fiery sun!

As sits the throng enthralled by music's bond,
None thinks to say: "Ysaye is Christian and the other Jew!"
All listen but to hear if tones be true!
Then to the magic joy their souls respond.

Is melody the only tie that can unite?
Can naught else span the gulf that lies between?
Believers various by unreason fixed?
Can music solely set the spirit right?

* * *
A day will come—the hope will never die—
When men in harmony will live again
When creeds will be attuned as now these twain,
Whose glory brings a general sympathy.

Then will the book of discord be forever closed,
In concert then will echo clear from shore to shore
The music of that wondrous, mighty score
That the Creator hath for man composed!

—A. ROSENTHAL in the *Modern View*.



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Jews in Science in America

By B. H.
MOSES GOMBERG

During the late war the government was very anxious to improve the methods used in preparing "mustard gas." The French and the British chemists had worked hard on the problem and had very largely solved it. But there was room for improvement. The ambition of the government advisers was not merely to follow in the footsteps of the Allies, but to mark out paths of their own. The problem of "mustard gas" was essentially an organic chemistry problem, and only a first class organic chemist could tackle it.

The government selected Moses Gomberg, professor of chemistry at the University of Michigan. Among the organic chemists in America Gomberg easily takes the first place. The selection, therefore, was quite natural.

Gomberg, I was told, simply hated the job thrust upon him. The idea of utilizing his expert knowledge with the view to aiding in destruction was repugnant to him. But he realized that the government needed his services, and so he proceeded to Washington and became a colonel in the United States Army.

Despite the proverbial "red tape" that abounds in the service Gomberg in the army proved as efficient as Gomberg out of it. He completed his task in an incredibly short time, and he did it amazingly well.

I first met Professor Gomberg in 1912 at a meeting of the International Congress of Chemists. I was then a student with a sufficient smattering of chemistry to my credit to appreciate the greatness of some of the men who had gathered in New York for the occasion. Of Gomberg I had already heard in my course in organic chemistry.

At one of the sectional meetings Gomberg was scheduled to read one of the papers. The speaker preceding him had put elaborate formulas on the board and requested succeeding speakers not to erase any of them. He even went so far as to write out in large letters just above his formulas the words, "Please do not erase." When Gomberg's turn came he jumped from his seat, ran nervously to the platform, and before any one could prevent him he had erased the entire series of formulas. It took several minutes to make Gomberg aware of the mischief he had done.

A few days later Professor Ciamician, the famous Italian chemist from the University of Bologna, delivered an address on the photochemistry of the future in the great hall of the College of the City of New York. A few post graduate students from Columbia and elsewhere were asked to act as ushers. After the lecture it fell to my lot to guide the savants, native as well as foreign, to the tea room. Gomberg was one of the number. He came up to ask me in which direction the tea room was situated. I pointed it out to him. He thanked me and went in the opposite direction. This made me think that perhaps I was not as explicit in my directions as I might have been. So I ran after him and once again explained the direction. "Oh, yes, yes!" was the response. It was plainly evident that his mind was elsewhere. This time he stopped altogether. "The tea room is in that direction" (pointing to it). "Yes, yes." Whereupon I gently took his arm and guided him out.

Gomberg is a typical product of the Ghetto. He is very Jewish looking. The persecution of centuries is

written on his face. Elizabethgrad, Russia, claims him as his birthplace. He emigrated to this country at an early age, and in 1890, when he was 24 years old, he obtained the bachelor's degree from Michigan University. Four years later he took his doctor's degree.

From 1894 to 1897 were spent partly in Munich and partly in Heidelberg. At the latter place he came in contact with Victor Meyer of glorious memory.

The story goes that Gomberg was not at all satisfied with the knowledge chemical textbooks gave him. This led him to study the original sources in the *Annalen*, a well-known German journal of chemistry founded by Liebig. Gomberg started with Volume I, and slowly but surely worked his way forward. Eventually what Gomberg did not know in organic chemistry was not worth knowing.

On his return to Michigan he was made first instructor, then, in 1899, assistant professor, junior professor in 1902, and full professor in 1904.

In 1913 the New York section of the American Chemical Society awarded Gomberg its medal for his important researches. I have before me the address he then delivered. It dealt with the problem of the trivalent carbon atom.

To appreciate Gomberg's momentous contribution to organic chemistry, we must first define what organic chemistry is. It is the chemistry of the carbon compounds. Despite the eighty odd elements which are the starting point for the building up of thousands of different substances, the element carbon is responsible for more compounds than all the other elements put together. Hence the desirability of declaring the carbon compounds a separate branch of chemistry.

Now the entire fabric of organic chemistry is built on the assumption that carbon is tetravalent; that is, that it has four imaginary bonds radiating from the atom, each bond ready to take an active share in the building up of compounds. With the assumption of the tetravalency of carbon, some very notable achievements in this branch of the science have been recorded.

But now, as if maliciously inclined to pull down what was considered a foundation of reinforced concrete, Gomberg prepares a carbon compound where the carbon cannot but be considered as trivalent—with three instead of four bonds. And Gomberg follows up his discovery by showing that there are an endless number of such trivalent compounds. Endless in number, and yet never before discovered.

Must we revise our entire conceptions of organic chemistry? Many think so. Whether so or not, Gomberg's fame rests assured.

With their characteristic thoroughness, the Germans collected most of Gomberg's papers, translated them into German, and published them in book form.

Gomberg is still at work on his triphenylmethyl, the pioneer substance of the group. Its possibilities are far from exhausted.

With Gomberg at its head, the Michigan School of Chemistry has become widely known. A number of the very finest elements of the younger generation have had their training under him. Foremost among these is D. D. Van Slyke, the noted head of the chemical department of the hospital connected with the Rockefeller Institute, and one of the best-known biochemists of the country.

THE TRUTH ABOUT THE JEW.

The Jew of fiction was never the Jew of fact, always he was a caricature, born of ignorance. When Shakespeare drew Shylock there wasn't a Jew in England, nor a Jew in Malta when Marlowe wrote his "Jew of Malta."

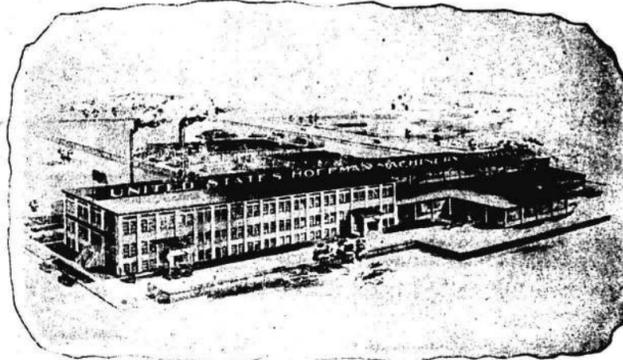
Besides the Jew of the stage had to satisfy the intolerant bigoted standards of the audience. But the

ghetto is no longer a reality. The Jew is in the world. People see him, meet him, and, if they will, can know him. There is no longer any excuse for the absurd monstrosities which books and the stage offer as representatives of the Jewish people. Jews are not angels; neither are they devils.

They are just as other people, with vices and virtues of their

neighbors—sometimes with the vices their neighbors have taught them. There are bad Jews, but bad Jews are no more typically Jewish than are bad Christians. There are no Jewish jails, and the proportion of Jews behind the bars is no greater than the proportion of those of other faiths. We want the truth about the Jew.—Rabbi Harry Levi, Boston, Mass.

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The Jewish Graduates of Columbia University

By DR. NICHOLAS MURRAY BUTLER*

When one of our Columbia men—or one of our Columbia women—undertakes a new and important task we always like to have an opportunity to congratulate the person on whom the distinction has fallen, to congratulate those who are to have the privilege and the benefit of the new association with him, and then to congratulate ourselves that we have for a century and a half been producing men and women of that type.

Your new rabbi of this congregation has been away from his university only about ten years. He left behind him an admirable record as a man and as a scholar, and already, at that time, those who knew him best predicted that it would not be long before he made his mark in the community which he might serve. We followed him with very great interest when he went first to Syracuse and then to Buffalo, and when we learned a short time ago that he had received the distinction and the honor of an invitation to come here we felt that our predictions of ten years ago had already been fulfilled.

I congratulate you, ladies and gentlemen, upon having him for your leader and guide and friend, and I congratulate him on coming into so admirable, so intelligent and so patriotic an association of men and women here on this high ground of Manhattan Island.

What the chairman has said about the relation between our university and the Jewish people is peculiarly true, and it is something of which we have reason to be proud. I was looking over the records about a year or two ago in connection with an inquiry that I was making, and I discovered that for twenty-five years one of the most effective and influential trustees of Columbia University—Columbia College as it was then—immediately after the Revolu-

* Excerpts of an address delivered at installation banquet tendered to Rabbi Max Prob, of Washington Heights Congregation.

tion was the Rabbi Gershon Seixas, who was head of the Portuguese congregation, which played so large a part in this city at that time and gave us so many men of affairs, and also some well-known men and women of letters here in New York. We

this district two of the most learned and effective of the justices—Justice Greenbaum and Justice Lehman; and I do not think we have in America two scholars who are more influential, more learned or who stand higher in their several callings than Edwin Seligman in economics and Richard Gottheil in Semetics. We have touched the life and the interest of the Jewish people at many points for a hundred years, and we have become ourselves richer intellectually and morally by that contact and that relationship. Why should

therefore it is entirely appropriate and becoming and natural that this great institution of ours, which represents the aspiration of the people of the State of New York and of the nation, should attract to its laboratories, its libraries and its class rooms the best and most ambitious of them. So it has been for many years; I hope it will always be so.

I want to say something here briefly because I cannot detain you but for a moment, having to go to another appointment—and I know you are anxious to go on with your appointment—I want to say just a few words about another aspect of this gathering, another aspect of the work to which your new rabbi is coming. We are living in difficult times; the times are difficult in every land; they are difficult in our land and they may perhaps become more difficult still before our people arouse themselves to seize and to solve the great problems that confront us.

In preparing ourselves as a people for the tasks which we must now take up, these great tasks of reconstruction following the destruction of war, the task of rebuilding our political institutions, the task of rebuilding our economic institutions, the task of getting the productive industries of the world at work again, beginning to produce goods so that man may have something with which to do business, so that the world may have its food supply restored to it, so that everywhere the factories and the farms may begin to produce, the wheels may begin to turn, the railways and great lines of ocean ships to operate, we have got to rebuild our whole industrial situation by solving this perplexing labor problem in terms of sympathy and justice and honor on American principles. We have got to do all these things; and, my friends, the very first condition of our doing it, the very first condition of our being able to rise to the heights of these heavy responsibilities, is that as a people we have faith. The part that is to be played by the religious teachers and the religious leaders of this land is one that goes far beyond the limits of their own people and their own congregations. Whatever may be the form of their personal faith, whatever may be the form of their personal teachings, the fact that the whole nation looks to these men as a body to give it faith, to keep its faith alive, warm, intelligent, effective; for unless we have faith that somewhere beyond these clouds there is sunshine, that somewhere beyond these problems and difficulties there are solutions and happiness and satisfaction, unless we have that faith, men and women of New York, there is no hope of our being able to face these great problems successfully. If we start with the assumption that it is hopeless, that we cannot deal with these questions, that we have not the intelligence or the character or the capacity, then, not only our government but all civilization will go down in ruin. I wish to call your attention to the fact that almost without exception the enemies of government and the enemies of civilization are men without faith, men who are warring upon faith, men who are sneering at faith, men who are attacking faith, men who are making fun of faith—faith in God, faith in justice, faith in right, faith in mankind, and as they go about with their task of destruction what have they got to give? Nothing, but chaos and anarchy and disorder and ruin. The answer, the only answer that intelligent men and women, that intelligent Americans can make is one founded on faith, the faith which they have learned in childhood, the faith which they have practiced in maturity, the faith which is the solace and the satisfaction of their old age. Why, my dear friends, nearly thirty years ago I found myself a young man traveling in the Near East and I came to the city of Jerusalem, and I never was so affected before or since

as by the sight of men and women of orthodox Jewish faith, men and women of the Catholic and Protestant Christian faith, all making pilgrimages to that shrine. For what? To gain new strength, a new inspiration for their faith; that they might go back, some to Russia, some to France, some to England, some to America and some to Argentina, stronger and better men and women because they had gone to the spot that was the very fountain head of their faith and had drunk of its waters. That is the perpetual obligation of the conscientious and religious minded men or women. Faith needs constant renewing. We renew it by the teaching and the preaching of those who minister to us. We renew it in our stated religious services, we renew it in our contact with men and women like-minded with ourselves.

If we can pour out from the synagogue and from church and from lecture platform and from college and university and school, if we can pour out into the hearts and minds of the people of the United States the necessity for a firm, high-minded, convinced faith in the power of righteousness and in an Everliving God, we shall have done more to prepare ourselves to fight the political, the social, the economic battles of the next generation than by reading all the books on politics and on economics that ever were written. For, believe me, it is not first of all a question of knowledge, it is first of all a question of sympathy, a question of understanding, a question of insight, a question of human feeling, a question of real appreciation, that the things in which we believe, our ideals, are more real than the things we see, and that we propose, each one of us according to his power and his ability and his capacity, to labor to accomplish these ideals because we have faith. That is the point at which religion touches politics, that is the point at which religion touches the social, the industrial and the economic problem. When you come to act with faith in something beyond, and with faith in the capacity of man to rise to his great opportunity, then your knowledge, your skill and your experience show you how. So I hail this graduate of ours who has had ten years of splendid experience in other cities, with his devoted, patriotic service during the war, with his well known and well tested scholarship—I hail him as he comes to take his place at the head of this congregation, and not only to serve you, but through you to help strengthen the people of this city, this State and this nation, by increasing their faith for the great task that is before them.

A BAPTIST CLERGYMAN EULOGIZES THE JEWESS.

The Hebrew woman had more to do than minding the baby and managing the kitchen.

Women as a factor in the industrial world are no new thing.

The Old Testament shows that the matrons of ancient times were commercially valuable and very shrewd in the business world.

The Hebrew matron of Biblical times was a merchant of fine sagacity. She was not simply a domestic person, though she took great pride in her domestic virtues.

We find her bringing her husband great cheer by her success in business.

The matron of ancient Hebrew times had another privilege which her modern sister does not enjoy. She could in joint conference with her husband select her daughter's husband. You could not find a modern mother who has that privilege. Naomi took advantage of that privilege in selecting Ruth's husband.

"The Lord gave the word, and the women that published the tidings were a great host."—Rev. John S. Sampey, Louisville, Ky.



(Photo from Underwood & Underwood, New York.)

Dr. Nicholas Murray Butler

have at the moment, and are rather proud to have, two judges of the Court of Appeals, the highest court in the State of New York—Judge Cardozo and Judge Elkus—and we have on the Supreme Court bench in

it not be so? Where in all history has there been a people more zealous for learning, more desirous to gain and to use the facilities of education wherever their lot has fallen than the Jewish people? I know of none; and

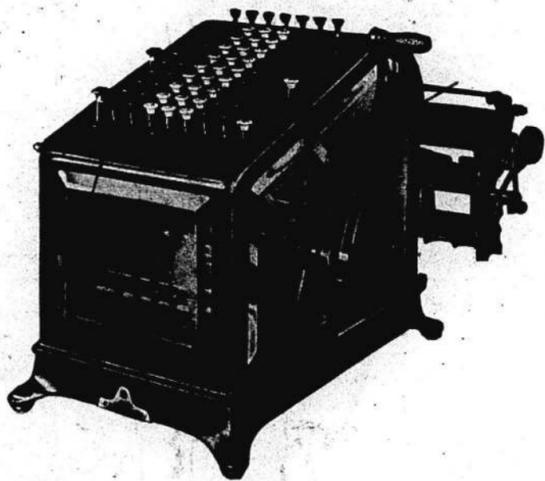
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The Jewish School

By RABBI GUSTAV N. HAUSMANN, Litt. D.

Editor Jewish Code of Jurisprudence

Next in importance to the influence of the Jewish home was naturally that of the school, which was in reality an adjunct of the home. The school was merely an advanced step in education, the home being the primary, and the school the higher grade. The study in the school illustrated, elucidated and vitalized what the child had learned and practiced at home. The forms and ceremonies observed by the father and mother were explained to the children by the teacher. It was the function of the preceptor to point the way. Therefore, it was considered a sin to live in a town which had no school or which made no provision for one.

With Fichte, the Jew has always held:—"Whatever you would put into a nation's life you must put into the school." Returning triumphantly from his victory over Napoleon I, the Duke of Wellington declared that the Battle of Waterloo was really decided, not so much on the battlefield as in the schools and playgrounds of Eton, where manly courage and self-reliance were instilled.

Gustav Noske, Minister of Defense, who handles the "sinews of law and order" of the young German Republic, and is variously designated "The Bismarck of the Bourgeois," "The Mo'tke of Socialism," "The German Gambetta," "A Syndicate of Force," "The Strong Man of the Hour," is by trade a basket weaver, whose own father and mother's father were weavers. Upon his appointment as commander-in-chief of all the forces this bulwark of the Fatherland declared, "My history teacher, whose name was Hoffman, exercised the strongest influence over me. Another man, who shaped my early life, was the Deputy Rector, Rosenberg."

In the same manner has the Jew recognized the fact that Israel's destiny is decided in the school. Therefore the sage declares:—"A town without a school should be demolished." Rabbi Yehuda Hanassi declared:—"The world is kept alive by the breath of the school children." A remarkable Talmudic observation is:—"The high intellectual achievement and continuous study of such

masters as Rab Pappa and Rab Abbaye cannot compare with the children in school, seeing that the words that come from absolute innocence are more meritorious than those coming from breath that may be tainted."

Surely, as it will go with the youth, intellectually and morally, so it will go with the nation. So precious in the sight of God was the school that Rabbi Yohanan tells us:—"When the Sanhedrin were deported from the Holy Land, the Divine Presence still hovered there; but when the school children were driven into exile, the Shekinah also departed."

It was a religious duty incumbent upon every Jew to participate in the building of the Holy Temple. However, the instruction of the school children was not interrupted, even for that purpose, because "if you deprive the children of the knowledge of the Torah, you undermine the nation."

Tradition tells us that as soon as Nebuchadnezzar had exiled large numbers of the population of Judea into Babylon, King Jehoiachin founded an academy of Jewish learning at Nehardea. The intent was that education of the young should preserve the national feeling. By the decree of Simon ben Shetach, high schools, also colleges, were established in every city of the Holy Land. The academies of Jerusalem, Jabneh and Tiberias in Palestine, and the academies in Nehardea, Sura and Pumbedita in Babylonia, were centers from which education went forth and preserved the national consciousness.

During the Dark Ages, when church and state, priest and politician, the aristocracy and the rabble were fanatically determined to annihilate Israel, the Jews found protection and shelter within the walls of their schools and colleges. Learning and teaching, they became the philosophers, savants, linguists, translators and seers—they knew no darkness of intellect.

Rabbi Simon ben Gamliel boasted, "A thousand children were in my father's house, and all were instructed in the law and in the Greek language." It is also stated: "In the town of Bethar were four hundred schools for children; in each were four hundred teachers, each of whom had charge of four hundred children." At the time of Vespasian, according to a tradition, there were in Jerusalem 480 schools. Whatever of exaggeration there is in these statements, the intent was to show that there were in those towns in Palestine a great many schools and teachers. Here we are reminded of the two Talmudic proverbs: "The speech of the people of Palestine is itself Torah," and "The atmosphere of the Land of Israel engenders wisdom."

The Mishnah advises: "Raise up many disciples." Thus did the Talmud declare that, "He who does not teach small children is no man, and even those who are yet in their mother's womb curse him." Another master declared, "Any Jewish city that was ruined, was doomed because schools had ceased to exist."

The teachers were known as "Men of Wisdom," and to them was applied the verse: "They that turn many to righteousness." The Psalmist chants: "The teachers are blest abundantly." One rabbi thus interprets the words of Psalm 105, verse 15: "Touch not my anointed," as referring to the school children, and "Do not offend my prophets," to the teachers. Thus it was the fulfillment of a religious duty to impart instruction to others. The teacher was referred to as "father" and the pupils as "his children."

"He who studies and teaches others," says one of the sages, "possesses treasures and riches." Another Talmudist expounds, "He who teaches the son of an ignorant man, the Lord will annul every evil de-

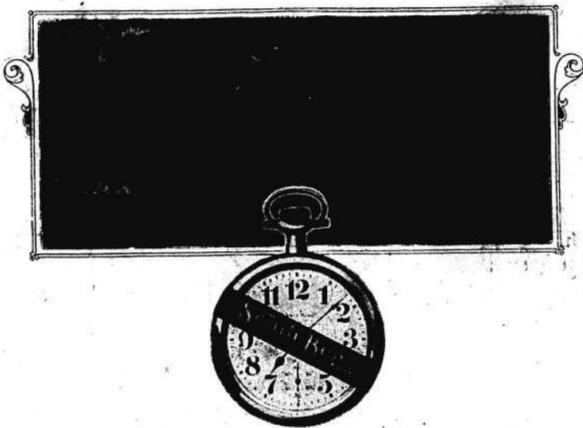
creed against him." On the other hand: "He who has learned and does not impart his knowledge to others, disregards the word of God." "He who acquires knowledge and does not impart the same to others," suggests one master, "is like a myrtle in the desert—no one is there to enjoy it." So high did these masters regard the teaching of others that the sages record the following experience: Rabbi Johanan lived one hundred and twenty years. The first forty he devoted to business, the second forty to study, and the third forty to teaching others. One teacher confessed: "I have studied much by myself; I have learned much more from my teachers, but from my pupils I have learned the most." One sage compares the Torah to fire, another to a tree: "As a splinter ignites a tree, so the pupil's questions stimulate and broaden the teacher's mind."

In his impetuosity, Rabbi Hyya said to Rabbi Haninah: "With whom do you argue? If not for me the Torah would have been forgotten by this time. Do you know what I did? I hunted deer, skinned them and wrote upon them the Torah. Then I visited the towns and villages where there were neither schools nor teachers and gave the children the skins upon which the Torah was written and gave them instruction. Finally, I saw that these, my pupils,

transmitted the lessons to other children. In this way knowledge was spread." When Rabbi Judah, the chief of the Sanhedrin, heard of it, he exclaimed: "How great and holy is the work my pupil, Hyya, has accomplished!" As a result of the pioneer educational work of Joshua ben Gamla—the first man to institute compulsory schooling—each district, town and village of Palestine had its own school for children. Therefore, the Talmud eulogizes him thus: "May the memory of Joshua ben Gamla be blessed, for if not for him knowledge would have been entirely forgotten in Israel."

The high esteem in which the teacher was held may be judged from the following interesting incident. There was a drought in the land and Rab prayed devoutly for rain but it did not come. He then decreed a day of fasting and prayer, and still there was no rain. However, as the result of a short prayer by a plain Reader, rain descended in bounteous showers. When asked about his profession he answered, "I am a teacher of little children, the children of the rich as well as of the poor. If one cannot pay at all, I ask no reward; and if a pupil is recalcitrant and unruly, I draw him to study by gifts till he is ready and eager to learn."

A fanciful question is asked in the Talmud:—"What does God do



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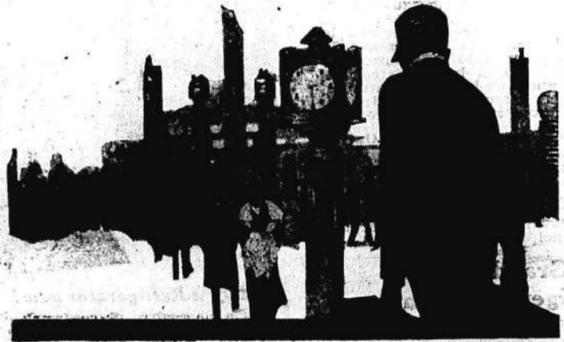
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the fourth hour?" The answer is:—"He teaches the school children." God appeared on Sinai as a teacher. Says one sage:—"Before the infant is born, while yet in the mother's womb, an angel teaches him Torah." Because character in a teacher has been an indispensable requisite, the Talmud enjoins us to honor the teacher as one honors God. The Mishnah says:—"He who learns from his companion a single chapter, a single rule, a single verse, a single expression, or even a single letter, ought to pay him honor, and yet regard him as his master, his guide, and familiar friend."

The Jewish enthusiasm for teacher and school is evinced by the following Midrashic allegory:—"The teacher and the school children form the most beautiful ornament of mankind, and, like a costly coronet of pearls intended for a gracious queen or a charming princess, they are worthy of occupying the brightest and foremost place in society." A sage declares:—"When you see a Jewish city in ruins, it is because the teachers there suffered want, or were disregarded, or the community did not respect them."

Contrast the homage paid and the reverence shown to the teacher by the Hebrews with the treatment that was meted out to the pedagogue by other ancient nations: As a result

of his extensive travels throughout the then known world, Plutarch gives this as his experience:—"Any slave who is a drunkard or a glutton, and unfit for business, to him they assign the government of their children"; whereas a good pedagogue ought to be such a one in his disposition, as Phoenix, tutor to Achilles, was. Even among the Greeks and Romans—classic nations as they were—a teacher was a Pariah, a man without standing in the community. The following Latin dictum summarizes the prevalent classic opinion:—"Hos Jupiter odit quos fecit paedagogos"—Whom Jupiter hates, he makes teachers. Indeed, the term "pedagogue" signified among the Greeks a slave whose duty it was to conduct the primary education of children. Nearly nineteen centuries have gone by since the Roman traveler gave his experience, yet the condition of the teacher has not reached the exalted position it should. Carlyle laments:—"The world has ever shown small favor for its teachers: hunger and nakedness, perils and revilings, the prison, the gibbet, the poisoned chalice, have in most times and countries been the market place it has offered for wisdom."

What is the testimony of modern America? Writing editorially in the New York Globe, Dr. Frank Crane, preacher, journalist and critic, says

this on the "Collapse of Teaching":—"Democracy's danger is not from the Reds or Socialists or I. W. W. or any other bugaboo of that sort; nor from the high cost of living; nor from the collapse of foreign exchange; nor from any complication growing out of our relations with other nations, European or Asiatic; nor from predatory wealth; nor from labor unions; but from a menace far deadlier than any of these, because it aims right at the heart and life of the nation. That danger is the Decline and Fall of Teaching. More than 22 per cent. of all the teachers in the United States resigned last year. Of those who remained, 10 per cent. were below standard."

