

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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Organized Jewish Charity in America

From the first days of Jewish settlement in the present United States the Jews of this country have possessed a well-developed scheme of communal charity. Of course, until within the last fifty years or so, it did not assume the generous proportions with which we have now become so familiar. Our great national eleemosynary organizations, our various splendid city federations of communal philanthropies, have only grown up and developed out of the arising needs of the extension of our community in recent days. But the germ underlying all this development and its important extensions existed from the very beginning. It is well that the historian of Jewry in America gives thought to this phase of our life in this country, for nothing is more characteristic of our people here and more honorable to their position as loyal and law-abiding citizens of the State.

Charity—or, rather, justice to the poor and the helpless, the unfortunates of their own household—has been the prized possession of the Jews of the United States from the very first minute they drew breath on this soil. It will be recalled that the first settlers in New Amsterdam, now New York, were confirmed in their residence here by the directors of the Dutch West Indies Company, the then proprietors of New Holland, on the express condition that the poor among them be not suffered to fall a burden to that company or to the community in general, but ever be supported by their own nation. Heretofore in these sketches we have recounted the various steps which produced this interesting conclusion; therefore it would be supererogatory to reiterate the circumstances now.

But the first Jews, like their successors at all periods, loyally fulfilled their agreement. It is important and, be it added, interesting to note that they discharged their obligation in this regard cheerfully and with a sympathetic heart, that their contract to do so, while operative, was not the sole motive for their charitable inclinations. They would have just as adequately and characteristically fulfilled their obligations to care for their own poor, because this duty is gladly borne by them out of their religious heritage. Their glorious traditions and their Jewish psychology were sufficient to impel them to such a course. Thus the statement in the

famous grant of privileges of the chartered West Indies Company in its chamber of the city of Amsterdam in Holland, to which we have already referred in terms, is merely a declaration of a fact in existence and complete operation, and has an additional interest by reason of its antiquarian character and because it stands as the cornerstone of the imposing pediment of Jewish charity in

from the first, the elaborate plan for Jewish education drawn up and put into practical effect in the Portuguese congregation of New York is ample evidence. By this arrangement proper care was always taken of the poor who could not defray the cost of the advantages thus vouchsafed to them. But it is refreshing to know that poverty never debarred an ambitious pupil.

religious sway. Nevertheless the poor and the stranger were not absent from the land, and the overseers of the various Jewish "nations," as the Portuguese and German wings of the community were styled, made suitable provision for their relief.

During the first 200 years of Jewish settlement in this country our scheme of communal charity was elementary in its simplicity. It was

stranded, he was repatriated by the charitably inclined congregation, the exchequer of which defrayed the cost of his passage and upkeep home. And where a Jewish congregation which struggled to make both ends meet, as it were, was visited by a great calamity, such as a hurricane, its application for aid to rehabilitate itself was never denied by sister congregations more fortunately and favorably situated. The same remark applies to appeals for aid in building synagogues, to insure the regular receipt of meat which was ritually pure, etc.

But all the various features of Jewish charitable work in earlier days were based on principles which an intensively developed community world despise today. No scientific rules obtained whereby such relief was allocated. None was needed. The times and the number of Jews resident in the United States did not demand a severe arrangement by rules and bounds of the various departments of communal charity. Organizations, usually societies for relieving the aged needy and for the training in a Jewish sense of the needy young, sprang into existence as and when they were needed. Such societies usually formed the beginnings of communal work of this kind in each congregation. Their budgets were modest because they required little adequately to function.

Subsequently, when the different communities increased in numbers by leaps and bounds, and especially when Jewish immigration into this country from foreign lands began to be a factor, communal organizations came into existence for the purpose of responding to new needs and newer developments. At first a stray orphan child of the Jewish faith was cared for properly by the friends and neighbors of the deceased parents. When the number of Jewish orphans began to be considerable asylums for their care were founded. And what has been said just now of orphan asylums applies to homes for the aged, associations for according relief to necessitous families, and the like.

In short, as the community grew its communal responsibilities and the means to satisfy these developed. Aid to Jewish immigrants was at first based on the same elementary principles. Even as recently as the arrival of the first Russo-Jewish victims of the terrible May laws of the



JEWISH FAMILY OF FIRST SETTLERS IN NEW AMSTERDAM.

the United States.

That the system of Jewish charity in the United States covers more than the mere allocation of physical relief to the needy is apparent to whomsoever comprehends the etymology of *Zedakah*. It embraces the training of needy youth, the better to fit them for the battle of life. Thus, while Jewish religious and secular schools were an incident of our communal organization here

New York is but one example of this condition, which obtained wherever Jews settled. In Surinam, Dutch Guiana, on the mainland of South America, where a large and flourishing Jewish community existed from the middle of the seventeenth century, and was especially extensive all through the eighteenth century, a similar state of affairs prevailed. It was a prosperous Jewry over which the rabbis of Surinam held complete

largely of the personal variety. That is to say, a needy Jew was abundantly cared for by the first co-religionists of the requisite means to whom he applied for aid. In a secondary sense the scheme was based on congregational conditions. The trustees of each congregation granted relief wherever this was required or made necessary by the circumstances of the case. Thus, did a Jew from foreign parts arrive here penniless and

early 80's at various ports in this country voluntary committees were formed and functioned completely to care for these unfortunates.

At the close of the nineteenth century the Jewish community in the United States had reached or was very close to the million-mark in the numbers of those whom it embraced. In a great aggregation of Jews like the New York community the need for ordering Jewish charity upon a basis of order and strict application to needs became clear. Then the first considerations of federation were taken up. Then we began to hear of the prevention of duplication in charitable endeavor and of the scientific application of rules for relief. Then philanthropic and educational institutions were developed to an extent unthought of by an older and simpler generation. The forms of Jewish education were rendered more inclusive and embraced all features of this faculty from the elementary class in religion to institutions of university rank for the training of Jewish preachers and teachers.

In broad outline we have sketched the main features of the history of Jewish charitable endeavor in the United States. The last phase, now with us, the great unfolding of Jewish life on its organized, communal side, dovetails into the first, the simple injunction of the Dutch West Indies Company to the first Jews of New Amsterdam to support their own poor. For, throughout all these years Israel in America has been abundantly loyal to this injunction. Consequently its record is one of which it may well be proud.

Proud as we are of this record it is well that we run over its main incidents from time to time, therefrom to derive new inspiration for new deeds of benevolence, for a new interpretation of the significance of our existence as Jews in this land, for the considered development of our community on new lines and with additional responsibilities. For our responsibilities we have never shirked, and they form our most sublime inspiration.

JEWIS SELF-RELIANCE

The tendency of modern times is to do as little thinking on our part as possible, and rather to follow the dictates and fashions of the crowd. Many of us have lost that old-time back-bone and stamina which characterized the lives of our fathers. In the everyday humdrum of our lives we are losing that spirit of self-reliance, which is needed more today than ever before. The fact that we take so little time to look within our souls accounts for the fact that we are today confronted with so much mediocrity and so little personality.

Self-reliance is that quality which pervades our confidence in ourselves and in our personality. If we study the great persons of history we find that they were men who refused to follow the standards of the crowd. Men who rose above their fellow men and proclaimed doctrines and philosophies of life which made them leaders, and made us their followers. It was that spirit of self-reliance which prompted the great men of history to suffer martyrdom. Socrates knew that the fatal cup of hemlock would destroy his body, but he also knew that it was beyond human power to destroy his doctrines.

I sometimes feel that we have forgotten our precious Jewish philosophies of life. It is time that we Jews get back this old spirit of self-reliance and loyalty. What we need today more than anything else is a Levite physician, a man of our own faith to show us the true light. Our task is that of holding aloft the torch of life that we may hand it down to unborn generations, its flame still undiminished.—Rabbi G. Minda, South Bend, Ind.

Why I Am a Zionist

By EMILE BERLINER

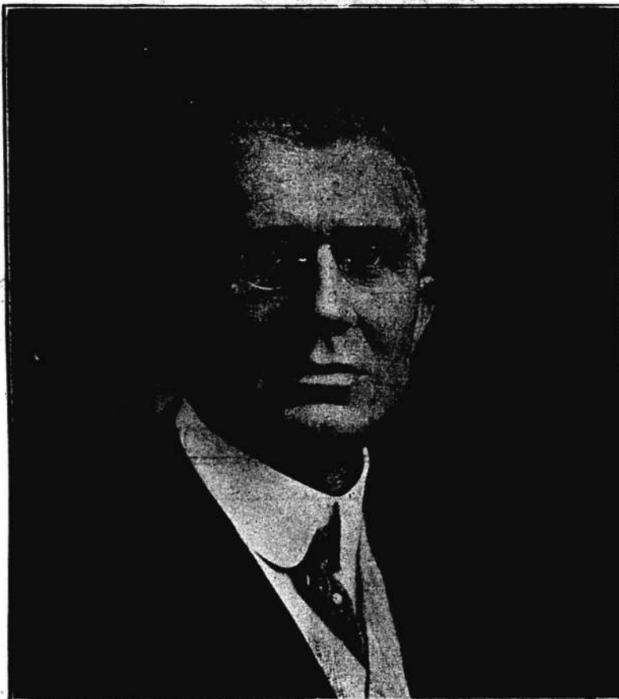
I was born in an orthodox household in Hanover, Germany. My father, a merchant, was a Hebrew student, who every morning of his life read a chapter in the Talmud. In one of the editions of the Tefillah by Bloch the compiler in his preface praises the work of my father, then a young man, who had revised the book for him. My grandfather was until his death a friend and companion of Nathan Adler, Rabbi in Hanover, who afterwards was called to London to become the Chief Rabbi, and whose son, Herman Adler, succeeded him as Chief Rabbi.

My mother was deeply imbued with the spirit of service and of piety. She faithfully observed the very exacting religious demands of the orthodox Jewish household. She blessed the freshly kneaded Sabbath loaves before baking them, lit the two tall lights in the silver candlesticks for the beautiful Friday evening ceremonies at the

a lyric tenor of great beauty and the congregation enjoyed besides the existence of a fine male choir, of men and boys, who helped make the service extremely attractive. The music was modern and not of the Russian Polish type, and a number of the melodies were heard in Zangwill's "Children of the Ghetto." Maybe some of the Hanover melodies were transplanted through Dr. Adler's influence into the services of London synagogues.

After my sixth year I began the study of Hebrew, the translation of the Bible, the prayer books, and the Perek (Ethics of the Fathers), in the Jewish school, and besides I visited the public school of my native town, which kept me very busy, and left little time for recreation.

When ten years old I was sent to the Samson school in Wolfenbittel, the same institution where Zunz and Jost passed some of their



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EMILE BERLINER

supper table, and joined her fine singing voice to the chanting of the highly poetic songs of praise and thankfulness which the supper service prescribed. She prepared and consecrated the symbolic miniature Sedar altar for the picturesque Passover ceremonies and I never saw whiter linen than covered our table at festival occasions, nor a more spotless shroud and cap than my father wore for the Sedar service and on the opening night of the Day of Atonement. She gave to the poor according to her means, although we were far from being well to do.

My grandfather, already mentioned, died when I was two years old, while the grown-up rest of the family were attending the Temple service of humility, of fasting and of atonement on soul gripping Kol Nidre evening. This event added to the serious sanctity of that night of nights in our household. An anniversary lamp burned in memory of the departed.

From my earliest childhood I became initiated in the pathetic and dramatic history of the Jewish people. I saw some of the rich and educated Jews in our town interest themselves personally in charitable works, thereby setting a fine example to the rest of the congregation. The reader (Chasan) had

early years. The former, then about 70 years old, spent a few weeks every summer in our school as the guest of the director, Dr. Phillip Ehrenberg. One of our teachers was Dr. Freudenthal, who later became a noted professor in the Breslau Rabbinical College. Another was Hecht, whom afterwards I met in New York, where he lived many years and died there about ten years ago.

My Jewish studies continued until my fourteenth year, when I left school and was entered as a clerk in a store of my native town.

In 1870, when I was nearly nineteen years old, I emigrated to the United States, and in 1878, after having studied the sciences of sound and electricity in my leisure hours, and having been successful in some experimental work, I joined the newly-formed Bell Telephone Company.

The pursuit of modern sciences had in the meantime aroused in me the spirit of investigation and inquiry in other mental branches, and, as a matter of course, touched my religious and social outlook. I had read Tom Paine and Ingersoll and heard the latter speak repeatedly. This naturally undermined my faith in religious dogmas and in the doctrine of Divine Interference, but it could not wipe away

from my mind the conviction that, besides untenable dogmas, all religions presented ideals, and that these ideals were the foundation of human society and of true culture.

This also brought me to an investigation of the Christian religion and I saw plainly that the underlying power of Christianity rested in the ideal of ethical charity as exemplified and insisted upon by the Jew Jesus in the days when the Pharisees demanded an all too rigid and formal observation of the Jewish daily life, a forbidding attitude, which claimed a special Jewish Providence, and assumed an uncompromising haughtiness toward all other beliefs as well as towards the simple heathens who practiced good ethics without apparent divine dispensation.

This change in my mental attitude estranged me after a while from the synagogue, and more so even from the reform congregation which had abandoned the beautiful and picturesque religious ceremonies of orthodox Judaism which I had enjoyed in my childhood.

In my professional career and in particular in the high-toned Puritan circles of New England with which I came in contact and which I encountered in telephone circles I met no religious prejudice, but such did appear many times afterwards when we attempted to get accommodations in summer hotels and were politely told that Jews were not welcome.

I then realized that no matter how meritorious the work done by Jews, how much of a patriot or good citizen or philanthropist he might show himself, he was a semi-alien being, different from the rest, and whose ancestors had committed the mortal sin of denying that Jesus Christ was a Messiah sent by God to save souls, and to lead them to eternal bliss and salvation.

In the meantime Herzl had raised the banner of Zionism, and from the beginning the movement had my profound sympathy. I knew that it was under the Jewish National rule that the foundations of our civilization had been laid and I decided in my mind that what the 14,000,000 Jews of the world had lacked for 1800 years, and what they now most needed, was the moral backing of a home-land where the Jewish spirit could again develop its ideals in a favorable, congenial atmosphere, in a State of the Jewish nation, once more the spiritual centre of that same Jewish intelligence and brilliant acumen which had produced Moses, David, The Prophets, Jesus, Spinoza, Herzl and a host of other powerful and searching Jewish minds that have benefited humanity by their labors.

What matter if the majority of Jews who will settle in Palestine will be Russian or Poles, among whom there are many who lack the refinement of Anglo Saxon and American poise, because hundreds of years of persecution has made them timid and forced upon them the less desirable peculiarities which come from trying to earn a living in sharply contested channels of trade. The children of these Russian Jews, when given an equal chance under favorable environments, develop into very desirable units of civilization, make good as artisans, scientists, journalists, musicians and professional men of all kind, besides being always prominent as merchants, jurists and manufacturers.

What that will mean, the world at large hardly realizes today. When the brilliant and progressive Jewish spirit will find itself unfettered by political, religious and social prejudice, it will collectively rise to the highest spheres of culture and usefulness. Of course, no internal enemies or dissenters must

be permitted to attack the Ship of State from within, no religious factions or fanatics must arrogate to themselves a self-constituted interference with the nonsectarian government. Under British statesmanship and suzerainty this will be assured and the result will be a Jewish State commanding the respect of the nations of the earth and casting its prestige over every Jew on the face of the earth because it will stand for the best Jewish ideals, Jewish equity and Jewish social justice.

These are my convictions and the reason why I am a Zionist. And I realize that it is only because so many others have not the benefit of an orthodox Jewish training or studied Jewish history or have not been in close touch with the adherents of the old faith that Zionists have to exert much propaganda in order to gain further recruits for Zionism among the Reform American Jews. The latter have for many years, without realizing it, withdrawn themselves from the real Jewish spirit and have foolishly imagined that one cannot be a Zionist and at the same time be a good American citizen. It takes a strong nationalist of one nation to be an equally strong nationalist of another, and allegiance to one land does not at all preclude a strong sympathy for another, except in war times.

EVANGELIZATION OF THE JEW.

It seems hardly credible that in this late age of freedom and tolerance where every man is accorded the incontestable right to believe and worship as he pleases as long as he does not interfere with the moral and physical well being of his neighbor, that a body of clergymen will assemble to discuss and draw plans of how to undermine the faith of others and make them believe and worship as they do.

This is the program of the Presbyterian General Assembly with reference to the Jew. It proposes "to establish Christian work in strong Jewish centers with such equipment as will prove most direct and able to make the broadest appeal and to publish and circulate suitable evangelistic literature among the Jews," etc.

Is there no better manner of devoting these energies and spending these moneys, higher matters, more important matters, common problems of social service where Jew and Gentile can meet on equal footing and strive shoulder to shoulder to make this world a better place to live in? Why such insistence upon the conversion of the Jew to Christianity, when the larger part of the world is still unconverted to Christianity, and when there are so many multitudes of men who have no Christian nor religious identification whatever and are not even as good as the Jews, and when numerous Christians, eminent in position and intellect, are regarding critically the fundamental principles of their theology? It can not be proved that the moral code of conduct as taught by the synagogue is inferior to that of the church.

The fear of succeeding to evangelize the Jew has never been a grave one. It presents but an irritating situation. The persistent endeavors of our Christian brothers and their renewed activities in Boston must not be shaken off with an indifferent shrug of the shoulders, for the sake of the little children whose minds are poisoned by cunning words and candied works and whose souls are stolen from their parents, for the sake of the peace of the home and for the sake of Judaism.—Rabbi Abraham, Nowak, Boston, Mass.

Jews in Science in America

By B. H.

SOLOMON SOLIS COHEN

In 1915, when the Zionist convention was held in Boston, a number of New York Jews hired a crotchety old boat to take them to the Massachusetts town. Despite the boat, the trip was one of the most delightful I ever had. Jews, Jewish songs, Jewish topics—it was Palestine transplanted to a distant land.

Dr. Cohen had joined the merry party. When I first saw him on board he was seated at one of the central tables in the dining room engaged in earnest conversation with several other delegates, among whom I can now recall but one, a pompous ex-member of the Board of Education.

He struck me then as an earnest, pious Jew, leaning towards the serious in life. The men with him cracked many a joke, and from time to time the people at the table laughed uproariously. Not so Dr. Cohen. He was serious throughout.

His manner did not change after we reached Boston. Throughout the sessions, whether listening or speaking, there was the same earnest ring, the same absence of all lighter touches. I have often wondered whether as lecturer at the school the sombre color is also ever in the forefront.

Dr. Solis-Cohen belongs to the illustrious Spanish-Jewish family of that name. Some of his ancestors, we are informed with grim humor, had the distinction of being fried in oil.

Dr. Cohen himself is a Philadelphian, having been born in the Quaker City in 1857. He graduated from the Central High School in 1872 with the degree of A. B. and received his A. M. five years later from the same curious institution which sometimes functions as a college, and sometimes as a secondary school. In 1883 he graduated from the Jefferson Medical College with the degree of M. D.

Dr. Cohen was demonstrator in pathology at the Philadelphia Polyclinic from 1883 to 1885, and chief of the medical clinic at the Jefferson Medical College from 1885-9. In 1902 he was appointed assistant professor of clinical medicine at the Jefferson Medical College, and two years later he was promoted to a full professorship. This position he still holds. Since 1887 he has also been connected with the Jewish Hospital of Philadelphia.

Therapeutics, or the science of healing, is a very embracing department of medicine, and while Dr. Cohen lectures on this subject, he has specialized in a certain phase of it—that dealing with the therapeutic properties of air.

The air that we breathe gives rise to a pressure on the surface of the earth equal to 14½ pounds per square inch. This is said to be atmospheric pressure. In cases of asthma, where breathing becomes difficult, the use of compressed air, in the shape of an "air bath," has often been found advantageous. Much of this treatment we owe to Dr. Cohen.

The "air bath" is an iron chamber in which the air can be compressed by means of pumps worked by steam power.

Since the air in this chamber is under extra pressure, the asthma patient, when in it, will receive an added supply of oxygen. An adequate oxygen supply is indispensable, as almost everybody knows, and the asthma patient suffers because he cannot get enough oxygen.

Sometimes, instead of supplying air under increased pressure, it is supplied under reduced pressure.

Here again, Dr. Cohen has been active.

The atmosphere of high altitudes has long been recommended to persons with badly developed chests. Now the difference between the air at high altitudes and that at sea level is that in the former the air is rare. The higher up we go the less air do we find. That explains the uncomfortable experience of travelers on mountain tops, particularly when the change from low to high altitude has been rather sudden. It also explains quite a number of casualties in the air service during the great war.

Where men with badly developed chests cannot be sent to mountain tops, a substitute which often serves, is to make them inhale air somewhat rarified—say from one two-hundredth to one sixtieth of an atmosphere. In a number of cases, as Dr. Cohen has testified, the improvements are very marked indeed.