Prof. G. D. Strayer, of Teachers' College, New York, thus sums up this desperate situation: "The crisis is here. If America is to be saved, and democracy is to prevail, it will be because the public school system provides us with a trained and intelligent citizenship." Oliver Goldsmith's satire of a century and a half ago applies with equal force today: "Were I at once empowered to show

My utmost vengeance on my foe,
To punish with extremest rigor,
I could inflict no penance bigger,
Than using him teacher of a school."

Now, what these eminent critics from ancient Greece to modern America looked and hoped for, and only idealized, the Jew practiced daily. From time immemorial the Jew realized that the salvation of the race is dependent upon the school. Moses accentuated and emphasized the fact that teaching is the basis of the nation. At that fateful hour of terror and carnage, when the giant temple walls came crashing down, and the siege of Jerusalem convulsed Judea, Rabbi Johanan ben Zakkai founded the academy of Jabneh and saved Judaism. The teacher in Israel was regarded, just as the warriors were among other peoples, the defenders of the nation. As every soldier in Napoleon's army carried a marshal's baton, so in Israel every man aspired to be a teacher. The Jewish dicta have been: "To revere the teacher as one reveres God"; "He who insults his teacher is the same as if he insults God"; "He who quarrels with his teacher, is as if he had quarreled with God"; "Every service which a servant performs for his master, the pupil should perform for his teacher"; "When the teacher passes by, the pupils must rise and remain standing till he is gone"; "Taking leave, he must walk either sideways or backwards, but not with his back to the teacher"; "The student must not sit in the chair of his instructor." According to the Mishnah the teacher takes precedence over the parents in many cases. "If both the father and teacher lose some material thing, one should try to recover first the teacher's loss and then that of the father. If the father and the teacher are both prisoners, first ransom the teacher and then the father; for the latter gave him only temporal life, while the former gave him eternal life; the latter brought him here, while the former brings him to the life hereafter." Similarly, Alexander the Great said: "Philip is my father, but Aristotle is the father of the best part of me."

The modern pedagogical method of using kindness and persuasion; rather than severity, was already in vogue in the ancient Hebrew school. The Mishnah says: "No irascible person should be a teacher." The patience of Rabbi Perida became proverbial. He had a pupil to whom he had to explain a lesson 400 times before the latter understood it. To another pupil the master repeated the lesson a second 400 times. The rule was: "A teacher should repeat a lesson with his scholar four times."

The teacher in Israel should re-

ceive no remuneration, for God said to Moses: "As I taught thee gratis, so must thou teach gratis." Charging fees for instruction, the teachers would have been regarded as traffickers in the Wisdom of the Most High. The Mishnah admonishes: "The Law must not be used as a crown or a spade." The remuneration the teachers did receive was not for teaching, but for watching, guarding, and protecting the pupil. The recompense the teacher obtained was the love, gratitude, veneration—an enviable social position. The real reward the teacher in Israel expected was the same that Wolsey asked of Cromwell:

"When I am forgotten, as I shall be,
And sleep in dull, cold marble, where
no mention
Of me more must be heard of, say,
'I taught thee.'"

Israel's regard for the teacher and school is evident in the following prayer, recited each Sabbath morning during the solemn hour of reading the Law: "May salvation from Heaven, with grace, loving kindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, a living and abiding offspring . . . be vouchsafed unto the teachers and rabbis of the holy community, who are in the land of Israel, and in the land of Babylon,

and in all the lands of our dispersion; unto the heads of the academies, the chiefs of captivity, the heads of the colleges, and the judges in the gates un'o all the disciples of their disciples, and unto all who occupy themselves with the study of the Law."

Here is a Prayer for the Teachers, recited daily in the presence of a quorum—Minyan—ten Israelites:—"Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, be abundant peace, grace, loving kindness, mercy, long life, ample sustenance and salvation from the Father who is in Heaven, and say ye, Amen."

Great and powerful kingdoms that once held the world's sway have fallen and are no more. Mighty empires that dominated the earth have vanished. Civilizations that were once influential have perished. Egypt, Media and Carthage hardly left a trace of their former greatness; Chaldea, Babylon and Assyria are but memories; Persia, Macedonia and Syria are mere relics; Sparta, Athens and Rome, as the towering empires of the world, are but shadows—all because of the contempt in which the teacher was held and the indifferent training of the children. Israel, contemporary with every one



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of these nations, survived them all. "The God of the Jews," observed Cicero, "must be a small God, since He has given His people so small a land." But this little territory, only about 170 miles long and 400 miles broad, held an eternal people—"der ewige Jude," "Am 'Olom." Thus, though never a great power, insignificant in numbers, his lease of life, his charter of perpetuity was the school. In all ages the People of the Book constituted one vast continuous school house.

Ibsen's observation regarding his own beloved Norway may have been more fittingly applied to Palestine:—"States like ours can earn their right to exist by laboring for culture." This culture—this right to exist—Israel has maintained through the medium of the school.

As a logical sequence, the first act of the present day Jewish Nationalists—after the Balfour declaration—before immigration into Palestine began—was to lay the foundation for a Jewish University on Mount Scopus, near Jerusalem. Thus, national consciousness and school go hand in hand.

This conviction was forcibly expressed by Professor Chayim Weizmann at the laying of the cornerstone of the Hebrew University on Mount Scopus. "It seems at first sight paradoxical that in a land with so sparse a population, in a land where everything still remains to be done, in a land crying out for such simple things as ploughs, roads and harbors, we should begin by creating a centre of spiritual and intellectual development. But it is not paradox for those who know the soul of the Jew. It is true that great social and political problems still face us and will demand their solution from us. But we Jews know that when the mind is given fullest play, when we have a center for the development of Jewish consciousness, then coincidentally shall we attain the fulfillment of our material needs."

Not the prince or aristocrat, the priest, the soldier or statesman, but the teacher, stood in the highest repute; the instructor enjoyed unrivaled, universal distinction. All the immortals in Israel were teachers; Abraham, teacher of Monotheism, a God of Justice; Moses, teacher of the Moral Law and the God of all spirits; Samuel, founder of the School of the Prophets; David, teacher of repentance—the man who came back; Solomon, the pedagogue of wisdom and ethics; Job, the inspirer of sublime patience, of a deathless faith. All the Prophets were teachers of Righteousness; Elijah, uncompromising truth; Isaiah, the majesty of God's Holiness; Jeremiah, hope, divine pity; Ezekiel, individual responsibility; Hosea, love as the essence of religion; Amos, justice must flow like a river, God's protection of the weak against the strong, the poor against the rich; Jonah, the God of mercy; Micah, universal peace; Zachariah, not might nor strength, but the spirit of God; Malachi—the last of that wonderful group of teachers of whom the world was not worthy—the destiny of Israel in remembering the teachings of Moses. Whenever a national crisis arose, the Prophets were at hand to denounce, to exhort, to encourage, to comfort—but always to instruct. As teachers they were the conscience of Israel.

The Scribes were teachers of puritanism, interpreters of the Law; the rabbis of the Talmud are the pedagogues par excellence. Indeed, the word *rabbi* means "my teacher," "my master." As a people, Israel believed himself divinely commissioned to be the teacher of humanity, to spread the threefold aspect of life and the universe; the Unity of God, the Dignity of Man and the Majesty of Nature. The greatest tribute that

was ever paid, yea, the profoundest home that will ever be paid to the teacher is the Talmudic saying that "God appeared on Mount Sinai as a teacher." "He taught Moses." "He teaches the ignorant," "He teaches the school children."

The seed of learning and religion, which the parents implanted in the child's mind and heart at home, was made to bud, blossom and ripen by the sunshine of the schoolhouse. Here, the Shema, the Decalogue, the Sabbath, the Holy Days, the Festivals, the Temple services received their interpretation. The history of the heroes of the race, God's choice of Israel, became clarified. The great sermons, orations, poems—the literary masterpieces of their intellectual giants and spiritual masters—were the current subjects. The wonderful revelations of God to the forefathers, recited at home, were now emphasized by the preceptor. The ceremonies, practiced at home and at a synagogue, were not mere forms—habits—but studies, engaging the mind as well as the emotions. The system of compulsory school education, so justly popular among us in our republic, was first recognized and inaugurated in ancient Palestine. Because it was absolutely incumbent upon every Israelite to teach the child; because the Jew laid all the burden of responsibility on the home; and because the home was in essence a school, education became an irresistible movement of the people, by the people and for the people. In truth, during the centuries Israel constituted one great schoolhouse in which every Jew was either a teacher or a pupil, or both.

We can thus readily understand the suggestion of a prejudiced but shrewd non-Jewish thinker, "Go to the Jewish schools, there, where the children are trained, is the source of Israel's strength and the secret of his indestructibility. If you would conquer them, you must attack these places." The following legend is told in the Talmud, tract Pesachim, p. 112: "All the Gentile nations sent delegates to Balaam, the heathen prophet, to consult with him how to destroy Israel and annihilate the Jews. The wise anti-Semite counseled them thus: "Go and visit their schools and their synagogues, and if you find in them children raising their tender voices and studying the Torah, let them alone, for you will lose against them. But if in their schools and in their synagogues the children are not engaged in the study of their literature, you will surely defeat them." And, indeed, a Talmudic sage declared Balaam the wisest heathen prophet. Would that the modern Jew could only be so wise and understand that the salvation of Israel is dependent upon the school. But, alas! he is not enough wise, else our free land would flourish with schools and every Jewish child flock thereto. The enemy could torture and rob, massacre, and create inquisitions, slander and blackmail, but could not extinguish the light of the Jew's intellect. Father Isaac prophesied that Esau will live by the sword, yet will be subordinate to Jacob, the Scholar. Indeed, history demonstrates that "the People of the Sword cannot crush the People of the Book." The Jew's love for education made him worship learning and teaching. Israel's zeal for education, exhibited in the school, is seen from the fact that learning and teaching were almost deified; for him the home became a schoolhouse, and God was the revered schoolmaster.

Happy Israel, whose God is not a voluptuous hunter or cannibal, but a teacher, an educator.

"He who robs the infant's Faith Shall be mocked in age and Death; He who shall teach the child to doubt The rotting grave shall never get out; He who respects the infant's Faith Triumphs over Hell and Death."

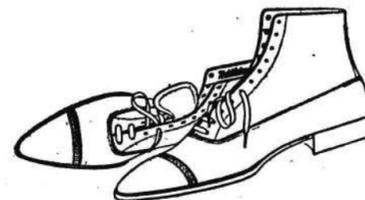
LOVE THY NEIGHBOR AS JEWISH DOCTRINE.

"Love thy neighbor as thyself." So it is written in the ancient Hebrew Scriptures, in one of the Books of Moses. It is true that the anti-Semitic Canadian professor, Goldwin Smith, followed biased theological writers by claiming that "neighbor" meant "Jewish neighbor" only. But then what becomes of the related text, "Ye shall have

one law for the stranger and for yourselves; for ye were strangers in Egypt?" Yet Goldwin Smith at least recognized that the first-quoted text was found in the older Scriptures. That is more than is done by most people who are non-Jews. These people find that text emphasized by being set forth some six times in the newer Scriptures. So it is rashly assumed that the text originated there. Yet the most

careless reading of the utterances attributed to the chief figure of the Christian faith presents him as saying of this text and the command to love thy God with all thy heart, etc., "for this is the law and the prophets" or "for on this hang the law and the prophets." What law and what prophets? Surely none other than the Mosaic law and the Hebrew prophets. Yet how few are able to realize this.—*Emanu-El.*

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By REV. DR. MAURICE H. HARRIS

Temple Israel, New York City

"He that despiseth small things, by small things shall he fall."—Apocrypha. I.

We might write libraries on the value of small things, with copious illustrations as evidence; beginning, perhaps, in the fields of history, with Rebecca, who won a husband with a simple act of courtesy, or with Joseph, whose coat of many colors made him a viceroy and brought all Israel to Egypt. Nor should we forget the cackling of geese that saved Rome. For instance nearer home, we might point to the fact of Columbus sailing south because a flight of birds was in that direction and he regarded it as a favorable omen. This meant that South America was Spanish and Catholic, leaving North America for the exploration of more progressive countries, thus helping to decide the liberal character of the United States. Our very independence, in fact, began through a tax on tea. The Roman Emperor asked Jochanan ben Zakkai what boon he wished for discouraging the war. He requested but the right to establish a Jewish academy. The request seemed so slight that it was granted with contempt. Yet that academy, as the centre of Jewish law and authority, gave the assurance of Judaism's perpetuation.

If we wished illustrations in the field of science we might recall the chance circumstance of the falling of an apple suggesting the law of gravitation to Isaac Newton; of the stirring of the lid on a boiling kettle revealing the moving power of steam; of the flying kite hinting of electricity to Benjamin Franklin, or of the spider's web that became the model for a suspension bridge. The bacillus of disease is too small to be seen by the naked eye, yet terrific and colossal may be the ravage of its multiplied progeny.

So homely proverbs tell us "take care of the pennies, the pounds will take care of themselves," and that "many a little makes a mickle."

All will agree that little things make the difference between mediocrity and excellence. Only a few touches may mark the distinction between a daub and an old master. A mere matter of diction between rhymed prose and classic poetry. Michael Angelo was rebuked by a friend for spending ten days on what he called "trifles." The sculptor replied: "Trifles makes perfection, and perfection is no trifle." What is fact? So impalpable that it is hard to define—a product of delicacy and of consideration; yet the same truth presented without it would outrage the feelings, and, with it, might win over an objector to a policy hitherto bitterly opposed.

Some complain that they are wasting their time when a small task is assigned to them. But it is the test of greatness. "Whatever thy hand findeth to do," says the Scripture, "do it with all thy might." The New England Puritan dugged a field "for the glory of God." Some chafe impatiently if destiny compels them to labor in an obscure province, forgetting that the more conscientiously the work is fulfilled the more is the toiler perfecting himself, thus fitting himself for grander fields when the call may come.

No work in itself is either small or great. The human touch makes the difference. A crown can be belittled when worn by a man like John of Old England or William of New Prussia. Moses not only dignified the humbler calling of a shepherd, but tradition said his gentleness in treating his flock was the test which finally decided his choice to be the shepherd of Israel. Baruch

Spinoza showed the same scrupulous care in grinding lenses for a living as in planning his great ethical philosophy. A man is not great because a majority of votes—often the accident of a group of circumstances—makes him the mayor of a metropolis. The high office often better reveals the petty soul.

II.

"He that despiseth small things, by small things shall he fall."

What is small? Man in the presence of his Maker finds himself a very little thing! "What is man that thou thinkest of him, or the son of man that thou shouldst regard him?" says the author of the 8th Psalm. The philosopher deals in infinities. He tells us of the enormous bulk of the sun and, adding that it is but a speck in space, makes us feel by inference uncomfortably small. Yet we are reminded "there is nothing great in the world but man and nothing great in man but mind."

Not all are agreed either as to what are the great and what the little things of life. There are per-

sons who think that to be in society is the acme of achievement, and regard the possession of wisdom treated by Scripture as the most exalted attainment, as a musty affair to be respected outwardly, but inwardly to be regarded with a good natured contempt. Some persons would almost give their souls for a title—others would not give the sole of a shoe for it! A lady of fashion may regard outward garments of more import than the inner being. Some are judged by their knowledge of the rules of etiquette and of polite society. If they are ignorant of its ritual and its symbols, they are of small account. A few—I must confess it is a very few—despise money. Others—and they are not so few—almost worship it. Religion is life's all to some. Into other lives it hardly enters. What is great to a man is small to a woman, and vice versa. Sings the poet: "Love is an epoch in a man's life—it is woman's whole existence."

III.

A thing may be small apparently, yet not in actuality. The mere tone of the voice can make a great thing seem small. A difference in inflection. One can use the word "Jew" and put into the tone a pride that would suggest the chosen race, that produced the

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Sinai Tablets and an Isaiah. But it can be uttered as the anti-Semite would utter it—the concentration of opprobrium—the money-lender and exploiter. A human being can be condemned with a shrug of the shoulders. Let us bear in mind, too, that bigness or smallness have nothing to do with bulk. Hellas, the Greek nation, occupied but a small geographical space on the map, but its intellectual and artistic influence on the world was tremendous. Moses reminded Israel that they were smallest among the nations. Yet the "stone that the builders rejected became the chief stone of the corner." A diamond in intrinsic value outweighs a ton of black diamonds. David is a greater man than Goliath and a giant in the presence of Aristotle is a pigmy in world estimate.

Greatness is of the spirit. Here is a woman, Esther or Florence Nightingale, small, frail of body. A Samson by the mere pressure of his brawn can crush out her life. Yet mark the splendor of her achievements compared with his. The mere presence of a Deborah in the field gives the inspiration to summon an army at her bidding,

in an age that only appreciated physical might.

Some things are intrinsically small; some are only quantitatively small. A penny is a small coin in quantity, but a million make a vast sum. But a small book which is a mean book, a poor book—a million of them make only so much waste paper. A child is momentarily small, but potentially great. Therefore it is never despised. When called "little" the term is given a new meaning of endearment.

Do not then despise small things that are small only in quantity, or because they are but small parts of larger things. Do not, on the other hand, exaggerate things slight or magnify things petty. It is said that the prick of a pin is enough to make an empire insipid. But that does not speak well for the emperor. No doubt little worries do take the sunshine out of life. At times its torments are harder to bear than its storms; though this all ultimately depends upon ourselves. We have no right to make mountains out of molehills any more than the mountains need create such a disturbance in bringing forth mice.

"Little things please little minds;

little things annoy little minds." Yet our text says, "Do not despise small things." Some small things should be despised. Too often do we lose the great in the petty and, in disputing over little forms, lose sight of main principles. We note that particularly in religion, where the spirit gets sacrificed to the letter; where people dispute over modes of worship and ignore the worship itself. Sometimes a fancied slight develops into a deadly quarrel, where the "soft answer" would have "turned away wrath." A small man is one who makes a great disturbance over a trivial affair, who is a stickler for the last penny, the last formality, or the last, obeisance to his dignity. A Haman planned to destroy a whole race because of an imagined discourtesy of but one of its members. Unconsciously following that precedent, William the Conqueror made war on the King of France because the latter called him fat. In that battle, almost deservedly, he lost his life.

"He that despiseth small things, by small things shall he fall." What is great? What is small? Everything. Nothing. Much depending upon the point of view or upon the outcome. What is beautiful? At times decided by tone and color, and again indefinable. The same person can be beautiful or plain at different times. An indefinable something, product of mood, making the difference. Yet 'tis said, "If Cleopatra's nose had been a little longer, Antony, and hence Rome, would have had a different fate."

Let us, then, be cautious in applying the epithet "great" or "small." That one should refrain from eating meat with butter, or food only prepared in a certain way, might seem to the observer a small thing, indeed, since based on beliefs long outlived. But if it is conscientiously fulfilled as a principle it is great indeed, and calls not for our contempt, but for our reverence.

Why object to Jewish children entering into the celebration of Christmas—at least in so far as its general festivities? Is that a small matter? Is the objection an act of bigotry? Let us see. Christmas is the day kept in commemoration of the birth of Jesus of Nazareth, presumed founder of Christianity. The last syllable—mas—explains the Catholic and High Church services connected with it. How can we, believers and followers of another faith, consistently encourage our children to observe the cardinal festivity of Christianity? Perhaps, in the days of the Maccabees, some argued on similar lines. "Why not allow the Jewish peopt to join in the gay festivities of Bacchus and Venus?" It would have been easier to yield, and safer. It would have been moving on the line of least resistance. But there would have been no Judaism—or Christianity, either, for that matter—and history would have had another story to tell.

"Why not let us pass through your land?" said the Germans to the Belgians. "If we do any injury we will repair it." It seemed only a little thing, yet the Belgians realized it would have been an act of base treachery. Small though that little nation was, tremendous things hung on its decision. Had it yielded, the Germany army, with forces undecimated, would have reached the Marne a few weeks earlier, and then even a Foch could not have resisted them. They would have been in Paris in September, 1914. The war would have been over and the cause of democracy and freedom defeated.

To quarrel about an affair or words may be trivial at times, and at times vital. Because the Tilden will was loosely worded the city lost a vast fortune. An inaccurate usage

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THE HEBREW STANDARD MONTHLY MAGAZINE SECTION

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

WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

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

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

of words in a legal document has defeated the cause of justice and permitted the guilty to escape.

We are right to insist just now in precision of language in the covenant known as the League of Nations, for tremendous issues depend upon exactness there.

IV.

What, then, is the full spirit of our text? To be rigorously careful of those things that involve moral issues. In reply to complaint of an incorrect bill we hear the lame excuse: "Oh, I thought I would make it out in round numbers. It is only a matter of 30 cents! What is the

difference?" All the difference between right and wrong, which is all the difference in the world. A little yielding and persuasive pressure to do that which in your heart of hearts you do not think right, because you are told "it is a little thing," is that fatal entering of the thin edge of the wedge which is the sinister decline from moral rectitude. Such a little matter as purchasing a cloak, with the object of copying its pattern and then sending it back on the plea of "unsuitable"; the secreting of a trinket in one's trunk on the return from abroad to evade a revenue duty. Picayune details such as these

that enter into the concerns of daily life are like those tiny moth spots which gradually ruin the garment of character.

Often a youth is led astray by a sophistical argument to disobey a parental behest, "Why not be a man?" or to a girl "Need you tell your mother everything?" We know that that is the first step that counts—the first step that is fatal. There is only a step between the sublime and the ridiculous. Only a step between the good and the bad.

A little thing! One can pull apart every great principle, every noble

(Continued on page 12, column 5)

Why The Jews Were Hated

By ARTHUR BRISBANE

The more brutal, ignorant and superstitious they are the more so-called Christians hate Jews. Once superstition robbed, tortured and burned them. That is stopped, outside of Russia and a few other places. But the hatred goes on.

The average Jew, knowing little about his people, tells you that Jews are hated for their religion.

Average Christians have the same erroneous idea.

Jews centuries ago spread knowledge that kills superstition. Their leaders were educated when others were grossly ignorant. Superstition was profitable, and Jews interfered with it.

They traveled all over the world, studied and wrote learnedly on medicine and other sciences when Christianity's only cure for disease was a miracle.

The Spanish Jews knew very well what was going on among their coreligionists beyond the Euphrates. Cabanis says: "They were our factors and bankers before we knew how to read; they were also our first physicians."

While Christians taught that the first joint of the thumb was under the personal care of God and other parts of the body supervised by other divine personages, Maimonides, Jewish physician to the Sultan Saladin, in Egypt, was writing "On Poisons and Antidotes," creating new Hebrew words to translate the works of Greek philosophers and scientists, writing "On Natural History" and "On Asthma," with many philosophical works, including his famous "Moreh Nevochim," a "Guide to the Perplexed," that endeavored to make the Old Testament clear to human reason.

Jews, while others stayed at home, visited all peoples, learned from all peoples and taught them all. They dwelt free from persecution among the Arabs, taught them and learned from them. In the early "Age of Faith" Arabs, in knowledge, were far ahead of their Christian contemporaries as a modern scientist is ahead of an African bushman.

With their knowledge and teaching, the Jews annoyed temporal and spiritual power in the Middle Ages, just as in our day they annoyed the Czar with their preaching of liberty in Russia.

Jewish doctors, because they did cure, were called magicians, many were burned. Zedekias, for instance, physician to the French King Charles the Bald, "was asserted to have devoured at one meal, in the presence of the court, a wagon load of hay, together with its horses and driver."

When the Christians had reached that highly interesting stage of credulity, another Jew—Isaac Ben Solomon, in Egypt—was writing "On Food and Remedy," "On the Pulse," "On Fevers," "On Philosophy," "On Melancholy," "An Introduction to Logic," etc. The titles of these works show the clearness of thought that inspired them.

Jewish physicians were forbidden to treat Christian patients or to have Christian employes. If you think the human race backward now, which it certainly is, read the history of the Middle Ages and the very earliest centuries of Christianity. The old crone that brought a corpse to life by lashing it with a snake will interest you. And the story, much later, of King James and the witches will explain the hatred of Jews whose scientific men explained phenomena by natural causes. Read this:

"When it was affirmed that Agnes Sampson, with two hundred other

Scotch witches, had sailed in sieves from Leith to North Berwick to hold a banquet with the devil, James I (afterward King of England), had the torture applied to the wretched woman, and took much pleasure in putting appropriate questions to her after the racking had been duly prolonged.

"It then came out that the two hundred crones had baptized and drowned a black cat, thereby raising a dreadful storm in which the ship that carried the king had narrowly escaped being wrecked. Upon this Agnes was condemned to the flames."

"She died protesting her innocence and piteously calling on Jesus to have mercy on her, for Christian men would not."

That accusation was believed, and it meant death to any man to deny it. Only a few years separate us from King James, his black cat and his witches. Many today believe in witches and others consult spirits and turn tables.

Do you wonder that Jewish leaders of thought were hated when they endeavored to replace such nonsense with scientific truth?

Not for their religion, but for their knowledge, Jews were hated and burned. As the late Mr. Jacobs points out in one of his books, while the Albigenses semi-Christians were burned alive for denying the divinity of Christ (Ex-President Taft, a Unitarian would have been burned in those days), Jews, denying the Christian religion absolutely from top to bottom, were permitted to go their ways, subject only to certain disabilities and intermittent persecution.

In fact, religious authority held that it was important to keep the Jews alive, fairly plentiful and miserable, as their existence "proved the truth of biblical teaching." Besides, they were the most efficient tax gatherers the kings could find; they alone understood business, and each great Christian as a rule took care to keep his own Jewish physician while forbidding little Christians that luxury.

The "crime" of the Jews was the establishing of schools such as that of Salerno, nine hundred years ago, and the great school of Montpellier. They said with Almamon the Mohammedan:

"They are the elect of God, His best and most useful servants, whose lives are devoted to the improvement of their national faculties."

And that was treason to God and the king at a time when established power already realized that thinking is dangerous—for established power

Many young people and a few old ones will ask, "What book can I read for further information?"

Read "A History of the Warfare of Science with Theology in Christendom," by Andrew D. White, late president and professor of history at Cornell University.

Read "The Intellectual Development of Europe," by John W. Draper.