It would be strange that having specialized in the therapeutic properties of the air Dr. Cohen should avoid the dreaded disease, tuberculosis. As a matter of fact, Dr. Cohen has given years of patient study to the white man's plague. In this disease the organ most frequently—though not invariably—attacked is the lung, and the lung is also the tissue with the help of which we absorb oxygen from air and discard the waste carbon dioxide. Despite the many Friedmanns on the market, no specific cure for T-B has as yet been discovered; but the lot of the afflicted patient is often considerably improved by a carefully regulated open-air treatment. Along these lines Dr. Cohen has contributed much.

In 1903 Dr. Cohen was selected as chairman in the section of therapeutics of the American Medical Association. To the *Journal* of the association he is a frequent contributor.

"NO JEWS WANTED"

"While the war was on Jew and Christian were one. Now the slogan's becoming current again, 'No Jews Wanted,' Rabbi Harry Levi of Temple Israel, Boston, Mass., told the members of his congregation recently while speaking on the topic, 'No Jews Wanted.'"

"While the war was on, a large number of our people simply held their prejudices in abeyance. As the year went on we discovered the huge number of Americans who, spiritualized, liberalized, idealized by the war, were gradually losing all that had uplifted them and slipping back into their old intolerant, bigoted ways.

"Nothing could better prove how far we fall short of real Americanization. If Americanism is anything it is surely an experiment in democracy. He alone is a real American who knows the meaning of democracy, who works honestly and justly with his fellows for the common weal. And he is no American who holds himself snobbishly aloof, who dislikes his fellows simply because they differ from him in belief, and who spreads hatred. The hope of America lies in uniting its people, and he is no American who by way of his prejudice puts obstacles in the way of this unification.

"The slogan 'No Jews Wanted' is un-American. Also it is un-Christian. Were I to judge Christianity by some of the narrow, prejudiced people, who claim it as their faith, I should have little respect for it. For what kind of faith is it that teaches prejudice, hatred and intolerance. What kind of a faith endorses and justifies discrimination, bitterness and even pogroms? Fortunately

Christianity is better than many of its followers. Christianity teaches love, and forgiveness, and kindness. How much of Christianity have they who hate the Jew and would drive him forth? Not so would Jesus have acted. How much do some Christians know of Jesus?"

THE LATE THEODORE ROOSEVELT ON JEWISH CITIZENSHIP.

"I am particularly impressed by

the sturdy Americanism of the immigrant. In this regard the Jew has shown himself most active and desirous of speedily sloughing off, along with his foreign allegiance, the idiosyncrasies of thought induced by his old-world surroundings. If there is one quality which stands out in high relief in the American Jew it is his loyalty and keen sense of duty—duty to country as well as duty to the interests of the community in which he happens to live. This in-

stinct is usually accompanied by a keen sense of obligation to his co-religionists.

"The Jews realize that they have an obligation to succor the ailing and needy of their race, and I find that they are ready at all times to meet this obligation. Indeed, I was pleasantly surprised by the number of betterment societies that I found on the East Side. I am sure that this can only work for the general good of the community at large."



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Light and Education

By RABBI GUSTAV N. HAUSMANN, Litt. D.

Habits disclose the mental and emotional capacities of the individual. Lord Chesterfield—the prince of good breeding—declared that two-thirds of the true, the genuine man, is revealed in his manners. Thus, habits and manners are the symbols of character, for they disclose the inner tendencies of each person.

Nations have their mottoes, embodying their hopes and aspirations. Intrinsically a nation's flag is of no value—it is only a piece of cloth; but because it symbolizes nationality, patriots die for it.

Religion, too, employs certain symbols that, because of their import, are held sacred by its adherents. All modern religions: Judaism, Christianity and Mohammedanism, employ the marriage ring as a symbol of unity. The ring is composed of atoms which may have been wrought together, by mutual attraction and chemical affinity, from different parts of the globe. By the alchemy of science these invisible particles have been compressed into their present compactness and harmony. So, likewise, two young people, from different homes, bred in different atmospheres and surroundings, and oft of different nationalities, are brought together, by the alchemy of love and the blessings of religion, to live in harmony and concord.

Each religious denomination demands of its devotees the observance of certain emblems and sacraments that are to hold before the mental eye of the believer the torch of his faith, recalling the struggles and martyrdom of the founders and the sublime hope entertained by the sect. To the Christian, the Cross is emblematic of the willingness of his Redeemer to die a martyr's death. The Jew, on the Passover, eats unleavened bread—the bread of poverty—to remind him that his ancestors were willing to suffer deprivation and hardship for Freedom.

That the Jewish religion is replete with ceremonies and customs, and that the Jewish people cherish religious forms and symbols are facts well known to students of religious history. Among the multitude of forms that the synagogue encourages and the Jewish home fosters, none is more significant and considered more holy than the symbol of light. Our text reads: "To the Children of Israel there was Light in their dwellings." The divine call which Moses received to emancipate Israel from Egyptian bondage was through the symbol of light—the burning bush. In the beginning, Israel's Scriptures declare, "God said, Let there be light." This fiat of Israel's God has been affectionately heeded and faithfully observed in the life of Israel throughout the ages. Whether in Palestine or in Exile, whether citizens in the lands of civilization or maltreated in despotic countries, aye, in joy and in sorrow, the Israelite greatly enjoyed and steadfastly clung to the emblem effulgent with light. Such holiness has the Jewish religion attached to light that its devotees consecrate one festival of eight days in which candles are lit each day, morning and evening, in memory of Maccabean Victory, and call it the "Festival of Light."

In every synagogue the world over there is above the ark in which rests the sacred law of the holy covenant, consummated between God and his "chosen people," a light that is continuously burning, known as "The Perpetual Light." In every Jewish home each Sabbath, Festival and Holy day is gratefully welcomed by the pious Jew with a prayer of thanksgiving over the consecrated candles, better known as the "Sabbath Lights." At every divine service, morning, noon and night in the synagogue, or in a private home where a quorum of ten Israelites are assembled, some candles, if possible,

are lit. The Biblical passages that are expressive of the beauty and glory of light are too numerous to record.

When the ninth plague afflicted the land of Pharaoh, all over Egypt dense darkness prevailed, "but to the children of Israel there was light in their dwellings." The holy author probably means to convey to us the idea that in Egypt, even before the Redemption, the children of Israel cherished the symbol of light. The life of each individual Jew is controlled by this blazoned emblem. From birth till death, from the cradle to the grave, aye, even after death, light is the most significant symbol. When the child is born, when the boy on the eighth day is brought into the Covenant of Abraham, candles shed their lustre. When the lad, on his thirteenth year, is confirmed in the "religion of his fathers," and recites his creed from the pulpit in the synagogue, he is confronted with a goodly number of lights. When this boy becomes a man, and meets the choice of his love at the marriage altar, his friends hold some emblazoned candles during the ceremony. And when, in God's own time, death comes, when man breathes his last and is placed in the coffin, two lights are placed at the head of the casket. Then, when each recurring year brings the anniversary of his death, those who loved him in the flesh recall his benign countenance and precious words through the symbol of light (Das Jahrzeit Licht), which burns for twenty-four hours.

Light, as we have seen, is an emblem. What, then, does it symbolize? The ancient Hebrew prophet, Isaiah, denouncing the Israelites for turning away from God and the right path, spoke of them as "a people who walk in darkness; they know not the light." Light may thus symbolize education, and darkness, ignorance. An educated person is, then, enlightened; an ignoramus, benighted.

In the Hebrew language the word for intelligence is BINUH; the root of it is BAIN,—to discern between. In the presence of light one can discern between one thing and another; not so in the dark. With the aid of

intellectual light one can discern between one idea and another; not so when one lives either in physical or mental darkness. All is thus confusion. In very truth the ignoramus is intellectually benighted and the educated is enlightened.

That the Jew has been true to Education, of which Light has been the sacred and constant symbol, is patent truth. From the day of his Emancipation, from Egypt to this day, wherever he has sojourned, whether in the Desert, in Palestine, in Babylon, or in the DIASPORA, the Jew reverently cherished education and eagerly craved for enlightenment. As slaves in Egypt they had been deprived of every possible opportunity for education.

Nothing can better illustrate the degree of their degradation than the following Talmudic legend. When the Hebrews were about to be emancipated from Egypt, one of the angels, a kind of Satan, protested: "The Israelites are idolaters and the Egyptians are idolaters. Why, then, should the Israelites be entitled to such distinction over the others?" But no sooner have they crossed the Red Sea and become physically free than Moses set before himself the stupendous task of their mental emancipation. Through the striking genius of the son of Amram, the Arabian desert became a kind of Hebrew Free School. The Sinai peninsula was transformed into a Platonic Academy, Aristotelian Lyceum, not for the few only, as these Greek schools had been, but a compulsory school for all. The recently emancipated slaves became a Nation of Students. Mt. Sinai became a kind of pulpit or platform from which Moses preached and taught laws domestic, laws civil, laws divine. The enthusiastic appreciation of the Israelites for this work was evinced by the fact that the Jews of every generation have spoken of Moses, not as the emancipator, or the law-giver, but as MOSHE RABBENU—Moses, our Teacher.

When the Israelites had been settled on their own soil, "every man under his own vine and fig tree." Education became a matter of Religion. The three-Pilgrim Festivals are erroneously held to have been merely social cults. To me it seems that they were, in essence, educational institutions. Thrice a year the Jews from every part of Palestine, and even from foreign countries, made pilgrimages to the Holy City. The rich and the poor, the banker, the merchant, the agriculturist, the shepherd, and the teacher touched elbows; they met in fraternal fellowship; they shook hands with the formal Jewish greetings, SHOLEM ALECHEM—Peace Be Unto Thee. Then, these pilgrims recounted their several experiences concerning the individual and the nation. Jerusalem became thus one Jewish cosmopolitan city. Like our modern international expositions, such cosmopolitanism is naturally educational. During these national gatherings, Mt. Zion and Mt. Carmel resounded with eloquence. The prophet, the seer, the priest and the teacher raised in turn their thrilling voices to exhort, to warn, to teach, to inspire. As a result, their devotion to education, at times, became a national passion; learning became universal. Such was the case when Hezekiah, the good king, sat upon the throne of David that "they searched from Dan to Beersheba," from the north to the south of Palestine, "but found not one who was not versed in the laws relating to purity and impurity," the most intricate laws of Israel.

Even in the time of national distress, when Nebuchadnezzar ruthlessly destroyed Jerusalem, burned the Temple, despoiled the inhabitants of their possessions and carried the flower of Judea captive to Babylon, yea, though "the captive Jews sat by the rivers of Babylon and wept," the enemy could not extinguish the Light

of Education, which Moses and the Prophets had kindled in their hearts.

Neither the tongue of the orator, the brush of the artist, nor the pen of the essayist can possibly depict their zeal for learning and their high educational ideal than will the following pathetic family scene, which took place immediately upon the arrival of the Jewish captives in Babylon. The head of the family, sorrowfully recounting the former glory of the Jews and their present doom, suddenly turned to his eagerly attentive family and asked each in turn what they saved, in the wreck and ruin, as they fled from the enemy. In response to this question, first answers softly the devoted wife and mother: "Feine Lainwand, den weissen Teppich, und einen goldenen Nasenering" (fine linen, the white tapestry, and a golden nosering). But the husband advises her to throw the rug and linens into the flames and the jewels deep in the Euphrates. Then he asks the daughter what she had rescued when they fled from Carmel, the mountain of God: "Weisse Lilien aus unserm Garten. Zum Angedenken des Heimatlandes" (white lilies from our garden as a souvenir of our native land), answers the affectionate daughter. "Your lilies will fade," exclaimed the care-burdened father. "The plants are exotics in Babylon: only in the soil of Judea can they flourish."

Finally he turns to the son and asks what he saved when the ruthless flames devoured the Fatherland: to which the youth replies:

"Sichel und Spaten nahm ich mit mir; Zum Schwert die Sichel, zum Grab den Spaten" (sickle and spade I brought with me; for a sword the sickle, the spade to delve with). "The iron, too, will rust," responds the aged father. "Frivolities and vanities have you rescued—the rust consumes them all."

"Schaut hier, ihr Kinder, dies Wort des Lebens!

Dies verberg ich im Busen als wir fluechteten; verwahrt es!"

(Look here, children, behold this Word of Life—this I concealed in my bosom when we fled; preserve it.)

With the return of the Jews from Babylon, the Light of Israel was rekindled; they resumed the pursuit of their high intellectual ideals. In a most dramatic manner Ezra, the Scribe, erecting a pulpit in an open street of Jerusalem, reminded the restored Jews that they were an Am Hasepher, the People of the Book.

When Rome, all conquering Rome, battered down the walls of Jerusalem, burned the Temple and shattered the Jewish glory, a million Jews poured out their life blood in defense of their Jewish nationality. But all of no avail! In the midst of national travail, while Jerusalem was still besieged, Rabbi Jochanan ben Zakkai commanded his pupils to carry him in a coffin, while he feigned death, beyond the city gates, as there was no other method to pass through the Roman guard. No sooner had the coffin arrived beyond the city gates than the Rabbi leaped from the sombre walls and soon presented a petition to the Roman general. The Governor, Vespasian, looked upon this request as a mere trifle; to permit him to organize a school in Jabneh for the Jewish youth. The petition was granted. That school in Jabneh was the one ray of Light in the darkest hour of Jewish nationality. Rabbi Jochanan's example was followed. Schools for the Jewish youth were established in every community to keep the mind alert and open to truth.

Compare with this the fact that the Mohammedans destroyed the library at Alexandria, declaring that even if it contained any truth it was not needed, for that was already in the Koran; and if it contained no truth, the greater the service in destroying it.

The church, in the words of the Pope, Gregory, declared "ignorance

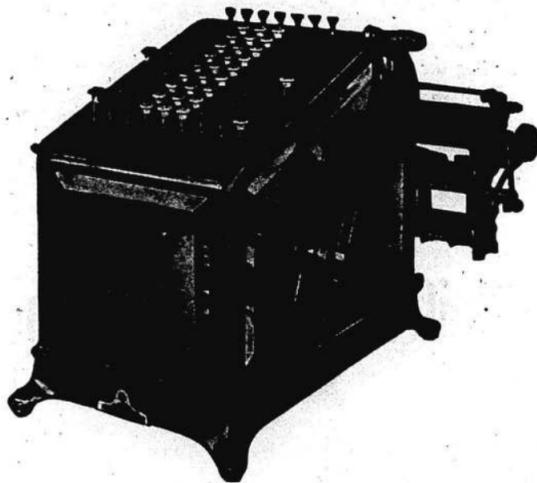
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as the mother of devotion." The ghetto, on the other hand, encouraged education, for, as one of the Rabbis declared, "An ignorant man cannot be a pious man." Even when the Cæsars hounded the outraged Jews, when to be a Jew meant abuse and martyrdom, the Jew found his only consolation and comfort in the school—the intellectual Light.

During the Middle Ages a veritable miracle took place in Europe. The Jew, who was denied every human right, gave to the world scholars—philosophers, scientists and linguists. If the time and energy which the early Christians spent in doctrinal disputes, in sectarian strife, and bloody persecutions, had been devoted to study and the enlightenment of the race, it is inconceivable how the pages of history could have been marred by what has come to be known as the "Dark Ages." In the Ghetto, scholarship flourished; in the outside world, ignorance prevailed on every hand. In the synagogue, free thought abounded; in the outside world, superstition ran riot. In very truth the Egyptian miracle was repeated; "to the children of Israel, there was Light in their tents;" while in the world about, Egyptian darkness prevailed.

This very miracle is witnessed today in darkest Russia. According to statistics, ninety-five out of every hundred Jews can write and read. Of the Russian peasants, not more than five per cent. can read and write. The Russian church pays a premium on superstition; the synagogue enjoins learning. The Gentile accepts complacently his enforced ignorance; the Jew struggles for enlightenment. If you place the Jew side by side with the real Russian, the Cossack, or Muzhick, why, the former is a scholar, the latter an ignoramus; the former a thinker, the latter an intellectual pigmy. Wherever he may wander, and among whomsoever he may dwell, the Jew fails not to cherish the emblem of Light and the Education which it symbolizes.

America, the land of opportunity, gives final and convincing proof of the truth of our contention. Some few years ago I went to Ellis Island for the purpose of studying the conditions of the newly arrived immigrants. My attention was drawn especially to the four nationalities which composed the largest bulk of our immigrants. First, I observed the jovial, care-free Irishman. He is rugged, intelligent and happy. He is

hardly a foreigner at all; he speaks the English language with hardly more than perceptible accent, is a democrat by birth and instinct and easily adapts himself to our ways and institutions. Next came the German; industrious, frugal, philosophical, and at that time not steeped with the spirit of Prussianism which cropped out later. Then I beheld the Italian. He, too, is industrious and faithful in the performance of manual labor, whether it is paving the streets or building the gigantic "sky-scrapers." Last comes the Russian Jew. In appearance, he is unattractive; in manner, uncouth; in physique, most unpromising. Apparently he will be outwitted by the others in the sharp struggle for subsistence. How can he successfully compete with such rivals? At best he may elicit our sympathy, but hardly our encouragement. What of the outcome?

To answer this question I need only to turn about and study the conditions of the representatives of these same nationalities who came to our shores under very similar conditions fifteen or twenty years ago. The Irishman is just as witty, jovial and contented, though without material success. He has proved his adaptability by filling almost every civic position, from street supervisor or policeman, to the head of a political machine. The German, by faithful plodding, has secured a business of his own or reached a position of trust and confidence in some large company. The Italian may have saved up enough money to have a home of his own and visit his native peninsula. And the Russian Jew? He may be a manufacturer, a store-keeper, a builder, banker, or real estate operator. And as a patriot? Of all Americans, he is the most American. And his son? He carries off the prizes in our colleges and universities. To my positive knowledge, in the New England colleges, the Russian Jewish student receives "credit" for his English themes, while the descendant of the Pilgrim Fathers receives "failure." Little wonder that men like Jacob Riis, the celebrated East Side settlement worker, and others of similar experiences, have declared their faith in the Polish Jewish boy.

What is the reason for such gigantic mentality in the Jews? Renan, a non-Jewish philosopher and historian, gives the answer: "Through the study of the hair-splitting arguments, the intricate speculation and earnest reasonings in the Talmud, the Jew's mind becomes like a pair of scales, susceptible to adaptability and always alert."

We return from our survey of Jewish mental activity with the conviction that the Jew's intellectual acumen and zest for learning are the result of his continuous application to the study of Jewish classics, especially the Bible. This Book was the Perpetual Light (The Nair Tomid), even in a world of darkness and ignorance. We, too, must make this Book our cherished study, else we shall prove ingrates. We owe this much to our ancestors. And if it proved such a great Book to them, what may not the study of it do for us when combined with the advantages of modern education? Our duty to this literature and to ourselves is plainly evident. "To the children of Israel there was light in their tents." Arise, my people, arise, shine forth, for thy light has come. O house of Jacob, come and let us walk to the Light of the Lord. Amen!

REVIVAL OF JEWISH IDEALISM.

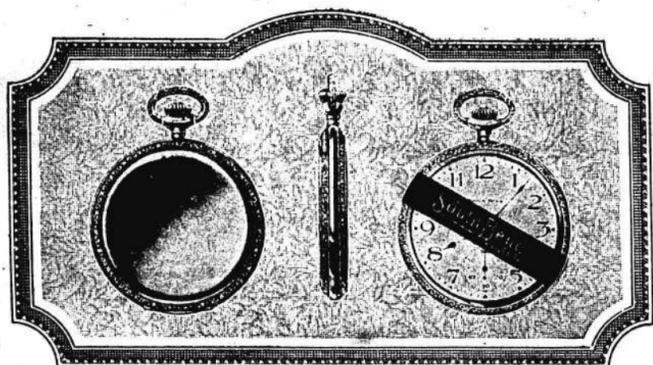
by Rabbi JOSEPH SILVERMAN Temple Emanu-El, New York.

Elijah is one of the greatest characters of the Bible, a child of nature, a man inspired of God. He was a prophet who feasted upon great ideals, whose life was devoid of every taint of materialism or commercialism, even of the ordinary precautions that actuate most men. His greatest mission consisted in battling against idolatry and heathenism and in drawing the people away from a sordid existence to a nobler and higher life. He was an indefatigable champion of idealism and an uncompromising opponent of all the gross materialism of his day, whether he found it in high or low places. He was the friend of truth and righteousness and the inveterate foe of all hypocrisy and evil. He was a giant in spiritual strength, a bulwark of rectitude, invulnerable in every contest for truth, right and justice. Yet notwithstanding all his energy, long suffering, patience, perseverance and buoyancy, he finally succumbed under the many disappointments that fell to his lot; gave up the good fight for idealism and withdrawing from the world of activity, strife, turmoil and vexa-

tion, hid himself in a cave. Here in obscurity he would rest, secure from all the corruption of the world and all its mean and unworthy motives that his heart abhorred. Here he would be free from the dangers that threatened him in the city and from the cruel fate that had overtaken his colleagues. We can infer all this from the anguish of soul that he expressed in his reply to the reproach of God, "What doest thou here, Elijah?" In the intense grief at his bitter disappointment, he cries out, "I have been very zealous for the Lord, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars and slain Thy prophets with the sword and I, even I alone am left and they seek my life to take it away." (Kings xix, 9 and 10.)

Then followed the order from heaven, "Go forth and stand upon the mountain before the Lord." Elijah obeyed and beheld that wonderful vision of storm, wind, earthquake and fire, and learned that God was not in the wind, the earthquake or fire that destroy, but in the still small voice that is forever building the universe and making for righteousness.

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upon the mountain before the Lord," and the vision that followed, to mean, that Elijah was not to be discouraged; that he was to leave the valley of materialism, the lower planes of sordid conflict and go up to the mountain top of Idealism, to stand before the Lord and follow the still small voice of God, the dictate of conscience, the promptings of the better nature of man that lead always upward and onward to the highest goal.

We all have need of ideals to reconcile us to the many disappointments of life. Ideals are the buoys that keep us afloat upon the tempestuous seas of earthly existence until some unexpected help from without or within us comes to our rescue. Ideals are the standards of excellence that we have set for ourselves in character, success or happiness. They give a lofty purpose to life, direct and stimulate ambition and pride and fortify us against the trials and vexations that beset our paths.

But the greatest value of ideals is to be found in the fact that they constitute the mainspring of permanent progress. Those, of whose soul idealism has taken possession, do not rest content with the realization of any one goal. Every gain is to them but a stepping

stone to another. An ideal realized creates in turn another ideal. There is no limit to progress in the realm of idealism.

The same principle obtains in nations. Ideals create them and keep them alive. When nations cease to be actuated by lofty and sublime purposes, they degenerate, as do individuals, into selfish, pleasure or power loving entities that in time lead to their destruction. Many nations have foundered on that rock. The Empires of Alexander and Napoleon are examples of the destructive influence of a national loss of idealism. Germany of today has built up a Frankenstein in her militarism which is destined to be her undoing. The greatest nations of the world today, America, England, France, Italy and Belgium are actuated by an idealism for the benefit of humanity that will make them supreme.

Religions are subject to the same life-giving principle as are individuals and nations. Religions, it may properly be said, depend for their origin and progress on some high ideal which, embodied in a creed, in laws, rituals and ceremonies, becomes so deeply rooted in the thoughts, feelings and practices of a people as to excell all

other purposes in popularity and influence. And the very life of a religion depends upon the vitality of its visions or rather upon the preservation of the spirit of idealism which constantly looks forward to a higher goal of excellence. A religion, even as a nation or an individual, can not afford to rest content with any material achievement. Many religions, just as nations, have died because they lost their lofty outlook of spiritual progress. The mythologies of the ancient Greeks and Romans for centuries swayed men's beliefs and hopes; idolatry and polytheism have had their days of glory and influence. But they died in the grip of material degeneracy.

Judaism succeeded in impressing itself upon men's minds and in rising superior to the sordid religions of antiquity because of its singular and superior idealism founded upon the holiness of God and looking to the perfection of man. In any discussion of the origin and permanence of Judaism, this basic fact must not be overlooked, that idealism is its distinct and distinguishing characteristic. In Judaism par excellence all material forms, rituals and rites are secondary to its ideal of human perfection. Judaism is an interpretation of life and must therefore be as broad, as comprehensive as life itself. It cannot be narrowly dogmatic; it must be broadly progressive, even "elastic" as has been facetiously remarked by a captious critic. Judaism is an outgrowth of the needs of human nature and must constantly correspond to those needs. Whilst forms, ceremonies, institutions may become obsolete, Judaism remains ever new. As long as men live, as long as life lasts, as long as the soul has aspirations toward better things, so long will Judaism remain, because it represents those aspirations.

It is therefore possible to trace Judaism back through more than three thousand years of history, through the simple faith of the Patriarchs, the complicated Levitical Cult of the Mosaic Code, the Temple rites of the ancient priesthood, the humanitarianism of the prophets, the legalism, to wit, rigid ceremonialism of the Talmudic period, down to the Reforms of our own day and to find, notwithstanding innumerable changes and innovations of forms, the same historic Judaism, the same philosophy of the Universe and God, of life and man. In short, Jewish Idealism, the very heart of our religion, has maintained Judaism through three thousand years of development, with all its changes, destructive tendencies and internal crises.

And this idealism has maintained Israel despite persecution, discrimination, oppression and dismemberment. Israel survived disension in its ancient kingdom, the woes and strifes between divided kingdoms, Babylonian Exile and later its precarious existence under various forms of government. Israel survived because, whilst other peoples fought for territory, commercial, industrial and political power, Israel was buoyed up by the hope of realizing its idealism for man and mankind. Israel was sustained by the principle underlying the words of Scripture, "not by might and not by power, but by spirit, saith the Lord."

Israel had heard and obeyed the word of God spoken to Elijah, "Go forth and stand on the mountain before the Lord." In the realm of idealism there is no defeat. He whose only aspiration is for the best, the highest, the purest, the noblest, is never lost. Disappointment may come even to idealists,

but it acts only as a spur to great effort. That is the very nature of an ideal, that it is invincible. You may destroy property, kill people, but the ideal will live. In the present war, brute force may destroy life and all material things, but when the smoke of battle is cleared away, then will arise, phoenix-like from the embers of destruction, a new world based on justice and humanity, liberty, equality and fraternity for all mankind.

Israel has died a thousand deaths, but its Idealism has survived. No sword thrust or shell can pierce an idea or an ideal. The thunder of Sinai is heard above the carnage of battle. While Jerusalem was in flames, a rabbi built a school at Jamnia and planted anew the ideals of Israel. And so in every city and hamlet of the world, where a Jewish family took root, it planted its ideal and built a school and synagogue around it.

But the world's materialism grew apace at the same time and many people became engrossed by worldly interest and were swept away from the moorings of a higher spiritual life. No need specifically to analyze the momentous crisis of religion. Materialism is the world's greatest menace. It is sapping all that is sweet and pure and dear to life, all its nobler sentiments, its chivalry, its generous and almost

prodigal unselfishness. Men have become centered in themselves to such a degree as to forget the world and God.

Judaism has suffered in common with other religions from this universal evil. Many Jews have been enticed from the faith by the love of worldly interests. They have descended into the valley of material temptations, are revelling in power, pleasure and plenty, deaf to every higher prompting of the soul. Therefore the synagogues are depleted whilst men gather in their businesses or clubs to follow a lower impulse than their faith would dictate. Therefore are the children drifting away from Israel's ancient moorings.

We need a revival of Jewish Idealism, of that idealism that made Israel proof against the allurements of the worldly call, against the pitfalls of irreligion, skepticism and indifference engendered by the temptations of gold, glory and grandeur. To those of Israel who sit in the recesses of spiritual gloom, may there come the word of God that reached Elijah in his dark cave, "Go forth and stand on the mountain before the Lord." Get thee out of the valley of materialism, out of the lowlands of sordidness, the marshes of sensual desires, and stand on the heights of holiness, honor and hope. This



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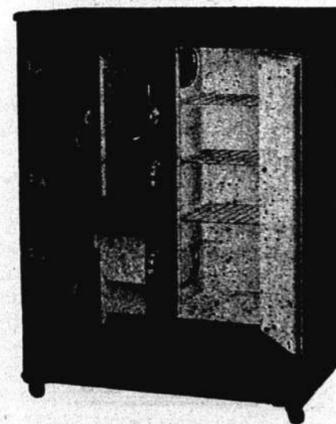
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idealism means in the first instance to "know thyself."

The materialism of the day has blurred a knowledge of the real self, of man's soul, its grandeur, its sublimity, its possibilities. The soul has been forgotten and overlooked in the mad rush for wealth and pleasures. We must teach men again to know themselves, to study the hidden essence of life, that they may realize that it profiteth nothing to a man to gain the world, if he lose his own soul. To think lofty thoughts, to feel nobly, deeply, to peer into the recesses of the human heart, to draw from the wells of human nature all that is pure and good, that is to live, to develop, to grow, to be happy; it means to voice the prayer of the Scripture "Create in me a pure heart and renew a right spirit within me."

A true self-knowledge will open up to us the next stage of Jewish Idealism, that is, to know our fellowmen, to comprehend and rightly practice the command, "Thou shalt love thy fellowman as thyself." Materialism has bred selfishness, and selfishness has led to cruelty and violence, the logical and bitter consequence of which has been war, relentless, uncompromising war. When men have looked into their deeper inward nature and redeemed themselves from every brutish taint, then will they be ready to treat their fellowmen on the basis of equality and equity. Then will they truly understand and follow the words of the prophet: "He hath told thee, O man, what is good, what the Lord requires of thee, but to do justice, to love mercy and to walk humbly with thy God." Standing on such a spiritual height, men will lose all hatred toward their fellowmen, will turn swords into plowshares, spears into pruning hooks, battle ships into merchant vessels, forts and arsenals into school houses and exchange the arts of war for the arts of universal peace.

Jewish Idealism implied in the text "Stand upon the mountain before the Lord," indicates further that we should teach men to know the universe. Those who grovel in the valley never see the universe. Only on the mountain does the whole panorama of nature burst upon the view and reveal the great mysteries that God has wrought. The materialism of the day has drawn men away from a contemplation of nature and created an artificial life from which the great universe is shut out. No wonder they know not God, when they know not his handiwork. You can not find God in a gambling den or in the graft processes of unfair competition.

The ancients were naturalists, though they possessed less scientific knowledge than is at our disposal today. They knew the universe at first hand, because they came into direct contact with the soil and felt their dependence upon the elements. Therefore the Psalmist could voice the sentiment contained in the words "The Heavens declare the glory of God, and the firmament tells of His handiwork."

We must teach men again to become students of nature, to read the revelations God has written in the twinkling stars, in His footprints on the eternal sands, and in His insignia on the everlasting rocks. Then men will stand again on the heights between heaven and earth, will marvel again at the riddle of the universe, will try to comprehend the permanent Sphinx. Then will they be lifted out of their crass ignorance and be edified by a spiritual illumination akin to wisdom.

Jewish idealism means finally, that we must teach the world to

know God. "To stand on the mountain before "the Lord" signifies nothing less than through the knowledge of self, that is, of the human soul, and the knowledge of our fellowmen and the Universe, to rise to a knowledge of God. The idealist appreciates the smallness of man and the greatness of Deity. He rises through knowledge and purity to an understanding of divinity. But the idealist goes further and comprehends somewhat of the greatness of man, of his spiritual possibilities when he discovers his relation to God; when, standing on the mountain before the Lord, he beholds his Creator, the Infinite One in whose image he, the finite, was fashioned. To stand before God is to be cognizant each day, each hour, that there we are in the presence of His Majesty, the King of Kings and that we must so conduct ourselves as to be worthy of standing in His presence (cf. Ps. 34).

We need the revival of such an Idealism that will cut to the very core of the evils that beset Judaism, namely, materialism. Let Israel, like Elijah, come forth out of the valley of unworthy thoughts and purposes, even of despair, and rise to the heights of wisdom, purity and possible perfection.

The mission of Israel is not lost. Only those individuals and peoples have no mission who have lost their ideals. Israel must and will redeem itself, must and will retain its ancient purpose to be a priest people, to learn the law of God in order to practice and to teach it to mankind; to establish its ideals of self-knowledge, of a knowledge of man, of the universe and of God and thus to stand always on the supreme heights before the Lord.

EMINENT BLIND MEN OF ISRAEL.

By BERNARD J. STERN.

Legend and history alike pay tribute to the blind men of Israel. Legend in its graphic, poetic style couches their careers with a mystic haze; history with scientific accuracy acknowledges their conquest over seemingly insurmountable difficulties. Both testify of a spiritual light which seems to have permeated the lives of these afflicted ones, a light which not only compensated for their physical affliction but inspired them to noble zeal and greater activity.

To Baba ben Buta, the blind victim of the tyrant king, Herod, is ascribed the suggestion of the rebuilding of the Temple in the following story: Herod took a great delight in disguising himself as one of the common people, and by mingling with them discovering what they thought of him. Once, while disguised, he tried by persistent leading questions to influence Baba to condemn the king, but in vain. Herod was greatly impressed and after revealing himself expressed repentance and asked how he might compensate for his cruelty and misdeeds. "The king has extinguished the light of the world by slaying the scholars," replied the teacher; "let him restore the light of the world by building the Temple." Herod obeyed the old man's injunction and built the magnificent edifice which henceforth bore his name. Baba is represented as being so scrupulous in his religious observances that he brought a free-will offering every day for fear that he might have committed a sin requiring atonement.

The teacher of the great Akiba, Nachum of Ginzo, was blind and paralyzed. He bore his troubles patiently, however, and was said to have even rejoiced over them. In answer to the query of his

pupils as to why he, such a just and righteous man, had to endure so many ills, he declared that he wished them on himself. Once on a journey he had met a poor man who asked him for food. As he was about to open the bundle of food he carried with him, the man died before his eyes. In deep grief, he reproached himself as being the cause of the man's death and invited on himself the curse of his afflictions. Various other stories are told of miracles that happened

to this Nachum of Ginzo.

Sheshet, the blind Babylonian Amora of the third century, once mingled with a crowd waiting to see the entry of the king. A heretic, probably an adherent of Manicheism, against which Sheshet polemized, taunted him with the remark that he certainly would not be able to see the king. Sheshet, however, despite his blindness, recognized the king the instant of his arrival. When the unbeliever in his astonishment asked Sheshet

how he became aware of the king's presence, he received the answer, "The earthly kingdom is like unto the heavenly; God's appearance, however, is announced by a deep silence."

Although Sheshet was feeble in body, he had an iron will and great energy, and although he was blind, he was compensated by a very retentive memory. He hired a scholar acquainted with the Mishna and the Baraita to read them to him. In addition to know-

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ing by heart the entire tannaitic traditions, as well as its amaraic interpretations, Sheshet possessed much acuteness and knew how to deduce conclusions from the teachings of tradition. He appears, however, to have been averse to the casuistry in vogue in the Academy of Pumbedita, for when he heard anyone make a quibbling objection he used to observe sarcastically, "Art thou not from Pumbedita, where they draw an elephant through the eye of a needle?"

Sheshet devoted much time to Biblical exegesis and whenever he recapitulated his studies, as was his custom at the end of thirty days, he used to say, "Rejoice, my soul; rejoice, my soul! For thy sake have I studied the Mishna and the Baraitot." Though he took but little interest in Haggada, some of his Haggadic interpretations of the Bible have been preserved. Thus he interpreted Proverbs xi, 2s, as implying that whoever teaches in this world will have the good fortune to teach in the world to come; and he explained Proverbs iii, 16, as meaning that whosoever studies in the right manner receives as his reward length of days in addition to riches and honor, but he who studies in a fashion not altogether unimpeachable receives riches and honor without length of days.

Yehidai, Gaon, called by Graetz, Judah the Blind, was without his sight at the time he was appointed Gaon, though according to Sanhedrin 49a, a man blind in both eyes was prohibited from acting as a judge or as president of a court. It is interesting, however, that it was Yehudai Gaon who decided that blindness should not act as a bar to the appointment as hazzan of a man otherwise irreproachable.

Yehudai was highly respected as a halachic authority, and later Geonim as well as rabbis hesitated to decide against his opinions. His responsa, generally written in Aramaic, are precise and usually very short. Alfasi asserts that it was Yehudai Gaon who did away with absolution from vows which was so carelessly granted by the rabbis of his time that it gave occasion for Karaite attacks. He went so far as to abolish the study of the Talmudical treatise Nedarim (Vows), and his successors were anxious to adhere to this reform.

Yehudai Gaon is best known as the author of "Halachoth Ketuoth" and very likely also of "Halachoth Gedoloth." In these works he collected and arranged in an orderly manner the subjects which were scattered through the Talmud, and indicated briefly, omitting all discussions, what still held good in practice. This work became a model for later compositions of a similar description.

It is significant that the founder of Kabbala, the Jewish mysticism, should have been Isaac the Blind (twelfth and thirteenth centuries), whose world of physical darkness was said to have been illuminated by an inner light. He adopted as an article of faith the doctrine of Metempsychosis, which had been condemned and ridiculed by Jewish thinkers. His disciples said that he had the power of discerning whether men possessed a new and fresh soul, coming directly from the world of heavenly spirits, or an old soul which was migrating from body to body trying to recover its purity. Isaac gave names to the ten Sefiroth or spheres, and is generally supposed to have been the author of a commentary on the Sepher Yezirah. Later scholars attribute to him the authorship of the Bahir.

Aryeh Loeb ben Asher, who was considered one of the keenest casuists and one of the most eminent Talmudists of the eighteenth

century, continued his lectures at his Yeshibah even when toward the end of his life he became totally blind.

Long after he had become blind, Solomon Munk, the French Orientalist (1803-1867) published his three-volume edition of the Arabic text of Maimonides' "Moreh Nebukim." In this famous work he shows his profound knowledge of Arabic texts and of Aristotle's philosophy. He also interpreted and deciphered the Phenician inscriptions at Marseilles and the inscriptions on the sarcophagus of Eshmun'azas, king of Sedon, after losing his sight.

Munk accompanied Montifiore and Cremieux to Egypt in connection with the Damascus affair, and it was due to his knowledge of Arabic that the word "justice" was substituted for "mercy" in the edict of Mohammed Ali, which vindicated the accused from the charge of ritual murder. It was mainly due to his efforts that schools modeled on European methods of instruction were established by the Egyptian Jews.

Graetz speaks loud in his praise of Solomon Munk. "It is doubtful whether the spotless character of this man or his devoted attachment to learning is to be more admired. For his patience in misfortune and

cheerfulness in the sufferings which he had incurred in the service of learning (Munk had lost his sight while poring over manuscripts) he was greatly admired in his native country, Germany, and in his adopted country, France, and he was loved as much as he was revered. In the comprehensive range of Arabic literature he was one of the first masters of the day, and the most profound scholars in the same study recognized his equality or awarded him the palm. As interpreter to the escort of Cremieux, he spoke and wrote Arabic like one born in an Arab tent. He divined the words and sense of any manuscript passage by a kind of instinct, which only increased in keenness when he lost his sight from poring over manuscripts. His intellectual sight compensated for the loss of his physical power. The darkness which enshrouded him for nearly twenty years before his death did not prevent his vision from being clear and distinct."

Heinrich Landesman, an Austrian poet and philosophical writer, better known by his pseudonym Hieronymus Lorm (1821-1902), was almost completely blind and deaf at the age of fifteen and later in life became totally blind. When but sixteen years old he contributed a number of poems to various

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periodicals, and at twenty-two he completed his first important literary production, "Abdul," the Mohammedan Faust legend. Because of his attack on the censor system of the Austrian chancellor, Prince Metternich, in his "Wiens Posische Schurngen und Federn," he was obliged to leave Vienna for Berlin, where he assumed his pseudonym to protect his family from possible trouble with the police. He later returned to Vienna.

Lorm, a prolific writer, was distinctly a lyric poet. The peculiar vein of pessimism that runs through both his poetry and his prose writings has won for him the title of the "lyrical Schopenhauer." He is unique in his pessimism, the other eminent blind men in Israel having been gifted with a spirit of optimism unparalleled in most men. In his first novel, "Gabriel Solmar," Lorm treats, among other subjects, of the struggle of the modern Jew against the prejudices of his fellow citizens.

On April 30, 1918, Abraham Moses Luncz, the blind Russian scholar and editor, passed away at the age of sixty-four. Luncz, who lived most of his life in Jerusalem, rendered great services in the ex-

ploration of the Holy Land from the historical, geographical and physical standpoints through his guide-books for Palestine, his Palestine annuals and his Jerusalem almanac. He owned a Hebrew printing press, from which he began the issue of a Palestine library. In 1904, he had in the press a new edition of the Jerusalem Talmud with commentary and introduction. Luncz founded in conjunction with Dr. Koisewski an institution for the blind at Jerusalem.

WHY ANTI-SEMITISM EXISTS AND ITS CAUSE.

By Rabbi Edgar F. Magnin, Los Angeles, Cal.

The causes of anti-Semitism are manifold. In the first place, the religion of the Jew is a factor. Especially was this the case in the Middle Ages when theology under the spell of scholasticism and the power of the church state held sway. The Jew was the living protest amidst the Gentile world against the doctrine of the Trinity. The Jew was the protestant of the West, the only hope of any importance in the Occident whose teachings opposed the dogmas of the church.

Today religion does not play quite so important a part in inculcating hatred against the Jew. The prejudice against the Jew is based chiefly on two reasons. In the first place, it is convenient for the powers that be to lay all the blame for the faults of humanity on the Jew. Some victim must be selected. And it is easier to persecute the minority, especially when the minority cannot protect itself by force of arms. The autocrats of Europe have during the last few centuries directed the mob against the Jew in order to keep the minds of the people off their real problems. This seems to be the policy in Poland and the Ukraine today. In Germany and Austria anti-Semitism is very rampant at this hour. The Jew is being blamed for the defeat of those countries.

The second cause of anti-Semitism in modern times as in ancient times is the fact that the Jew is able. There is a natural hatred that is the complement of success. It is human nature not to love a rival too much. I do not say that all the big men of the world are Jews. We have our quota of fools and "schlemiels." But it is a fact that proportionate to our numbers we produce an extraordinary number of leaders in every line.