Read Buckle's "History of Civilization in England." Read any good, non-sectarian history of the Middle Ages.

The brutality, ignorance, superstition and cruelty that history reveals not to any one people or any one religion, but to the backwardness and savagery among human beings, accentuated after barbarism had wiped out the ancient civilization, early in our era.

When you read about the horrors of the "auto da fe," where Jews and others were burned alive wholesale, you read of brutality in a Catholic

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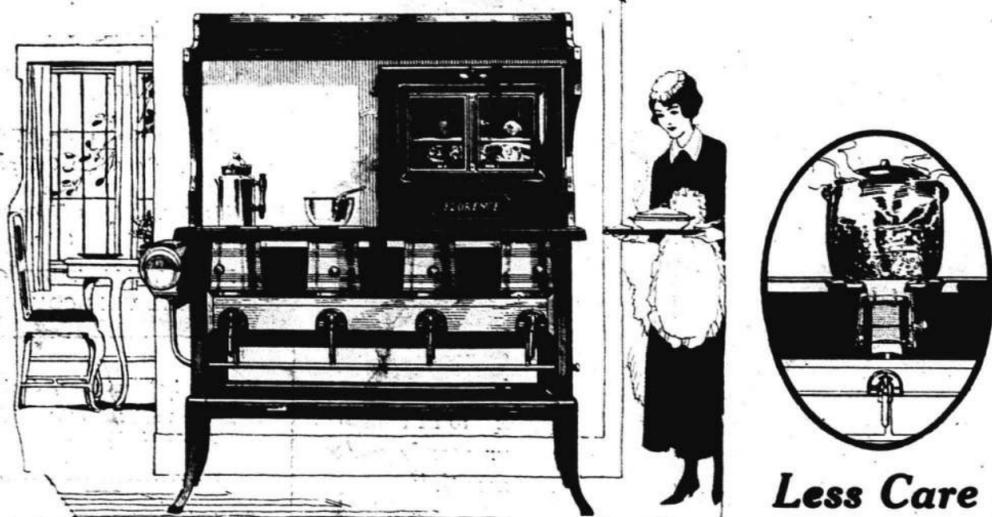
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country. When you read of the physician Servetus, "for two hours roasted in the flames of a slow fire, begging for the love of God that they would put on more wood or do something to end his torture," you read of a burning at Geneva, in Switzerland, ordered by John Calvin, the Protestant, sincerely convinced, no doubt, that the smell of Servetus' burning flesh was highly acceptable to God above.

Men burned each other because they were savage beasts. They hated and burned Jews because they feared their superior knowledge, their business cunning which outwitted them, and because it was necessary to condemn them in order to steal their money with good grace.

And bear in mind, the lower order of intelligence among the Jews was as superstitious and as full of hate as among any other people.

Their two greatest names are Maimonides, Rabbi Moses Ben Maimon, and Spinoza. They rank with the greatest of human intellects. Both of these men the Jewish church authorities formally excommunicated. They would have done much more than excommunicate them had they dared. But Spinoza, fortunately, was safe from his coreligionists under the Dutch Government, although not always safe from his Christian surroundings, and Maimon, or "Rambam," was safe with his Sultan in Egypt.

For comic reading, see in Pollock's "Life of Spinoza" the curse that the synagogue put upon the great philosopher. His name was never to be mentioned, and every part of his body, waking and sleeping, was cursed separately. Those that did the cursing are only remembered because they linked their vile names with that of the great philosopher.

Religious hatred is as ancient as the first savage banging his head on the ground in front of an idol, praying for good luck in some plan of murder, dies hard. Only the other day, in New York City, a "reformed rabbi" publicly attacked Felix Adler, a student and teacher, accusing him of saying too little about God in his lectures.

It never occurs to the deeply religious that God, being all powerful and omniscient, could attend to his own quarrels if He thought it worth while.

Adler did not, but might, say to the reformed rabbi, attenuated descendant of Spinoza's synagogue: "If you can get along smoothly without Moses or his laws, why not let me use my judgment about the rest of our religion?"

SOME LIGHT ON THE EARLY SETTLEMENT OF THE JEWS IN NEW ENGLAND

By Joseph E. Warner, Speaker Massachusetts House of Representatives

Historians tell us that on December 21, 1620, the Pilgrim fathers first trod the lonesome shores of Provincetown. It will astonish many persons to know that within the memory of that same generation, the Saint Catarina brought from inhospitable and intolerant shores more than a score of Judaistic pilgrims and pioneers who, in common with our Pilgrim ancestry sought America's shores as a haven for religious and civil freedom. This interesting historical fact at once disillusioned those who would believe that the Jewish race was a new comer in the Western World. It indissolubly links Judaism with the early history of the original colonies. The Jewish settlement antedates the war of the Revolution by more than five score years. He who writes history must link 1620 and 1655, for by blood and heritage as well as through intelligence, the Jewish people have been woven into and become part and parcel of the history of America.

The Jew has played a very gallant and conspicuous role in every war in which America has engaged. At the time of the American Revolution there were only about three thousand Jews in North America. Nevertheless, the names of prominent Jews are known and twenty-four of them served as commissioned officers under the command of General Washington. Major

Benjamin Nones, who came from Bordeaux, France, in 1777, served on the staffs of both Lafayette and Washington. Colonel Isaac Franks served as Washington's aide-de-camp, and three Jews, the same Major Nones, Captain Jacob De La Motta and Captain Jacob De Leon bore the brave DeKalb from the bloody field of Camden when he fell mortally wounded on that August day in 1780.

Among the many of Jewish blood who served in the naval and military forces of the war of 1812 is Bernard Harte, grandfather of Francis Bret Harte, whom America proudly claims as one of its great poets.

In the war of the Rebellion, the courage and ardor of the Jew were brilliantly displayed. The Jewish population was then less than one hundred and fifty thousand and eighteen thousand enrolled in that fratricidal strife. We find there were forty staff officers, eleven naval officers, nine generals, eighteen colonels, eight lieutenant-colonels, forty majors, two hundred and five captains, three hundred and twenty-five lieutenants, forty-eight adjutants and twenty-five sergeants. One of these was Frederick Knefler who enlisted as a private in the 79th Indiana Volunteer Infantry and exemplifying the perseverance and pluck of his race rose from the ranks until his gallant conduct as Chickamauga was rewarded by the rank of Brevet Major-General, the highest rank ever held by a Jew in America.

In the Spanish-American War, the Jew served in great numbers and with great honor. The first man to fall from an enemy bullet at Manila was Sergeant Morris Justh, a Jew of the 1st California Volunteers, a regiment with more than one hundred Jews upon its roster. When the Maine was sunk in Havana harbor, fifteen Jews went to their graves.

On November 16, 1905, the great American commoner, Theodore Roosevelt, then President, said:

"I am glad to be able to say in addressing you on this occasion that while the Jews of the United States who now number more than a million have remained loyal to their faith and their race traditions, they

have become indissolubly incorporated into the great army of American citizenship, prepared to make all sacrifice for the country either in war or in peace and striving for the perpetuation of good government and for the maintenance of the principles embodied in our constitution."

So, Theodore Roosevelt, in the breadth of his vision clearly saw that Jewish love of the homeland across the sea, when the country of adoption was at hazard, would be blended into an unalloyed and undivided patriotism for the common cause of these United States. The Jewish people were prepared to make and did make all sacrifice for country; Jewish loyalty made the prophesy of the great American given fifteen years ago, a reality.

There were probably a quarter of a million Jews enrolled in all the branches of service during the war; and although the Jews comprise but three per cent. of the population of the United States, they constituted four to five per cent. of the total forces. Massachusetts contributed about 5,000, 1,500 coming from Boston alone. About 150,000 records have been examined, but from this number it has been ascertained that at least there were fully 8,000 Jewish commissioned officers in the army and nearly 500 in the navy. Fully 600

received citations for bravery and Jews are numbered among the recipients of the rare and highest distinction which the Republic may bestow—the Congressional medal of honor. Yes, the Jewish people again demonstrated that they rejoiced to give to the home of their liberty and tolerance unalloyed patriotic devotion, measuring their gratitude by the blood of their children. Sixteen thousand slain and wounded is the undying and imperishable testimonial of the sons of Israel who glorying in their American citizenship, followed the flag. So the loyalty of the Jewish people is part and parcel of the history of every American regiment that fought on Flanders field and won its laurels at Chateau Thierry and in noisome forests of Argonne. So the record of Jewish service is complete nearly three hundred years of progress, honor and loyalty, proud and noble, without the need of a scintilla of apology.

How magnificent and portentous indeed are the splendid and majestic words of that beloved son of Massachusetts, Daniel Webster, when he said:

"Massachusetts—There she is. Behold her, and judge for yourselves. The past, at least, is secure. If discord and disunion shall wound it, if folly and madness, if uneasiness

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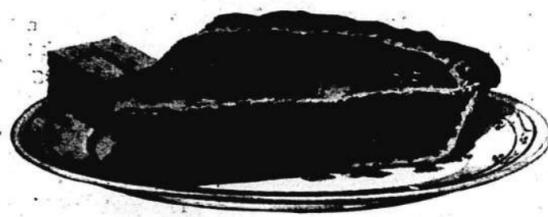
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For another thing, try hot None Such Gems for breakfast. That's a meal hard for you to think up something new for, and these Gems are toothsome and hearty.

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

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



None Such Pudding

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

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



None Such Gems

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

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under salutary and necessary restraint, shall succeed in separating it from that Union, by which alone its existence is made sure, it will stand, in the end, by the side of that cradle in which its infancy was rocked; it will stretch forth its arms with whatever of vigor it may still retain over the friends who gather round it; and it will fall at the last, if fall it must, amidst the proudest monuments of its own glory, and on the very spot of its origin."

I do not know what the future may bring forth, but I do know that our proud State which continues to seek quiet peace with the sword has not stumbled or faltered in her steps, nor will she stumble or falter while she numbers in her midst those, such as you, ladies and gentlemen, of that blood which has persisted in liberty and freedom under persecution, who revere, in common with us who are descendants of the Pilgrim fathers, the ancient landmarks, the memory of the fathers, and who as has already been demonstrated in the carriage of international conflict, are ready and willing to make the supreme sacrifice that this Republic and its ideals of untrammelled democracy should prevail.

A UNIVERSAL RELIGION
(By Rabbi S. Hecht)

we come in daily contact? Have you ever found yourself in conflict with your own conclusions upon a given subject? Have you ever heard or read of persons who at certain times express the most dismal opinions concerning the order of the world, and at other occasions speak exultingly of human progress? Have you not yourselves, my dear readers, been inclined to declare that the outlook in every department of human pursuit is gloomy and forbidding, only to amend your statement by affirmative.

When anything goes wrong for a while, we are inclined to lose courage and to act and speak as if there were pronouncing your conviction of the improvement of the world and of them who dwell therein? The answer must, I am sure, be a decided nothing more worth while in life. When the sky is overcast, when the sun hides his face, when heavy rains drench the earth, we quickly forget that the sun will again break through the dark clouds, and smile again after the temporary desolation.

Have you ever noticed the often conflicting views of life and human interests held by those with whom the race, and forget that we can see only a very small part of the horizon. When one lawless act is perpetrated by some ill-advised fanatic, we are apt to deplore the degeneration of or ignore the heroic efforts to prevent the recurrence of crime. We also forget that profoundly wise suggestion of the poet-philosopher who said: "Hope springs eternal in the human breast; man never is, but always to be blest."

Concerning the status of religion, the above remarks are very much to the point. So many of the truly religious see it in signs of decline and decay. The very teachers of religion indulge freely in gloomy forebodings; the star of hope is so far removed from their vision as to be practically invisible. And yet it seems to me that there is ample justification for hope in better things, and none for despondency or despair.

There are strong efforts put forth by the ever active human mind to remove the separating barriers; there is a tendency towards the "getting together" of all the children of the universal Father, yea, the best minds of the best men are for combination and concentration in the world of the spirit.

It is without the recollection of many of us that Professor Delitzsch delivered his famous, and, for the time being, sensational lectures on the subject: "BIBEL UND KABBEL," and but a little while before his death about two years ago, he propounded the ambitious plan of uniting the three monotheistic religions, Judaism, Christianity and Mohammedanism. While the professor had a natural leaning towards the religion into which he was born, Christianity, he was scholar and thinker enough to advocate the unification of those religious systems, by methods that should require concessions not from Judaism but from Christianity. He said that the twelve millions of Jews, the five hundred millions of Christians and the two hundred and forty millions of Moslems are the heirs of three great trees deeply and firmly rooted, affording shade and shelter to fully one-half of the entire human family. He pointed out that their fundamentals were not conflicting in that they agree upon the recognition of God, the love of the fellow-man, and the keeping of one day of rest in seven, not to speak of the fact that Judaism was the mother of the other two.

He admitted that the doctrines of Jews are in a great measure good, Jewish doctrines, and that like Judaism, the mother, her daughters oppose the idea that outward forms and observances constituted the essence of religion. He boldly declared that if Christianity were to give up the hold in the divinity of Jesus, and in the Trine One, these three great systems might agree, and science become reconciled with religion. He goes even a little further, and by quoting from the writers of the Gospels, proves that such a surrender would be in perfect accord with the text sacred to the Christian.

He disposes of the miraculous birth of Jesus in a manner that stamps him as a student and thinker. For he is the first Christian to my knowledge that had the fairness and the knowledge of Hebrew to declare that the Greek usually advanced in substantiation of the miraculous birth of Jesus had no standing in the domain of exact knowledge. The passage referred to is that from Isaiah: "Behold a virgin shall con-

ceive and bear a son," according to the King James translation. With the Jews this passage has never raised any difficulty; but it was reserved for Professor Delitzsch to point out the error of Christian interpretation. He very correctly informs his hearers that there is only one word in Hebrew which stands for virgin; that word being BETHULA. But Isaiah in the passage referred to did not use this word, but ALMAH, which means a young woman, so that taking into consideration this oft overlooked or ignored fact, as well as the several utterances ascribed to Jesus himself in which he disclaimed divinity, it should not be impossible to bring about the hoped for unification.

Of course this is but an idea, a dream, because of the tenacity with which Christians cling to those doctrines which neither Judaism nor Mohammedanism can accept, but when an acknowledged authority advocates a course in reverence for his religion, Christianity, it must be considered as a favorable sign of the time, must give room to the hope that eventually the time of the recognition of the absolute unity of God will come.

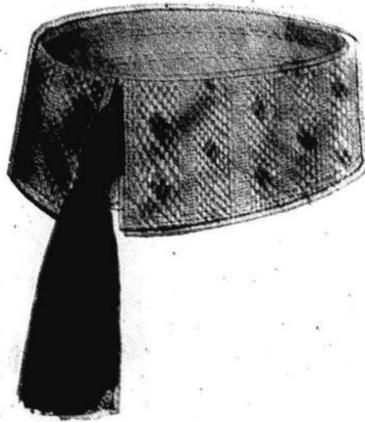
Not today, and not tomorrow will

that day dawn upon mankind, but the mind of man is progressive and nothing can stay its advance. When that day comes there will be no Judaism, no Christianity, no Mohammedanism; there will be one universal religion, with the watchword: "God is One, humanity is one."

(Continued from page 10)

stitution, so that each separate element would seem a little thing. Beware that you do not scorn that which is part, however small a part, of something worthy. By dissipating our energies, our means or our qualities, dropping each fragment because it is only a fragment, do we descend to all forms of ruin. Break your wholes into particles—you can always spare a particle—but soon there are none left. In that way, we lose our reputations—only yielding in a minute circumstance. That is the way in which some lose their fortunes—only careless of the odd dollars. That is the way we waste our time and lose the opportunity of achievement, frittering away the odd half hours. Here is brought home, then, the full significance of the text, "He that despiseth small things, by small things shall he fall."

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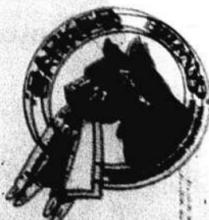
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THE WAYS OF THE FAIR

By ETHEL TAUROG



Bee, which stands for Beckie, which in turn is a contortion of Rebecca, sat hunched up in a rocker, listlessly chewing a wad of gum and gazing indifferently at the cover design of last month's number of a magazine.

"The way you sit there, Bee, like it ain't late already and that Mr. Teppelman will come right away," came in sharp tones from Mrs. Hindlefarb, accompanied by the clatter of silverware which she was arranging in a drawer of the buffet. "Well, Bee, why don't you begin to dress up? You know when you begin dressing there is no end. I should live so, you can believe me I was a girl once, too. But like you—never. In fifteen minutes I could be dressed up to go to a ball, and I looked nice, too. You can ask anybody who knew me then how I looked. And it was natural beauty, Bee, natural beauty. Not like the girls nowadays. You know what I mean, Bee. Why they do it I ain't smart enough to understand. Believe me, you look a hundred per cent. nicer without all that stuff that you put on your face. I should live so. And Mr. Teppelman ain't the kind of a young man what—"

It was at this part of the conversation that Bee showed signs of returning animation. She opened the magazine and hastily began to turn the pages. With a vigorous tone that contrasted strikingly with her listless attitude, she retorted: "If your Mr. Teppelman don't like it, he knows just what he can do. Him!" Impatience, sarcasm, ridicule and disgust—all these expressions were contained in her enunciation of the simple personal pronoun.

Mrs. Hindlefarb turned around and faced her daughter, a surprised look on her plump, good-natured face.

"What kind of an objection have you got against him?" she asked in puzzled tones. "First you are all excited about Maurice, and you take presents from him, and you're just like engaged to him, and when he goes to France in the war you send him packages and you make him stockings and sweaters and scarfs for his ears and his head, and his nose even. All right, you like Maurice, get engaged with him, and mazletov. If I should say I like him or I don't like him it won't make no difference to you. He comes back

already from France, not hurt, healthy, like he said, the minute he got there the war stopped, and you make him a party and I have to wash dishes from your party until three o'clock in the morning, I should live so. All right, what's a mother for if not to work for you?"

A grunt of disapproval coming from the lips of her daughter caused

with poor Maurice. Mr. Teppelman is a rich man and he can afford to buy you a diamond ring bigger than the diamond rings all your friends got. He can afford to rent you a flat for \$200 a month and he can afford to buy you a swell car—a Cadillac, maybe—and a fur coat, not seal that everybody got. When I married your pa, Bee, I should live

game are you running, taking presents and letting different boys spend money on you? Whom are you looking for—Mr. Rockefeller's nephew?"

Mrs. Hindlefarb paused eloquently. Bee straightened out perceptibly. She cast the magazine on the table and carefully scrutinized her fingernails.

"I ain't looking for no rich man,"

"What'dyu want?" came in mumbled tones from the kitchen.

"Come here and you'll find out."

"Come here yourself."

"Melvie," that ain't no way to talk to an older sister," corrected Mrs. Hindlefarb.

Melvie, fifteen, with a shiny pompadour and dirty hands, ambled in, his eyes fixed on the open pages of a library book he was reading.

"Well, what'dyu want?" he inquired without looking up.

"If the bell rings, you answer the door, and if that Mr. Teppelman is there you tell him I ain't home. Tell him I went straight from the office to a girl's house."

"Bee," Mrs. Hindlefarb said, helplessly. "It ain't nice."

"Aw, tell your own lies," replied Melvin, preparing a hasty retreat.

"All right, the next time you want to go to a show you can get your money from somebody else, not me," threatened his sister.

"Say, there's a swell show I want to see tomorrow night. Don't forget."

"All right," she replied, getting up with alacrity.

"Say, Bee, I saw Maurice last night. He was walking with a swell-looking girl," informed Melvin. "He said 'hullo!' to me."

"It must have been his sister, you rummy," she said sweetly. "That reminds me. Mildred told me that Maury's sister has a perfectly stunning hat—the kind I've been wanting to get. I think I'll call her up and ask her where she got it."

Mrs. Hindlefarb smiled knowingly. "I forgot to tell you that the woman next door told me Maurice was going out with a swell girl. The girl's father made a lot of money lately."

"I don't believe it," replied Bee. "Maurice ain't the kind of a fellow that'll fall for money."

"I don't blame him," said Mrs. Hindlefarb cunningly. "The girls want so much nowadays that the only thing a poor boy can do, if he wants to get married, is to marry a girl with a rich father, who'll give him a fat check for a wedding present. There's the bell."

Mrs. Hindlefarb made a move to go to the door. In a moment, in moving picture fashion, Bee visualized herself, in a rich moleskin coat and hat, stepping into an imposing looking car, followed by the envious gazes of her friends. She saw her-



Photo by Press Illustrating Service.

NOTED COMPOSER, SINGER and CONDUCTOR

A "trio" of exceptional interest in the musical world was caught by the photographer in the picture above. Edwin Franko Goldman, the brilliant New York conductor, is listening to Cantor Rosenblatt trying over a new song by Mana Zucca, with composer at the piano. Both Miss Zucca and Cantor Rosenblatt appeared in the series of concerts with which Mr. Goldman won such approbation at Columbia last summer.

Mrs. Hindlefarb to pause in the midst of her recital.

"It ain't true, maybe?" she asked, seating herself in a chair and using a fork which she held in her hand to lend emphasis and point, as it were, to her remarks. "Everything looks all right, and I begin to figure out where we should make the wedding reception, and you go and meet Mr. Teppelman, and good bye, it's all off

so, he bought me a ring for ten dollars, and the first flat we moved in, on Rivington street, sixteen dollars a month, and you can believe me, Bee, we was happy like the biggest millionaires. Only now, everybody is swell—everybody. Now, you're beginning to find fault with Mr. Teppelman. Look at the money he spent on you already. Ain't you ashamed of yourself? What kind of a graft

she said impressively. "I am looking for some one I can love. Money and clothes and fur coats and cars ain't nothing," she added philosophically.

Mrs. Hindlefarb dropped the fork she was holding, and it fell on the carpet with a light thud. She stared at her daughter unbelievably, incredulously, speechless.

"Melvie," called Bee in gracious tones.

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self in a gorgeously furnished, expensive modern flat, in imported finery, with flashing diamonds on her fingers and in her ears; she saw herself in brilliantly lighted cabarets, swaying rhythmically to the music of a jazz band, envious and admiring glances resting upon her. Then Bee Hindlefarb straightened herself heroically.

"Melvie," she called in dulcet tones; "Melvie, go and answer the door bell. Remember to say what I told you."

"Don't forget you're going to treat me to the show tomorrow night," called Melvie in a stage whisper.

Mrs. Hindlefarb shrugged her shoulders with a hidden smile. Both listened tensely to Melvin's shrill explanation that Bee had gone straight from the office to a girl's house. They pounced upon him readily when he returned.

"Say, Bee, you should have seen him. He was dressed up to kill. I bet he was going to take you to some swell place."

"I should worry," said Bee rushing over to the telephone.

Mrs. Hindlefarb chuckled gleefully over the stray bits of Bee's conversation over the telephone. She drew back reticently, busy herself in rearranging the cut glass on the buffet, when she heard Bee returning from the telephone. Bee darted past her hurriedly.

"Where you running?" asked Mrs. Hindlefarb negligently.

"I'm going to dress," Bee called happily over her shoulder. "Maurice is coming to take me to a movie."

The bedroom door closed behind her with a merry bang.

Mrs. Hindlefarb rushed into the kitchen gaily. Her son looked up for a moment from the book he was reading. With masculine philosophy he questioned rhetorically: "Ma, ain't girls crazy?"

She hesitated for a moment. "No, I guess they ain't any more crazy than the boys," said Mrs. Hindlefarb emphatically.

THE JEWISH CONCEPTION OF WINE AND ITS USE

By REV. DR. MOSES HYAMSON*

We will deal with the subject of kosher wine and its relation to the prohibition of the alcoholic beverages in this country under the following headings:—

(A) Agada. The view of the Bible and of Rabbinic Literature regarding wine.

(B) Halacha. On what occasions wine is required.

(C) What kind of wine should be used and in what quantities.

(D) What constitutes kosher wine.

Some years ago I was asked by a newspaper to give them the Jewish view on the use of wine. I wrote an article, which was evidently not acceptable to the editor, for it was not printed. I pointed out that wine is spoken of in the Bible as "making the heart of man glad" (Ps. 104:15), that Ziba the servant of Mephiboseth brought to David, when he was fleeing from Absalom, among other gifts, a bottle of wine, "for such as are faint in the wilderness" (2 Sam. 16:2).

Also, in the Book of Proverbs we read the recommendation "Give strong drink to him that perisheth and wine to those who are bitter in soul." "Let him drink and forget his poverty and remember his misery no more." (Prov. 31:6-7).

The Bible does not disapprove of the use of wine, but it strongly disapproves of its abuse.

Noah drinks wine and becomes drunk and disgraces himself (Gen. 9:21.) and commits incest. (ib. 19:33-35.) in judgment." (28-7.)

Nadab and Abihu bring strange fire into the sanctuary—according to one view—under the influence of strong drink. Hence the prohibition that immediately follows:—"Aaron and his sons were not to drink wine or strong drink when they were about to enter the tent of the congregation." (Lev. 10:9.)

prophet Isaiah denounces in terms "Those who rise early in the morning to drink strong drink, and to sit up late at night, wine inflaming their eyes: they shall be as the drunkard, who is smitten with a stone." (Is. 56:10.)

"But these also reel and stagger through strong drink, as if they were drunk." (Is. 56:10.)

before the New York Board of Health, February 19, 1920.

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Dead drunk was one who was in the condition of Lot; only intoxicated, was one not in a fit condition to speak before the king. (Erubin 65 a.) But one was not to pray even if he had only drunk a little and was able to speak to a king. If he does, he acts abominably. (Erubin 64 a.) A drunkard who prays, it is as if he worshipped idolatry. (Berachot 31 b.)

One who has drunk a quarter of a log of Italian wine must not give a decision on a religious matter, though Rav Nachman points out that unless he has drunk a quarter of a log of wine his brain is not clear.

The Sanhedrin never drank wine during the whole day while they were trying a capital case, and if the hearing was adjourned over night, not until the trial was concluded. (Sanhedrin 40 a and 42 a.)

The Rabbis, like the Bible, thus believe in the use of wine, not in its abuse.

We have two views of the use of wine:—On the one hand we read, "Wine was only created to comfort mourners and to recompense the wicked for their isolated good deeds." On the other hand, immediately following, we have another opinion. "A house in which wine does not flow as freely as water cannot be regarded as blessed." (Erubin 65 a.)