Disraeli remarked upon this fact in his time. His own life is an example of the truth of it. A Jew made an empress of a queen. Now when a Gentile is face to face with a rival Gentile in business, he may not like him, but he cannot call him a Jew. But his Jewish competitor offers him a host of epithets from which to choose. Modern anti-Semitism is more a matter of national hatred. The Jew is conceived as a rank outsider who is trying to enforce himself on the inside and take control. It is for this reason that Herzl despaired of the status of the Jew in the diaspora and pointed to Zionism as the only possible solution. It is difficult to say whether or not Zionism is the solution. My own opinion is that it will not entirely solve the problem, but that it is worthy of being tested out as a possible factor in bettering conditions.

I am not pessimistic about the future. I believe that the problem of anti-Semitism will some day be solved, though I am not foolish enough to believe that it will be solved in the near future. Jewish history has taught me to be wary of making too optimistic predictions.

I believe that anti-Semitism will grow less and less as civilization grows more and more. The race is moving like a tortoise and sometimes it halts even the little progress that it makes and crawls backward for a time. But the general tendency is after all forward and on ward, and some day men will be more civilized than they are today. I believe that the day will come in a few centuries hence when men who black-ball other men for no logical reason will be considered brutes and boors by the majority of human beings.

Meanwhile the Jew can do something, too, to alleviate the condition. I believe that the Jew has to make an extra effort to adhere to the highest standards, that he must learn to mingle more with the Gentile world and yet remain proud of and true to his heritage. The two are not after all incompatible. We must meet our neighbors half way in many things. I believe that the longer that the Jew enjoys emancipation, the more he will become polished and refined and assume more graces. This does not mean sacrificing his religion. There is nothing in the Jewish religion that demands that a man be a boor. I believe that when the Jew comes to realize the value of his own heritage he will inspire first self respect and then the respect of others. And respect is the gateway to more friendly relations.

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Another key to the solution of the problem is for the Jew to support every liberal movement. By liberalism, I do not mean radicalism. Between conservatism and radicalism is the middle ground of liberalism. Radicals and conservatives are apt to be intolerant because they cherish extremes. Liberals are eclectic by nature. They choose the best of both extremes and are not lop-sided. Liberal movements are emancipating movements. They stand for evolution and not revolution. Liberal papers and liberal movements always

espouse the cause of the underdog because they seek fair play and justice. Let the Jew be progressive and affiliate with all people who are trying to improve the status of the world. Let the Jew be foremost among those who think and speak and feel and act for human brotherhood, justice and peace. For the Jewish problem is part of the greater moral problem of the race. It goes back and forth as the race moves forward. As the race advances the Jew will come to his own. We have one choice and one duty. In the name of

good common sense and right let us grasp it. We in our day will not see the solution, but generations to come will. In the mean time we know that we are not living in vain, but that we are makers of history.

THE EFFECT OF THE WAR ON RELIGION.

By REV. ISRAEL L. MAFFUCK, London, England

Though we are still living under the shadow of the war and in some measure under the impulsion of the psychological reaction to its experi-

ence, we are yet perhaps far enough away from it to review in the light of present conditions the hopes that it roused. These hopes were rooted partly in logic and partly in the desire for compensation for present evil and suffering; because we hoped that the tremendous shaking up would purify us in spirit and in thought, it was easier to endure; and the vision of future good swallowed up present evil. So far as these expectations had a logical or reasonable basis they are worthy of being judged by the war's consequences.

The final verdict will come after many years when history from its vantage ground rising above a long past can more clearly perceive the distinctive currents in human life and more surely judge and measure their effects and influences. Yet it is not merely intellectual curiosity that drives us to consider the question, What of the war's hopes for religion in the light of what has happened since the war's end?

It is a question of practical importance, for in its answer there should be direction of effort. The question has been put by a book published towards the end of last year, which gives a measure of answer to it. While the war was still on a group of men and women representing practically all the Christian denominations initiated an investigation into the religion of the army. Questions were sent to a diversity of folk, asking for a record of their experience and observation of the religious attitude of the soldiers. In the replies all army ranks were represented, from generals down to privates; and all sections of the non-military workers were also called upon to supply their evidence—chaplains, Y. M. C. A. representatives and nurses. The scope and variety, therefore, left nothing to be desired so far as the attitude of the army towards Christianity was concerned.

The results of these investigations were published towards the end of 1919 in a book entitled "The Army and Religion." Though the evidence and conclusions deal only with Christianity, they have much of interest and guidance for other religious communities, too. There is a sufficient similarity between the individuals of the diverse religious groups in a nation to make a large part of what applies to one apply to the others. The facts are in a large measure the same. The indifference, for example, towards religion noticeable in one community exists also in the others with slight variations of degree. The causes are some of them the same, and perhaps, too, a measure of the same remedies may prove effective.

I wish that we Jews had been able to have a similar investigation of our own, but in its absence we may draw help from the results of the labors of our Christian friends. And, indeed, I think we shall recognize much of what they say about conditions, causes and possible remedies as things that we have heard said in reference to the position of Judaism.

Though the book deals with the religion of the army, it has, of course, a significance for the whole life of the nation, not only because some expect that the men who stood the greatest brunt of the war will, through those of them who survive, exert the greatest influence in the time of peace, but also because the army was the nation. The men who constituted it came from all sections and all social ranks, and their views may be taken to express the general attitude. Their experience was the most trying; but through them, by the channels of love and friendship, that experience was transmitted to the hearts of all. It is therefore not unwarranted to assume that what represents their feelings and describes their needs will also represent and describe the needs of the main body of the nation.

It is plainly evident that the hold of organized religion upon men and women has not been strengthened through the war. The best estimates give it that only about 30 per cent. were vitally attached to institutional religion—to a church; and the evidence does not disclose any tendency for an increase because of the war. In other words, the war itself has not driven into the arms of religious organizations those who were before alienated from them. Whether there will still be a change in this respect will depend very largely, if not altogether, on the response organized religion will make to the social and intellectual conditions of our time, how the churches and synagogues will react to the challenge of the war.

The causes which have created that alienation in the past were partly in the churches and partly outside them. Outside was the tremendous influence of the new industrialism and the advance of material science. These things, tending on the one hand to concentrate man's vision upon the material and, on the other, revealing to him the immense powers and possibilities in physical nature, came to hold his sight and to absorb his thought to the exclusion of a perception of the spiritual. That, however, is only part of the cause. The other—and who knows but what it may be the larger part—is in the attitude of religion itself. The unreality of much of its teachings and its ritual practices, the absence of any real fellowship in religious bodies, where there are the same distinctions between rich and poor as are found outside, and the failure of religion to lead or even to take an effective part in social reform and the advancement of the race toward social justice—these things are among the chief causes which have separated organized religion from the lives of so many men and women. The war in itself did nothing to remove that belief in the impotency of religion; in fact, it supplied even further ground for it, for was not religion against war? Had it not for centuries preached good will, brotherhood and peace? Yet here was the deadliest, most terrible war of all times! Religion, therefore, had failed. The war did nothing to minimize this failure. But it revealed this failure flagrantly, and that is a gain. Its effect here will depend on whether the official leaders of organized religion will seriously take to heart the evidence and be prepared to probe deeply into the cause of weakness and act with courage to remove them. Will they be prepared to revise their teachings so as to be in accord with modern thought? Will they, too, be ready to fight for social justice, regardless of consequences to themselves? And will they, too, be prepared to forsake tradition where it has forced upon them services that are unnatural and artificial to the main body of men and women? If they do these things then, through the experience of the war, organized religion will grow in power. If not, the future will only further aggravate the weakness of the past.

In all this I do not mean to exaggerate the importance of organized religion. It has its place and function in the life of humanity—a very important place and very useful function, I believe. It is, however, established not by virtue of an inherent right, but because of what it works for and hopes to achieve, the spiritualizing of human life and human society. The religion of the individual, however, rests upon a different footing. It is one of the absolute, ultimate realities. Its value is in itself. What has been the effect of the war on this? Has it produced in the first place a keener, more vivid—yes, more effective—sense of God's being, power and love? The book which is acting as my guide here answers "yes" and "no." Belief in God

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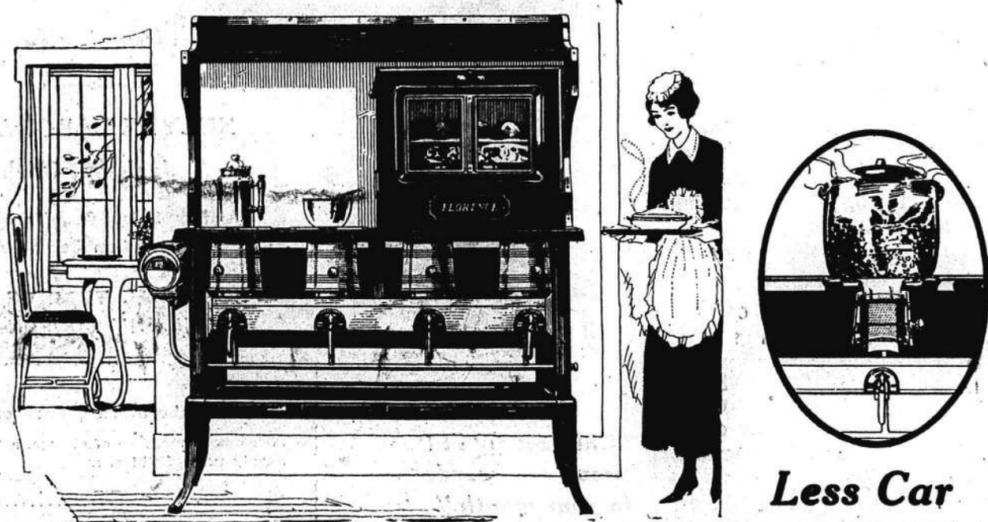
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has come to some, while others have lost it through the war experience. And though this statement is based on evidence drawn from the experience of soldiers, I think we shall readily recognize that it applies to the generality of men and women. For some the heavy burden crushed faith out of their souls, while others, impressed all the more by the weakness, the smallness and the need of human life, reached out more intensely, more eagerly—yes, more hopefully—to the Power who would by His being satisfy their longing for perfection, and by His love help them to bear the sorrow and suffering of their lives. It would be difficult to say whether there were more affected in one way than in the other. This, however, seems certain, there has been more thinking about religion and its teachings than there was before the war. Thinking may lead to one conclusion or another, or to no conclusion at all, but to think about God, life and the world is to turn in the direction of religion. While the war was on a discussion about God and the war was almost sure of an audience. That was true of the armies in France, and we know that it applied to the folk at home. The question now presents itself to us. Has that tendency to increased thought about religion survived the war?

It is interesting here to note the evidence in "The Army and Religion" about the conception of God to which the experience of war led, especially for us Jews. For here there is a fundamental difference between our religion and that of the majority of our neighbors. "The soldier has got religion; I may not say, however, that he has got Christianity," was the saying of one whose knowledge of the inner mind of the men in the trenches generally recognized. As spoken, it was meant to indicate that the men who had been in the trenches had experienced an awakening of the primitive (we should have described them differently) religious convictions—God, prayer, immortality, but that they did not associate this with Jesus Christ, that their thought of God was not Christianized. The great ma-

majority of the answers confirm this view. One very distinguished officer dissents from it substantially on the ground that these convictions contained in the soldiers' "religion" form a truer, nobler, simpler religion than that propounded by the churches." This is very valuable testimony for the Jews. Its implications must be evident. The authors of the book naturally look to the fact which they here record from a point of view different from ours. We, on the other hand, who are Jews, may go further than they do in expressing gratitude that the experiences of the trenches did awaken religious convictions about God, prayer and immortality.

The impulse to pray came, perhaps, naturally at times of great danger. For it is in times of danger that man feels his great helplessness and therefore reaches out with a sense of dependence for Someone infinitely mightier than himself upon Whose love he can rely. And though if prayer only comes in danger it partakes more of the nature of superstition than of faith; if, however, it is carried from such a time into the regular course of life it takes on the higher character and value of real communion with God.

It is not easy to say whether this really has taken place. Do men and women pray more now than they did before? If there really is a deepened sense of God and of relation with Him we should assume that praying is more often practiced. Yet words of prayer do not to some come very easily, so that they may feel a striving towards God without expressing it in words.

On the other side of the account, however, must be put a greater tendency toward fatalism. It was natural that the men constantly faced by death should put into their hearts the feeling which may often be a strong shield against the maddening shafts of deep anxiety. For fatalism says there is no need to worry or to take heed; what will be will be. So far as the first is concerned it is like unto the language of faith, but in the second it departs from it. Faith, too, says no need to worry: "The Lord is

with me, I shall not fear." But instead of saying "what will be will be," faith says, "Commit thy ways unto the Lord."

We have to note similarly a good and inferior aspect of the roused interest in immortality. With so much death it was natural that men should strive to pierce its veil of darkness for some glimpses of the beyond. But that interest may turn off into by-paths, such as Spiritualism. Whatever may be said about so-called spiritualistic phenomena I think it must be recognized by all that to make the hope for immortality dependent upon them is a process fraught with danger to the whole religious outlook. For religion stands for the ultimate good and value of that which is imperceptible to the senses. True, it recognizes real values, too, in the physical universe, but it does not permit the physical to become the test of what is real or valuable. Its hope for immortality has risen out of its belief in God and its recognition of the spiritual force in human life. And I fear that Spiritualism, which has through the war received an immense impetus, tends to exaggerate the value and evidence of sense at the expense of the evidence of spirit. Yet great interest in life after death, though it may begin in human self-regard, and though, too, it may first work itself among concrete or material things, may lead finally to a further recognition of the spiritual nature of human life.

And now we come to what I shall make the last question about the effect of the war on religion. In it the others are summed up. Has it made us less material? In practice religion means the valuation of spiritual and moral facts and aims above all others; that to love God, to love His truth, is greater than making money; to love and pursue righteousness infinitely more important than the pursuit of pleasure. The knowledge of God and the appreciation of the human spirit mean these things in practical life. We can all recall what life was before the war. Is it different now? Has there been any change in us, in our aims, in the purpose of life,

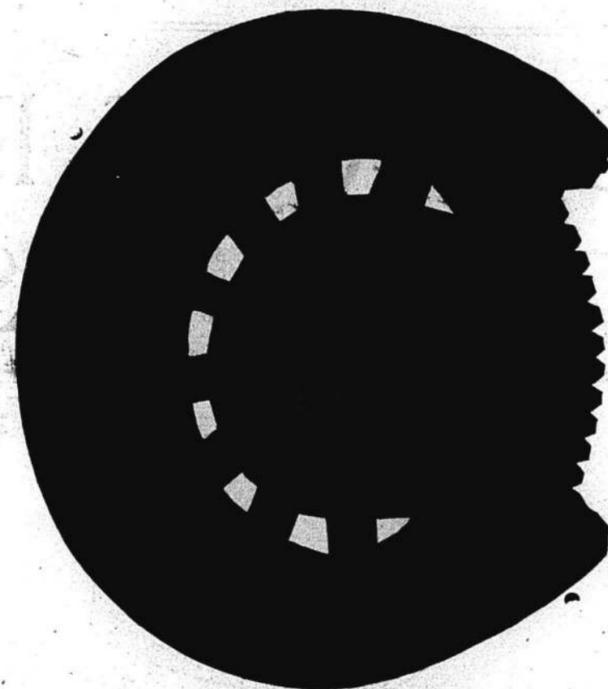
to show that we think more of the spiritual part of us than we do of the physical? I suppose each one will give such answer as he feels to be true for himself. On the whole, I believe that despite the great display of newly-won wealth by some, and despite the mad rush for pleasure so evident and violent, there is yet a quiet, steady undercurrent drawing man and his life Godward—and it is stronger than it was—for the experience with death did carry man to a vision of eternity. It may be that I believe this because I hope it. But there is this evidence for it. "They felt," our book quotes the testimony of a chaplain about his men, "that the last shreds of materialism had been knocked out of them. In fact, they had been up against naked reality and know that they need God."

THE WOMAN IN JUDAISM.

Among Oriental nations generally, even in modern times, woman has usually held a derogatory position. Regarded as little better than a chattel, she has been denied the elementary rights of a human being. Her husband and father have been invested with complete authority over her. She has not been suffered to

appear in public. Her mental capacities, if she was supposed to be endowed with any, have not been cultivated. To these and other humiliations she has at all times had to submit in Eastern countries. And the charge is levelled against Judaism that in the Jewish State woman was degraded to the same menial rank. But, like many another imputation cast on Jewish legislation, it is unfounded. This incident, in the 27th chapter of Numbers, is proof to the contrary. The daughters of Zelophad not only appear in public, but they are the leading actors in a remarkable scene. In the presence of the whole community they make known their claims without let or hindrance. So that the women of those times must have enjoyed a considerable measure of independence. Observe, moreover, the able manner in which the daughters of Zelophad plead their cause. They say: "Our father died in the wilderness, but he was not involved in the sin of Korah." Then they point out that he had left no male issue, and they conclude their speech with a telling appeal:—Why should our father's name be lost out of the family register because he happens to have left no son?" And now they demand;

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

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

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



None Such Pudding

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

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



None Such Gems

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

MERRELL-SOULE COMPANY, Syracuse, New York

"Give us an inheritance in the midst of our father's brethren."

The address is not only framed with consummate skill, but it shows a clear insight into the law on the question of heritage. So powerfully indeed does their argument impress Moses that he brings their case before God. They must have been women of high intelligence, from which we may infer that even among the early Israelites the female mind was not left uncultivated. What follows? Not only is their claim upheld by Divine authority, but their case serves as a legal precedent, and the starting-point of a series of other laws concerning heritage. It is the subject of a special Divine revelation. Nor does this incident stand alone. Bible and Talmud are replete with references to the honorable rank which woman occupied in the social system of the ancient Hebrews. Let us make mention of a few. Already in its opening pages the Bible teaches the equality of the sexes. It is a theoretical equality that the Bible sets forth. The theory was necessarily qualified in practice by the usages that prevailed in ancient times. These usages were deeply rooted in the organization of society, and it would have been impossible to abolish them suddenly and entirely. But making allowance

for these circumstances, the affectionate esteem enjoyed by the female Israelite and the general liberty allowed to her stand out in forcible contrast to the seclusion to which woman has had to submit in modern Oriental society, the degradation of her lot under the widespread influence of Islam. Of the tender regard in which the wives of the Patriarchs were held, of the part taken in public affairs by Miriam, Deborah, Hannah, and Huldah there is no need to speak. The facts are too well-known.

And the Bible is full of indirect allusions to woman's place in the ancient community of Israel. What a wealth of instruction lies embedded in a simple statement like this, which the cursory reader would be apt to pass by: "And Deborah, the nurse of Rebekah, died, and was buried beneath Bethel under an oak, and the name of it was called the 'Oak of Weeping.'" How tender is the solicitude which Miriam exhibits for the safety of her infant brother, Moses! Inferentially the sacred historian suggests to us that it was due to her agency that Moses, though brought up at the Egyptian court, was committed to the care of his mother, who must have imbued him with national sympathies, and so trained him to become the deliverer of his

people. It is this very Miriam whom the prophet Micah classes with Moses and Aaron as one of the three leaders of the Israelites in the wilderness. Nor can it be a mere coincidence that the man who became the great emancipator of Israel was the same who, many years before, had chivalrously protected the daughters of Jethro from the rude shepherds. It is because the mothers of Israel filled so dignified a position in Bible times that the Pentateuch enjoins that children should show an equal degree of reverence for both parents. What a prominent part they take in the erection of the Tabernacle! How skilfully the wise-hearted among them ply with their fingers! How ready all are to contribute something to the sacred undertaking! Entire books of Scripture, like Ruth and the songs of songs appear to have been written with no other object than that of celebrating the constancy of female attachment. Other parts of Holy Writ are the compositions of women—the song of Deborah, the prayer of Hannah, the prophecy of King Lemuel, which his mother taught him. This prophecy is appropriately followed by that fine ode in praise of a virtuous woman, which emphasizes the inherent kindness of woman's nature. The prophets can compare the love of God for his people to nothing more touching than the love which a mother bears for her offspring. Nor is it without significance that the prophets, in their tenderest moments, address the Jewish State as "daughter of Judah," Zion, or Jerusalem.

Our minor feasts commemorate the virtues of women who were willing to martyr themselves for the Jewish cause. That the sages of the Talmud held woman in no less esteem than Holy Writ, let some of their sayings testify: "It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him back again, keeps the house godly and pure, and God's blessing rests upon all these things." "Much greater is the reward promised by Heaven to woman than that promised to man." "Women are merciful. They remain at home and give bread to the poor." "Whoever lives unmarried lives without joy, without blessing." "He who sees his wife die before him has, as it were, been present at the destruction of the Sanctuary itself—around him the world grows dark." "The very altar sheds tears for him who separates himself from the wife of his youth." Nor does the Talmud limit itself to mere sentiment! Its tender feeling for woman dictates such practical injunctions as that she should take precedence of a man in being fed, clothed and freed from captivity. And yet, in face of facts like these—and they could be multiplied many times—we are constantly being told that Christianity is the Charter of Women's Rights.

We are assured that to Christianity they owe their present station in the world, their influence, their equality with man. And this notwithstanding that the teaching of Paul treats woman with the utmost contempt; notwithstanding that the practice of the Early Church degraded her in countless ways; notwithstanding that in the writings of the Church Fathers woman is denounced as man's greatest evil; notwithstanding that canon law placed woman in a lower legal position than she had occupied, even in the pagan empire. It is true that Judaism never identified itself with the knight-errantry of the Middle Ages. Medieval chivalry is a purely Christian creation. But this outgrowth of an age of lawlessness merely paid homage to the external charms of woman, while Judaism revered

her spiritual worth. "A woman who feareth the Lord, she shall be praised." There we have the ideal of female excellence portrayed from the Jewish point of view. "Is it not enough that woman is the religious instructor of our children?" asked the Sage, Rab Chiya. That is the mission to which, from time immemorial, the Jewish woman has been consecrated. Can she desire a nobler sphere? Is not this scope enough for the highest intelligence, the most active energy, the holiest enthusiasm? Would that every Jewess might reflect what a legacy of greatness has been bequeathed to her by the pious mothers of Israel, and resolve to hand on the bequest to succeeding generations!

THE TEXAS KOWALSKIS

A recent number of the Houston (Texas) Chronicle's gravure section devotes half a page to pictures of Benjamin Kowalski and family. Mr. Kowalski for many years lived at Brownsville, Texas, where he was Mayor and Postmaster for a number of years. He and Mrs. Kowalski had six sons in the service during the war, namely: Major Martin B. Kowalski,

41st Infantry; Captain B. Kowalski, 19th Division; Captain Paul O. Kowalski, 78th and 4th Divisions; First Lieutenant Gus A. Kowalski, Texas Infantry; Corporal Clarence Kowalski, Student Army Training Corps, and Alexander A. Kowalski, Army Field Clerk. The parents were in the Red Cross service. This is a record that is hard to beat.

The Immortal.

By Dr. S. J. Brenner, D. O. D. C.
For many and many thousand years
He resisted all temptations;
Bathing in his endless tears,
He suffered unjust contemnations.

But continued this divine life
Of the wonderful immortal race;
Through sorrow, pain and strife,
To live and multiply in grace.

And it thrives like a wild flower,
It is a sunbeam from its birth;
With its' inflite wisdom and invincible
power,
He enlightens our mother earth.

And the star will yet be shining
In the land of morning's dew;
In sparkling gold and velvet lining,
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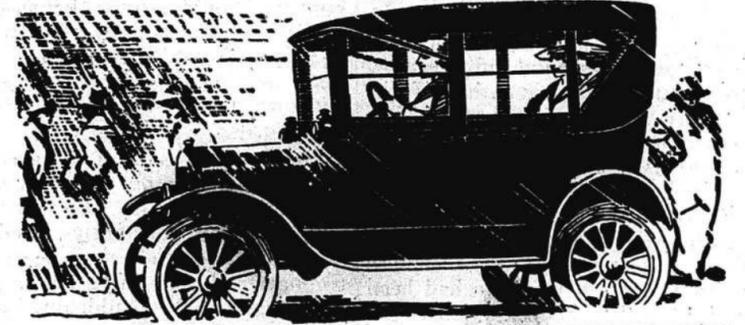
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THE HEBREW STANDARD

America's Leading Jewish Family Paper

WOMAN'S NUMBER — PASSOVER NUMBER

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NEW YORK, FRIDAY, APRIL 2d, 1920.

10 CENTS PER COPY



THE ELDEST

By EDNA FERBER

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There is no plot to this because there is no plot to Rose. There never was. There never will be. Compared to the drab monotony of Rose's existence a desert waste is as thrilling as a five-reel film.

They had called her Rose, fatuously, as parents do their first-born girl. No doubt she had been normally pink and white and velvety. And now, an unwed woman grown heavy about the hips and arms, as houseworking women do, though they eat but little, moving dully about the six-room flat on Sangamon street, Rose was as much a slave as any black wench of plantation days.

There was the treadmill of endless dishes, dirtied as fast as cleansed; there were beds, and beds, and beds; gravies and soups and stews. And always the querulous voice of the sick woman in the front bedroom demanding another hot water bag.

A spinster nearing forty living thus must have her memories—one precious memory at least—or she dies. Rose had hers. She hugged it close. The "L" trains roared by, not thirty feet from her kitchen door. Alley and yard and street sent up their noises to her. The life of Chicago's millions yelled at her heels. On Rose's face was the vague, mute look of the woman whose days are spent indoors at sordid tasks.

At six-thirty every night that look lifted for an hour. At six-thirty they came home—Floss, and Al, and pa—their faces stamped with the marks that come from a day spent in shop and factory. They brought with them the crumbs and husks of the day's happenings, and these they flung carelessly before the life-starved Rose, and she ate them gratefully.

They came in with a rush, hungry, fagged, grimed, imperious, smelling of the city. There was a slamming of doors, a banging of drawers, a clatter of tongues, quarreling, laughter. A brief visit to the sick woman's room. The thin, complaining voice reciting its tale of the day's discomfort and pain. Then supper.

"Guess who I waited on today!" Floss might demand.

Rose, dishing up, would pause, interested. "Who?"

"Gladys Moraine! I knew her the minute she came down the aisle. I saw her last year when she was playing in 'His Wives.' She's prettier off than on, I think. I waited on her, and the other girls were wild. She bought a dozen pairs of white kids, and made me give 'em to her huge so she could shove her hand right into 'em like a man does. Two sizes too big. All the swells wear 'em that way. And only one ring—an emerald the size of a dime."

Or perhaps Al, the ell-like, would descend from his heights to mingle a brief moment in the family talk. Al clerked in the National Cigar Company's store at Clark and Madison. His was the wisdom of the snake, the weasel, and the sphinx. A strangely silent young man, this Al, thin-lipped, smooth-cheeked, perfumed. Slim of waist, flat of hip, narrow of shoulder, his was the figure of the born fox-trotter. He walk-

ed lightly on the balls of his feet like an Indian, but without the Indian's dignity.

"Some excitement ourselves today down at the store, believe me. The old man's son started in to learn the retail

"Yep! And I guess he loves it, huh? The Old Man wants him to learn the business from the ground up. I'll bet he'll never get higher than the first floor. Today he went out to lunch at one and never shows up again till four.

clock at the first warning snarl. She was wide awake at once, as are those whose yesterdays, todays and tomorrows are all alike.

Rose never opened her eyes to the dim, tantalizing half-consciousness of a

arouses a wild flurry, there can be very little thrill on awakening.

Rose slept on the davenport couch in the sitting room. That fact in itself fixes her status in the family. This Monday morning she opened her eyes with what might be called a start if Rose were any other sort of heroine. Something had happened, or was happening. It wasn't the six o'clock steam hissing in the radiator. She was accustomed to that. The rattle of the "L" trains and the milkman's artillery disturbed her as little as does the chirping of the birds the farmer's daughter. A sensation new, yes familiar, delicious, yet painful, held her. She groped to define it, lying there. Her gaze, wandering over the expanse of the grey woollen blanket, fixed upon a small black object trembling there. The knowledge that came to her then had come many weeks before in a hundred subtle and exquisite ways to those who dwell in the open places. Rose's eyes narrowed craftily. Craftily, stealthily, she set up, one hand raised. Her eyes, still fixed on the quivering spot, the hand descended, lightning quick. But not quickly enough. The black spot vanished. It sped toward the open window. Through that window there came a balmy softness made up of Lake Michigan zephyr and stock-yards smell and distant budding things. Rose had failed to swat the first fly of the season. Spring had come.

Rose was the household's Aurora. Following the donning of her limp and obscure garments it was Rose's daily duty to tear the silent family from its slumbers. Ma was always awake, her sick eyes fixed hopefully on the door. For fourteen years it had been the same.

"Sleeping?"
"Sleeping! I haven't closed an eye all night."

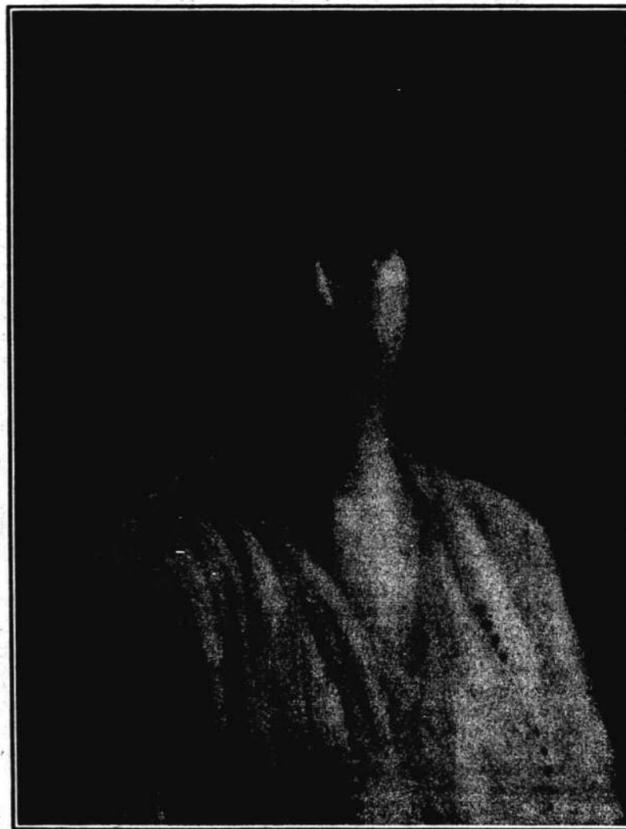
Rose had learned not to dispute that statement.

"It's spring out! I'm going to clean the closets and the bureau drawers today. I'll have your coffee in a jiffy. Do you feel like getting up and sitting out on the back porch, toward noon, maybe?"

On her way kitchenward she stopped for a sharp tattoo at the door of the room in which Pa and Al slept. A sleepy grunt of remonstrance rewarded her. She came to Floss's door, turned the knob gently, peered in. Floss was sleeping as twenty sleeps, deeply, dreamlessly, one slim bare arm outflung, the lashes resting ever so lightly on the delicate curve of cheek.

"Floss! Floss, honey! Quarter to seven!" Floss stirred, moaned faintly, dropped into sleep again.

Fifteen minutes later, the table set, the coffee simmering, the morning paper brought from the back porch to Ma, Rose had heard none of the sounds that proclaimed the family astir—the banging of drawers, the rush of running water, the slap of slipped feet. A peep of enquiry into the depths of the coffee pot, the gas turned to a circle of blue beads, and she was down the hall to sound the second alarm.



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VISCOUNTESS ERLEIGH

Is probably the richest prospective heiress in England. She will inherit at least one half of the vast estate of her father Sir Alfred Mond, M. P., the multimillionaire. Her husband, who is the only son of Lord Reading, will inherit all the fortune of his parents.

selling end of the business. Back of the showcase with the rest of us waiting on trade and looking like a Yale yell."

Pa would put down his paper to stare over his reading specs at Al. "Mannheim's son! The president!"

Wears English collars and smokes a brand of cigarettes we don't carry."

Thus was the world brought to Rose. Her fallow cheeks would show a faint hint of color as she sipped her tea.

At six-thirty on a Monday morning in late April, Rose smothered her alarm

something delightful or a something harrowing in store for her that day. For one to whom the wash-woman's Tuesday visitation is the event of the week, and in whose bosom the delivery boy's hoarse, "Groceries!" as he hurls soap and cabbage on the kitchen table

"Floss, you know if Al once gets into the bathroom!" Floss sat up in bed, her eyes still closed. She made little clucking sounds with her tongue and lips, as a baby does when it wakes. Drugged with sleep, hair tousled, muscles sagging, at seven o'clock in the morning, the most trying hour in the day for a woman, Floss was still triumphantly pretty.

She had on one of those absurd pink muslin nightgowns, artfully designed to look like crepe de chine. You've seen them rosily displayed in the cheaper shop windows, marked ninety-eight cents, and you may have wondered who might buy them, forgetting that there is an imitation mind for every imitation article in the world.

Rose stooped, picked up a pair of silk stockings from the floor, and ran an investigating hand through the heel and toe. She plucked up a soiled pink blouse off the back of a chair, eyed it critically, and tucked it under her arm with the stockings.

"Did you have a good time last night?" "Oh, Lord, I don't know! I guess so," snapped Floss. Temperamentally, Floss was not at her best at seven o'clock on Monday morning. Rose did not pursue the subject. She tried another tack.



MRS. ALEXANDER KOHUT

Mrs. Alexander Kohut, prominent leader in philanthropy, who was the first dollar-a-year woman in the United States Service, is National Chairman of the Campaign of the Council of Jewish Women to raise funds during the week of April 25th for the expansion of its immigrant aid and Americanization work and educational, recreational and religious activities. Mrs. Kohut is special agent of the United States Employment Service, Vice-President of the Junior Employment Service of New York, Treasurer of the New York Women's Health Foundation, Honorary President of the New York Section of the Council of Jewish Women, President of the Emanuel Sisterhood of Personal Service of New York City, a director of the National Social Workers' Exchange and a member of the executive committee for the Development of Community Councils in Greater New York, the National Social Unit of Cincinnati, and the Federation for the Support of Jewish Philanthropic Societies of New York City.

"It's as mild as summer out. I see the Werners and the Burkes are house-cleaning. I thought I'd start today with the closets and the bureau drawers. You could wear your blue this morning, if it was pressed."

Floss yawned again, disinterestedly, and folded her kimono about her.

"Go as far as you like. Only don't put things back in my closet so's I can't ever find 'em again. I wish you'd press that blue skirt and wash out the georgette crepe waist, I might need it."

The blouse, the skirt and stockings under her arm, Rose went back to the kitchen to prepare her mother's breakfast tray. Wafted back to her came the acrid odor of pa's matutinal pipe, and the accustomed bickering between Al and Floss over the possession of the bathroom.

"What do you think this is, anyway, a Turkish bath?"

"Shave in your own room!"

Between Floss and Al there existed Al. Floss rushed into the dining-room fastening the waist-band of her skirt, her hat already on. Her blouse was of the sheerest. Her hair shone in waves about her delicate cheeks. She ate her orange, and sipped her very special coffee, and made a little face over her egg that had been shirred in the oven or in some way highly specialized. Then the front door slammed again—a semi-slam, this time. Floss never did quite close a door. Rose followed her down the hall, shut and bolted

it, Chicago fashion. The sick woman in the front bedroom had dropped into one of her fitful morning dozes. At eight o'clock the little flat was very still.

If you knew nothing about Rose, if you had not already been told that she slept on the sitting-room davenport; that she was taken for granted as the family drudge, that she was in that household merely an intelligent machine that made beds, fried eggs, filled hot water bags, you would get a characterization of her from this: She was the sort of person who never has a closet or bureau drawer all her own. Her few and negligible garments hung apologetically in obscure corners of a feud that lifted only when a third member of the family turned against either of them. Immediately they about-faced and stood united against the offender.

Pa was the first to demand breakfast, as always. Very neat was pa, and fussy and strangely young looking to be the husband of the grey-haired, parchment-skinned woman who lay in the front bedroom. Pa had two manias, the movies and a passion for purchasing new and complicated household utensils—cream-whippers, egg-beaters, window-clamps, lemon-squeezers, silver-polishers.

you would never have dreamed that she was embarking upon her great adventure. You would never have guessed that the semi-yearly closet cleaning was to give Rose a thrill as delicious as it was exquisitely painful. But Rose knew. And so she teased herself, and tried not to think of the pasteboard box on the shelf in the hall closet, under the pile of reserve blankets, and told herself that she would leave that closet until the last, when she would have to hurry over it.

When you clean closets and bureau drawers thoroughly you have to carry things out to the back porch and flap them. Rose was that sort of a house-keeper. She leaned over the porch railing and flapped things so that the dust motes spun and swirled in the sunshine. Rose's arms worked up and down energetically, then less energetically, finally ceased their motion altogether. She leaned idle elbows on the porch and gazed down into the yard below with a look in her eyes such as no squalid Chicago back yard, with its dusty debris, could summon, even in spring-time.

From far down the alley sounded a chant, drawing nearer and nearer, until there shambled into view a decrepit horse drawing a dilapidated huckster's cart. Perched on the seat was a Greek who turned his dusky face up toward the two women leaning over the porch railings. "Rhubarb, leddy. Fresh Rhubarb!"

"My folks don't care for rhubarb sauce," Rose told the woman next door out on her porch.

"It makes the worst pie in the world" the woman confided to Rose.

Whereupon each bought a bunch of the succulent green and red stalks. It was their offering at the season's shrine. Rose flung the rhubarb on the kitchen table, pulled her dust-cap more firmly about her ears, and hurried back to the disorder of Floss's dim little bedroom.

After that it was dust-cloth, and soap suds, and scrub-brush in a race against recurrent water bags, insistent door-bells, and the inevitable dinner hour. It was mid-afternoon when Rose, standing a tip-toe on a chair, came at last to the little box on the top shelf under the bedding in the hall closet. Her hand touched the box, and closed about it. A little electric thrill vibrated through her body. She stepped down from the chair, heavily, listened until her acute ear caught the sound of the sick woman's slumbrous breathing; then, box in hand, walked down the dark hall to the kitchen. The rhubarb pie, still steaming in its pan, was cooling on the kitchen table. The dishes from the invalid's lunch-tray littered the sink. But Rose, seated on the kitchen chair, her rumpled dust-cap pushed back from her flushed, perspiring face, untied the rude bit of string that bound the old candy box, removed the lid, slowly, and by that act was wuffed magically out of the world of rhubarb pies, and kitchen chairs, and dirty dishes, into that place whose air is the breath of incense and myrrh, whose paths are rose-strewn, whose dwellings are temples dedicated to but one small god. The land known as Love, and Rose traveled back to it on the magic rug of memory.

A family of five in a six-room Chicago flat must sacrifice sentiment to necessity. There is precious little space for those pressed flowers, time-yellowed gowns, and ribbon-bound packets that figured so prominently in the days of attics. Into the garbage can with yesterday's roses! The janitor's burlap sack yawns for this morning's mail; last year's gown has long ago met its end at the hands of the ol'-clo'es man or the wash-woman's daughter. That they had survived these fourteen years, and the strictures of their owner's dwelling, tells more than could be conveyed by a battalion of adjectives.

Rose began at the top of the pile, in her orderly fashion, and read straight through to the last. It took one hour. Half of that time she was not reading. She was staring straight ahead with what is mistakenly called an unseeing look, but which actually pierces the veil of years and beholds things far, far beyond the vision of the actual eye. They were the letters of a commonplace man to a commonplace woman written when they loved each other, and so they were touched with something of the divine. They must have been, else how could they have sustained this woman through fifteen years of drudgery?

The story? Well, there really isn't any, as we've warned you. Rose had been pretty then in much the same delicate way that Floss was pretty now. They were to have been married. Rose's mother fell ill, Floss and Al were little more than babies. The marriage was put off. The illness lasted six months—a year—two years—became interminable. The breach into which Rose had stepped closed about her and became a prison. The man had waited, had grown impatient, finally rebelled. He had fled, probably to marry a less en-

cumbered lady. Rose had gone dully on, caring for the household, the children, the sick woman. In the years that had gone by since then Rose had forgiven him his faithlessness. She only recalled the wonder of having been first in some one's thoughts—she who now was so hopelessly, so irrevocably last. These letters were her ballast, her refuge, the leavening yeast in the soggy dough of her existence. This man had wanted her to be his wife. She had found favor in his eyes. She was certain that he still thought of her, sometimes, and tenderly, regretfully, as she thought of him. It helped her to live. Not only that, it made living possible.

A clock struck, a window slammed, or a street-noise smote her ear sharply. Some sound started her out of her reverie. Rose jumped, stared a moment at the letters in her lap, then hastily, almost shamefacedly, sorted them (she knew each envelope by heart tied them, placed them in their box and bore them down the hall. There, mounting her chair, she scrubbed the top shelf with her soapy rag, placed the box in its corner, left the hall closet smelling of cleanliness, with never a hint of lavender to betray its secret treasure.

Were Rose to die and go to Heaven, there to spend her days thumbing a golden harp, her hands, by force of habit, would drop harp-strings at quarter to six, to begin laying a celestia!

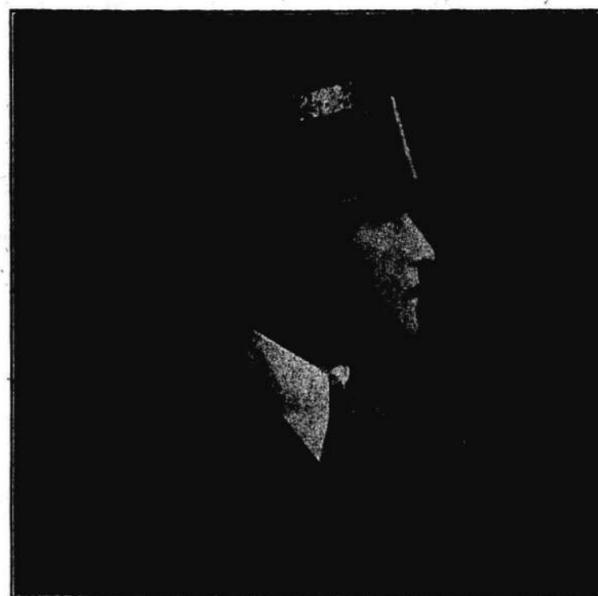
Rose thin-lipped with disapproval, turned to her stove again.