Similarly there are two views of the Nazirite. Some regard his vow of abstinence as meritorious. He is called "holy to his God." Others again regard him as a sinner because he deprived himself of the use and enjoyment of what was lawful, and therefore he had to bring offerings at the close of his Naziriteship. However, it is said, "The awful effects of intemperance should induce one to abstain from wine." (Berachot 63 a.) The section concerning the Nazirite follows immediately the law relating to the wife suspected of infidelity, to tell us that anyone who witnesses this tragic result of intemperance should renounce the use of wine. Again we have the saying, "Do not get angry and you will not sin. Do not get drunk and you will not sin." (Berachot 29 b.)

It is written by Bensira, says the Talmud, "Three I hate, four I do not love." The first mentioned is a lord in scholarship who frequents drinking taverns. (Niddah 16 b.) "If thou seest a man drinking wine in the morning and holding a cup in his hand and in a drowsy condition, enquire about him. If he is a scholar, he has been up at night. If he is a workman set him free; otherwise he is a thief, arrest him." said R. Elazar ben Simeon. (Baba Metzia 83 b.)

Now We Come to the Halachic Aspects. Wine is regarded as so important that a special blessing is ordained to be recited before partaking of it. "Blessed art thou, O Lord, etc., who created the fruit of the vine." (Berachot 35 a.) The reason given is because it is an improvement on the grape from which it has been expressed and, therefore, it should have a separate blessing. (ib. 35 b.)

Hymns of praise are to be recited over wine. The peg on which this custom is hung is Jothan's parable (Judges 9:13), "And the vine said unto them, shall I withhold my wine that rejoices God and man? If wine rejoices the heart of man, how does it rejoice God unless He is praised while it is drunk?" (Berachot 35 a.)

Wine is to be used for Kiddush if it can be procured; for Habdallah; for the seven blessings, recited at a marriage; for the four cups of wine on the first nights of Passover; for the rejoicing on Purim; optionally, at grace after meals; and as a custom at circumcisions, when naming the child. Likewise it was given to mourners at the first meal when returning from an interment.

Kiddush. Wine for Kiddush for the eve of the Sabbath should be procured rather than a sumptuous meal, always providing that there is also bread in the house. (Orach Chaim 271:3; Pesachim 105.) But if one prefers bread, and the head of the household has washed his hands for the blessing over bread, he makes Kiddush over two loaves of bread. (ibid. 12.) (R. M. Isserles in his note dissents.)

Orach Chaim 272. 1. We do not make Kiddush over wine that has a bad odor, even if the taste and smell are of wine (nor on wine that has been exposed to air if it has lost its taste and smell. Magen Abraham.)

2. Wine fresh from the wine press may be used. A person may squeeze the juice of a cluster of grapes into his cup and recite the Kiddush. (But it is better to use old wine. Magen Abraham.)

3. If wine in the casket has a white scum over it, it may be used (not if there is a skin called *Kovik*. Beth Chadash. If it smells; of the casket it may not be used. (Responses Shaar Ephraim No. 18.) Some authorities forbid the use of wine with a white scum on it unless it is strained. Wine drawn

from the bottom of the cask, though there are less lees in it, black wine or wine mixed with water, or wine that smells like vinegar, provided that its taste is that of wine, may be used for Kiddush (but if wine tastes like vinegar, even though it smells like wine, it may not be used. Isserles.) But it is a religious duty to select good wine for Kiddush.

4. White wine may be used (not, however, according to Nachmanides). The general practice is to use it.

5. Raw wine, even if it is so strong that it will bear mixing with three times its volume of water, may be used for Kiddush, but it is better to dilute it first, but properly (i. e., not too much). (This does not apply to our wines, which are better undiluted. Isserles.)

6. Wine made of raisins may be used. (But the raisins must have some sap in them without having to be soaked. Isserles.) (And if they are so completely dry that no moisture would exude, even if trodden, they are unfit to prepare wine for Kiddush. Beer Heteb quoting Rivash 69.) One must not add so much water to the raisins that after they have swelled the water would still be six times as much in volume, for then the special blessing recited over the wine would be using God's name in vain. (Shaare Teshuba.)

7. When water has been poured upon lees of wine or grape kernels, if the product is fit to recite the blessing for wine over, it may be used for Kiddush. See 204-5, where the principle is laid down that the resultant fluid must be more than the water poured over the lees by a third; else it is not regarded as wine.

8. Kiddush may be made over boiled wine, and over wine mixed with honey. Some differ. The practice is to make Kiddush over such wine, even if one had other wine but not so good.

9. Where there is no wine, Kiddush is made over bread. If a man has vowed not to drink wine, he can make Kiddush over it while others drink it—our practice in synagogue—or he can listen to another saying Kiddush. Wine should be used in the morning for Kiddush, too. (If not too dear; otherwise, other liquor may be used. Beer Heteb.)

Habdallah. Orach Chaim 296. 1. The blessings to be recited for the Habdallah are over wine, spices, light and Habdallah. 2. No habdallah is recited over bread (as in the case of Kiddush). But beer may be used or any other liquor except water. 4. If one cannot afford wine for Kiddush and Habdallah, one should supply oneself with the latter, since for the former, bread can be used. **Seder Night, Orach Chaim 472.** 8. Four cups of wine have to be drunk in the right order in the home service. And if drunk one after the other, the duty has not been fulfilled. The right order is after Kiddush, after the Hagada, after Grace and after Hallel. 9. The quantity is a fourth of a log, all or the greater part of which must be drunk. 10. If one does not drink wine because it injures him or he dislikes it, he must constrain himself to drink the four cups, but it may be diluted as for Kiddush (see 272:5). 11. Red wine should be taken in preference (if the white is not better in quality. Isserles). (On account of blood accusations, the rule is different now. Ture Zahab.) 12. Boiled wine, or wine mixed with pepper and honey, may be used. (Also raisin wine where grape wine cannot be easily procured. Ture Zahab.) 13. A poor man who is maintained by charity should sell his garment, or borrow, or hire himself out, in order to procure wine for the four cups of Passover nights. 14. Women have the duty of drinking

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

American Ambassador at Great Jewish Function—He Was Supported by Leaders of British Jewish Culture—Big Reception to Sir Stuart Samuel—Deputies of British Jews Declare Policy with Regard to Eastern Jewish Questions.

London, Jan. 30, 1920. The semi-jubilee dinner of the Jewish Historical Society was referred to in brief in these columns last week, but the function was so important and magnificent, that a more extended reference to the occasion is warranted. Lord Reading, the Lord Chief Justice of England, presided over a large company, which included the American and Chinese Ambassadors, and the Lord Chancellor of England.

Lord Reading, in his presidential speech, paid a tribute to the society and the occasion as well. He referred to the war services of 50,000 Jews who had served out of a total British Jewish population in the British Empire of 420,000. He regarded this with pride.

H. S. Q. Henriques, the president of the Historical Society, who replied, demanded the conferment and enforcement of equal rights for Jews in Eastern Europe. He added his quota to the general repudiation here of those people who would confuse Bolshevism with Jews.

Lucien Wolf dealt more with the work of the society, of which he was the first president. He recalled Joseph Jacobs, most brilliant and versatile of Jewish scholars; Myer Davis, full of enthusiasm, zeal and intelligence; Asher Myers, a prince amongst Jewish editors, patron of unpopular causes; Alfred Newman, an artist and dramatist to the tips of his fingers; the late Chief Rabbi; the Society's first honorary secretary, Frank Haes; Sir Isidore Spielman, who gave the Society a magnificent filip when he devised and organized the Anglo-Jewish Historical Exhibition in 1887; Dr. Israel Abrahams, who really brought them into life and inspired all the good things they had done.

Israel Zangwill submitted the toast of "Law and History" and worked in a pun about "Rendering unto Reading the things that were Reading's."

The Lord Chancellor, in responding, said this was the first time he remembered that law and history had been combined in one toast, and declared that if he were a Jew he would be proud of nothing more than of the marvellous military contribution made by the comparatively limited Jewish community of the British Empire.

Haham Dr. Gaster, also responded and explained to the Lord Chancellor the reason for the position which the Jews occupied and the influence they were told they were wielding. He said the handful of men residing in the British Empire were not men born of yesterday; they were the heirs to the treasures of a grand and lofty tradition. It was the spirit of old that lived in them, that bore them aloft and created for them that unique position which was so conspicuous among the nations of the world. The League of Nations, he said, was a mere pale reflection of the grand conception which had buoyed up and sustained the Jewish people through all the trials and sufferings of the ages.

Gustave Tuck, the treasurer of the Society, brought things down to a business basis by pointing out that it had been a constant source of regret all through the Society's history that funds had not been available for carrying out the various schemes of the Publication Committee, whose scholarly work was a labor of love.

Dr. Israel Abrahams, in proposing the toast of "The Visitors," coupled with them the name of Colonel Patterson, who had not only won the affection of those Jewish soldiers whom he had commanded in Palestine, but also those who, if not all Zionists, claimed to be lovers of Zion. He raised a laugh by declaring, that he thought there should be a course of instruction for all Jews and Gentiles who wrote about Jews, and that the Jewish Historical Society should be authorized to issue a certificate of competence.

The American Ambassador, who followed, said he was proud to bring them a message of fraternal regard and brotherhood. He recorded that on the previous evening he had attended a dinner of the Pilgrim's Society. He mentioned, arising out of this, that a score of years after the voyage of the "Mayflower" there came into the harbor at Plymouth the "Santa Katarina" bearing an equally brave number of pilgrims fleeing, in their turn, from religious persecution to find a new home across the western wave, and, as the Pilgrim Fathers said, they came by way of Holland, and under the aegis of the Dutch States to form the first colony of Jews

in North America. Washington, addressing the Jews in 1790, expressed the hope that the sons of Abraham might find there a land in which they would find no man to molest them and make them afraid. And from that day to this, said the Ambassador, there was no office, however lofty, to which a Jew might not aspire, no public duty, however humble, which the Jews of America were not ready to perform.

Viscount Burnham, the proprietor of the great British newspaper, the "Daily Telegraph," whose family name is Lawson, also spoke, and declared, amongst many other bright remarks, that the fundamental liberty of all was the freedom of the press, because civilization could only live and flourish in the light of liberty.

The Chief Rabbi proposed the health of the chairman, Lord Reading, and paid him a fervent tribute, speaking as one Jew to another. In the course of his remarks he raised laughter and cheers by saying that, unable to convey his meaning in English, he had to fall back on American and added: "In that delightful dialect, when we wish to pay tribute to a man's intellect we refer to him as of Professorial 'size'; when we want to emphasize a man's gift of leadership we speak of his Presidential size. In the same way we must think of our Chairman as of Ambassadorial size."

I doubt whether these few extracts can give any but the very faintest idea of the immense enthusiasm and spirit of this remarkable function. It will stand in the records of the Jewish Historical Society as momentous.

Another great affair was the reception accorded Sir Stuart Samuel last Saturday, January 24th. Lord Rothschild, Anthony de Rothschild and Nathan Laski were the hosts. In the course of a long and able speech, Sir Stuart said, there was not the least doubt that the position of Jews in Poland was a very serious one. Not only was the general population strongly anti-Semitic, but the press cited the people, who otherwise would be well disposed to Jews, to hatred and persecution. The Polish Government, whilst having the best intentions, lacked the necessary power and strength to put their good wishes into effect. The Jews of Poland were a highly cultured and educated people, and in every official function the chief place was given to Dr. Ashkenasy, a professor in the University of Warsaw, and a Jew. In many parts of Poland, he added, it was the Jews alone, who were able to speak Polish.

Another important meeting of the week was that of the Deputies of British Jews last Sunday, the 25th inst. Most of the provincial deputies had come to town to attend the reception of the president on his return from his mission to Poland, and there was therefore a very large gathering. In the course of the business an important resolution was moved by Morris Myer in the following words:

In order to foster unity among the different sections of the Jewish people, this board desires its delegates on the Joint Foreign Committee to urge such committee to communicate with and to act in harmony with the committee of Jewish delegations in Paris, in regard to all questions affecting the interests of the Jews of Eastern Europe, Central, South Eastern Europe and Middle East.

This was seconded with the declaration that by co-operating with the Committee on Jewish Delegations they would really form an international committee of Jews, which would be permanently available like the permanent committee of the League of Nations. Upon this, an amendment was moved in the following words:

"In order to foster unity among the different sections of the Jewish people this Board desires its delegates on the Joint Foreign Committee to co-operate with the Committee of Jewish Delegations in Paris."

The reason for moving this amendment was that the first resolution was simply an expression of good will, and expressed a desire. The amendment was seconded in the interests of Jewish solidarity, and was eventually carried by seventy-four votes to forty-three, and then upon being made a substantive motion itself was carried by eighty-six votes to twenty-nine.

Theodore Roosevelt's Sister at Central Synagogue.

Under the auspices of the Woman's Auxiliary of the Central Synagogue, Mrs. Corinne Roosevelt Robinson will deliver a lecture at the synagogue on Tuesday evening, March 23. Her subject will be "My Brother—Theodore Roosevelt."

United Synagogue to Appeal to Students.

A program whereby the United Synagogue of America would go into the universities and do religious propaganda there was outlined by Rabbi Jacob Kohn of Anshe Chesed Congregation at the last meeting of the New York branch of the United Synagogue, February 6.

Rabbi Kohn's plan is that the United Synagogue conduct a series of lectures for students only on "The Philosophy of Religion From the Standpoint of Modern Judaism," which will be given on the intellectual level of the university. "The real need of the university student is to bring forward the general problems of religious thought and religious life from the standpoint of modern Judaism. That should be done through the Students' House, the Menorah and Zionist Societies and similar campus organizations and fraternities in which Jewish students are interested."

At this meeting the matter of assigning educational directors to those synagogues not yet able to support rabbis was discussed and turned over to the Executive Council of the New York branch for action. Dr. Louis Finkelstein said in this connection: "An active committee on this work and active leaders of various congregations in the Bronx could do quite a bit. Four or five directors partly subsidized by the United Synagogue and mainly supported by the congregations themselves would do a great deal."

Plans for meeting the financing of the Students' Houses at 405 West 117th street and at 1610 Amsterdam avenue were discussed and the recommendations turned over to the Executive Council of the New York branch.

Ninety-second Street Y. M. H. A. to Organize Congregation.

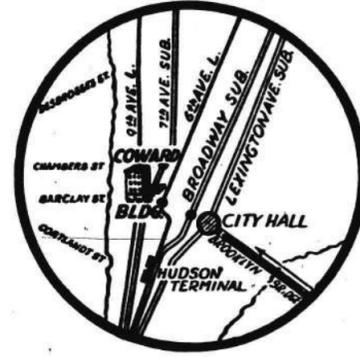
The Young Men's Hebrew Association has decided to develop its religious work along different lines. Through the efforts of Rev. Dr. Jacob Kohn, who is chairman of the Religious Committee, an effort is being made to organize a Y. M. H. A. congregation from among the young men in the building. Mr. Louis Schwefel, who is directly in charge of the work, has met with excellent response thus far, and it is hoped that the religious activity, and in particular the Friday evening services, will be greatly increased within the next few weeks.

This (Friday) evening Mr. Schwefel will present to the membership the general plans for the organization, and the community at large is invited to be present.

Enlisting the Jewish Youth in the Bronx.

The League of Jewish Youth of the Bronx Y. M. H. A. is holding at present a drive for new members. This organization offers to Jewish boys and girls between the ages of 13 and 21 an opportunity to acquire a Jewish education and to meet the foremost men and women in Jewish life. Besides this, it has social activities which are usually coupled with the leading holidays and at which excellent programs are provided.

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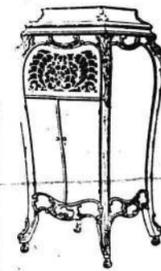
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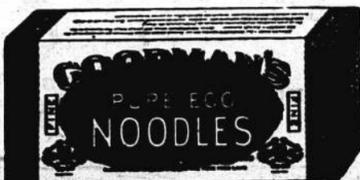
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ITEMS OF INTEREST IN THE JEWISH WORLD

Ebn Ezra Lodge No. 47, I. O. B. B., of St. Louis, Mo., has celebrated its 75th anniversary.

A synagogue which is nearing completion at Canton, Mass., will be dedicated during the Passover holidays.

Mr. Leon Hufnagel has been appointed assistant professor of physics at the Warsaw (Poland) University.

Jewish children of Hastings, Neb., have been organized into a religious school by Rabbi Jacob Singer of Lincoln.

The Alliance Israelite Universelle has voted 200,000 francs for the benefit of the 20,000 Jewish Orphans in Eastern Galicia.

The Congregation Berith Sholom of Troy, N. Y., is the latest to affiliate with the Union of American Hebrew Congregations.

The ladies of Temple Emanu-El of Los Angeles, Cal., have organized a sisterhood to be known as "The Ladies of Emanu-El."

Mr. Samuel Rosenbaum has been appointed by City Solicitor Smyth to the post of General Assistant City Solicitor, at Philadelphia, Pa.

The Orthodox Jewish Congregations of Chicago, Ill., have established a Kehillah and a convention was held last week attended by 149 delegates.

Jacob Harris, the oldest city employee in point of service in San Francisco, Cal., died last week at his home. He had been in the city's service for thirty-five years.

The 100th anniversary of the birth of the late Dr. Elkan Cohn, first rabbi of Temple Emanu-El of San Francisco, Cal., was observed with special services last week.

A Baltimore branch of the Federation of Galician and Bukowinian Jews of America has been established to assist all persons seeking their relatives in Galicia and Bukowina.

A committee has been appointed to arrange plans for the establishment of a tuberculosis sanitarium in Arizona, under the auspices of the B'nai B'rith lodges of the Pacific Coast.

Col. Nathan Horowitz, U. S. A., stationed at Fort Strong, Boston Harbor, Mass., has been decorated by the French Government with the National Order of the Legion of Honor of France.

Rabbi Rudolph Farber of the Mount Sinai congregation, Texarkana, Tex., has announced that he will not accept a call from the pastorate of B'nai Zion Congregation, Shreveport, La.

Rabbi Adolph Burger, for the past two years with Congregation Agudath Achim, East St. Louis, Ill., has accepted a call from Congregation Tifereth Israel, Des Moines, Ia. He entered upon his new duties on March 1.

The Municipal Council of Jassy has passed a resolution demanding the expulsion of Jewish members from that body, the dismissal of all Jewish officials and the prohibition of the purchase of land by Jews.

The death has occurred at Lemberg of the prominent communal leader, Dr. Ashkenazy. He was the former deputy mayor of the city and chairman of the Galician Lawyers' Union and was also one of the leading figures of the Assimilation party.

Dr. Solomon Z. Prokesch, for the past six years superintendent of the Home for Jewish Children, Dorchester, Mass., has resigned and will make his home in New York. Dr. Prokesch is a graduate of Columbia University and of the Jewish Theological Seminary.

According to the latest information the German Government has no intention to force Russo-Jewish prisoners of war to return to Russia against their will. The ministry is, however, anxious to establish a register of those who are willing to go to Palestine.

Professor L. Bogen of Berlin has informed Chief Rabbi Hertz at London that the sum collected by the latter for Dr. Theodor's Midrash is enabling the committee to complete the publication of that great work of scholarship, which was begun some twenty years ago.

There are several signs of an awakening of the Jews in Hungary. Whilst a great many have had themselves baptized through fear of the reaction, others, especially of the cultured classes, are returning to Judaism. Ninety per cent. of the scientific work in Hungary has so far been done by Jews. The reactionary Hungarians now declare that they are able to do without them. The Jews have replied by endeavoring to open a Jewish University at Budapest, and has raised about 4,000,000 kronen (nominally \$20,000) to that end.

The Y. M. and Y. W. H. A. of Bridgeport, Conn., have purchased Eagles' Hall, the home of the Fraternal Order of Eagles, which will be completely remodeled. This will be the largest individual club house in the city, and will be the largest Y. M. H. A. home in the State.

The Polish authorities have refused to comply with the request of the Jewish Deputies and prohibit the posting in the streets of Black Lists of Christians who sell houses to Jews. The authorities argued that the Black Lists do not incite people against Jews but against certain Poles.

Mr. Leopold Loeb of Morgan City, La., celebrated his 81st birthday last week and the event assumed a communal aspect. Mr. Loeb, who has lived in Morgan City for over 60 years, is in good health and regularly officiates in the local synagogue, of which he was one of the founders.

According to a report of a South Russian press agency, the Bolsheviks, on capturing Korsun (Poland), executed the rabbi and twelve other notable Jews. They gave as a reason for their action the fact that the rabbi and the leading Jews had welcomed the entry of General Denikin's army in the town.

During the stay of General Pilsudski at Lutsk he visited the synagogue. At Lublin he received a Jewish deputation which presented him with an address claiming that all citizens must have equal rights and perform equal duties. General Pilsudski replied that personally he would always uphold the principles emphasized in the address.

The Yiddish daily, the Yiddische Volk, the organ of the Polish Zionist organization, has amalgamated with the oldest Yiddish daily in Warsaw, the Tog (known as the Haint before its suppression by the police), under the new name of Naies von Haint, and the latter organ has become the mouthpiece of the Zionist organization.

The Warsaw authorities have rejected the petition of the rabbis to allow them coals for the rabbinical offices. Such allowances are made to all public offices here, and even public notaries and lawyers obtain fuel for their offices. The rabbis were, however, informed that that they could only obtain the ration allowed for their private residences.

Mr. David I. Gross, who died suddenly in Denver, Col., last week, was a very active worker in the cause of charity and for over a decade and since his retirement from business devoted his energies to the Jewish Consumptives Relief Society, of which he was first vice-president and chairman of the House Committee.

A modern clinic, consisting of six rooms, with all surgical and dental equipment, will be opened at Federated Jewish Charities headquarters, Dallas, Tex., as soon as preparations can be completed. Six physicians, three of them surgeons; two dentists and two specialists for eye, ear, nose and throat diseases, will be in attendance at the clinic. The clinic will be nonsectarian.

In many cities in Germany a so-called "silence" strike has broken out in the high schools. This strike takes a form in which the Christian students pledge themselves not to speak to their Jewish fellow-students. In Halberstadt and in Augsburg, the strikes have been so successful that not a single Christian student can be found talking with a Jew.

Herman Frank, well-known Chicago (Ill.) lawyer and clubman, died at his home last month of pneumonia, following an illness of only a week. He had practiced law in Chicago for twenty-five years and was one of the leading bankruptcy barristers of the country, having aided in the construction of the bankruptcy laws. He was 64.

A society for promoting and studying Jewish religious and folk music is now in process of formation in London. The society will be partly the successor to two extensive Jewish organizations of the Eastern Europe, the Society of Jewish Folk Music in Petrograd and Jewish Ethnographical Expedition founded in memory of Baron Horace de Gunzburg.

At the elections for the partial renewal of the French Senate four Jews were successful. They are M. Paul Strauss (re-elected), member of the Academy of Medicine and an expert in matters of hygiene and public assistance; M. Schrameck, Governor General of Madagascar; M. Raphael Georges Levy, member of the Institute of France, and M. Lazare Weiller.

The Polish Premier has received the Jewish deputies, who made representations to him on the new citizenship law and its effects on certain categories of Jews. The Premier promised to consider ways and means of applying the law in a manner so as not to cause special hardship to Jews. He also promised to reconsider the seizure by the authorities of the residences of so-called alien Jews in Warsaw. In the course of his conversation with the Jewish deputies, which lasted an hour and a half, the Premier consulted other members of the Cabinet.

The cornerstone of the new building of the Independent Order Brith Sholom, at 506 Pine street, Philadelphia, Pa., was laid on Sunday, February 22, with appropriate ceremonies. The cost, which will be upwards of \$100,000, has been raised by voluntary contributions of the members. According to the plans, the first floor will be given over to the offices of the order, committee rooms, etc. The second floor will have an auditorium capable of seating 600 persons, and a banquet hall. On the third floor there will be up-to-date lodge rooms, there being five in number, each with a seating capacity of 150.

Reuter's Agency learns from a Roumanian source that the Jews of Budapest have presented to the French Mission in Vienna a memorandum with a hundred thousand signatures to be forwarded to the Peace Conference, asking that the Roumanian troops should return to Budapest to re-establish order and put an end to the persecution to which the Jews are now exposed.

The Jewish community at Budapest has decided on founding a great vocational school, in connection with which there is also to be a home for the learners. The school will be organized in five departments—mechanical, cabinet work, clothing industry, and the agricultural department, which will have two divisions, one for arboriculture and the other for general farming.

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ENGAGEMENTS.

BACHER-LANG.—Mr. and Mrs. Joseph Lang of 143 West 116th street announce the betrothal of their daughter Rose to Mr. Max Benjamin Bacher of 474 West 158th street. Reception at Savigny, 229 Lenox avenue, Sunday, March 7, after 8 p. m.

DAVISON-HATOW.—Mr. and Mrs. Marcus Hatow, 640 Riverside Drive, announce the engagement of their daughter Anna to Mr. Julius Davison.

FOLZ-HELLER.—Mr. and Mrs. Charles K. Heller, 600 West 178th street, New York City, announce the engagement of their daughter Fannie (Fae) to Mr. Theo. L. Folz, son of Mr. and Mrs. Sol Folz. Reception Sunday, March 14, at Hotel Pennsylvania, from 3 to 6.

LOEWENSTEIN-ROSET.—Mrs. Kate Roset of 420 West 130th street announces the engagement of her daughter, Frances B., to Mr. Julian W. Loewenstein.

POSNER-GREENBERG.—Mr. and Mrs. Isaac Greenberg of 64 West 124th street announce the engagement of their daughter Belle to Dr. Herman Paul Posner. At home Sunday, March 7, from 3 to 6.

SCHWARTZ-MAYER.—Mr. and Mrs. Aaron Mayer of 545 West 111th street announce the engagement of their daughter Esther to Harry Schwartz.

SELIGMAN-LAPPERT.—Mr. and Mrs. I. Lappert of 122 East 107th street announce the engagement of their daughter Elsie to Mr. Arthur Seligman.

STOLAR-SILBER.—Mr. and Mrs. A. Silber of 1292 Madison avenue announce the engagement of their daughter, Kathryn Lucille, to Mr. Nathan K. Stolar.