"Well, but I had to have it. I'm going to the theatre tonight. And guess who with! Henry Selz!"

Henry Selz was the unromantic name of the commonplace man over whose fifteen-year-old letters Rose had glowed and dreamed an hour before. It was a name that had become mythical in that household—to all but one. Rose heard it spoken now with a sense of unreality. She smiled a little uncertainly, and went on stirring the flour thickening for the gravy.

"What's the joke?" she said.

"Joke nothing! Honest to God! I was standing back of the counter at about ten. The rush hadn't really begun yet. Glove trade usually starts late. I was standing there kidding Herb, the stock boy, when down the aisle comes a man in a big hat, like you see in the western pictures, hair a little grey at the temples, and everything, just like a movie actor. I said to Herb, 'Is it real?' I hadn't got the words out of my mouth when the fellow sees me, stands stock still in the middle of the aisle, with his mouth wide open and his eyes sticking out. 'Register surprise,' I said to Herb, and looked around for the camera. And that minute he took two jumps over to where I was standing, grabbed my hands and says, 'Rose! Rose!' kind of choky. 'Not by about twenty years,



MRS. DANIEL GUGGENHEIM

Mrs. Daniel Guggenheim, National Treasurer of the Council of Jewish Women's National Campaign for Americanization and Women's Welfare Work, is a leader of many patriotic and philanthropic movements. She has the distinction of having sold over \$8,500,000 worth of Liberty bonds for the Government. She had charge of the Soldiers & Sailors Club of the National League for Women's Service and is an executive committee member of the National Social Unit organization and the Community Councils.

and unspotted table-cloth for supper. Habits as deeply rooted as that must hold, even in after-life.

Tonight's six-thirty stampede was noticeably subdued on the part of Pa and Al. It had been a day of sudden and enervating heat, and the city had done its worst to them. Pa's pink gills showed a hint of purple. Al's flimsy silk shirt stuck to his back, and his glittering pompadour was many degrees less submissive than was its wont. But Floss came in late, breathless, and radiant, a large and significant paper bag in her hand. Rose, in the kitchen, was transferring the smoking supper from pot to platter. Pa, in the doorway of the sick woman's little room, had just put his fourteen-year-old question with his usual assumption of heartiness and cheer: "Well, well! And how's the old girl tonight? Feel like you could get up and punish a little supper, eh?" Al engaged at the telephone with some one whom he addressed proprietarily as Kid, was deep in his plans for the evening's diversion. Upon this accustomed scene Floss burst with havoc.

"Rose! Rose, did you iron my Georgette crepe? Listen! Guess what!" All this as she was rushing down the hall, paper hat-box still in hand. "Guess who was in the store today!"

Rose, at the oven, turned a flushed and interested face toward Floss.

"Who? What's that? A hat?" Floss whipped it out of its bag, defiantly. "There! But wait a minute! Let me tell you—"

"How much?" Floss hesitated just a second. Her wage was nine dollars a week. Then, "Seven-fifty, trimmed." The hat was one of those tiny, head-hugging absurdities that only the Flosses can wear.

I said, 'I'm Floss, Rose's sister. Let go my hands!'"

Rose—a transfigured Rose, glowing, trembling, radiant—repeated, vibrantly, "You said, I'm Floss, Rose's sister. Let go my hands! And—?"

"He looked kind of stunned, for just a minute. His face a scream, honestly. Then he said, 'But of course. Fifteen years. But I had always thought of her as just the same.' And he kind of laughed, ashamed, like a kid. And the whitest teeth!"

"Yes, they were—white," said Rose. "Well?"

"Well," I said, "Won't I do instead?" "You bet you'll do!" he said. And then he told me his name, and how he was living out in Spokane, and his wife was dead, and he had made a lot of money—fruit, or real estate, or something. He talked a lot about it at lunch, but I didn't pay any attention as long as he really has it a lot I care how—"

"At lunch?"

"Everything from grape-fruit to coffee. I didn't know it could be done in one hour. Believe me, he had those waiters jumping. It takes money. He asked all about you, and ma, and everything. And he kept looking at me and saying, 'It's wonderful!' I said 'Isn't it?' but meant the lunch. He wanted me to go out driving this afternoon—auto and everything. Kept calling me Rose. It made me kind of mad, and I told him how you look. He said, 'I suppose so,' and asked me to go to a show tonight. Listen, did you press my Georgette? And the blue?"

"I'll iron the waist while you're eating. I'm not hungry. It only takes a minute. Did you say he was grey?"

"Grey? Oh, you mean—why, just

(Continued on page 4)

The Palace Hotel

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Edgemere, L. I.
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thing polite like that." She finished her tea and vanished again. Al, too, had disappeared to begin that process from which he had always emerged incredibly sleek, and dapper and perfumed.

His progress with a shaving brush, shirt, collar and tie was marked by disjointed bars of the newest syncopation whistled with an uncanny precision and fidelity to detail. He caught the broken time, and tossed it lightly up again, and dropped it, and caught it deftly like a juggler playing with frail crystal globes that seem forever on the point of crashing to the ground.

Pa stood up, yawning. "Well," he said, his manner very casual, "guess I'll just drop around to the movie."

From the kitchen, "Don't you want to sit with me a minute, first?"

could be heard in the entrance three here and there. Interesting, but not a bit old. I don't want any supper. Just a cup of tea. I haven't got enough time to dress in, decently, as it is."

Al, draped in the doorway, removed his cigarette to give greater force to his speech. "Your story interests me strangely, little gell. But there's a couple of other people that would like to eat, even if you wouldn't. Come on with that supper, Ro. Nobody staked me to a lunch today."

Rose turned to her stove again. Two carmine spots had leaped suddenly to her cheeks. She served the meal in silence. She saw that Al and her father were served. Then she went back to the kitchen, and the thud of her iron was heard as she deftly fluted the ruffles of the crepe blouse. Floss appeared

"I can't!" Every inch of Rose seemed to shrink and cower away from the thought. "I can't. Al! Al go to the door, will you?"

"Can't," came back in a thick mumble. "Shaving."

The front door bell rang again, three big, determined rings. "Rose!" hissed Floss, her tone venomous. "I can't go with my waist open. For heaven's sake! Go to the door!"

"I can't," repeated Rose, in a kind of wail. "I—can't." And went. As she went she passed one futile, work-worn hand over her hair, plucked off her apron and tossed it into a corner, first wiping her flushed face with it.

Henry Selz came up the shabby stairs springily as a man of forty should. Rose stood at the door and waited for him. He stood in the doorway a moment, uncertainly.

"How-do, Henry."

His uncertainty became incredulity. Then, "Why, how-do, Rose! Didn't know you—for a minute. Well, well! It's been a long time. Let's see—ten—fourteen—about fifteen years, isn't it?"

"Fifteen," said Rose, "in May. Won't you come in? Floss'll be here in a minute."

Henry Se'z came in and sat down on the davenport couch and dabbed at his forehead. The years had been very kind to him—those same years that had treated Ruth so ruthlessly. He had the look of an outdoor man; a man who has met prosperity and walked with her, and followed her pleasant ways; a man who has learned late in life of golf and caviar and tailors, but who has adapted himself to these accessories of wealth with a minimum of friction.

"It certainly is warm, for this time of year." He leaned back and regarded Rose tolerantly. "Well, and how've you been? Did little sister tell you how flabbergasted I was when I saw her this morning? I'm darned if it didn't take fifteen years off my age, just like that! I got kind of balled up for a minute and thought it was you. She tell you?"

"Yes, she told me," said Rose.

"I hear your ma's still sick. That certainly is tough. And you've never married, eh?"

"Never married," echoed Rose.

And so they made conversation, a little uncomfortably, until there came quick, light, young steps down the hallway, and Floss appeared in the door, a radiant, glowing, girlish vision. She was miraculously well dressed, in her knowingly simple blue serge suit, and her tiny hat, and her neat shoes and gloves.

"Ah! And how's the little girl tonight?" said Henry Selz.

Floss dimpled, blushed, smiled, swayed. "Did I keep you waiting a terribly long time?"

"No, not a bit. Rose and I were chinning over old times, weren't we, Rose?" A kindly, clumsy thought struck him. "Say, look here, Rose. We're going to a show. Why don't you run and put on your hat and come along. H'm? Come on!"

Rose smiled as a mother smiles at a child that has unknowingly hurt her. "No, thanks, Henry. Not tonight. You and Floss run along. Yes, I'll remember you to Ma."

Then they were off, in a little flurry of words and laughter. Rose stood a

moment, uncertainly, after they had left. On her face was the queerest look, as of one thinking, readjusting, struggling to arrive at a conclusion in the midst of sudden bewilderment. She turned mechanically and went into her mother's room. She picked up the tray on the table by the bed.

"Who was that?" asked the sick woman, in her ghostly, devitalized voice.

"That was Henry Selz," said Rose.

The sick woman grappled a moment with memory. "Henry Selz! Henry—oh, yes. Did he go out with Floss?"

"Yes," said Rose.

"Ro, lend me a couple of dollars till Saturday, will you?"

"I should say not."

Al doused his cigarette in the dregs of a convenient teacup. He bent down and laid his powdered and pale cheek against Rose's sallow one. One arm was about her, and his hand patted her shoulder.

"Oh, come on, kid," he coaxed. "Don't I always pay you back? Come on. Be a sweet ol' sis. I wouldn't ask you only I've got a date to go to the White City tonight, and dance, and I couldn't get out of it. I tried." He



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MANA-ZUCCA.

Mana-Zucca has made a name for herself both as a composer and pianist, and her "Rachem" during the current season has appeared on the programs of most of our noted concert singers. Miss Zucca (born Zuckerman) is a New Yorker, the daughter of Hungarian-Jewish parents, and her first songs were successes on the vaudeville stage. Later on she branched out into the concert field and her "Humoresque" has been performed by the Philharmonic and other famous orchestras.

He knew the selfishness of it, this furtive and sprightly old man. And because he knew it he attempted to hide his guilt under a burst of temper.

"I've been slaving all day. I guess I've got the right to a little amusement. A man works his fingers to the bone for his family, and then his own daughter nags him."

He stamped down the hall, righteously, and slammed the front door.

Rose came from the kitchen, the pink blouse, warm from the iron, in one hand. She prinked out its ruffles and pleatings as she went. Floss, burrowing her nails somewhat frantically with a dilapidated and greasy buffer, snatched the garment from her and slipped bare arms into it. The front door bell rang, three big, determined rings. Panic fell upon the household.

"It's him!" whispered Floss, as if she

when the meal was half eaten, her hair shinningly coiffed, the pink ribbons of her corset cover showing under her thin kimono. She poured herself a cup of tea and drank it in little quick, nervous gulps. Al, glancing expertly at the ingenuousness of her artfully simple coiffure, the slim limpness of her body, her wide-eyed gaze, laughed a wise little laugh.

"Every move a Pickford. And so girlish withal."

Floss ignored him. Hurry up with that waist, Rose!"

"I'm on the collar now. In a second," here was a little silence. Then: "Floss, is—is Henry going to call for you—here?"

"Well, sure! Did you think I was going to meet him on the corner? He said he wanted to see you, or some doors below. "You'll have to go."



Clinedinst from Keystone View Company.

MISS ELIZABETH BRANDEIS

Daughter of Associate Justice Louis D. Brandeis, United States Supreme Court, Miss Brandeis is one of the most charming and talented girls in Washington, but prefers to devote her time to serious work and only her spare moments to social affairs.

"It's cold in here," whined the sick woman.

"I'll get you a hot bag in a minute, Ma." Rose carried the tray down the hall to the kitchen. At that Al emerged from his bedroom, shrugging himself into his coat. He followed Rose down the hall and watched her as she filled the bag and screwed it and wiped it dry.

"I'll take that in to Ma," he volunteered. He was up the hall and back in a flash. Rose had slumped into a chair at the dining-room table, and was pouring herself a cup of cold and bitter tea. Al came over to her and laid one white hand on her shoulder.

kissed her and his lips were moist, and he reeked of tobacco, and though Rose shrugged impatiently away from him he knew that he had won.

"There is a dollar bill and some small change in the can on the second shelf in the china closet," said Rose.

Al was off like a terrier. From the pantry came the clink of metal against metal. He was up the hall in a flash, without a look at Rose. The front door slammed a third time.

Rose stirred her cold tea slowly, leaning on the table's edge and gazing down into the amber liquid that she

Continued on page 7



Borden's Kosher Milk for Passover

We beg to announce to all Jews that for this coming Passover we will deliver **KOSHER PASSOVER MILK**. We have made all the necessary arrangements so that the milk will be bottled and the cows milked under the supervision of inspectors with the certificate of Chief Rabbi SOLOMON E. JAFFE. He will strictly enforce that the bottling and the milking shall be performed absolutely in accordance with the Jewish dietary laws.

The inspectors will be at the Borden's plants the whole week of Passover, from which the Kosher milk will be shipped. Each inspector must seal the bottles of milk. By so doing the milk is strictly Kosher, so that the most pious Jew may use it for Passover. All utensils as bottles, cans, etc., which are used for Passover are absolutely Kosher.

Send your order to Borden's or order your Passover milk from a BORDEN'S DRIVER. Write a postal card or telephone 7961 Cortlandt, or any BORDEN'S Station. Remember, BORDEN'S KOSHER PASSOVER MILK costs no more than their regular bottled milk.

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I proclaim to all Jews that Borden's bottled milk, with my certificate on every bottle of milk, is Kosher for Passover, because I have installed inspectors, most pious and God-fearing Jews, on all Borden's plants from where Kosher milk is to be shipped, that they shall supervise at the milking of the cows and the bottling of the milk, so that there is no doubt that the milk so produced under my certificate is Kosher, for Passover for all the most pious Jews.

SOLOMON ELCHANAN HALEVY JAFFE, of New York.

Dated, 4th day of the week, 16th day of the month of Tebeth of the year 5680.

BORDEN'S FARM PRODUCTS CO., Inc. 63 Vesey Street, New York









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ENGAGEMENTS.

BASS-WEINGARTEN.—Miss Ethel Weingarten, daughter of Mr. and Mrs. Bernhard Weingarten, of 379 Liberty street, Brooklyn, to Mr. Nathan Bass, of Baltimore, Md., on Sunday, March 28, at the residence of the officiating minister, Rabbi Dr. H. A. Liebovitz.

GEDULD-HARRISON.—Mr. and Mrs. Abraham Margulis announce the engagement of their sister, Miss Fanny Harrison, of Manhattan, to Mr. Charles Geduld, son of Mr. and Mrs. H. Geduld, of the Bronx.

GLUCKSMAN-KLEWANSKY.—Mr. and Mrs. David Klewansky announce the engagement of their daughter Phoebe to Mr. Simon Glucksmann.

HOROWITZ-MARCUS.—Mr. and Mrs. H. Marcus of Lakewood, N. J., announce the engagement of their daughter Etta to Mr. Robert Horowitz of New York.

RADIN-WALLACH.—Mr. and Mrs. Sol J. Wallach announce the betrothal of their daughter, Jeannette Carolyn, to Dr. Louis R. Radin of Newark, N. J.

PHILLIPS-KLEIN.—Mr. and Mrs. William Klein, of 60 Avenue C, announce the betrothal of their daughter, Helen, to Mr. Louis Phillips. Reception at the Carlton, Sunday, April 18, from 3 p. m. to 6 p. m.

POPOLOW-MARCUS.—Mr. and Mrs. Leopold Marcus of 426 East 155th street announce the engagement of their daughter Hortense to Mr. Harry Popolow of 473 Hancock street, Brooklyn.

ROSE-SCHAUL.—Mr. and Mrs. William Loeb, of 302 Central Park West, announce the engagement of their sister, Irma Schaul, to Mr. Nathaniel Rose.

RUTSTEIN-FINGER.—Mr. and Mrs. Charles Finger, 718 West 178th street, announce the engagement of their daughter Frances to Dr. Myron M. Rutstein.

SCHWARZ-STEINHARTER.—Mr. and Mrs. E. M. Steinharter of 3657 Broadway, New York, announce the engagement of their daughter, Ella Katherine, to Mr. Andrew Schwarz.

SPRINGER-LEVY.—Mr. and Mrs. George Levy, 914 Longwood avenue, Bronx, announce the engagement of their daughter Rae to Mr. Joe Springer.

WOLINS-PFEIFFER.—Mrs. Samuel Pfeiffer of 54 East 118th street announces the engagement of her daughter Sadie to Mr. Jacob Wolins.

MARRIAGES.

COHEN-GROSSMAN.—Mr. and Mrs. H. B. Grossman announce the marriage of their daughter, Janet H., to Dr. Walter Cohen at their residence, Hotel Lenox, Lakewood, N. J., by Rev. Dr. Adolph Spiegel, on Sunday, March 21, 1920.

EDELSTEIN-COCH.—Mr. and Mrs. William Coch, of 351 Jackson avenue, Long Island, announce the marriage of their daughter Rose to Maurice Edelstein, of Long Island, on Sunday, March 28, 1920, at the home of the officiating minister, Rabbi Aaron Eiseman.

FELBER-SCHANZ.—Mr. and Mrs. Ignatz Schanz, of 834 East 161st street, announce the marriage of their daughter Leonora to Irving Felber on Tuesday, March 23, 1920, at the Carlton Hall. Rabbi Aaron Eiseman performed the ceremony.

ceremony.

G.L.A.U.B.E.R.M.A.N.—TEPLER.—Miss Beatrice Tepler to Mr. Aaron Glauber, on March 7, 1920, at Hotel Bibb, Rev. Dr. Adolph Spiegel officiating.

GOLD-FELSHER.—Mr. Jacob Gold, of 223 Varet street, to Miss Elisabeth Felscher, on Saturday, March 27, 1920, at the home of the bride's parents, Mr. and Mrs. L. Felscher, 651 Franklin avenue, Brooklyn, by Rabbi Dr. H. A. Liebovitz.

GARFUNKEL-WEIL.—Mrs. Hannah Weil of 1864 Seventh avenue announces the marriage of her daughter Carrie to Mr. Michael Garfunkel, March 21, 1920.

GRAHAM-ADAMS.—On Sunday, March 28, 1920, Mrs. Anna Adams, of 2 Pinehurst avenue, to Wilfred Graham, at the home of the officiating minister, Rabbi Aaron Eiseman.

HOLSTON-SIMON.—Mr. and Mrs. A. Simon of 15 Fort Washington avenue announce the marriage of their daughter Effie to Mr. Max Holston of Brooklyn on Sunday, March 28, 1920.

JACOBSON-WHITEHOUSE.—Mr. and Mrs. Samuel Whitehouse, of 427 Wilnot avenue, Bridgeport, Conn., announce the marriage of their daughter Helen Margaret to Edward Louis Jacobson, on Sunday, March 28, 1920, at 115 Hamilton place. Rabbi Aaron Eiseman performed the ceremony.

KALVIN-LIPPMAN.—Mr. and Mrs. Samuel Lippman, of 859 Kelly street, announce the marriage of their daughter Sarah to Samuel W. Kalvin, on Sunday, March 28, 1920, at the Ellsmere Hall. Rabbi Aaron Eiseman performed the ceremony.

KEIDAN-STEINHARTER.—Mr. and Mrs. Emil Steinharter, of 3657 Broadway, announce the marriage of their daughter Erna Julia to Nathaniel Robert Keidan, on Sunday, March 28, 1920, at the Hotel Astor. Rabbi Aaron Eiseman performed the ceremony.

KNITEMS-NEIDERMAN.—Mr. and Mrs. I. Neiderman announce the marriage of their daughter Julia to Mr. George Knitems on March 28 at the bride's residence, 53 Twenty-first street, Elmhurst, L. I., Rev. S. Seidman officiating.

MACKLER-GREENSPAN.—Mr. and Mrs. Abraham Greenspan of 806 Eastern parkway, Brooklyn, announce the marriage of their daughter, Rose M., to Mr. Alfred D. Mackler of Manhattan on Sunday, March 28, 1920, at Temple Beth Israel, Manhattan. Rev. Sol Baum, assisted by Rev. Joseph Taubenhaus, officiated.

SANDS-GROSS.—Pauline Gross to Sigmund Sands, on Sunday, March 28, by Rev. Dr. Adolph Spiegel, at his residence.

SIEGEL-ORENS.—Mr. Fred D. Siegel was married to Charlotte Orens on March 25 at the home of Rev. S. Siedeman, who performed the ceremony.

SKRILOW-JACOBS.—Mr. and Mrs. Aaron Jacobs of 2275 Morris avenue announce the marriage of their daughter, Kate Vivian, to Mr. Arthur Skrilow on Sunday, March 28, 1920, at Temple Beth Israel by Rev. Sol Baum.