MARRIAGES.

BENEZRA-ENDZWEIG.—Mr. Henry Endzweig announces the marriage of his daughter Pauline to Rabbi A. Benzera on Sunday, February 22, at the Clinton Street Synagogue, Rabbi Guth officiating.

BERLIN-TANKOOS.—On Sunday, February 22, 1920, at No. 147 Driggs avenue (Greenpoint), Miss Dora Tankoos to Mr. Max Berlin, Rev. Ezekiel Jacobson officiating.

GOLDSTEIN-JACOBS.—On Sunday, February 29, Miss Henrietta Jacobs, daughter of Mr. and Mrs. B. Jacobs of 96 Hull street, Brooklyn, was married at the residence of her parents to Mr. Isaac Goldstein, son of Mr. and Mrs. Barnett Goldstein. Rabbi Dr. H. A. Liebovitz officiated.

KAHN-NEWMAN.—Mr. and Mrs. Jacob Newman of No. 1422 Madison avenue announce the marriage of their daughter Lena to Mr. Adolph B. Kahn of No. 16 East 120th street on Sunday, February 22, 1920, at the residence of the bride's parents, by Rev. Sol Baum.

KAPLAN-BURR.—Miss Belle Cecil Burr of 5945 Michigan avenue, Chicago, Ill., to Irving Kaplan of the Vanderbilt Hotel, New York City, on Friday, February 20, 1920, at the home of the officiating minister, Rabbi Aaron Eise-man, 611 West 156th street.

LEVY-GARSON.—On February 23, 1920, at Delmonico's, Miss Eva Garson to Mr. Newman Levy, by Rabbi Ephraim Frisch.

SCHWEITZER-MARX.—Mr. and Mrs. Michael Marx of 906 Union avenue, Bronx, announce the marriage of their daughter Kate S. to Joseph Schweitzer of 102 West 119th street on Sunday, February 22, 1920, at their home. Rabbi Aaron Eise-man performed the ceremony.

BAR MITZVAH.

FOLGEMAN.—Mr. and Mrs. Morris Folgeman of 706 Riverside Drive announce the Bar Mitzvah of their son Bernard, Saturday, March 6, at Temple Mt. Nebo, 150th street, near Broadway.

HACKEL.—Mr. and Mrs. Jacob I. Hackel of 100 St. Nicholas avenue announce the Bar Mitzvah of their son Julius at Temple Anshe Chesed, 114th street and Seventh avenue, on Saturday, March 6.

LAYMAN.—Mr. and Mrs. Layman of 551 West 170th street, announce the Bar Mitzvah of their son, Irving, Saturday, March 6, at 10 o'clock, at Temple Nebo, 150th street, near Broadway.

BIRTHS.

GREENSTEIN.—Mr. and Mrs. Abraham Greenstein of 640 Riverside Drive (nee Frances Miller) announce the birth of a son, February 26, 1920.

MANCHE.—Mr. and Mrs. Myron L. Manche (nee Saltzman) of 204 West 108th street, announce the arrival of twin boys, February 25, 1920.

STEIN.—Mr. and Mrs. Irving Stein of 409 Edgecombe avenue (nee Molly Kim-insky) announce the birth of a son, February 26, 1920.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—This evening Rabbi Norman Salt speaks on "Twentieth Century Humanism."

BETH-EL (Fifth Ave. and 76th St.).—Dr. Samuel Schulman preaches Sabbath morning, Sunday, at 11 a. m., Dr. Schulman lectures on "The Family, the School for Civilization."

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).—Rabbi Jacob A. Dolgenas preaches this evening and on Sabbath morning.

BRONX FREE SYNAGOGUE (Southern Blvd. and 163d St.).—Rabbi Louis I. Newman lectures this evening on "How to Face Prejudice."

CENTRAL SYNAGOGUE (Lex. Ave. and 55th St.).—Rabbi Nathan Krass preaches this morning on the Sedrah. Sunday at 11 Dr. Krass delivers a popular lecture.

OHEB ZADEK (18 W. 116th St.).—This Friday evening Rev. Dr. Bernard Drachman will preach on "National Language and Religion in the Light of Judaism." Saturday morning, "Problems of the Present."

EMANU-EL BROTHERHOOD (Fifteenth St. and Second Ave.).—Mr. Louis S. Posner will deliver the address at the services this evening.

FREE SYNAGOGUE (Carnegie Hall).—Sunday at 10:45 a. m. Dr. Sidney E. Goldstein will speak on "Does Spiritualism Prove the Dead Survive?"

FREE SYNAGOGUE OF WASHINGTON HEIGHTS (Broadway and 157th St.).—This evening, Rabbi I. Mortimer Bloom will lecture on "Jews Must Choose."

HEBREW TABERNACLE (Temporarily at Y. M. H. A., 159th St. and St. Nicholas Ave.).—Rev. Dr. Samuel Greenfield speaks this evening on "Idolatry and Paganism of the Jew." 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 Broadway).—Rabbi Aaron Eise-man lectures this evening on "Righteous Indignation." Sabbath morning, "The Two Ideals of Life."

MT. SINAI (305 State St., Brooklyn).—Rabbi Morris Silverman preaches this Friday evening.

NEW SYNAGOGUE (Broadway and 76th St.).—Dr. Lyman Abbot will speak this evening. Sabbath morning Dr. Maxwell Silver will preach.

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

PENI-EL (W. 147th St.).—This evening Rabbi Joel Blau speaks on "The Quest of Happiness." Sabbath morning, "Letter and Spirit."

PETACH TIKVAH (Rochester Ave. and Lincoln place, Brooklyn).—Rev. Dr. Raphael H. Melamed speaks this evening on "Idols and the Idle." Sabbath morning on the section of the Law.

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

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

SINAI (Stebbins Ave. and E. 163d St.).—This evening, Rabbi Max Reichler will speak on "Modern Jewish Woman." Sabbath morning: "God's Ledger."

TEMPLE ISRAEL OF HARLEM (120th St. and Lenox Ave.).—This evening, Rabbi Nathan Krass speaks on "Do Ghosts Speak to Us?"

TEMPLE ISRAEL (Jamaica, L. I.).—Rabbi G. Lipkind will preach this evening.

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

TREMONT TEMPLE (Grand Concourse and Burnside Ave.).—Dr. Marius Ranson lectures this evening on "Sir Oliver Lodge's Golden Call."

SOCIAL NOTES.

Mr. and Mrs. Bogumil Laski of 286 Fort Washington avenue were at home in honor of their twenty-fifth anniversary on Wednesday, March 3, 1920.

Miss Ruth Hellbrunn, daughter of Mrs. Henrietta Hellbrunn, will be married Sunday evening, March 7, at the Waldorf-Astoria. There will be a reception after 8 o'clock.

Miss Cecelia Levy, 1239 Madison avenue, has just returned from a visit to Des Moines, Iowa, where she was the guest of Mr. and Mrs. Charles Silberman, the parents of her fiancé, Mr. Seppy I. Silberman.

The Ladies' Malbish Arumim Society of the Uptown Talmud Torah held a benefit theatre performance at the Jewish Art Theatre on Monday evening, March 1. The proceeds will be used for maintaining a summer home for poor and sick children. Mrs. Joseph Cohen is president of the society.

The 100th anniversary of the Hebrew Mutual Burial Society will be celebrated with a banquet and ball to be given at the Hotel Astor on Sunday evening, March 28. At the post-prandial exercises Mr. Joshua Kantrowitz will preside and

addresses will be made by Rabbis H. Pereira Mendes, F. de Sola Mendes, Congressman Isaac Slegel, Hon. Leonard J. Untermyer and a prominent city official.

The Shearith Israel League has arranged for a ball at the Ritz-Carlton Hotel, on Saturday night, March 13. Mrs. D. De S. Mendes is chairman of the Dance Committee and among the patronesses are: Mrs. J. Corcos, Mrs. I. M. Friedman, Mrs. Edgar Hendricks, Mrs. S. L. Hyman, Mrs. de Lima, Miss S. Lyons, Mrs. H. P. Mendes, Mrs. A. Schmol, Mrs. M. Swaab, Jr., Mrs. P. H. Toledano, Mrs. I. Unterberg, Mrs. R. Well, Mrs. J. Wolf, Mrs. L. Graff, Mrs. H. Guedalia, Mrs. H. S. Hendricks, Mrs. A. Hirsch, Miss Ruth Iloway, Mrs. N. D. Light, Mrs. D. de S. Mendes, Mrs. Nahon, Mrs. E. Sewin and Mrs. E. Sitt.

In honor of the seventieth birthday of Mr. Benjamin Altheimer, treasurer of the hospital, the National Jewish Hospital for Consumptives will give a dinner tomorrow (Saturday) evening, March 6, at the Harmonie Club. The dinner is in charge of the following committee: Mr. Samuel Grabfelder, Atlantic City, honorary chairman; Rev. Dr. W. S. Friedman, Denver, chairman; Mr. Harmon August, New York City; Mr. Louis Beaumont, New York City; Mr. N. L. Dauby, Cleveland; Mr. B. Fleisher, Denver; Mr. J. Walter Freiberg, Cincinnati; Mr. M. E. Greenbaum, Chicago; Mr. Sol S. Kiser, Indianapolis; Mrs. Alexander Kohut, New York City; Mr. Adolph Kraus, Chicago; Mr. David May, St. Louis; Mr. Nathan J. Miller, New York City; Mrs. S. Pisko, Denver; Mr. Charles H. Studin, New York City; Mr. Ludwig Vogelstein, New York City, and Mr. Aaron Waldheim, St. Louis.

Mt. Sinai Hospital to Complete Building Program.

At the annual meeting of the members of the Mt. Sinai Hospital, held last Sunday morning, Mr. George Blumenthal read the president's report and made the announcement that ground was broken a week ago for the new buildings which are to occupy all the remaining space on the grounds bounded by 99th and 101st streets. The original estimate of \$2,000,000 as the cost of these structures had been increased to \$3,250,000, Mr. Blumenthal said.

One of them is a private pavilion, with rooms for 137 patients, a memorial to the late Mayer and Barbara Guggenheim, established by their sons. Rising costs had forced the donors, Mr. Blumenthal made known, to increase their gift by \$250,000, making a total of \$600,000 for the addition and \$1,000,000 calculating the cost of the present pavilion.

A large auditorium, to accommodate clinical congresses, public health lectures and similar gatherings, as well as for general hospital purposes, is to be a feature of the new building program. Mr. and Mrs. Blumenthal have contributed \$150,000 toward the cost of it.

A department for the prevention of diseases, including a children's health class, has been created, Mr. Blumenthal announced.

Last year's expenses of the hospital amounted to \$747,833.37, more by \$95,000 than ever before. The receipts were \$9,569.09 less than this sum, the deficit being made up from the permanent fund. More than \$120,000 in endowments was received during the year, and the hospital will get \$350,000 by the will of Joseph Frank, who died last October.

Average wages of non-professional employes of the hospital were advanced 35 per cent. in 1919.

Dr. Abraham Flexner, of the Rockefeller Foundation, urged the Hospital Board to utilize the full resources of the institution and its laboratories for medical education and intensive research.

Peni-El Notes.

Last Friday night was held the first forum meeting of the Y. F.'s Organization. The large number of men and women, both young and old, who remained after the service, the intelligent, even brilliant, discussion that was carried on by the young men and women proved the success of this movement inaugurated by Rabbi Joel Blau. Indeed, it would be hard to find a better method of conducting a Jewish educational campaign among the Jewish youth than by this forum method. The questions asked all centered around Jewish questions, which was remarkable in view of the fact that liberty was given to discuss any topic of general interest, and in view further of the popular assumption that our young people are not interested in Judaism.

It is proposed to hold these forum meetings once every two weeks. All are invited.

The Purim entertainment of the Religious School will take place Sunday, March 7, at 3 p. m., in the auditorium of the temple. The Sisterhood will provide ice cream and cake.

The Posen Jewish Community has adopted a new procedure in its elections, which assures every Jew active as well as passive, and also indirect voting rights. Women are to have these rights equally with men. At the same time, other general reforms were inaugurated to insure the carrying out of all processes in connection with elections on a thoroughly democratic basis.

Dr. Schulman's Discourse "THE FAMILY, THE SCHOOL FOR CIVILIZATION" Bible Class Tuesdays at 11 a. m. ALL ARE CORDIALLY WELCOMED

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

Mt. Nebo Temple Notes

At the congregational sociable held last Saturday night about 350 members and friends attended; there were card parties and dancing, and a very pleasant sociable evening was spent. These affairs are monthly and they bring the congregations together thus providing a social spirit.

The Shelach Monos party of the Sisterhood was held on Monday afternoon in the auditorium of the temple. Mrs. David Goldfarb presided, and there were about 400 ladies present. Rabbi Eiseman delivered a talk on the spirit of Purim, especially emphasizing the beautiful spirit of charity which the Sisterhood exemplified by distributing hundreds of baskets of vegetables and groceries to the poor for their Purim feasts. There was music and refreshments were served, a committee from the kindergarten class of the religious school was present and presented to the Sisterhood a large stock of canned goods and cereals to be placed in the baskets. Representatives of all the religious classes were present to witness the distribution of packages so that they might report back to their class the lesson and spirit of charity which Purim should always exhibit.

The sixth annual Purim entertainment of the religious school will be held on Sunday morning, March 7, at the Hamilton Theatre at 10 o'clock. The entertainment this year will be in the form of a musical comedy, "The Revue of 1920." One hundred and twenty-five children will take part; there will be beautiful costumes and gorgeous scenery. The proceeds from this affair will be devoted to school purposes. Miss Ray Bayless has charge of the entire production, assisted by Mrs. D. Goldfarb, Mrs. Bernard Frank, Mrs. M. Zeckind and Mrs. A. Sanger. Dr. Eiseman will deliver a short address. The theatre is donated by Mr. Benjamin Moss.

The Boy Scouts' troop is very happy to announce that Mr. Henry Greenbaum will assume leadership of the troop, the present scoutmaster, Mr. Cheevy, being compelled on account of business to discontinue.

Rabbi Eiseman attended the dinner given to the campaign workers of the Temporary Shelter for friendless Jewish children on Monday evening at the Wallace Hall and delivered the address to the campaign workers.

Hebrew Free Burial Association.

The thirty-first annual meeting of the Agudath Achim Chessed Shel Emeth (Hebrew Free Burial Society) was held in the Synagogue of the Sons of Israel, 13-15 Pike street, New York city, on Sunday evening, February 29, 1920. The annual report showed a year of unusual activity on the part of the society, brought about by the influenza epidemic.

Arverne Palestine Restoration Fund Campaign Successful.

The Jewish community of Arverne, comprising approximately 100 "winter colonists," is about to break all records in its Palestine Restoration Fund activities. Nearly \$5,000 has already been raised in cash. An appeal made by Mr. Bernard Semel last Saturday netted over \$2,000 for the fund.

To the Public

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

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 Columbus Ave., and 72d St.
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SHONGOOD, JULIUS.—In pursuance of an order of Hon. John P. Collins, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Shongood, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, at the office of William Childers, No. 2 Rector Street, in the City of New York, on or before the 31st day of August, next.
 Dated, New York, the 27th day of February, 1920.
 ABRAHAM HART, SADIE B. SHONGOOD, Executors.
 WILLIAM CHILDERS, Attorneys for Executors, 2 Rector Street, New York City.

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 Getzner, Simon & Asher, their attorneys, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of July, 1920, next.
 Dated, New York, the 18th day of December, 1919.
 JULIUS RUFF, OTILIA DOLL, EMILIE SCHUBERT, Executors.
 GETZNER, SIMON & ASHER, Attorneys for Executors, Office and P. O. address, 299 Broadway, Borough of Manhattan, New York City.

FEDERATION INCOME SHORT OVER \$1,600,000.

Institutions affiliated with Federation for the Support of Jewish Philanthropic Societies will have to curtail their program of activity owing to the lack of adequate financial support from the Jewish community, was announced at the third annual meeting of Federation on Sunday night at Hotel Astor. Mark Hyman, who has succeeded Dr. Julius Goldman, now in Europe for the Joint Distribution Committee, as chairman of the Distribution Committee of Federation, reported that the committee was compelled to slash the budgets of the institutions because of the inadequate income received by Federation. "Federation's income is \$1,600,000 short this year," Mr. Hyman said, "and since this sum is not yet in sight the institutions will have to get along with starvation budgets."

The annual meeting of Federation was one of the most interesting meetings ever held in the city. It was interesting not only because of the facts presented there, but for the manner of presentation of these facts. Several of the affiliated institutions gave tableaux of their work, showing to the public the results of some of their activities. Unique among the tableaux shown was that demonstrating the work of the Y. W. H. A. This association presented its tableau in the form of an animated annual report.

The other institutions participating in the entertainment were: The Children of the Neighborhood House of the Spanish and Portuguese Synagogue, Little Sisters of the Jewish Big Sisters Association, Stuyvesant Neighborhood House and the Educational Alliance. Max Rosen, prominent violinist, played several selections. There was a large audience present.

Mr. Felix M. Warburg, president of Federation, reviewed the progress of Federation during the past twelve months. He said in part:

"Federation at its last annual meeting appropriated for the year 1919 a budget of about \$2,600,000 for the ninety-one institutions under its care. The institutions by careful management were for the most part enabled to get through the year upon the allotment given them, and this notwithstanding that 1919 was a most trying year and involved conditions which no one could have possibly foreseen.

"We had hardly returned to what we had hoped would be more or less normal conditions when the demands from the various institutions for indorsement of campaigns with which to secure funds for building projects delayed during the war knocked at our door from all sides. Federation was never created to provide permanent funds or building funds, but rather than expose the Jewish community to appeals from about thirty institutions, which would have brought no results and irritated the public unspeakably, Federation decided to loan its machinery and its efforts to the gathering of these funds, which, under the able leadership of Colonel H. A. Guinsburg, has been accomplished.

"Some idea of the magnitude of the work of your Federation is indicated by the fact that we have already received \$1,634,936 in our annual subscriptions for 1920. In 1919 there were 31,749 cash payments, aggregating \$2,550,332. This necessitated the mailing of 113,500 bills and some 30,465 letters. In addition to this correspondence, nearly 6,000 calls were made by the field secretarial staff, resulting in the collection of nearly \$125,000 which had been withheld due to misunderstanding or other reasons.

"Incomplete as it is, it would be ungrateful to a degree if I did not record here my deepest appreciation to those who have done what has been done. Practically without expense or great preparation we found it necessary to call upon our organization men and women to try to gather \$1,000,000 additional to cover the demands, of surprising size, as they came in for budget presentation. The few who worked had good results and \$460,000 has been subscribed, in addition to the subscriptions of last year. Unfortunately, that is not enough, and we must continue until the \$1,000,000 needed, both to pay our employees a better and more attractive wage and to establish our pension system, is secured.

"The papers have mentioned the desire on our part to do our share to keep the best people in social service by making their position safer, so that they may follow it as a life work rather than a passing one. We hope to work out a pension plan that will safeguard the worker according to length of service. The details will be worked out by our excellent committee, of which Colonel S. Herbert Wolfe will be the expert adviser."

Colonel H. A. Guinsburg, chairman of the United Building Fund Campaign, reported that the campaign has available for building purposes \$9,751,937.38, of which sum \$6,751,937.38 has been collected from 8,189 subscribers, the remaining sum coming from salvage of property and special funds now in the hands of institutions.

Dr. I. Edwin Goldwasser, retiring executive director of Federation, who has been succeeded by Dr. Solomon Lowenstein, was presented with a silver service set by the trustees of Federation as a token of their esteem and appreciation. Mr. Joseph L. Buttenweiser in behalf of the trustees made the presentation speech.

The following trustees and delegates-at-large were proposed by the nominating committee and elected:

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The Government of Czecho-Slovakia has empowered all head teachers to allow Jewish pupils to refrain from writing and drawing lessons on Saturdays and Jewish holy days. The Jewish National Council requested the government to make the new regulation binding on the head teachers.

A supper and dance followed the meeting.



Edited by J. P. Solomon, 1882-1909.

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Friday, March 5th, 1920 : : Adar 15th, 5680

Sabbath begins at 5:48 p. m. Ki Tissa. Ex. 30:11-34:35. Haftarah I Kings 18:1-39.

Does The American Israelite really believe the liberal Jewish synagogue of London to be only "mildly Reform"? Perhaps our contemporary will next declare the local Free Synagogue a real Orthodox Klaus.

A letter was sent from Denver, Colo., last week, addressed "Some Jewish Publication, New York." Naturally the postal authorities thought of the foremost paper, and duly delivered the letter to our office.

We suggest a careful perusal of the paper, "The Jewish Concept of Wine and Its Use," which appears in another column of this number. Dr. Hyamson's authoritative handling of the subject is especially timely in view of the many conflicting opinions as to what and how much wine Israelites should be allowed under existing prohibition and what kind of wine is necessary.

At the twenty-eighth annual meeting of the American Jewish Historical Society, which was held in this city last week, an interesting program of papers was offered. The results of the meeting were that the society may look back upon another successful annual foregathering. The American Jewish Historical Society, now of a respectable age, is our only learned association of national scope and interests.

Of late, we are glad to note, the community has been free of the diatribes against our people as a class by notorious panders to this form of literary expression. We refer, of course, to the publications which have filled page after page of the reports of the Anti-Defamation League. Probably this failure to keep up such nefarious work may be ascribed to the pending legislation in Congress whereby libels against a class of the population, instead of merely against one or more individual members thereof, are also interdicted.

We are reminded that, thanks to the energetic representations of ex-Ambassador Henry Morgenthau, General Pilsudski, the Polish chieftain, freed all the Jewish military prisoners under his control. For this service our gratitude is due Mr. Morgenthau, and we have much pleasure in expressing our sense of this thus publicly. But one swallow does not make a summer. This good act does not overcome the unfortunate effect produced by Mr. Morgenthau's mission to Poland in its results and effects on the Jews of that country.

The Anglo-Jewish communal authorities recently tendered a reception under the auspices of the Board of Deputies to Sir Stuart Samuel, who had just returned from his successful visit of inspection to Polish Jewry. Sir Stuart Samuel was showered with the profuse thanks of the community for the results attained by his mission to Poland and the manner in which he accomplished his work there. This latter circumstance, as we have had occasion to point out hitherto, is what distinguished Sir Stuart Samuel's tour of Poland from other similar enterprises.

Instead of writing on Music and Musicians," the brilliant critic, James Huneker, could easily change his column to "Jews and Judaism," as evidenced by his seemingly inexhaustible knowledge and references to our people. The following little bon mot from last Sunday's World will furnish the lay reader with an insight to the important part Jews have played in the presentation of "Parsifal," the chief work of that arch anti-Semite, Richard Wagner:

We recall some disconcerting performances of "Parsifal"—not Mr. Savage's, which we didn't attend—and two of them were, mirabile dictu! at Bayreuth. The greatest Kundry was not Amalia Materna—God rest her bones—but Milka Ternina, the Bohemian soprano, whose real name is Miss Cohen. Ternina is an Italianate compound of Czech and Czernina. This wonderful artiste sang under the baton of Herman Levi, the master interpreter of "Parsifal." No one, not Hans Richter, not Anton Seidl—both at Bayreuth and New York; here he conducted an oratorio version—nor Mottl approached Levi in the sacrosanct composition. Lillian Nordica's husband, the last one, Zeltan Doehme (whose name is Solomon Teitelbaum) sang the Parsifal at Bayreuth in 1886 or 1887—the last named is the date, we believe—and made a handsome enough figure. Doehme sang artistically, for he had Jean de Reszke's advice—Jean would have been the ideal Parsifal; recall the mysticism of his Lohengrin. But Doehme was inordinately nervous, so much so that an accident occurred similar to the one which overtook Jadowker at his debut in the Metropolitan Opera House. Ou, la, la!

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.

WHAT IS TRADITIONAL JUDAISM?

THE Chief Rabbi of the United Hebrew Congregations of the British Empire has indited a definition of traditional Judaism, fitting four-square the situation in which Jews subject to George V exist, which is applicable, too, to the cases of Orthodox believers in a land like ours. Dr. Hertz declares that traditional Judaism means "the teaching and practices which have come down to the House of Israel through the ages; the positive Jewish beliefs concerning God, the Torah and Israel; the sacred festivals; the traditional service; the holy resolve to maintain Israel's identity, and the life consecrated by historic Jewish observance—all of these in indissoluble union with the best thought and culture of the age and with utmost loyalty to king and country." This definition is succinct and direct; it is plain and understandable, and, above all else, all-inclusive. In short, he who declares his unalterable loyalty to the precepts and practices embraced in this definition and lives up thereto in unswerving fidelity by his every act and deed is an Orthodox Jew.

But the Reformers, and especially the radical liberals of our community, cavil that the definition contains a magnificent non-sequitur. Is it possible for an Orthodox Jew to abide strictly by the letter and the spirit of our great traditions "in indissoluble union with the best thought and culture of the age?" Of course, these critics do not scout the patriotism of Orthodox Jews, and for this, perhaps, we should be sincerely grateful to them. As a matter of fact, the "best thought and culture of the age" are neither iconoclastic nor destructive of the fundamentals of faith, our own included.

Orthodox Jews, we maintain, just by being Orthodox Jews, bring the great traditions of Israel's past into indissoluble union with the best thought and culture of the age. Evolution is not destructive of traditional Judaism; as a matter of fact, the latter is peculiarly strongly enforced thereby. And a similar condition will be found to obtain in each department of the world's knowledge—ethics and religion included.

The enemies of Orthodox Judaism cannot see the forest for the trees. With them the wish to destroy tradition is father to the thought, or, rather, hope, that tradition neither can exist nor continue amid the progressive ideals of the modern world. How egregious is their blunder!

The Rev. Vivian G. Simmons, of the West London (Reform) Synagogue of British Jews, is authority for the assertion that all Jews, and not merely those who wish to be known as liberals, have the right to determine in how far the Bible enactments represent binding authorities for them today. In short, he maintains, it is cowardice for any Jew to refuse to indicate for his self-government what of the Bible laws he surrenders as no longer binding upon him. Mr. Simmons spoke these thoughts to his own congregation, the members of which long ago departed more or less from the inflexible standards of Orthodoxy. This fact may be held to account for his strange utterance. For strange it certainly is from any one who claims to adhere to Orthodox standards.