SUCKNO-TASCHMAN.—Mrs. Fannie Taschman, of 68 West 114th street, announces the marriage of her daughter Ray to Murray S. Suckno, of Brooklyn, on Sunday, March 28, 1920, at her residence. Rabbi Aaron Eiseman performed the ceremony.

WEINHANDLER-SINDEL.—Mr. and Mrs. Isaac Sindel, of 949 West End avenue, announce the marriage of their daughter Mildred to Sampson Deevy Weinhandler, on Sunday, March 28, 1920, at the Vienna Hall. Rabbi Aaron Eiseman performed the ceremony.

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announce the birth of a son Friday, March 26.

OBITUARY.

LANDAU.—Rev. Jacob Henry Landau died last Thursday morning at his home, 360 Wadsworth avenue. He was 55 years old and was born in London. For thirteen years he was rabbi of the Great Synagogue at Sydney, New South Wales, Australia. Dr. Landau came to America sixteen years ago. He was in war work in 1918.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—First day Passover, Rabbi Norman Salt preaches on "Passover, the Festival of Exodus." Second day, "Passover, the Festival of the Year."

AGUDATH JESHORIM (113 E. 86th St.).—Dr. G. Schulman preaches first day Passover on "The Birth of a Nation"; second day, "The Slaves of Today."

BETH-EL (Fifth Ave. and 76th St.).—Rev. Dr. Samuel Schulman preaches first day Passover. Sunday at 11 Dr. Schulman delivers a popular discourse on "The Place of the Jew in Christendom."

B'NAI JESHURUN (257 W. 88th St.).—Rabbi Israel Goldstein preaches first day Passover.

BRONX FREE SYNAGOGUE (163d St. and South. Boul.).—Rabbi Louis I. Newman preaches first day Passover at 10.30 a. m. on "Pilgrim's and Pioneers: Israel's Patriarchs and America's Puritans." Community Seder, Saturday night at 7.30.

BROOKLYN SYNAGOGUE (Eastern Parkway near Albany Ave., Brooklyn).—Rabbi Max Raisin preaches first day Passover on "The Symbol of the Future." Second day, "Inner Slavery."

CENTRAL SYNAGOGUE (Lexington Ave. and 55th St.).—Rabbi Nathan Krass preaches first day Passover. Sunday at 11 Dr. Krass delivers a popular lecture.

CHEVRAH KADISHA (93 Moore St., Brooklyn).—Rabbi H. A. Liebowitz preaches first day Passover on "The Four Sons." Second day (in English) on "The Four Questions."

FREE SYNAGOGUE (Carnegie Hall).—Sunday at 10.45 a. m. Dr. Stephen S. Wise will speak on "Jewish Jews and Christian Christians."

FREE SYNAGOGUE OF WASHINGTON HEIGHTS (Broadway and 157th St.).—This evening Rabbi Mortimer Bloom speaks on "New Chains for Old," a Passover sermon.

HEBREW TABERNACLE (Temporarily at Y. M. H. A., 159th St. and St. Nicholas Ave.).—Rev. Dr. Samuel Greenfield speaks first and second days of Passover.

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—Rabbi Herbert S. Goldstein preaches first day Passover on "Religious Revival." Second day Mr. Isadore Goodman will preach.

JEWISH THEOLOGICAL SEMINARY (531 W. 123d St.).—Frank Schaefer will deliver the sermon first day Passover.

KEHILATH JESHURUN (117 E. 85th St.).—Rabbi E. L. Solomon will preach first day Passover on "Israel's Betrothal." Second day, "How to Answer Wisely."

MONTEFIORE CONGREGATION (Hewitt and Macy places, Bronx).—Rev. Dr. Alexander Basel preaches first and second days of Passover.

M.T. NEBOH (150th St., west of Broadway).—Rabbi Aaron Eiseman preaches first day Passover on "Four Passover Toasts."

NEW SYNAGOGUE (E'way and 76th St.).—Congregational Seder this evening at 6.30. First day Passover Rabbi Ephraim Frisch preaches.

OHAB ZEDEK (18 W. 116th St.).—Rev. Dr. Bernard Drachman preaches second day Passover on "The Greatest of Redemptions."

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson preaches first day Passover.

PENI-EL (W. 147th St.).—Rabbi Joel Blau preaches first day Passover on "The Birth of a Nation." Second day, "The Age-long Query: Mah Nishtaneh?"

PETACH TIKVAH (Rochester Ave. and Lincoln place, Brooklyn).—Rev. Dr. Raphael H. Melamed preaches first and second days of Passover.

SHAAREY TEFILO (Orange, N. J.).—Rabbi Alter Abelson lectures this evening on "The Untold Haggadah." Children's Seder service Saturday afternoon.

SHAAREY ZEDEK (37 W. 118th St.).—By special invitation, Rev. Henry S. Morais will preach first and second days of Passover.

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

TREMONT TEMPLE (Grand Concourse and Burnside Ave.).—Dr. Marius Ranson lectures this evening on "The Greater Freedom." Saturday, 6.30 p. m., congregational Seder.

WASHINGTON HEIGHTS CONGREGATION (510 W. 161st St.).—Rabbi Max Drob preaches first and second days of Passover.

ZICHRON EPHRAIM (163 E. 67th St.).—Rev. Dr. Bernard Drachman preaches first day Passover on "The World's Passover."

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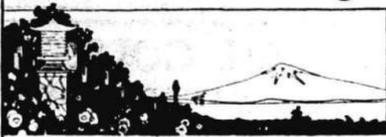
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Sabbath Morning—Services begin at 10:15

DR. SAMUEL SCHULMAN will Preach Sunday Morning—Services begin at 11.

DR. SCHULMAN'S DISCOURSE "The Place of the Jew in Christendom" Bible Class Tuesdays at 11 a. m. ALL ARE CORDIALLY WELCOMED

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Overlooking Conservative Jewish Celebrities.

Quite an interesting review might be made of Jewish celebrities who have been conservative, law-abiding, property-loving people. Such a review might help to offset much that is current in the way of misrepresentation of the Jew as largely a radical, and even a Red radical, a view palpably unjust, as when Gregory Winston, the friend of Trotzky, is singled out for blame and nothing is said about his non-Jewish principal Martens, purporting to represent the Russian Soviet Government in America. Many are made aware that Karl Marx and Ferdinand Lasalle, the founders of modern Socialism, were of Jewish birth, but few are told that so was Ricardo, promulgator of the theories of rent and wages among the orthodox economists, and so, as we have often mentioned, is Samuel Gompers, conservative head of the Federation of Labor. The benevolent Rothschild who gave the visiting Socialist four francs as his share of the wealth of France was but a type of masses of the Jewish people. But who can drive out an obsession by the cold shower of reason?—Emanu' El.

Seder at House of Refuge.

Rev. Isidore Frank, cantor of Mt. Nebo Congregation and chaplain of the New York House of Refuge, is to conduct seder services for the 60 Jewish inmates of that institution, Saturday evening, April 3. Superintendent Barber will provide a special repast for the occasion, as well as matzoth for the entire week of Passover.

The Popularity of the Summer Camp.

Not so very long ago a summer camp for boy and girl was considered a luxury and a fad. A summer of out-door life, sleeping in tents, swimming and boating and long hikes was looked upon more or less askance by the parents of growing boys and girls, who preferred to take the little ones with them to an overcrowded seaside or mountain hotel. But the summer of 1920 finds the situation vastly changed. Summer camp life for boys and girls is no longer a luxury or a fad, but an absolute necessity for building up strong bodies and firm characters.

The principals of Murondac Academy, which is one of the few strictly Orthodox boys' schools in the country, found this year that there was a growing and insistent need for a girls' camp, which would meet all the requirements of parent and daughter for an ideal vacation place, with every conceivable activity, combined with strict observance of all Mosaic traditions. Under the auspices of the Women's League of the United Synagogue of America this summer they are opening Sylvan Lake Camp at Hopewell Junction, Dutchess County, New York, with 130 acres of lake and forest, hill and meadow. New and modern buildings have been erected and a cluster of screened wooden bungalows representing the most approved type of housing for summer camps, has been erected. Boating, swimming, canoeing, fishing, outdoor and indoor basket ball and hand ball, tennis, baseball, field hockey, amateur theatricals, nature, folk and aesthetic dancing, camp fires, hikes, nature study and artcraft classes are among the numerous features in this camp. In addition there will be talks on timely Jewish topics, divine services and faithful observance of the Sabbath. Miss Hadassah Levine, well known in Jewish social work, will be camp supervisor, and the camp will be under the direction of Joseph C. Hyman and Abraham D. Kaplan, principals of the Murondac

Academy. Mr. Kaplan is director of Camp Murondac for boys at Whaley Lake.

"True Jewish womanhood is the ideal of Camp Sylvan Lake," Mr. Hyman said in discussing the plans of Sylvan Lake for the camping season. "There is no reason why girls cannot have the best kind of a good time in the great outdoors, enjoying every sport and form of activity that is conducive to health and pleasure, and yet uphold strictly the religious traditions of the Jewish people. In opening Sylvan Lake Camp we do not aim merely to add to the ever increasing number of girls' camps in the country, but to create a new camp, to fill an insistent and growing need of our people. Sylvan Lake Camp aims to preserve the Jewish ideal for the girl, just as the Murondac Academy preserves it for the boy."

Cohn's Rip Van Winkle.

Mr. Louis Cohn, who successfully conducted the Rip Van Winkle Hotel, Pine Hill, N. Y., for eight consecutive years, is pleased to inform his friends and patrons that he has purchased the house, and hereafter it will be run as his own, as of right it should be. Under his management the Rip Van Winkle has been growing in popularity from year to year, and during his tenancy the Rip Van Winkle has been virtually rebuilt, so many improvements having been installed and so much remodeling that guests of former years (before his occupancy) are surprised at the many changes and innovations. It is now up to date in every particular, having baths throughout the entire house; electricity, the largest rooms in the mountains, an excellent, healthful location and a strictly Kosher cuisine. Mr. Cohn is to be congratulated on his deserved success, and it is hoped he will retain ownership for many years in the interest of good hotel keeping.

I. Dincin Owns the Hillcrest.

Mr. I. Dincin, the popular hotel man who had the Hotel Switzerland last season, has purchased the Hillcrest, Fleischmann's, N. Y., the newest, most modern house in the Catskill Mountains. Mr. Dincin would have his many friends know that the Hillcrest will be his permanent establishment for the use of his patrons; that after changing houses season after season they would be glad to have a home they could call their own during the summer season, for it should be borne in mind that Dincin's many years in this business has made a long list of pleased guests, and they will be glad to know that now as ever, and better than ever, he can please all who make their abode with him. With the superior facilities and comforts of the Hillcrest and Mr. and Mrs. Dincin's extraordinary qualities as hosts, an auspicious season is in store for everybody concerned. The Hillcrest has seventy rooms, with baths, electricity, sun parlor and every device and convenience for the happiness and convenience of its guests. It is elegantly situated and its prestige as a high-class hotel will be maintained.

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Skirts	5.95 to 54.75
Blouses	3.95 to 75.00
Corsets	3.95 to 18.00

Lane Bryant

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The attention of our readers is called to the announcement in another column of the Pelham Pharmacy, located at Fifth avenue and First street, Pelham. This pharmacy is under the able direction of Mr. L. A. Johnson, a noted pharmacist, formerly of 129 Columbus avenue, New York city. The supply of drugs and chemicals is always fresh and prescriptions are compounded with accuracy. The Pelham Pharmacy has a large variety of imported perfumes, toilet waters, powders, etc., and extends courteous treatment to all, and moderate prices prevail.

The Movement to the Suburbs.

The present unsatisfactory housing conditions have caused a great influx to Westchester county. An increasing number of people are finding that the only real solution of the problem is to own their own homes.

This is most easily possible in the suburbs. This condition has caused several of our best architects who specialize on house work to establish offices in suburban centers.

Our representative was lately discussing the situation with Mr. Laurence M. Loeb, who has lately established an office at 57 Lawton street, New Rochelle. Previous to his going into the army service, Mr. Loeb had an office in New York city for over eight years, during which time he had been architect of many well-known buildings. In the few months since establishing his Westchester office Mr. Loeb has been retained as architect to plan and supervise the construction of over fifty separate structures, most of which are houses. Consequently, he is quite an authority on the subject.

He does not think that building prices will be any lower for some time yet. He calls attention to the fact that suburban land values are very little, if any, higher than before the war, but he thinks that when the little vacant suburban improved land now on the market is sold, new properties will be put on the market, in which the labor and materials used in the development thereof must be paid for at present prices, which are about double pre-war figures, and, therefore, will be sold at about twice present prices.

He says, although building is extremely high, he finds that most people have an exaggerated idea of the present cost of a house. Mr. Loeb says that he is building houses for several clients in which the actual cash outlay is equivalent to about three years' rent of similar accommodations in New York city and the carrying charges are about a fifth of the rent.—Advertisement.

Judge Rosalsky Addresses Rabbis on Behalf of War Sufferers.

A conference of rabbis and presidents of congregations was held at the headquarters of the New York Campaign for Jewish War Sufferers at No. 389 Fifth avenue, on Thursday evening, March 25, when plans for the coming campaign were discussed. Judge Otto A. Rosalsky, who has taken a month's leave of absence from his judicial duties in order to give his entire time to the work, addressed the gathering and outlined the campaign and at the same time delivered a powerful appeal and a statement of conditions abroad. Judge Rosalsky said:

"Esteemed Rabbis and Friends—Although we all know the plight of our stricken brethren abroad, I still feel it necessary to dwell at some length upon their condition, which yet, unfortunately, has not been mitigated to any appreciable extent. You will, I am sure, spontaneously come forward and lend every effort within your power to achieve a result that shall not be a stigma upon our humanity. Who stand so near to our brethren, who more keenly appreciate their privations and the utter uncertainty of their fate than you, representatives of Jewry?"

"We Jews consider the Day of Tischa b'Ab one of the saddest in our history, because it recalls the time when we were driven from our own land and we were compelled to take the wanderer's staff in hand and roam from country to country and drift from shore to shore. I feel that Tischa b'Ab, with all of the pathos that it symbolizes, hardly transcends in significance the period that our brethren abroad are passing through today.

"When I read the reports that reach us daily from the places where our people are suffering most; when I listen to the appalling tales of our representatives upon their return to this country about the havoc and destruction which the war has brought about, followed by the slaughter of our people; when I hear the accounts of the hundreds of thousands succumbing to typhus, consumption and other diseases, due to cold, exposure and want of food; when I hear about the thousands of cases of suicide due to abandoned hope, I feel that the Jews residing in the security of free and blessed America will answer the piteous supplications from across the seas with a promptitude and generosity that will hearten our fellow-sufferers and bring to them the promise of the dawn of happier days.

"The Jews have never been derelict in answering the call of the needy, whether they be of their own or of other faiths. Knowing as I do the Jewish heart, which is filled with charity and compassion for humanity, I am sure that it will not in Israel's great crisis, fail to respond, and respond in a way that will demonstrate most convincingly that we are prepared to deprive ourselves of pleasures and comforts, aye, if need be, of some of the necessities of life, in order to help our afflicted people. The Jews have never shown a selfish spirit. 'Thou shalt open wide thy hand to thy poor brother' is the commandment written in the Pentateuch. It is only by obedience to this injunction that the present crisis can be fully met.

"Our appeal has aroused the humanity of all America without limitation of race or creed, and I am happy to say that our Christian brethren are nobly co-operating with us in bringing succor to our afflicted people, and for their generous aid I desire to convey to them, on behalf of the Jews of this city, our profound gratitude and appreciation.

"Over four million Jews are to be found in Poland proper, and almost sixty per cent. of them are reduced to absolute privation. If it were not for the aid that reaches them from America, they would have perished. Over three hundred thousand children are daily fed in our soup kitchens, and only once a day, because the means at our command do not permit us to do more.

"According to a report received from Dr. Julius Goldman, one of the most ardent communal workers in America and a man not given to exaggeration, the death rate among the Jews of Poland has increased seventy per cent., and almost ninety-five per cent. of the population in those parts of Poland where typhus rages either have suffered or are now suffering from this dread disease. He cables us that in order to save the very lives of our people in that stricken area we must be prepared to furnish not less than ten thousand tons of flour a month, other foodstuffs in proportion and clothing and shoes for at least a million.

"I ask you, worthy rabbis and presidents of congregations, to awaken your congregations on Passover to do their duty as never before, aye, more than their duty. The present campaign will be the thermometer by which we shall be able to measure the warmth of our New York Jewry's responsiveness.

Passover is the Feast of our liberation and we ought not to take full advantage of the joy that this holiday affords unless we are ready and willing to share whole-heartedly with our brothers and sisters who are today at the mercy of the Angel of Death. Do your duty, see that every Jew in New York gives of his plenty, aye, gives even of his meager portion, if plenty be not his share, and let this giving commence during the week of Passover, for in that way, and in that way only, shall we be able to lessen the terrible plight of our brethren abroad, and the great God of Israel, the Guardian of Israel, will not forget us."

\$250,000 Drive for Funds to Save Poor Near Insanity.

The Home and Farm Institution for Mental Convalescents, Inc., with headquarters at 198 Broadway, New York, has commenced its drive for funds for the establishment of an institute for the treatment of mental defectives which promises to do more to prevent the rapid growth of insanity than any other scientific project thus far launched in fighting "living death." While twenty-five non-sectarian organizations thus far have pledged their assistance in the campaign, nevertheless, the Home and Farm Institute is working under the leadership of Joseph B. Ollidort, president, to procure sufficient members and funds for the erection of a sanatorium.

A site for the new institution has been selected in Sullivan county and it will be conducted exclusively for the poor suffering from mental ailments in the primary stages, hoping to bring them back to a normal state of mind. In other words, it is to rehabilitate a person who might otherwise become a public charge, and yet it is proposed that this institution shall give no semblance to a hospital or an asylum. A preventorium rather than a sanatorium is its real purpose.

Dr. Menas S. Gregory, director of the psychopathic ward at Bellevue Hospital, a specialist in mental diseases, and Dr. Jacob Glass, one of the founders of this institution, are among the physicians interested in the project.

The land for the institution, 160 lots, each lot 25x100, has been donated by the president of this organization, Joseph B. Ollidort, who has been for many years director and vice-president of the People's Hospital. The problem now is to get the funds with which to erect the building.

The institution, which is non-sectarian, has among its officers and directors Justice Aaron J. Levy, chairman of the board; Dr. J. Glass, Justice Sampson Friedlander, Rev. Dr. Blum, vice-presidents; Justice Jacob S. Strahl, Nathan Ferber, Dr. Samuel A. Levene, Dr. Herman P. Posner, Harry Schiff, treasurer; Harry Wolkoff, recording secretary, and Evelyn Bebell, executive secretary.

A committee of young society women has volunteered to solicit for members and contributions.

Hebrew Sheltering and Immigrant Aid Society of America Campaign Prospers.

A fortnight has elapsed since the Hebrew Sheltering and Immigrant Aid Society of America took title to the historic Astor Library Building, thus simultaneously commencing its campaign to raise \$400,000, the sum estimated for the purchase and renovation of the building to suit the need of the society in its service to the immigrant.

Donations and pledges are reaching the office of the society in all sums from individuals who have heard of the work of the society through the press and through the medium of a good word passed on by some member of the organization who has first-hand knowledge of the great and good work accomplished by the Hebrew Sheltering and Immigrant Aid Society of America. Lodges and fraternities, clubs and societies have offered their collective and individual support.

An example to point is that of the Workmen's Circle, with its tremendous membership spread over the country. The executive Committee of the Workmen's Circle has prepared a resolution which it intends to present to the members and their delegates gathered in convention, calling upon the membership to vote a per capita tax for the benefit of the new building fund of the society. It is estimated that this voluntary tax levied upon the membership will bring to the coffers of the society the sum of \$10,000. Nor does this society stand alone in its anxiety to aid the institution. The leading Jewish lodges with the largest memberships have come forward to the assistance of the society.

While the responses have been gratifying they are not at all sufficient to meet the needs. It is expected, however, that the \$125,000 already raised for this work in cash and pledges will be tripled by the end of next week.

Mechanical Draftsman School in Jerusalem.

A school for mechanical draftsmen has been established in Jerusalem under the direction of the Zionist Commission in Palestine, open to any Palestinian young man and woman.

American engineers doing sanitary work with the American Zionist Medical Unit established the school with their own personal funds, in order that the school might get an early start, the report stated. It is now supported by Zionist funds.

The object of the school is to train intelligent young men and women so that they can assist in the technical work required in carrying through the reconstruction program planned for Palestine by the Zionist Organization.

And It Came to Pass at Midnight.

Midnight—and the slaves stand waiting—
Midnight, the Egyptians feast—
These are praying, those are scoffing,
While the winds rise from the East.

By the chasm of walled waters,
Stands the leader strong and brave;
There's no sound of ship or rudder—
There's no beating of the wave.