An arrangement which will undoubtedly present a welcome opportunity to such of our community as have relatives on the other side of the Atlantic has been recently perfected by the American Relief Administration, of which Herbert Hoover is chairman. By this plan "food drafts" may be purchased in this country upon the same terms and in a similar manner as obtain in the case of ordinary foreign bills of exchange. These drafts, however, are not payable by the drawees therein named in money, but in food, and food is worth much more than money to the starving populations of Europe. As the drafts may be presented in a number of European cities the opportunities for effective relief presented thereby are vastly increased.

The establishment of a Jewish court of arbitration for this city marks an interesting experiment. The tribunal has now been functioning for several weeks, and has thus far given satisfaction to such litigants as have resorted to it. Generally three assessors sit in each case—a rabbi, an attorney of the courts of New York and a justice of the Municipal Court of this city. When the court has been in operation a greater interval it will be possible to express an opinion as to its usefulness. All we can now do is to wish the experiment God-speed and to announce to our readers that the sessions of the court are held on Wednesday afternoons, beginning at 5:30 o'clock, in the Criminal Courts Building, at the corner of Franklin and Centre streets, in this borough.

We note that some six weeks ago the Jewish Historical Society of England observed the twenty-fifth anniversary of its establishment by means of a formal banquet. With this there was joined a celebration of the restoration of peace. Our comment is necessarily belated, because the report of the proceedings at this memorable event has not reached us until now. We may say, at the outset, that there was precious little of the Historical Society therein, but a good deal of the loyalty of the British Jews to their empire. This fact is significant. Because of the manifestations of much anti-Semitic feeling in the British Isles of late, Anglo-Jewry on all formal occasions finds it necessary to dilate on its qualities of citizenship and its fidelity to the things that are superbly British. Those gathered together at the board of the Historical Society on this occasion pursued the same line. Lord Birkenhead, Chancellor of England; Lord Reading, Lord Chief Justice; Lord Burnham, editor of The Daily Telegraph, of London, and even Israel Zangwill hymned their postprandial flights of oratory to the identical tune. All this is eloquent of conditions in Anglo-Jewry as they are. The world has been, indeed, changed through the Great War, and not the least is the change that has come over Anglo-Jewry and the British empire.

PEACEMAKER AND PACEMAKER.

"These be thy gods, O Israel, which brought thee up out of Egypt." (Ex. xxxii, 4).

BLESSED are the Peacemakers, but the Pacemakers are a blessing. Peacemakers bless and are blessed. Pacemakers curse and are cursed. Yet the true and abiding blessing flows from the bitter source of these curses, while from those blessings poison and gall flow in the end. Not to the Peacemakers belongs the Kingdom of Heaven, for theirs is truly the Kingdom of Earth. But the Pacemakers inherit the Kingdom of Heaven, while in the Kingdom of Earth they are outcasts and strangers.

For the Peacemakers travel in the lonely vanguard, without road-companions, without an army of fighters or helpers. Theirs is the disconsolate task of setting the pace for others to follow, when no one is as yet prepared. They break the road in the path-lost places of the world. Their stern unbending will knows but the forward direction, their clear, indignant eye but the forward look. They know no turning back, they accept no halfway measures, and they scorn compromise. They die in their tracks, sometimes within sight of the goal; but still more often they give up the ghost in the desert far from their land of promise. Yet the mighty spirit within them it is that causes their hopeless banner to flutter boldly and defiantly in the wind of the howling wilderness, and the echo of their voice hovers like a disengaged soul over their whitening bones, calling to others to follow, to prepare the way of God. And in the end they come by thousands, men and women and children—a great company. The bones stir. The prophets are re-risen. Their voice speaks again in the breast of the multitudes, and when it speaks, it tells of Victory.

Not so the Peacemakers. Where they go, there is always much feasting and joy, and good fellowship. There is no desert, and no pathfinding and pacemaking. Principles are flung aside, or compromised: the chief purpose is to make life smooth even though it reach no high goal. Where God is in the way, let an idol take his place: it is always easy to dance around the Calf, but it is terribly hard to placate a righteous God. The Calf is a pretty symbol of the pleasant instincts and the joyous titillations of the senses, a right serviceable symbol of a worship acceptable to man. Let then laughter ring out in glad ripples, and let the unbridled senses send up their incense of praise to the suave popular hero, he of the oily tongue and persuasive manner, the blessed Peacemaker, who made all this orgy of light morals possible. But how long will the Peacemaker enjoy his large following? And how long will his drunken company endure him?

Nowhere is the contrast between Peacemaker and Pacemaker so graphically presented as in the story of the Golden Calf. Aaron—the Peacemaker; Moses—the Pacemaker. Aaron—below; Moses—above. Aaron—among the clamoring masses; Moses—in the thundering clouds. Aaron—a man of the people; Moses—a Man of God. Aaron yields to the influence of the Crowd; Moses yields an influence over the Crowd. In the end who wins? The Peacemaker or the Pacemaker? The Tablets are broken, but new Tablets are hewn to take the place of the momentarily shattered fragments; while when the Calf is ground to dust, there is no one to cast it again in the abandoned mold. Idols may be endowed with hardy vitality; but they have no immortality. But the Law of Moses, the Law of God, is eternal; it still lives; it still glows with the old mystic fire, and the imprint it has burnt into the consciousness of man is inextinguishable, indelible. Who today cares for long-bearded Aaron's idol? But we are all worshipping long-looked Moses' God. The whole world is keeping step to the pace set by Moses!

In every incipient movement there comes a moment of hesitancy, a flickering of the divine light when the chances are even for the life or death of the Ideal. A moment of lull, when everything hangs in the balance. Precisely such a critical moment came to the monotheistic movement, while the people, impatient at the long absence of Moses, wavered between doubt and denial. At such a moment, the masses are especially disposed to listen to the flattering persuasion of the Peacemaker. And at such a moment the Peacemaker himself—for he is usually a weak self-deluded creature—is apt to think that the situation can best be saved by pandering to the lower nature of the mob. Therefore he uses his glib speech, his popularity, and all the other graceful gifts he possesses, from the best motives to be sure but to the most sinister purpose. The worst thing about the Peacemaker is that he is a man of good intentions, and is thus plentifully supplied with macadam for the road to hell. At such a time, however, what is needed is not the pliancy of the Peacemaker but the severity of the Pacemaker. Leniency is not one of the forces that make history. What would have been the course of Israel's history, what the course of mankind's history, had not Moses the Pacemaker been sent down in the nick of time to sweep away with one determined gesture the nefarious work of Aaron the Peacemaker?

Every movement has its personal side—the Man who leads it. No movement can have more force than is imparted to it by its leader. For the disembodied Ideal is too vague and tenuous to exercise any force except through the personality of the man who embodies it. In every movement the great miracle is the Man! The man who is the Incarnation of the Idea; in whose veins the Idea flows red; in whose heart the Idea sings. Such a man not merely represents a Cause, he is the Cause. He is the complete identification of Man and God. His Call to men is the Call of the bleakly triumphant Soul. He is most wonderful to behold, and most terrible. That mere flesh and blood can so lift himself up to the height of the ideal that from him all petty vanities and base passions drop away is wonderful and heartening. But it is terrible to see a Soul untouched by earthly influences, clothed in the solitary splendor of the Ideal, walking through the warm steaming crowds in utter loneliness. Why is he alone? He would not, if he were the Peacemaker. But he is the Pacemaker. JOE BLAU.

Death called William J. Berkowitz of Kansas City, Mo., last week at La Jolla, Cal., where he had been spending the winter. Mr. Berkowitz, who was 59 years of age, was a past president of the Kansas City United Jewish Charities, as well as of Temple B'nai Jehda. He was a brother of Rabbi Harry Berkowitz of Philadelphia, Pa.

Adath Israel Notes.

The Purim Festival took place last Thursday evening, March 4, at Ebling's Casino, when an elaborate and novel program was given. Prizes were awarded for the best children's costumes.

On Sunday afternoon, March 14, at 2.30 p. m., Adath Israel will dedicate a memorial tablet to the memories of three of her departed members who were most active in behalf of the congregation. Rabbis Louis Finklestein, Israel Goldstein and Norman Salit will speak and a special musical program has been arranged. The public is invited.

A new Monarchial party called "The National Central Party" has been formed in Hungary to carry out the political ideas of the late Count Tisza. One of the points adopted at the inaugural meeting was "the widespread idea that the Jews are to be held collectively responsible for recent events. It is irreconcilable with the liberal principals of the Magyar race.

Women's Association of Temple Rodeph Sholom.

The third lecture in the series on "Child Study" will be given in the Temple Vestry, Lexington avenue and Sixty-third street, on Tuesday, March 9, at 2.30 p. m., when Mrs. B. C. Gruenberg will speak on "Truth and Falsehood." Questions and discussion will follow. The last lecture for the season will be given Tuesday, April 13. Mrs. E. Pilpel will speak on "Answers to a Child's Intimate Questions."

Lecture on Work of Jewish Delegations.

A lecture on "The Work of the Jewish Delegations in Paris" was delivered last Saturday evening by Bernard G. Richards, secretary of the delegation of the American Jewish Congress to the Peace Conference, before Chasam Sopher Lodge No. 5, Independent Order Brith Abraham, at the headquarters of the lodge, 257 East Houston street.

Mr. Richards told the story of how the Committee of Jewish Delegations at the Peace Conference was formed and described in detail the work that was done in presenting the Jewish claims to the Peace Commissioners and in securing the adoption of such clauses in the treaties as guarantee the rights of Jewish minorities.

Mr. Adolph Stern, chairman of the Committee of Intellectual Advancement of the Order, presided and in introducing the speaker he paid warm tribute to him for the public services which he has rendered in helping to organize the American Jewish Congress and in assisting in the work of the American Jewish Delegation to Europe.

Temple Israel of Harlem.

During the illness of Rev. Dr. Maurice H. Harris he has been very kindly assisted by some of his colleagues. The pulpit was occupied on Friday evening, February 20, by Rabbi Sidney Goldstein, who spoke on the "Ethics of the State Divorce Law." On Saturday morning by Rabbi Richard M. Stern, of New Rochelle. On Friday evening, February 27, by Rabbi Mortimer J. Bloom, who spoke on the "Vision Splendid," and on Saturday, February 28, by Rabbi Joseph Silverman, who gave an address on "The Life That Is Worth Living."

On Sunday afternoon, February 29, there was a Purim entertainment. The attendance was so large it had to be held in the temple proper. A Purim play was given under the auspices of Miss Lenore Haas. The Federation Settlement sent its Glee Club. Drs. Nathan Stern and Mr. D. P. Hays spoke.

On Sunday, March 7, there will be another Purim entertainment for the pupils of the Mission School. These now number nearly 500. On Sunday evening, February 29, the teachers of both schools held a social reunion—the first of its

Drive for a New Bronx Community Center.

The Jewish Community Service League of the Bronx has launched a drive for membership. The society is seeking to establish itself as one of the most progressive organizations in the Bronx, and in order to foster the spirit of Judaism aims to construct a centrally located community center.

In this proposed edifice there will be a gymnasium, swimming pool, reading, lecture and class rooms for the young and old of both sexes, besides a grand ball room. For the older people there will be an auditorium and synagogue. A Talmud Torah will also be instituted.

Information will be furnished at the meetings, which are held on the second and fourth Tuesday evenings of the month at the Knights of Pythias Building, 149th street and Mott avenue, or by communication with Frederick R. Katz, 631 East 221st street, or Milton Kleban, 1714 Crotona Park East.

Hungarian Minister Opposes Anti-Semitism.

Budapest (By I. J. P. B.).—In an address before a gathering of his party, Minister of Commerce Franz von Heinrich made a vigorous attack upon the proponents of anti-Semitism. "Every class or religious dissension," he said, "is a misfortune for the already overburdened and overtaxed Hungary."

"We are waiting for peace and for the chance to heal our wounds and to rebuild our homes. We have no time and no energy to lose in internal clashes. I do not wish to be told by anyone in what Christianity consists or does not consist. I go forward—not backward to the time of the Inquisitions."

Mr. Sidney S. Abrahams of London has been appointed to a judgeship in the civil administration of Mesopotamia. He was appointed Town Magistrate in the Zanzibar Protectorate in May, 1915, and transferred to the East Africa Protectorate as Crown Counsel in November of last year. Mr. Abrahams is a distinguished athlete and represented Cambridge University in the 100 yards and long jump, won the long jump amateur championship and represented England at the Olympic games in Athens and Stockholm.

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SILBERMAN, ESTHER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Esther Silberman, 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 Marks & Marks, No. 63 Park Row, in the City of New York, on or before the 15th day of October, next.

Dated, New York, the 1st day of March, 1920.
DAVID SHAFF, HARRY M. MARKS, ALFRED M. SILBERMAN, Executors.
MARKS & MARKS, Attorneys for Executors, 63 Park Row, New York City.

SILBERMAN, PAULINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Silberman, 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 Marks & Marks, atorneys, No. 63 Park Row, in the City of New York, on or before the 15th day of October, next.

Dated, New York, the 1st day of March, 1920.
MORRIS SILBERMAN, Executor.
MARKS & MARKS, Attorneys for Executor, 63 Park Row, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, 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 Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

Dated, New York, the 28th day of February, 1920.
RALPH J. JACOBS, SOLOMON J. JACOBS, HARRY S. GERSTLE, Executors.
STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

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

PH. ATKINS, Prop.

(Continued from page 2)

the four cups of wine and of taking part in all the ceremonies of the service on the first nights.

15. Children who are old enough to be trained in religious practice get each his cup.

In Section 483 provision is made for those who cannot get wine. They make Kiddush over unleavened bread and then eat the bread and vegetables and then say the Hagada. Then the bitter herbs are eaten. (But mead may be used if it is the local drink, Isserles, or cider if it is the local drink. Magen Abraham.) Kosher Wine and Not Kosher Wine.

Kosher wine is wine that has been prepared by Jews and under the supervision of Jews and not been touched intentionally by a Gentile. The prohibition of the use of the wine of Gentiles was already known in the Babylonian captivity. Daniel did not defile himself with the food of the King of Babylon nor with the wine of the palace. (Dan. 1:8.)

In the upper chamber of Chanania, son of Chizkia ben Gorion, the school of Shammai were in the majority over Hillel's school, and eighteen decrees were passed. The seventeenth was a prohibition of the use of the bread of idolators, their oil, their wine, and intermarriage with their daughters. The prohibition of the oil of idolators was never generally accepted, and so the ordinance became a dead letter. (Aboda Zara 36 a.) But the prohibition of wine was accepted, on the ground that drinking with idolators would lead to immorality and mixed marriages and subsequently to seduction and to idolatry. (Aboda Zara 36 a.)

There is a tradition that on Bileam's advice, the Moabite women seduced the Israelites by first offering them wine. To partake of this wine was not yet forbidden, and when they were inflamed with wine, the temptresses took out of their bosoms idols and said to the Hebrew youths, "Worship these." (Sanhedrin 106 a.) (Note a parallel to this in "The Prodigal Youth," a drama played in New York about a year ago.)

Yayin Nesech, Libation Wine.

I need not dwell at length on Yayin Nesech, as this is of purely historical interest. Wine poured out to idols, or made expressly for that purpose, was Yayin Nesech, and expressly forbidden to be drunk or to be used in any other way. Contact with it defiled as much as an idol. (Aboda Zara, 30 b.)

Wine prepared by or belonging to an idolator, concerning which we do not know whether it was intended or had been used for idolatrous purposes, might not be used, and defiled in a lesser degree (ib. 31 a.)

Wine belonging to a Jew that has been deposited with an idolator may not be drunk but may be used otherwise (ib. 31 a.)

Boiled wine, or wine mixed with honey and pepper, cannot be Yayin Nesech (ib. 30 a.)

Prohibition of the handling of touching of wine by an idolator begins when the juice of the grape commences to flow in the wine press.

Mere touch without moving the hand when it is in the wine, an involuntary touch, or moving the wine with a stick would not make it Yayin Nesech.

Nowadays, according to Isserles' Notes (Joreh Deah 123:1 and 132:1) there is no Yayin Nesech. But the prohibition of the drinking of wine that a Gentile, even a Moslem, has touched intentionally, is still in force.

In Italy it was the custom of the Jewish communities to buy contents of winepresses full of grapes though Gentiles had trodden it. Jair Bacharach (Chavath Jair 114) extenuates the practice, though he does not justify it, on the ground that as the juice is still mixed with skins and kernels it is not yet wine.

As the Gentiles now are not regarded as idolators, if a Gentile touches a Jew's

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THE KENSINGTON GARDEN HOTEL will be open for the reception of guests on the first Sedar night, Friday, April 2d.

The management will be under the supervision of Mr. Emil Wagner. Make your reservations for Passover now. Hotel open for inspection after March 10th. Telephone Far Rockaway 488.

wine, unintentionally, or to save it from leaking, or, intermediately by pushing in the spigot, he does not make it unfit for drinking. (Joreh Deah 124:24. See Pitche Teshuba in loco.)

Where a Gentile touches wine belonging to a Jew in spite to make it unfit for Jews, Jews should drink it in his presence so as to teach them not to do so again. (Joreh Deah 124:27.)

Summary.

To sum up:— The Bible and the Talmud are not opposed to the use of wine in moderation. They are opposed to intemperance. They recommend abstinence for the sake of example.

Wine should be used for Kiddush, Habdallah, marriage ceremonies, and the first nights of Passover. But it need not be intoxicating, and for Passover mead may be used if wine is not procurable. On Purim and for Grace after meals its use was customary. The quantity of wine to be used each time is a fourth of a log, equal to the volume of an egg and a half.

Yayin Nesech does not exist in civilized countries, as the Gentiles are not idolators. But Stam Yayin (wine of non-Jews) is still prohibited. Hence the need of having wine prepared by Jews under proper supervision, with proper precautions to guard against direct intentional contact by non-Jews, in order that it may be fit for the use of Jews who observe Talmudic and Rabbinic Judaism. The U. S. authorities have practically

ruled that the rabbi of a congregation can provide wine for his flock, but must give it away and cannot sell it. Consequently, it will be necessary in most families to provide a non-alcoholic raisin wine for the coming Passover. We append a few recipes which can easily be followed by the housewife.

ten or twelve days.—Editor Hebrew Standard.

1. To two pounds of raisins (cut in half if desired) add three quarts of cold water; either place the mixture on the corner of the range and let it simmer for two or three days or boil it until one-third of the water has evaporated. A few tablespoonfuls of sugar and a handful of stick cinnamon can be added if additional sweetness and flavoring are wished. When cold strain through a fine cloth. The strength of the wine depends largely upon the quality of the raisins.

2. To every pound of large raisins allow one quart of water. Chop up the raisins and put in a stone jar; set in a warm place (cover, of course) for four or five days, then press through a coarse cloth, pressing the raisins thoroughly. Strain again through a cloth or bag as you would jelly. Fill in wine bottles and put a piece of lemon peel in each bottle. Cork and put in a dry, cool place.

3. Take two pounds of raisins, seeded and chopped; one pound of white loaf sugar and one lemon. Put all in a stone jar, pour six quarts of boiling water over all and stir every day for a week, then strain and bottle. Ready for use in ten or twelve days.

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BROOKLYN NOTES.

Lawyers to Co-operate With Federation.

Nathan S. Jonas, chairman of the \$1,000,000 annual income campaign of the Brooklyn Federation of Jewish Charities, has issued a call to the directors of the various societies affiliated with the Federation, to meet Sunday afternoon, February 29, at 3 o'clock, at the Unity Club of Brooklyn.

The number of hosts for the lawyers' dinner to be held Thursday evening, March 11, at the Hotel Pennsylvania has doubled in the past week. Up till now fifty prominent Jewish members of the Brooklyn legal fraternity have expressed their desire to become hosts at the dinner and to invite a number of their friends to attend. The invitations are being sent out by Mr. Meier Steinbrink, chairman of the lawyers' committee, and replies are rapidly being received.

The lawyers' entertainment committee has succeeded in securing the services of Rafaelo Diaz, tenor, and Miss Cecil Arden, contralto, both of the Metropolitan Opera Company. In addition to Miss Arden and Mr. Diaz, Oliver Denton, the well-known American pianist, will be present. Announcement has been made by the committee in charge of the arrangements that there will be no solicitation of funds at the dinner and that the Federation at present is more interested in securing the co-operation and services of the Brooklyn lawyers. The hosts for the lawyers' dinner will be the following:

Harry G. Anderson, Max Arens, Simon Berg, Herman S. Bachrach, Charles Jaff, Emanuel Celler, Alexander S. Drescher, Nathan Friedman, Michael Furst, Adolf Feldblum, Nathan B. Finkelstein, Jacob A. Friedman, Louis Freudenburg, Sam N. Friedman, William Godnick, Louis Goldstein, Frederick Hemley, Maxwell Harris, Charles Harword, Jacob L. Holtzman, Ralph K. Jacobs, Isidor Eisenberg, Ralph Jonas, Max N. Koven, Samuel Kramer, Abraham H. Kesselman, Simon H. Kugel, Emil P. Korkus, Albert A. Levin, Philip H. Leifert, Leopold Levy, Philip Levison, I. B. Levine, Harry M. Marks, Mitchell May, Grover M. Moscovitz, Emanuel Newman, Algernon I. Nova, Benjamin C. Ribman, Meier Steinbrink, Mortimer Schwager, Joseph Solovei, Abraham H. Simon, Ira Skutch, Nathan D. Shapiro, Albert D. Schanzer, Simon M. Soley, Joseph L. Young.

The Bay Ridge Jewish Neighborhood Association held a dinner, concert and dance at the Harmony Club Sunday night, February 29, for the purpose of uniting Bay Ridge Jewry. A large attendance was present and the cause of the Federation was presented by Judge Alexander H. Geismar, president of the Brooklyn Federation of Jewish Charities; Nathan S. Jonas, chairman of the \$1,000,000 Campaign Committee, and Judge Edward Lazansky, associate chairman. Rev. A. Jassen, cantor of the Congregation Petach Tikvah, and Miss Cecil Arden, contralto of the Metropolitan Opera Company, entertained.

The Jews of the Park Slope section met last Thursday evening at the home of Mr. Julius Dahman, 304 Garfield place, Brooklyn, for the purpose of perfecting an organization to carry on the campaign of the Federation in that section of the city.

During the past week the activities included a Council luncheon at the Unity Club, Dress Trade Committee luncheon at the Pennsylvania Hotel on Tuesday, the Cloak and Suit Trade Committee luncheon at the Pennsylvania Hotel on Wednesday and on Thursday the Waist Trade and Butchers' Trade Committees held meetings at the Hotel Pennsylvania. The Williamsburg Medical Society held a dinner Friday night at Regina Mansion, at which time a plea for a 100 per cent. Federation in Brooklyn was presented.

MUSIC AND DRAMA.

One of the novelties of the current season to be offered at the Jewish Art Theatre will be three one-act plays, to be given on Friday evening, March 12, when Hirshbein, Chekov and Dunsany will be represented that evening. The event is really in the nature of a testimonial performance tendered to Jack Charash, the man who brought Broadway to the Yiddish Theatre, and who hopes to bring the Yiddish Theatre to Times Square in the not very distant future. Leon Crystal is adapting the plays for the Yiddish stage, and Ben-Ami will be in charge of the staging.

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A novelty of unusual interest was presented at the concert at the Metropolitan Opera House last Sunday night when the orchestra under the baton of Richard Hageman gave the first performance of Adolph Fink's "Jewish Rhapsody." The composition is written in the minor key characteristic of music of this kind, is splendidly orchestrated, and the composer, who has employed many colorful devices of the modern orchestra in his instrumentation, in addition introduces a shofar. The Jewish Rhapsody was heartily applauded by the large audience, and the composer, who is a clarinetist in the orchestra, was compelled to take several bows.

Mr. Fink is a musician and composer of note. For several seasons he was a member of the Pittsburgh Orchestra under Victor Herbert and furnished the piano accompaniments when Herbert played "cello solos. He was also in the Manhattan Opera House orchestra during the Hammerstein regime.

That famous exponent of perfect singing and diction, Reinald Werrenrath, will give another song recital on Sunday afternoon, March 7, at 3 o'clock, at Carnegie Hall. Mr. Werrenrath has arranged an all-English program for his recital as follows:—

- Recit. "Ah, When on that Great Day"
Aria, "Blessed Resurrection Day"
(Watch Ye, Pray Ye)..... Bach
- II.
a. Thanks for Thy Counsel
b. She Is So White
c. With a Primrose
d. Autumn Storm.....Edvard Grieg
- III.
a. The Ould Lad (Molra O'Neill)..... Hamilton Harty
b. The Cost (Eric Thirkell Cooper).....John Ireland
c. Bright Is the Ring of Words (Robert Louis Stevenson).....Ralph Vaughan Williams
d. Cobblin' (Bernard Moore).....Wilfred Sanderson
- IV.
a. May Day Carol (Old Essex)
b. Time Enough
c. A Plantation Love Song
d. My Grief (Armenian).....Deems Taylor
- V.
a. A Prison Song.....Leo Smith
b. The Wreck of the "Julie Plante" (Wm. Henry Drummond).....Geoffrey O'Hara
c. The Blind Ploughman.....Robert Coningsby Clarke
d. Duna.....Josephine McGill
e. Danny Deever (Rudyard Kipling).....Walter Damrosch

At the Y. M. H. A., Ninety-second street and Lexington avenue, on Sunday evening, March 7, there will be a directors' concert under the direction of the musical director, Mr. A. W. Binder.

An interesting program has been prepared, with Gounod's "Gallia" as the outstanding feature to be presented by the Y. M. H. A. Choral Society. Although special invitations have been distributed for this concert, the public at large is invited.

Charlotte Greenwood, of the elongated figure, will be the offering at the Bronx Opera House, beginning Monday evening, March 8, in Oliver Morosco's latest musical comedy, "Linger Longer Letty." The book of "Linger Longer Letty" is by Anna Nichols, the music by Alfred Goodman and lyrics by Bernard Grossman. Miss Greenwood is, of course, the central figure of the story and is supported by Oscar Figman, Louise Mink, Olga Roller, Curlyne Engles, William Kennedy, Valorie True, Cyril Ring and George Sweet.

The Central Produce Market recently opened by Perry Bros., at No. 17 Mechanic street, fills a long-felt want in New Rochelle. Messrs. Perry Bros. are wholesalers as well as retailers, and with their large buying power can readily purchase fruits, vegetables, etc., below the price paid by their competitors, and in consequence give their customers the benefit of greatly reduced prices. A trial will convince you of the truth of this assertion.

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Association of Reform Rabbis to Meet.

The next meeting of the Association of Reform Rabbis of New York City and Vicinity will be held at Cafe Boulevard on Tuesday, March 9, at 12.30 o'clock. There will be a special program and discussion. There will be a paper on "The Religious School Teachers' Conferences" by Rabbi Clifton Harby Levy and another by Rabbi Max Reichler on "A Registration Bureau for Religious School Teachers."

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

OPPENHEIMER, SOL.—In pursuance of an order
 of Hon. John P. Cohalan, a Surrogate of the County
 of New York, notice is hereby given to all persons
 having claims against Sol Oppenheimer, also known as
 Solomon Oppenheimer, late of the County of New York,
 deceased, to present the same with vouchers thereof
 to the subscribers, at their place of transacting business,
 at the office of Solon B. Lilenstern, their attorney, at
 No. 280 Broadway, in the Borough of Manhattan, in
 the City of New York, State of New York, on or before
 the 31st day of August, 1920, next.
 Dated, New York, the 18th day of February, 1920.
 CARRIE OPPENHEIMER, JACK OPPENHEIMER,
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 SOLON B. LILLENSTERN, Attorney for Executors,
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CHILDREN'S PAGE

"VAYIKRA."

DEAR CHILDREN:

With the help of the Almighty we are now beginning the third book of the Holy Pentateuch, which is called after the first letter with which it begins—"Vayikra." "And he (the Lord) called"—this is indeed a call to the holy and spiritual life of Israel—"Vayikra el Masheh." "And the Lord called unto Moses." "To every speech, to every saying, to every command," says Rashi, "he prefaced 'keriah,' calling—an expression of love, an expression which the ministering angels make use of, 'as it is said, 'Vekarah zeh el zeh.' "And one called unto the other" (Isaiah 6), but to the prophets of the nations who worship idols he revealed himself with a casual expression, an expression signifying that they are unclean, as it is said, "Vayikar." "And the Eternal met Biland" (Numbers 23). "And he called unto Moses"—the Divine voice proceeded and reached the ears of Moses, but all Israel did not hear. He called him only previous to every speech, saying and command, but not when he resumed his discourse, for then the interruptions were made in order to give Moses time to ponder upon the Lord's command—if it was necessary for Moses to take time to reflect, even when the Lord instructed him, how much more so is it necessary for one who learns from a human being to take time to ponder upon the subject. "Elov," unto him." This excluded Aaron. Rabbi Judah says thirteen times it is mentioned in the Torah that the Lord spoke to Moses and to Aaron, and counter thereto were there thirteen exclusions, to teach us that the Divine words were not said to Aaron, but only to Moses that he should tell it to Aaron (these are all enumerated in Torah Cohanim), lest ye think they all heard the Divine voice calling, it is said "elov," "unto him." Moses heard it, but all Israel did not hear it "and spoke unto him out of the tabernacle of the congregation." This teaches us that there the Divine voice remained and did not make itself heard outside of the tabernacle—lest we think it was on account of the Divine voice being low, it is said (Numbers 7) "Eth hakol," "the voice," that is "hakol," the voice which is described in Psalms (chap. 29), "the voice of the Lord resoundeth with power, the voice of the Lord resoundeth with majesty, the voice of the Lord breaketh in pieces the cedars." Therefore why is it said "Out of the tabernacle of the congregation"? To teach us that there it ceased—in the same manner it is said: "And the sound of the wings of the cherubim was heard as far as the outer court," lest we think because the sound was low, therefore it is said, "Like the voice of the Almighty Eternal when he speaketh" (Ezekiel 10). Therefore why is it said "as far as the outer court," because when it reached there it ceased—"out of the tabernacle of the congregation," saying, "lest we think the voice proceeded from the entire house," therefore it is said "from off the mercy-seat," lest we think it proceeded from the entire mercy-seat, therefore it is said "from between the two cherubim" (Numbers 7), saying, "The Lord said to Moses, Go and say unto Israel earnest words. For your sakes does he speak to me," for thus we find that during the entire thirty-years that Israel was in the wilderness, as though excommunicated on account of the spies (Numbers, chapters 13 and 14), the Divine words were not especially addressed to

Moses, it is said: "So it came to pass, when all the men of war were slain by dying from the midst of the people, that the Lord spoke unto me saying "e.l lemor," to me especially did he then speak—another meaning of the word "leamor," "saying," is this: "Go, said the Lord to Moses, and say to them what I said to thee, and return me an answer whether they accept my commandments, as it is said, "And Moses returned the words of the people unto the Lord." (Exodus 9.) "Speak unto the children of Israel, and say unto them, If any one of you wish to bring an offering unto the Lord," this refers to voluntary offerings—"Adam miken." "If any one of you." Why is the word "Adam" used? to indicate that just as Adam, the first man, did not bring any sacrifice of robbery, because everything belonged to him, ye also should not bring a sacrifice of robbery—"of the cattle"—lest we think this also includes the wild animals. Therefore is it said: "Either of the herds or of the flocks"—"of the cattle, but not all the cattle," this excludes cattle used for a base purpose (Leviticus 18), "of the herds," but not all the herds—this excludes an animal that was used as an object of worship—"of the flocks," but not all the flocks—this excludes an animal set aside for worshipping, also an animal that gored a human being—"shall ye offer." This is expressed in the plural to teach us that two may bring a burnt offering in partnership—"your offering"—also expressed in the plural, to teach us that if it is an offering brought by the congregation, it is brought upon the altar as a burnt offering that was bought with the half shekels that were left over from the public donations.

TWO PLANS FOR GROUP WORK IN PALESTINE AS A SOLUTION OF THE PROBLEM OF DEVELOPING THE LAND.

By LOUIS FISCHER.

(Special Correspondence to the I. J. P. B.) (Copyright by I. J. P. B.)

Jaffa.—In an interview published in the Palestine daily, Haaretz, of December 15, Dr. Chaim Weitzmann, among numerous important statements on current political and practical phases of the Zionist movement, touched on the proposal to transform "isolated points of settlement, so qualified, as Ben Shemen, Chulda, Dganye, Machnayin, Merchavia, now worked by groups (K'voozot) of our workmen, into Workmen Settlements (Mooshavez Ovdim)."

"Could we do this," continues Dr. Weitzmann, "it would mean a great infusion of spirit the world over and here in Palestine. Through this transformation we would feel that we had advanced from the stage of initiation and had entered into the real work of settlement. Also, the income of the National Fund would increase. I have no doubt that if we bring about these small matters, and if we explain our action to the Jewish people by means of the necessary propaganda, the National Fund could collect a million pounds annually."

Further he says, "I believe that the methods of settlement are becoming clearer. The task of the "groups" will continue still, especially as preparatory schools for "Chalutz" sections. But the groups are only transitional—a school created by life for the material which came to us from the Exile. Had the material been different, we might perhaps have needed other methods. The Canadian farmer has no need for the system of groups. He wars against nature for he has been accustomed to do so. That is his character and makeup. But in order to develop the Jewish farmer collective society is required to lighten the battle of life and also to satisfy his cultural demands."

This is Dr. Weitzmann's contribution on a question on which no consensus of opinion has thus far been reached. Only last month Eleazar Jaffe, a workman with a well-trained mind, published a pamphlet on "Workmen Settlements," championing this plan and detailing its advantages over that of "groups." According to Jaffe, who may be accepted as an authority on this subject, the es-

essential features of the ideal Workmen Settlement are:

1. Each worker will receive a limited portion of land for individual intensive labor. He may cultivate this alone or with the mutual assistance of neighbors, but no labor is to be employed for wages.
2. The land is the property of the National Fund and remains so.
3. "In addition to the land, each worker must be given the possibility to establish and completely equip his household in every respect, immediately upon the foundation of the settlement. We shall never succeed in developing a free, efficient worker if we place him from the beginning under conditions enslaving him to vain worries about his livelihood and the livelihood of his family. Our settlement has hitherto been rich in examples of this."
4. The settler is to plant and raise all his necessities on his own plot. All his food is to be grown by him. Perhaps, also, even the raw material for his clothing. The author tends to advocate as far as possible a return to the primitives. It is an individual enlarged and multiplied.

Besides the unavoidable hardships caused by lack of means, some disadvantages result in the form of social life. The married members of the group fail to find the sort of semi-seclusion which they would desire. In Dganye there is a frequent complaint that the children are too sophisticated. They live too much with their elders and so hear talk that is not the best pabulum for young minds. Nor can the mother give them much of the endearing attention they require. But in Ben Shemen, on the other hand, each family lives and eats apart, while at the same time the husband works as a member of the group, as does the wife when that is possible. Both receive wages.

Again the objection is raised that the members of the group have no sense of personal responsibility. Individuals may shirk. Public opinion, however, works against this tendency. One shirker in twenty is soon discovered and either corrected or dismissed. The group organization makes provision for such dismissal.

In the case of the "group" plan, whose death sentence has been decreed by Dr. Weitzmann, the fundamental features are as follows:

A piece of National Fund land is given to a group of workmen for cultivation. The group receives money from the National Fund for the purchase of implements, stock, etc., and to build its houses, stables and other buildings. The National Fund asks that the implements and stock be paid for in ten years and the buildings in a hundred years, on the assumption that these necessities can be used for the respective number of years. In some places the figures vary slightly.

Each workman receives from \$25 to \$35 monthly for his labor from the Native.

According to the ideal plan, each settlement is to have approximately fifty settlers, preferably no more. Each settler is to receive sixty dunam for cultivation, for which he is to pay an annual rental of 3 per cent. of the estimated value, and in addition, ten dunam for house, stables, vegetable garden, etc. He is to have one horse, a cow, two sheep, ten head of fowl, five beehives, a wagon, a set of harness, a plough, a cultivator and various smaller agricultural tools, as well as house furnishings. For all of these and for the building of home and stables he requires an immediate loan of approximately \$1,800.

It is very likely that in practice these details will be changed. Dr. Weitzmann in his advocacy of the Workmen Settlement as against the "group" prefaced it with the remark "if we had money." So, also, do the groups require fabulous sums. Granting that each settler in the Workmen Settlements will receive a loan of \$1,800 from the National Fund or from an agrarian bank, in order to settle 4,000 farmers the sum of \$7,200,000 is required. For 20,000 settlers the amount necessary would be \$36,000,000. And this is exclusive of the cost of land, concerning which nothing definite can be said just now.

Although Dr. Weitzmann has declared in favor of these settlements, there are in Palestine numerous supporters of the system of "K'voozot." No one can deny that it has created a new form of social life among the laborers of the land. It has been a step forward in the realization of the true socialistic ideas of living, and perhaps because it has been a long, radical step forward, there have been difficulties. The group dwells in common buildings, eats at a common table, works together on one piece of soil, gathers in the crops as a unit, sells them as a unit, and then divides the profit (if there is any) equally among the members of the group. After the harvest is sold, 50 per cent. of the money obtained goes to the National Fund and the remaining 50 per cent. is to be distributed equally among the members of the group.

This is the ideal. In practice there is generally no profit, although Dr. Weitzmann mentioned some notable exceptions. After the sale of the harvest the National Fund must bear the deficit, if any; advance loans and pay the wages. These deficits, however, when considered fundamentally, do not constitute a deficit in the real sense of the term.

Groups have gone out to wild, unsettled regions, where in many cases the first years were of necessity spent in contesting the right to the land, as in Karkur, for instance, at the present day. Years sometimes are taken up in draining swamps and planting them with trees; in laying roads, building stone hedges, digging wells, erecting houses,

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stables, etc. Besides, it must be kept in mind that no one group began with adequate equipments or under favorable circumstances. There were no instructors or qualified agricultural advisers on the spot. Frequent mistakes were made in the kind of crop planted. People suffered from lack of medical attention. Living conditions were abominable. Even today workmen sleep on boards as beds, use stables for living quarters, are poorly clothed and shod. Under such conditions no group could be expected to return its maximum. Still they have learned from experience. Dganye has become self-supporting and Ben Shemen is on the threshold of becoming so. Other groups are progressing to the same stage. The process is slow. Dr. Weitzmann has called the group a school. It is in fact a public school—and a public school never pays its own expenses.

Eleazar Jaffe then proceeds to show how these same favorable points, and more, can be maintained for the system of Workmen Settlements, which he advocates and details in his pamphlet. His opposition to the group system is aimed principally against the group as a theory of social living, and at the practical features of its social life.

Time will prove the comparative value of the rival systems. What proves satisfactory as a school for pioneers may also be suited to the requirements of the graduates. The transitional group, used to conquer uninhabited regions, to till stony, sandy, barren stretches, may prove its right to a permanent place in Palestinian life.

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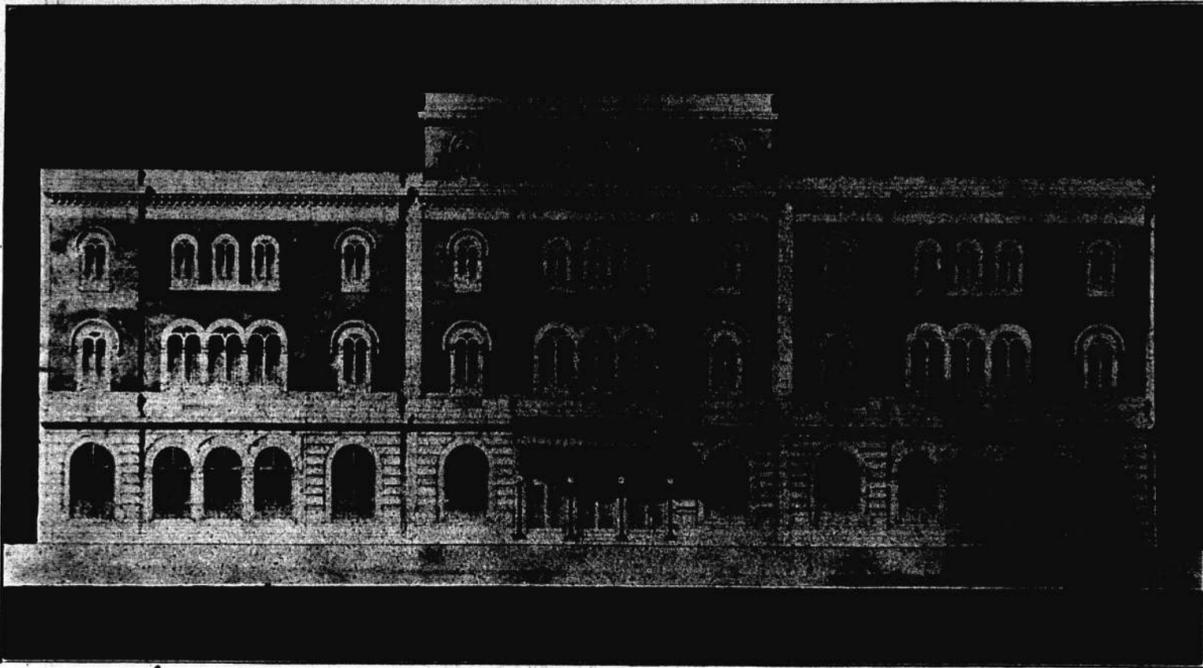
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GOLDSTICKER, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Goldsticker, late of the County of New York, deceased, to present the same with vouchers therefor, 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.

THE NEW HOME FOR JEWISH IMMIGRANTS



A National Monument by American Jewry to Their Immigrant Brethren From All Over the World.

An event in New York of historic character is the purchase by the Hebrew Sheltering and Immigrant Aid Society of America of the historic Astor Library building, which the Society, after alterations, will make the home of its activities, in order that it may more successfully carry on its work in the interest of the Jewish immigrant. The new home is centrally located at Lafayette street near Astor Place, New York city.

The Hebrew Sheltering and Immigrant Aid Society has long outgrown its present home at 229 East Broadway, where every department and bureau has been suffering from lack of space. In addition to that, the building is an old one and everything that has been done to fix it up and make it more modern and more sanitary has not been sufficient to bring it up to the necessary standard of requirement.

It has often been necessary to rent other quarters for immigrants who could not find place in the Home, and quite often has it been necessary to give two and three services in the dining room of the Home because of insufficient place for all persons eating there. The situation at last has become a very difficult one. The officers and directors realized that if something was not done very soon the work of the Society would suffer very much, particularly with the

larger resumption of Jewish immigration. The Home will be the national center for all Jewish immigrant aid work in this country.

There could be no question of building a new structure at this time of untold high prices of building material and labor. It was no easy task to obtain a building already constructed that could be converted to house the necessary activities of the society. Fortunately, the society, through the chairman of its Building Committee, Mr. Harry Fischel, finally succeeded in obtaining the Astor Library building, one of the finest structures in New York, located at a central point of the greater city. It is an ideal building in the fullest sense of the word.

Because of the noble purpose for which the building will be used by the Hebrew Sheltering and Immigrant Aid Society, the trustees of the Astor Library sold the structure for the nominal sum of \$325,000. It will cost about \$75,000 to make the necessary alterations. All in all, then, this national home for the Jewish immigrant will cost \$400,000.

The new home will contain, among other features, a free information bureau with expert advice upon all immigration matters, a Foreign Relations bureau in charge of the work of the representatives of the society abroad, a Far East bureau for the benefit of the

Jewish refugees in Siberia and Japan, a Distribution and Transportation bureau which sees to it that immigrants are properly escorted to their homes or that of their relatives, or to the railroad stations from which they are to take trains to other cities; an Ellis Island bureau taking care of immigrants detained at Ellis Island; an Employment bureau; an Oriental bureau, which takes care of the Spaniola Jews coming from Turkey and Greece; a Naturalization bureau to aid immigrants to become American citizens; a bureau for the activities at various ports in the United States (with the exception of New York), where the society has branches; a reading and writing room for immigrants; an auditorium for lectures, citizenship classes; a library containing books on immigration and allied subjects; a synagogue; a meeting place for Jewish organizations; sleeping room for immigrants and for wayfarers, with separate floors for men and women; dining rooms for immigrants; two separate Kosher kitchens; food store-room, refrigeration rooms, etc.; everything sanitary and kosher, and arranged in the very best possible way.

In its new home, the Hebrew Sheltering and Immigrant Aid Society of America will have sufficient place not only for the immediate needs, but also for future demands.

Spiritual Polygamy.

Shall institutions having for the object the teaching and preservation of orthodox or traditional Judaism accept contributions from reform or liberal Jews? This very interesting question has arisen in England.

Under the name of the Council of the Jewish War Memorial an organization has been formed for the purpose of raising no less than \$25,000,000 for the upbuilding and maintenance of communal institutions which are, of course, orthodox. Particular attention is to be paid to Jews' College, the seminary for the training of Jewish ministers—orthodox ministers. The appeal for contributions is made to the whole community and it is expected that the whole amount required will be raised. The attitude of reform or liberal Jews towards the whole scheme consequently became a subject for discussion. Mr. Claude G. Montefiore, president of the Liberal Synagogue and the leader of Reform Judaism in England, has solved the problem. In a letter to Mr. Lionel de Rothschild, the chairman of the Council of the Jewish War Memorial, he says that it "would be from every point of view inconsistent, undesirable and meaningless" for a liberal congregation to contribute to the fund. He points that the avowed object of the "great communal scheme" is to maintain "a religious system which, to them (Liberal Jews) cannot be fully harmonized with their conceptions of truth and of Judaism."

The London Jewish World, commenting upon Mr. Montefiore's communication, says: "A 'Liberal' Jew on the managing body of a traditional synagogue or guiding the destinies of a school devoted to traditional teaching is as anomalous as would be the support of the communal scheme by the 'liberal' congregation." Admirably put.

Here in this country we suffer from this great evil. Thus the president of the foremost radical reform temple in this city, if not in America, is the chairman of the executive of the Jewish Theological Seminary, a supposedly orthodox or traditional institution for the training of rabbis. It is manifestly incongruous, not to say inconsistent, for a man to preside over the services of a radical congregation on Saturday and on Sunday and on Monday to occupy the chair at a meeting of the trustees of an institution of learning which cries out to the world that it is orthodox. We fall to see how a man can be reform on Fifth avenue and orthodox on West 123d street. For, after all, religion is

not charity. It is almost, it is absolutely impossible for the one and the same man to be reform and orthodox, to subscribe in one breath to the teachings of Isaac M. Wise and to those of Solomon Schechter, unless one is to use the late Dr. Schechter's witty and at the same time so very true characterization, "a spiritual polygamist."

If the trustee of an orthodox theological seminary may be reform on Saturday and Sunday, and orthodox on Monday, why may not the graduates of such an institution, go today to an orthodox congregation, and minister tomorrow to a reform temple? The men at the head of the institution, those who maintain it, set its tone. They give the keynote.

It may be argued that these men merely control the physical side of the institution, but it is best to bear in mind the old adage, that "he who pays the piper calls the tune."

Once upon a time the Mount Sinai Hospital was conducted along strictly Jewish lines, the dietary laws were rigidly observed. Reform Jews took control of the hospital and today kosher food cannot be obtained there except in the private rooms, and then it has to be brought in from the outside. The contention of those responsible for the conduct of the Mount Sinai Hospital is that if it is desired to have kosher food it should be supported by orthodox Jews exclusively. If this is the situation in regard to an institution which ministers to the physical well-being of Jews, how much greater is the danger to an institution devoted to fostering the spiritual!

—I. L. Brill in Jewish Daily News.

Initial Steps in the Organization of an International Student Zionist Organization.

The Netherland Zionist Student Association, through a special committee headed by Dr. Bawley, is taking the initiative in the organization of an International Zionist Student Association. It has gotten in touch with the other collegiate Zionist organizations in Europe and America, soliciting their opinions and informing them of their activities. The Intercollegiate Zionist Association has endorsed this plan and pledged its active co-operation.

The attention of the Jewish leaders at Warsaw is being called to the alarming number of conversion cases among female pogrom refugees from the Ukraine and Volhynia. Conversion, as a way out of the terrible sufferings experienced by Jewish girls in the Ukraine, has found favor with many hundreds of them in the places affected.

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The Perils of Buying Charity Cheap.
 In a recent address before the women members of the campaign committee of the Federation of Jewish Charities of Philadelphia, Mrs. Elsie Levy Pfaelzer called attention to conditions which are of the utmost moment to all the charitable organizations in the city. There are special problems which the Federation is faced with solving; one of them is the distrust of Christian charities which those who come from lands where their race has been persecuted feel. Mrs. Pfaelzer therefore urges the need of Jewish work for Jews. But her main thesis is of universal application. As Mrs. Pfaelzer puts it, "buying charity cheap" is a poor social economy. Trying to get the most for the least money is a mistaken policy. Society is too closely bound together to make the needs of one part a matter of indifference to another. Such housing conditions as exist in some parts of this city are a reproach to our civilization. The people who live in crowded and insanitary quarters do not submit to dirt and disease by choice. And to compel them to do so is to promote the radicalism which endangers the social structure. "The injustices of wealth," in Mrs. Pfaelzer's words, appeal with especial force to the young men who have come back to the slums from the army associations and training. "A decent home and a body strong enough to earn a living wage to care for themselves"—this is indeed what our submerged tenth of every race may fairly ask. A younger generation afflicted with disease of the mind and disease of the body is a dangerous liability of the future. Obviously mere philanthropy is not the remedy. Mrs. Pfaelzer says:
 "The charities, in their effort to spread their butter over too large a slice, give only enough to keep their people from actual starvation, only enough to kill every particle of self-respect in an applicant by demanding that he come again for alms, just enough to fan into being, if he has any spirit, the class hatred, the rebellion of poverty, which has to be grateful for scraps when he hungers for a meal."
 There is no more immediate duty before us than the duty of wiping out the slum. There may be no certain cure for poverty and suffering, no infallible remedy for social injustice. But it is idle to make clean the outside of the platter while all is foul within. Mrs. Pfaelzer's advice to the Jewish Charities deserves heeding.—Philadelphia, Pa., Inquirer.

M. Lugasano, a member of the Rumanian Peace Delegation, who is at present in London, declared in an interview that the Rumanian Government will soon extend an invitation to Dr. M. Gaster, former Haham of the Portuguese Community of England, to become a member of the Rumanian Academy.

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We Don't Want to Be a Nation of Tenants. Editor Hebrew Standard: For the last 2,000 years the Jews were a nation of tenants, a people of tenants. We had some experience recently as to what a tenant amounts to. It is believed that there are about 4,000 tenants who were thrown out into the streets in the Bronx alone by a small number of landlords, and the only reason why the number of thrown-out tenants is not 400,000 instead of 4,000 is because the tenants are making an extremely great effort to satisfy the greedy landlords at the cost

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We do not want to be a nation of tenants any more. Circumstances and a noble nation, the English, backed by the United States and several other countries, have opened the gates of our old fatherland, Palestine, for us. The gates are open, all opportunities are there; we have only to wish and to make the proper efforts and the Jewish people, as such, will be again the landlords of their own old country!

The Zionist organization of America has just started a drive for a \$10,000,000 fund for preliminary work in Palestine. This \$10,000,000 will lay the foundation of a Jewish great future in the land of our ancestors, in the land where every inch of ground and every little stone speaks volumes of history to us. Can we not combine and show to the world that instead of the ten million minimum the organization wants us to collect we are ready and willing to contribute three or more times the mentioned sum for the great holy cause? We cannot do it without a great effort. By all means in the world, let us make the effort!

Palestine is at present a desert country. It was, however, made desert not by nature but by neglect of man. The land was practically not worked and not used since its owners, the Jews, were driven out of there. The Turks, the Arabs and all the other people who lived and who are living at present in the Holy Land did very little to work the soil and keep up the general progress of time.

The Jews are the only people who are capable, ready and willing to bring Palestine to its ancient glory. Hundreds of thousands, probably millions, of our unhappy brethren in the different countries of Europe are waiting for a chance to establish themselves in the land of our ancestors. It is for us Jews of this country to prepare the way for all those legions of our brethren wishing to settle in Palestine.

The money the Zionists, or rather we, the Jews of the United States, are collecting now is needed for the first steps to adopt the country for the first few hundred thousands desiring to settle in the Holy Land. We have to give the money because our brethren of Europe have been mostly deprived of all they had by the war.

Let the members of our Orthodox and our free synagogues understand that the present is no time for religious disputes. Quarrels of this kind destroyed our Jewish fatherland two thousand years ago. Let us forget these quarrels at the present time, when we are engaged in the rebuilding of our old new country!

Let each of us, if ever possible, contribute at least one month of his, or her, income to the great holy cause, and Palestine will be ours forever!

ISRAEL N. PRENOVICH.

Bronx, N. Y., Jan. 11, 1920.

Why He Did Not Say Grace After His Meal.

A rather cynical story is told of "benshen," in the sense of saying grace. An "apekours" came to a rabbi and confessed that he had not "bensht" after a meal. "How was that?" asked the rabbi. "Because I had not washed my hands before the meal." And why did you not wash? "Because I was eating in a non-Jewish restaurant." "Trif-niak!" (eater of trifa) Why did you do that? "Because the Jewish ones were all closed." "How did they come to be closed?" "Well, rabbi, you see, it was Yom Kippur."

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 Dated, New York, the 30th day of December, 1919.
DAVID SIMONS, IKE SABLE, LAZARUS REIT, Executors.
WYMAN J. REIT and ALEXANDER H. KAMINSKY, attorneys for Executors, 189 Broadway, New York City.

NEUBERGER, STELLA M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Stella M. Neuberger, 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 their attorneys, Guggenheimer, Untermyer & Marshall, No. 120 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of September, next.
 Dated, New York, the 18th day of February, 1920.
HARRY H. NEUBERGER, EDWIN MAYER, Executors.
GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executors, 120 Broadway, Borough of Manhattan, New York City.

LEGALISM OF JUDAISM.

By RABBI DR. M. JUNG, London, Eng.
 There is scarcely anything which has been more misunderstood and misrepresented than what is commonly termed "the legal aspect of Judaism." With an air of superiority they, whose religious treasure consists of a few flowers plucked from the tree of Judaism, sneer at the inferiority of Judaism owing to its being mere legality, controlling the whole life of man by laws, which are to be strictly performed, while true religion, they state, ought to lay more stress on "belief," "devotion," and "inspiration." Apart from what has already been said of the blessings with which the legality is fraught, it is the true soil out of which true belief, devotion, and inspiration grew up. The restrictions which Judaism impose upon its adherents are fountains which provide the Jew ever anew with spiritual freshness and moral strength.

Destructive Influence of Pessimism.
 There is no idea more certain to effectively destroy morality than the idea of the vanity of life. The more you depreciate life, the more you cultivate immorality the more you esteem life, the more you promote morality. Assuming that life is vanity, dust, rubbish, dream, and illusion, and therefore without any value, on what grounds can you impose morality on human beings? Is there any difference in which way nothingness is spent and consumed, or in what pursuits life's energies are wasted? Why not indulge in excessive pleasures, as all is nothing, valueless? What reason can you advance for charity, for righteousness, if their objective be only nothingness? Can belief, devotion, and inspiration bestow value on nothingness? The assumption that they are the only essential things of life only confirms the idea of the nothingness of life, which mainly consists of earthly manifestations only. Nobility realized in practical life is of no value, for it is nothing. The only thing that matters is belief, devotion, and inspiration! Must this not tend to undermine morality, the basis of human society? There was nothing in the ancient religions which suggested that earthly life is of importance, and therefore morality could not prosper among their adherents, even if it had been properly taught. That they over-estimated the forces of nature, and regarded them as gods, was not their weakest point. They showed their inferiority rather in their under-estimation of the value of the earthly life and regarding it as nothing. Developed to its uttermost consequences, the mere belief, the indulgence in mere spirituality, detached from earthly life, led in time to the monstrous conception in which immorality even appeared as a main feature of divine worship! The ancient nations believed in gods but not in man, in heaven but not in earth. Their religions claimed the highest degree of devotion—human sacrifices and also immorality. The former produced logically and consistently the latter.

Judaism to the Rescue.
 There Judaism stepped in. It taught the sublime idea of God and also the sublimest idea of man. Its merit is to have brought God into close connection with man and to have elevated man to Him. Judaism taught legality and proclaimed thereby the unknown idea that all manifestations of life, even the most trivial, are of great importance. Judaism has bestowed value upon earthly life. This is one of its most splendid features. Judaism impressed this conception upon its adherents by its legality. The laws of Judaism embrace your whole life, your eating and drinking, going out and coming in, your talking, reasoning, and feeling, your intercourse with men, your relation to your family, your cheerfulness and your sorrow, your physical strength as well as your spiritual and mental abilities; all are alike the objects of the legalism of Judaism. Could the value which Judaism attaches to your life be more impressively demonstrated and confirmed than by this legality? Surely it is conceivable that a religion may teach belief, devotion, and inspiration and yet disregard life. But is it conceivable that any religion should give laws to control and to regulate life and at the same time proclaim this life to be only nothingness? The Almighty, Who takes care of your life by interweaving it with His law, proclaims thereby its great value. Would it not be beneath His greatness to make nothingness the objective of His consideration? The legality of Judaism, implying the great value of life, leads logically and consistently to morality. Nothing which can possibly affect life is meaningless; every deed you perform, every thought that flashes through your mind, every sentiment that stirs your heart, every word you utter, every ounce of bodily strength you are to spend—everything must be carefully weighed and brought into harmony with true morality. The whole life is of great importance! But this high value of life is not, as it might seem, suggested by a materialistic outlook on life. Legality teaches primarily spirituality; the value of earth points to the value of heaven. What does legality mean? A system of laws which control the whole course of life. Naturally, the laws that regulate are superior to the life regulated by them. And the greater the value you attach to earthly life, the greater must be the importance of the laws that hold

sway over it. The earthly life is controlled by the spirit, the source of which is—the Lord. Legality thus leads to belief, devotion, and inspiration. And as though Judaism had anticipated the misrepresentation of its legality and wished to add a further proof of its esteem of earthly life, it promises a reward for legality—earthly blessings. Could the idea of the value of life have been more impressively taught than by this striking promise? Of what great value must earthly enjoyments be when they are regarded as adequate rewards for fulfilling Divine laws—for the realization of spiritual laws? Does this not almost indicate that earth is superior to heaven, or the goal inferior to the means by which it is reached? Does not the earthly reward appear as the lofty aim, and spirituality as only the means by which it can be achieved? It suffices us to see how anxious Judaism is in teaching the value of earthly life that it does it in such an emphatic way, that it risks—by confining its reward to earthly things—the weakening of its fundamental idea of the future life. Viewed in this light legality appears to give the solution to an embarrassing problem.

Torah and the Immortality of the Soul.
 Many wonder why the Torah does not explicitly teach the immortality of the soul. It touches only very slightly upon this theme. Some argue that this doctrine was not necessary to be taught, because it is simply the logical consequences of the Divine justice we believe in. It is as they say, the inevitable result of our endeavor to reconcile the apparently unjust distribution of the world's joys and sorrows with the idea of Divine providence. It is man's inference drawn from the perfection of the Lord, that the soul being immortal will receive the merited reward or punishment in the life to come.

I cannot agree with this reasoning. The idea of immortality is of too great an importance to justify us in assuming that the Torah confidently trusted in its being logically inferred from God's justice. Man, although able to grasp the truth when it is taught, is seldom capable of discovering by his own reasoning that which is beyond finite limitations, transcendent truths.

We do not believe in immortality because we believe in the justice of God. On the contrary, owing to our belief in the immortality of the soul, the idea of any injustice of the Lord never occurs to our mind. Why, then, does the Torah not explicitly teach immortality? This is the more surprising as the idea of immortality was known to some of the ancient nations. The Torah, therefore, ought either to teach or refute it. My answer is this: The Torah does not refute the idea of immortality because it forms one of its fundamental ideas; but the Torah does not explicitly teach it in order to prevent the drawing of erroneous consequences from it.

The other religions attached too great a value to the idea of immortality; they over-estimated the life to come, and this naturally led to the under-estimation of the earthly life, which in turn disastrously undermined morality.

Can nothingness be expected to be regulated by moral and religious laws? Can any value be attributed to justice, love, and charity, if their object be only nothingness?

The idea of immortality, lofty in its origin and designed to elevate man to a higher standard, has among other nations produced the opposite result; it has degraded man morally and has obstructed his spiritual progress. In order to secure the original loftiness of the idea, indispensably required to promote the gradual development of man, morally and spiritually, it was necessary to counterbalance the fatal over-estimation of the life to come by most strongly emphasizing the great value of the earthly life, by distracting our attention from the future and directing it to the present.

There was no more appropriate or effective means of arousing feelings of morality and securing the appreciation of this life than by putting the whole of life's manifestation under the control of Divine laws. These laws apparently impose restrictions upon life; but really uplift it and confer value upon it. How can this life be insignificant when it enjoys the constant attention of the Lord? Whose laws regulate it in every detail and when the Lord watches over it?

This valuation of earthly life underlying the Divine laws is one of the most precious ideas of Judaism. It is the soundest basis on which morality could possibly rest. The Torah does not emphasize immortality too much, because it might thereby undermine morality, which is superior even to immortality and requires as a firm basis the idea of earthly life being precious. This has been taught by the legalism of Judaism. But while on the one hand legalism is designed to counterbalance the possibly bad effect of the idea of immortality, as one sees among other religions, it forms on the other hand the most irresistible proof of the idea of immortality. Legalism manifests the soul's superiority, which involves the independence of the body, an idea which consequently implies the immortality of the soul.

The belief in a future life was known in ancient times, it needed only to be refined and purified, while the belief in the value of the earthly life was still to be revealed; and since this was most important in the interests of morality, Judaism taught it by legality, although this might tend to obscure the spirituality of Judaism. The spiritual disadvantage which might probably be incurred by legality was richly compensated by the idea of the value of life which legality implied and offered as a basis of true morality.

Belief in Divine Providence.
 There is another question to which the legalism of Judaism seems to be able to give a satisfactory answer. Look upon the history of our people. No hardship could shake their confidence in the Lord. They firmly clung to God, even when cruelly tortured or thrown into the flames for doing so. They were completely convinced that God's providence extends its care to every individual and will surely convert their misfortunes into some blessing. How else could such an endurance, continued through hundreds of years, exhibiting no sign of improvement, be explained?

What are the common objections people raise against the belief in God's providence? They consider it to be inconsistent with the dignity of God to care for such trifles as the life of man must appear to Him. Viewed in the light of legality such objections prove to be erroneous. God gave laws to regulate minutely your whole life, your deeds, thoughts, and sentiments. How can you now maintain your objections against God's providence on the ground that your life is too insignificant to be cared for, and that it would be inconsistent with His dignity? How can the life of the individual be unworthy of His care and protection, when He revealed laws for its regulation? Surely He Who considered life worthy of being controlled by Divine laws cannot ignore life itself as being insignificant and unworthy of His notice, care, and blessings.

The Torah commands: "And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This commandment assures Israel that God is not too high to be reasonably supposed to regard their trifling happiness as unworthy of His protection. Our people performing the laws of God consequently believed in God's providence. Every law performed proved to them anew their being appreciated by God, and therefore assured them ever anew of God's providence being extended to them. The laws carved out in daily life linked this very life with all its trifles with God, elevated it, and made it intelligible to the simplest mind that is under God's protection. The legalism of Judaism was the soil in which the mighty tree of confidence grew up; it was as firm as the belief in the revelation in which it was rooted.

We are a holy people because of the revealed laws to be performed in daily life. We are proud that legalism is the characteristic of our religion, for it is this legalism by which our religion excels all other religious systems. Legalism is the keynote of that wonderful morality which our people have exhibited in all times, of our confidence in the Lord unshaken by any hardship, and of the idea of immortality in which we believe. To legalism we owe that spirituality of Judaism which manifests itself in permeating, elevating, and ennobling the whole earthly life, and thus conferring upon it that high value which makes progress possible and leads ultimately to true prosperity.

Compensation for the War Damage in Palestine.

The London Jewish Correspondence Bureau states:—The first payment of compensation for the war damage in Palestine has been made by the British authorities to the inhabitants of the colony of Givat Saul, which is situated just outside Jerusalem on the north-western side of the city. The damage was due both to the Turkish and the British armies, which, being alike short of such materials as wood and iron, stripped the houses of all articles, from doors and window frames to corrugated iron roofs.

A Central Claims Bureau has been established by the British authorities in order to adjust the payment of com-

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Alsation Jews Form Mizrahi Organizations.
 The Mizrahi movement in Southeastern France, recently begun in the city of Strasbourg, is now making considerable progress. From a small group of religious Zionists who banded together to form a Mizrahi organization in Strasbourg has in a short period of time been developed one of the largest Jewish organizations of Alsace and Lorraine. New Mizrahi groups are being organized in many of the cities of Alsace-Lorraine. An appeal has been issued by the Mizrahi of Strasbourg to all the Jews of Southeastern France urging them to affiliate with the Mizrahi and take active part in the rebuilding of Palestine in the Jewish traditional spirit. "Le Juif" of Strasbourg is giving considerable space to the Mizrahi movement and contains lengthy reports of the formation of Mizrahi societies in Obernai and in Was-selnheim.

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Courts of arbitration were established by the Jewish colonists in Palestine about ten years ago, and until the outbreak of war the Turkish Government did not oppose these institutions, since they did not interfere in the internal government of the country. The judgments of the "Mishpat Hashalom"—to give the Hebrew name for the courts of arbitration—also had a certain value in the eyes of the European consuls. But from the beginning of the world war the Turkish Government began to suspect pursue both it and its members. Externally the institution disappeared and the material that had been gathered, which it was necessary to hide from the government, was mostly lost. With the British invasion of Palestine, the "Mishpat Hashalom" was revived and the Judean colonies formed judicial committees through the "Councils of the Colonies." A judicial conference was held in Jaffa at which the statutes of the "Mishpat Hashalom" were approved, defining the distinction between the various courts and also between the "Mishpat Hashalom" of the cities and the colonies. With the liberation of Samaria and Galilee the Supreme "Mishpat Hashalom" decided to "open courts throughout the land. For this purpose a jurist was sent to all the cities and colonies, and during a five months' tour he founded new courts and introduced necessary alterations in the existing ones.

In each city there are courts of two degrees—the first degree, or Court of Three, and the second degree, called Conference of Judges, or Court of Five, for more important matters, appeals against the lower courts, financial suits above 100 pounds sterling, etc. There are judicial courts only in the larger colonies; the smaller colonies and farms submit their lawsuits to the nearest "Mishpat Hashalom," and one of the colonists, chosen for the purpose, participates in the giving of judgment. The colonies have the court of the first degree only. For the second degree there is a central "Mishpat Hashalom" connected with the Committee of the Federation of Colonies, the members being chosen from all the colonies in the federation. This body takes the place of the Conference of Judges in the cities. In lower Galilee, where most of the colonies are small, two or three colonies join together to form a "Mishpat Hashalom" of the first degree, and for all the colonies there is a central judicial body attached to the office of the Federated Colonies. In this way there exist central judicial bodies for Judea, attached to the Federation of Judean Colonies, for Samaria in Zichron Jacob, and for lower Galilee and upper Galilee, attached to their respective federations.

Above all these judicial bodies is the Supreme "Mishpat Hashalom" in Jaffa. The Supreme "Mishpat Hashalom" is the highest court both for judicial and for administrative matters. All cases, such as those of great communal importance, disputes between colonies or institutions, appeals against judgments of lower courts, are considered by the Supreme Court, which meets only when a case occurs for its attention. In the cities the "Mishpat Hashalom" holds sittings every evening, and in the colonies at fixed periods. From time to time joint sittings are held with the Supreme Court to consider matters affecting both parties. The judges in the cities are appointed by the City Council, but in the colonies they are chosen by the whole community. They include merchants, farmers, laborers, teachers, physicians, etc. The entire routine of life passes before the "Mishpat Hashalom"—not only financial disputes, but all matters requiring a judicial settlement, such as business affairs, land disputes, libel, communal matters, labor and family questions, inheritance, conjugal matters (jointly with the Rabbinical Courts), and, to a certain extent, acts of violence. The "Mishpat Hashalom" which were founded with the aid of the Zionist Palestine Bureau has no police power, depending solely on the pressure of public opinion for the enforcement of its judgments. But its judgments are respected and obeyed, and the resort to public pressure has, generally speaking, proved unnecessary.

Is Kautsky a Jew?
Berlin (Special Correspondence by I. J. P. B.).—Count Westarp, a leader of the Conservatives, writes in the anti-Semitic "Kreuz Zeitung," attacking the well-known social economist, Karl Kautsky, who published the documents which led up to the war. In the article mentioned, Count Westarp calls Kautsky "the Czech Jew." "Vorwartz," the official organ of the Socialists, replied that Kautsky is not a Jew, but a member of an old German family of Prague. Then the paper goes on to say that the same noble Count, who is so opposed to the Jews, during the time of the war was appointed to a high post in the Red Cross organization. But as he himself was not capable of fulfilling the functions of that post a Jew named Lehman carried on the actual work in his stead. At times there were weeks and even months when the Count did not appear in his office. But when it came to remuneration and honors for the work, these were quietly appropriated by the Count himself.

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261, New York.

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. 29 Nassau Street, in the City of New York, on or before the 12th day of June, 1920, next.

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 Koenig, Sittenfeld & Aronow, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 29th day of June, 1920.

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 Meyer M. Friend, his attorney, No. 111 Broadway, Manhattan, in the City of New York, on or before the 15th day of June, 1920.

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, Vb. 123 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 10th day of July, 1920, next.

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 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 23rd day of April, next.

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 subscriber, at his place of transacting business at the office of Wise & Seligberg, their attorneys, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of July, next.

KISNERBERG, 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 Kisnerberg, 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.

KLEIN, MORRIS E.—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 E. Klein, 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 Underhill & Rubinger, No. 160 Broadway, in the City of New York, on or before the 17th day of July, next.

STRAUBOURGER & SCHALLEK, Attorneys for Executor, David Shiman, No. 74 Broadway, New York, 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 his 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.

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.

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, Price Brothers, No. 271 Broadway, Manhattan, in the City of New York, on or before the 30th day of July, next.

HIRSCH, FANNIE.—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 Fannie Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Sampson H. Schwarz, No. 15 John Street, in the City of New York, on or before the 1st day of September, next.

BAHRACH, 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 Bahrach, 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.

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.

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, 127 Delancey Street, Borough of Manhattan, City of New York, on or before the 1st day of June, next.

FATMAN, SOLOMON L.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon L. Fatman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Meyer M. Friend, his attorney, No. 111 Broadway, Manhattan, in the City of New York, on or before the 15th day of June, 1920.

GOTTHELF, HERMAN.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Gotthelf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of American Flag Co., at No. 73 Mercer Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of June, 1920, next.

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

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

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. 123 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 30th day of June, next.

MEDELSON, 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 Medelson, 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 Vandermoot, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of July, 1920, next.

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.

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 & York, at No. 20 Nassau Street, in the City of New York, on or before the 19th day of May, next.

BACHRACH, JULIA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia Bahrach, 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.

BLUMSTEIN, L. M.—The People of the State of New York, by the Grace of God, free and independent, to Sarah Grynblatt, Polish Novotzka, nee Flinsk, Gubernia, Warsaw, Poland, one of the heirs and next of kin of Louis M. Blumstein, deceased, Send Greeting:

Whereas, Fannie S. Blumstein, who resides at 453 West 141st Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to be admitted to probate in writing, dated January 31st, 1920, relating to both real and personal property, duly proved as the last will and testament of Louis M. Blumstein, who was at the time of his death a resident of the Borough of Manhattan, City of New York, the County of New York, State of New York;

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 16th day of March, one thousand nine hundred and twenty, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

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.

BLOCK, JULIA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia Block, also known as Julia Bloch, late of 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 attorney, No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1920, next.

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

LEVY, LAZARUS.—In pursuance of an order of 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. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23rd day of April, 1920, next.

WERNER, ADOLPH.—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 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.

S. RAUSS, 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 their attorneys, Arnstein & Levy, No. 123 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 22nd day of April, next.

POLLACK, MAX.—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 Max Pollack, 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 Leventritt, Cook, Nathan & Lehman, their attorneys, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 13th day of April, next.

LEHMAN, BABETTE.—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 Babette Lehman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Hawkins, Delafield & Longfellow, their attorneys, No. 20 Exchange Place, Borough of Manhattan, City of New York, State of New York, on or before the 20th day of April, next.

KAUFMAN, JULIUS.—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 Julius Kaufman, 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 Dittenhofer & Fishel, their attorneys, at 32 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of August, 1920, next.

AMALIE KAUFMAN, VITUS C. LAMBERT, FREDERICK KAUFMAN, Executors.

BLUMSTEIN, L. M.—The People of the State of New York, by the Grace of God, free and independent, to Sarah Grynblatt, Polish Novotzka, nee Flinsk, Gubernia, Warsaw, Poland, one of the heirs and next of kin of Louis M. Blumstein, deceased, Send Greeting:

Whereas, Fannie S. Blumstein, who resides at 453 West 141st Street, Borough of Manhattan, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to be admitted to probate in writing, dated January 31st, 1920, relating to both real and personal property, duly proved as the last will and testament of Louis M. Blumstein, who was at the time of his death a resident of the Borough of Manhattan, City of New York, the County of New York, State of New York;

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 16th day of March, one thousand nine hundred and twenty, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogate's Court, of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohan, a Surrogate of our said County of New York, at the City of New York, on the 28th day of February, 1920.

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.

NEUBURGER, HOLDA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Holda Neuburger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of 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.

SONDHEIM, LEWIS HERMAN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Herman Sondheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the 15th day of March, next.

LEVY, EVA HEINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eva Heine Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the 15th day of March, next.

LOEWY, BENNO.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benno Loewy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Moss, Marcus and Wells, his attorneys, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1920, next.

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.

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 subscriber, at his place of transacting business, at the office of Cohn & Cohn, their attorneys, at No. 2 Rector Street, in the City of New York, on or before the 25th day of May, next.

SCHRIEFER, GESINA MARGARETHA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gesina Margaretha Schriever, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Emanuel van Dernoort, his attorney, No. 51 Chambers Street, Borough of Manhattan, New York City, on or before the 5th day of April, 1920, next.

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, Borough of Manhattan, New York, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of June, 1920, next.

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

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 his place of transacting business, at the office of Bernard Bernbaum, No. 320 Broadway, in the City of New York, on or before the 20th day of June, next.

COHEN, MEYER.—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 Meyer 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 Fried & Krakower, No. 299 Broadway, in the City of New York, on or before the 1st day of September, next.

COHEN, MEYER.—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 Meyer 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 Fried & Krakower, No. 299 Broadway, in the City of New York, on or before the 1st day of September, next.

COHEN, MEYER.—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 Meyer 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 Fried & Krakower, No. 299 Broadway, in the City of New York, on or before the 1st day of September, next.

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HIRSCHBERG, ABRAHAM A.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham A. Hirschberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Foster & Cutler, No. 233 Broadway, in the City of New York, on or before the 10th day of April, next.

HAAS, SOL.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sol Haas, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Henry Herz, her attorney, at 41 Park Row, Borough of Manhattan, City of New York, on or before the 1st day of April, 1920.

ROTTENBERG, SAMUEL.—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.

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

SOBOTKA, GUSTAV.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustav Sobotka, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Myers & Goldsmith, their attorneys, at No. 100 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of April, next.

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 thereof to the subscriber, at place of transacting business, at the office of F. P. Trautmann, No. 132 Nassau Street, in the City of New York, on or before the 20th day of August, next.

ROSENFELD, GEORGE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Rosenfeld, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Harris and Towne, their attorneys, No. 258 Broadway, Borough of Manhattan, City of New York, on or before the 29th day of May, next.

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. Bahrach, 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 Park Avenue, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1920, next.

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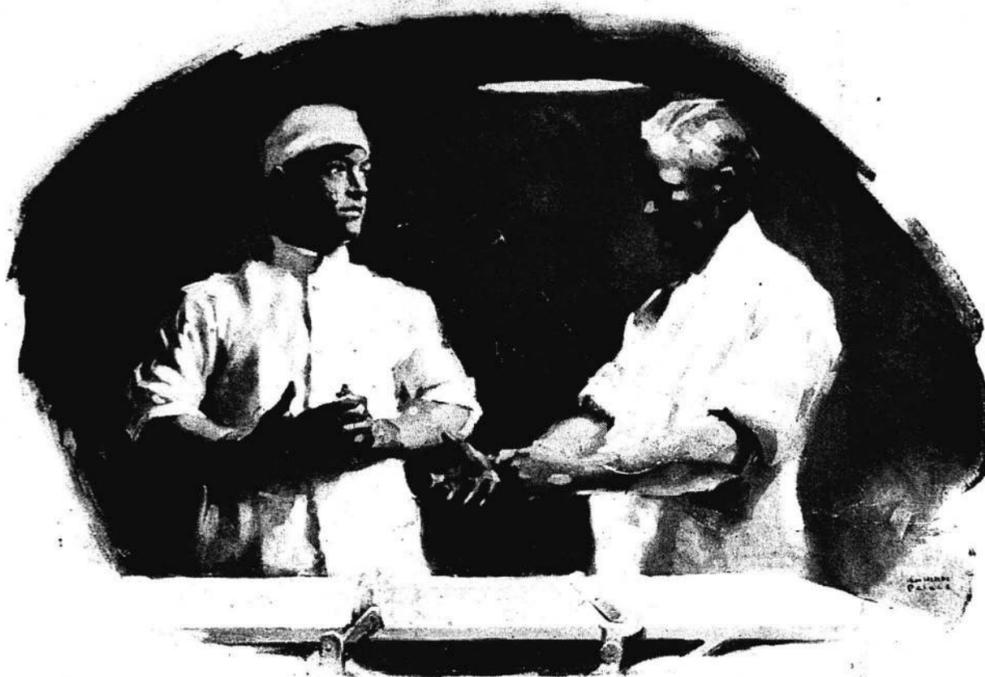
LEVOR, BABETTA.—In pursuance of an order of Hon. John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Babetta Levor, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Samuel Straubourger, 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 10th day of October, 1919. MAX L. SOZALAN, Esq. Executrix.

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