But that midnight magic voyage,
Brought the bondsmen save and free,
While the greatness of proud Egypt
Sank forever 'neath the sea.

But wherever death doth conquer
A new life is quickly born;
When the pride of Egypt perished
Freedom came with a new morn.

A new Kingdom of the Spirit,
Which brought Hope and Faith in train
Which revealed the God of Israel,
Whose reign cannot pass again.

On that midnight not mere bondsmen
Were from slavery redeemed,
God Himself was the redeemer,
O'er the world His light hath streamed.

ANNETTE KOHN.
Passover, 1920.

The National Conference of Jewish Social Service.

The 1920 meeting of the National Conference of Jewish Social Service will be held in New Orleans, April 12-14.

The conference offers a forum for exchange of experiences and a means whereby standards and methods of social service can be maintained and improved.

Through the annual conference meetings definite principles of Jewish social service are being developed, standards of professional qualifications are being worked out and programs for the coming year are presented. The program for this conference will be diversified in character and no less interesting than varied. New questions will be taken up and old ones discussed and brought up to date.

Standardization will be the feature of the conference this year. Standardization of technique and method have at no time been so urgent as at present. In most communities the organization of Jewish social service has passed its experimental stage. What is most needed now is uniformity of purpose and method. This the New Orleans conference will endeavor to bring about by means of special sessions, each devoted to a distinct phase of social service and each concerned with the local and national aspects of the problems and methods involved.

The conference will be arranged with no formal papers, but the opportunity will be offered all delegates to participate in the discussions and bring home to fellow workers the problems nearest to them. Round table conferences on the new tendencies in community organization and standards, family care, child welfare, delinquency, education, recreation and health are being arranged.

In addition to the officially accredited delegates from organizations, a large number of board members and trustees of social service agencies and numerous volunteer social workers and interested lay citizens from every part of the country attend regularly.

The conference extends a cordial invitation to "come down to New Orleans in April and participate in the 1920 meeting of the National Conference of Jewish Social Service."

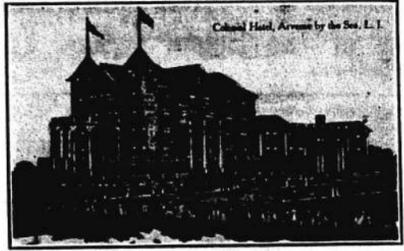
Reform Rabbis Inaugurate Lecture Course.

A course of lectures on "Jewish Religious Education for Teachers in Religious Schools" will be inaugurated in this city on April 4. The course, which is under the auspices of the Association of Reform Rabbis of New York city and vicinity, will be given by Professors Gotthard Deutsch, Jacob Z. Lauterbach and Julian Morgenstern, of the Teachers' Institute of the Hebrew Union College, Cincinnati, Ohio, and the lectures are open to all who teach or propose to teach in Jewish religious schools. Tuition is free.

The opening session will take place at Temple Emanu-El, Fifth avenue and Forty-third street, Sunday evening, April 4, 1920, 8 p. m. Sessions will begin for all courses Monday, April 5, at 4.30 p. m. at Temple Shaaray Tefillah, 160 West Eighty-second street. Sessions will be held every day, beginning with April 4 to April 7, during the following days: Sunday, April 4, 8 p. m.; Monday, Tuesday and Wednesday, from 4.30 to 6.30 p. m.; Monday, Tuesday and Wednesday, from 8 to 10 p. m.

Henry Solomon's Masonic Jubilee.

Mr. Henry Solomon, for many years vice-president of the Montefiore Home and actively identified with all our Jewish charities and well known to the general public as president of the State Board of Prisons, last week celebrated the fiftieth anniversary of his being made a Mason. In honor of the event there was a celebration in True Craftsman's Lodge, No. 651, on Thursday, the 25th ult. Mr. Solomon, with his usual modesty, refused to accept any personal token, and the lodge sent donations of \$100 each to the Montefiore Home and the Children's Fund of the Fifth Masonic District. The checks were presented to Mr. Solomon by Wor. Henry S. Lion, and Bro. Solomon responded fittingly.



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The Colonnade Hotel is located directly on the ocean, is equipped with every modern sanitary improvement and convenience, and has been thoroughly renovated.

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Assets January 1st, 1920	. . .	\$33,687,274.25
Surplus to Policy Holders	. . .	10,846,031.00

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Secretary

A. H. WITTHOHN,
Asst. Secy.

J. D. LESTER,
Asst. Secy.

W. L. LINDSAY,
Secretary

G. C. OWENS,
Asst. Secy.

M. J. VOLKMANN,
Local Secy.

AT its meeting on January 29, 1920, the Executive Committee of the National Board of Fire Underwriters unanimously adopted and published the following resolutions:

"WHEREAS, In the face of an active propaganda of disloyalty and the subversion of American ideals, the time has arrived for an unmistakable expression upon the part of all those who are devoted to the Nation's highest interest, and

"WHEREAS, The National Board of Fire Underwriters has already taken steps to organize the fire insurance forces of America into the Fire Insurance Americanization Movement, and has received enrollment pledges for many thousands of agents in all parts of the country; therefore be it

"RESOLVED, That the Executive Committee of the National Board of Fire Underwriters invites the participation of all other organizations of whatsoever nature in a joint attempt to eradicate disloyalty and to promote the development of the Nation along sound and constructive lines."

We most heartily endorse these sentiments and urge all insurance men to take an active part in the Americanization Movement.

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Evenings at 8:15. Pop. prices. Mats. Wed. &
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LAST WEEK
New Amsterdam Theatre
 GILBERT MILLER'S London Production of
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"MONSIEUR BEAUCAIRE"
 Monday, April 5—Ed Wynn's Carnival.

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Week Beginning Monday, April 5th.
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WEEK APRIL 12TH,
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 Seats on Sale MONDAY, APRIL 5.

WEEK, APRIL 19TH,
 CHAUNCEY OLCOTT in
"MACUSHLA."

WEEK, APRIL 26TH
"WEDDING BELLS"

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 Columbia 2202

Continued from page 4

did not mean to drink. For suddenly and comically her face puckered up like a child's. Her head came down among the supper things with a little crash, and she sobbed as she lay there, with great tearing, ugly sobs that would not be stilled, though she tried to stifle them as does one who lives in a paper-thin Chicago flat. She was not weeping for the Henry Selz whom she had just seen. She was not weeping for envy of her selfish little sister, or for loneliness, or weariness. She was weeping at the loss of a ghost who had become her familiar. She was weeping because a packet of soiled and yellow old letters on the top shelf in the hall closet was now only a packet of soiled and yellow old letters, food for the ash can. She was weeping because the urge of spring, that had expressed itself in her only this morning pitifully enough in terms of rhubarb and housecleaning and a bundle of thumbed old love letters, had stirred in her for the last time.

But presently she did stop her sobbing and got up and cleared the table, and washed the dishes and even glanced at the crumpled sheets of the morning paper that she never found time to read until evening. By eight o'clock the little flat was very still.

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 references essential. Splendid opportuni-
 ties. Apply, giving qualifications, to
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Young man, can drive and repair cars,
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Rabbi—Young man, 25, college gradu-
 ate, trained in the Seminary, desires
 position with a small conservative or re-
 formed congregation as rabbi. Can also
 officiate as cantor and read the scroll,
 etc. At present occupied as assistant
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 sition with refined family; no infants.
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JUDAH FELER, Prop.

GERSTLE, SOPHIE JACOBS.—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 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, HENRY
 S. GERSTLE, Executors.
 STROOCK & STROOCK, Attorneys for Executors, 141
 Broadway, Borough of Manhattan, New York City

COHEN, HENRY.—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 Henry Cohen, late of the County of New
 York, deceased, to present the same with vouchers
 thereof, to the subscribers, at their place of transacting
 business at the office of Bandler & Haas, No. 2 Rector
 Street, Borough of Manhattan, in the City of New
 York, on or before the 8th day of October, next.
 Dated, New York, the 1st day of April, 1920.

MUSIC AND DRAMA.

Charles de Harrack, a former pupil of
 Schwarenka and Leschetizky, will give a
 piano recital at Aeolian Hall tomorrow
 (Saturday) afternoon. Among other se-
 lections he will play his own Prelude in
 B flat minor.

Benno Moiseiwitsch, the Russian pian-
 ist, upon the completion of his first
 American tour, will sail for Australia,
 where he has been booked for a number
 of recitals. Next fall Mr. Moiseiwitsch
 will return to this country. Another dis-
 tinguished visitor who is soon to leave
 for a season or two is Jascha Heifetz,
 the violinist. The young artist, accom-
 panied by his parents, will depart for
 England next month.

April's concerts will include recitals in
 Aeolian Hall by the following artists:
 Miss Martha Phillips, soprano, Monday
 the 5th; Miss Marie Magdeleine du Carp,
 pianist, Tuesday afternoon, the 6th; Miss
 Anita Loew, soprano, Thursday, the 8th;
 Mme. Yvonne de Treville, soprano, Sat-
 urday evening, the 10th; Miss Elsa Alves
 Hunter, soprano, Monday afternoon, the
 11th. On Friday evening, the 16th, Har-
 vey Hindermeyer, a new tenor, will be
 heard.

Mr. B. H. Arnold of the American
 Jewish World at Minneapolis, Minn., was
 recently present during an interview
 granted by Toscha Seidel to one of the
 local newspaper reporters at the Radis-
 son Hotel, at which was also present
 the mother of the artist. Mr. Seidel was
 asked whether or not the fact that he is
 a Jew hinders him in any way in his
 work. "I don't think so," said Mr. Seidel,
 "but I could have been a millionaire ten
 times if I were willing to give up my
 Jewish faith, but I would rather give up
 my playing, which is dearer to me than
 anything in the world, besides my par-
 ents, than do that. I am a Jew heart
 and soul, am proud of it and will remain
 one for the rest of my life." When asked
 how he would like to take lunch at the
 Gymal Doled Club, where he would be
 served gefilte fish, kreplach, zimmes and
 other old-fashioned Jewish dishes, he
 was overjoyed. "Let's go now, mother,
 dear; I'd love to have it." His mother,
 however, reminded him of the bad con-
 dition of his stomach and he reluctantly
 consented to postpone his visit to the
 Gymal Doled Cafe until his next visit
 to this city.

"I cannot explain to you, Mr. Arnold,
 how happy I am to hear my boy talk
 this way," added Mrs. Seidel.

[We commend Toscha for his expressed
 Jewish sentiments, but wonder how be-
 coming a Christian would have earned
 over \$10,000,000 for this nineteen-year-
 old youth. Perhaps it might have been
 in Trotzky roubles.—Editor Hebrew
 Standard.]

Mrs. Roberta Nathan, who gave a suc-
 cessful recital last month at Aeolian
 Hall, served a brilliant musical appren-
 ticeship in Chicago, which is her home
 city. She bears a European reputation,
 having won her laurels in transatlantic
 countries. She went abroad in 1913 to
 widen her artistic vision, after winning
 two diamond medals here, and at a con-
 test at the Chicago Musical College the
 judges, Dr. F. Ziegfeld, Herman Devries,
 Maurice Devries, Felix Borowski and Dr.
 L. Falk, declared she possessed a soprano
 voice of such quality as to make her suc-
 cess assured in grand opera.

Not only does Mrs. Nathan's art give
 a quickened sense of beauty, but by ra-
 diating a thorough Jewishness does she
 restore to Judaism its lyric expression.
 She has time and again refused to ap-
 pear in concert on Friday night or Sat-
 urday—a visible flame springing from
 the hidden fires of spiritual fervor. It
 is only a woman possessed of the mystic
 force called "personality" that would not
 allow her professional career to inter-
 fere with her religious inclinations; in
 fact, Mrs. Nathan finds that it is possi-
 ble to be true to one's career and to one's
 religion at the same time. Mrs. Nathan
 is the wife of Robert S. Nathan, who is
 also prominent in communal affairs and
 is the president of the Rodfei Zedek
 Congregation on the South Side of Chi-
 cago.

Mario Salvini, the eminent voice spe-
 cialist, announces a series of brilliant
 grand opera performances to be given
 next fall in this city by artist students.
 A number of prominent metropolitan
 conductors will co-operate in the per-
 formances, and among the operas to be
 given are "Trovatore," "Traviata," "Rigo-
 letto," "Carmen," "Faust," "Hansel and
 Gretel," "Bastien and Bastienne," "Merry
 Wives of Windsor," "Cavalleria Rusti-
 cana," "Pagliacci" and "Norma." The
 series will offer a unique opportunity for
 young singers, who may obtain further
 details by communicating with Mr. Sal-
 vini at his studio, No. 206 West Seventy-
 first street.

"Daddies" is a comedy in four acts by
 John L. Hobbie, a new American play-
 wright, which David Belasco will present
 at the Bronx Opera House week of April
 5, with the usual matinees, Wednesday
 and Saturday. An excellent cast of well-
 known players have been assembled by
 Mr. Belasco, which includes the follow-
 ing: John W. Cope, Janet Travers,
 Charles Hammond, Winifred Fraser,
 Herbert Fortier, George Abbott, S. K.
 Walker, Claude Brooke, Lorna Ambler,
 Sally Tysher, Lorna Volare, Aida Ar-
 mand, the Quinns and others. George
 M. Cohan's great character comedy, "A
 Prince There Was," with Grant Mitchell
 and an incomparably fine cast, will be
 the attraction at the Bronx Opera House
 week April 12.

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SOCIAL NOTES.

Under the auspices of Manhattan-
 Washington Lodge, I. O. B. E., a dance
 and collation will be held at Hotel Penn-
 sylvania on Saturday evening, April 17.

Mr. and Mrs. Hyman Prince, of 381
 Edgewood avenue, celebrated their
 golden wedding anniversary last Sunday
 at the Hotel Ansonia with a dinner to
 their family followed by a reception in
 the evening.

On Tuesday, March 23, Mrs. Harry
 Fischel was the guest of honor at a sur-
 prise luncheon tendered her by the of-
 ficers and directresses of the Hebrew
 Day Nursery of New York, of which in-
 stitution Mrs. Fischel has been treas-
 urer since its inception, fifteen years
 ago. She was presented with a hand-
 some set of resolutions.

To commemorate his fiftieth year in
 the jewelry business, Mr. Julius Wodiska
 was tendered a complimentary dinner at
 the Waldorf-Astoria on the 27th inst. by
 150 of his business associates. Mr. Wo-
 diska was presented with a handsomely
 engrossed testimonial. Mr. Samuel Ar-
 nstein, president of the Lebanon Hospital,
 was chairman of the dinner committee.

Master Sumer Wolf Singer, son of Mr.
 and Mrs. Max Singer, attained his re-
 ligious majority last Sabbath at the
 Orach Chaim Synagogue. A family din-
 ner followed, and his parents tendered a
 reception in his honor last Sunday after-
 noon and evening at their residence, No.
 1356 Madison avenue, where many friends
 and relatives called to offer their felicitations.

A delightful affair was the dinner ten-
 dered by Mr. and Mrs. Samuel Golding,
 of No. 68 Lenox avenue, last Sunday at
 the Hotel Astor in honor of their son
 Seymour, who was Bar Mitzvah the pre-
 vious day at the Orach Zedek Synagogue.
 Many communal leaders and prominent
 rabbis were present. Rev. Dr. Bernard
 Drachman said a few words of prayer.
 Mr. and Mrs. Golding have donated over
 \$6,000 to various charitable institutions
 in honor of the event.

BROOKLYN NOTES

Federation Campaign to Be Extended.
 The Executive Committee of the Mil-
 lion Dollar Annual Income Campaign of
 the Brooklyn Federation of Jewish
 Charities has decided to extend the cam-
 paign until May 1. The workers who
 have made pledges in the early part of
 the campaign pleaded for more time in
 which to fulfill them, citing the extreme-
 ly bad weather of the past few months,
 which acted as a deterrent, and arguing
 that the improved conditions will enable
 them to go about town and solicit sub-
 scriptions from people who have not
 been approached heretofore in the cam-
 paign.

Max Abelman, the campaign director,
 who is also the executive director of the
 Brooklyn Federation of Jewish Charities,
 stated that the result of the cam-
 paign thus far has vindicated his belief
 that hysterical methods in campaigns
 are things of the past and not to be
 tolerated in the future. "This has
 brought about a condition whereby
 worthy charitable organizations are hav-
 ing less difficulty than heretofore in
 raising the necessary funds for their sup-
 port," said Mr. Abelman, "by reason of
 the fact that the contributing public has
 come to realize more than ever before
 the obligations which they owe to the
 community in which they reside. I have
 found this in the course of my recent
 experience: Present your case intelli-
 gently to the people and the response
 will be liberal and whole-hearted. The
 Brooklyn Federation of Jewish Charities
 has made a national reputation for itself
 in charitable circles, due in a large meas-
 ure to the steady constructive progress

made since its inception and the methods
 adopted in its dealings with subscribers
 who have been made to feel that they
 have a share in the actual support and
 management of the institutions."

**Gov. Smith and Other Notables at Free
 Synagogue Dinner.**

The members of the Free Synagogue
 held their annual dinner Sunday
 evening in the grand ball room of the
 Hotel Astor, where over 600 sat down.
 There were a number of notable speak-
 ers on the platform when Hon. Abram I.
 Elkus, president of the Free Synagogue,
 rapped for order.

Governor Smith told of his admiration
 for the Jews and expressed the thought
 that any American who obeyed the law
 and sent his children to the public
 schools was just as good a citizen as
 one who can point to an unbroken line
 of New England ancestors, whether he
 can speak English or not.

Rev. Percy Stickney Grant, rector of the
 Church of the Ascension, made some
 remarks about "muzzled pulpits," with
 particular reference to the recent sup-
 pression of his and a number of other
 public forum meetings. He prefaced his
 remarks with a eulogy of the Jewish
 race and regretted the fact that he did
 not have Jewish blood in his veins.

Hon. Henry Morgenthau, recently ap-
 pointed as Ambassador to Mexico; Dr.
 Stephen S. Wise, Judge Julian W. Mack,
 Rabbi Nathan Krass and I. Edwin Gold-
 wasser also spoke, and Edwin Markham
 read some of his poems.

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 All we ask is that you make a
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takes pleasure in announcing to his friends, patrons and the general public, that for the coming season he will conduct the renowned

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as a first class family hotel. The Edgemere Club is famous as the finest hotel of the Rockaways and a large sum will be spent in refurnishing and redecorating.

The Edgemere Club will be open for the reception of guests on

MAY 15, 1920

and it is my intention to make it the most homelike and comfortable hotel on the coast.

H. BURGER

Formerly Proprietor, The Inn, Arverne, L. I.

Free Sons to Build \$200,000 Clubhouse.

The New York members of the Independent Order Free Sons of Israel held an entertainment and reception in the large ballroom of the Pennsylvania Hotel, Sunday evening, March 28, as the first step in a drive to raise a fund of \$200,000 for the construction of a clubhouse for the order. Maurice B. Blumenthal, counsel of the order, delivered an address outlining the plan, and at the conclusion received subscriptions from the audience and realized \$38,500. A stock company has been organized to finance the enterprise and shares at \$10 each, which it is expected will pay dividends, will be issued to the subscribers.

92d Street Y. M. H. A. to Have Seder.

This (Friday) evening the Y. M. H. A. will conduct a Seder for 150 members.

Justice Irving Lehman, president of the association, will be present, as well as several other directors. Mr. F. William Greenfield will officiate.

On Sunday evening, April 4, the Y. M. H. A. will hold a members' rally, to which the young men of the association have been invited and at which addresses will be delivered by Judge Lehman, Prof. A. J. Goldfarb and Mr. Harry Glucksman. An excellent program has been prepared.

New Officers of the National Hebrew School.

The National Hebrew School, 206 East Broadway, held an election of officers on March 23, when the following were elected: Judge Otto A. Rosalsky, honorary president; Joseph Eron, president; Harry Levin, first vice-president; Dr. I. Mogil, second vice-president; Lit-

man Rubinstein treasurer; Jacob Heckelman, secretary. The directors are: S. Appel, Joseph Barondess, B. Brown, J. L. Bernstein, R. Brainin, M. Bluestein, Dr. Bluestone, Leah Cohen, A. H. Friedland, A. Kruger, Sol Lampport, S. C. Lampport, I. Matz, Rev. Masliansky, Dr. I. Miller, Dr. Margulis, E. Mohl, A. Posner, Max D. Steuer, Kate Sobel, Dr. N. Schechter, A. Walitzky, A. Willner and M. Salit.

French Officers Attempt Pogrom in Warsaw.

Warsaw (By I. J. P. B.)—The Polish Parliament made the following serious charge to the head of the French Military Mission against outrages by French officers: On Leszna street, Mr. Aaron Shapiro observed French officers beating Jews. A Jewish woman reproached the officers in French for their ungentlemanly behavior. For this one of the officers brutally attacked her. Mr. Shapiro called the police to stop these outrages, but before the latter could interfere he himself was attacked by the men in French uniform and so severely wounded that he had to be taken to a hospital.

The head of the French Military Mission at once replied to this charge and expressed his deep regret for the occurrence. He asked for more details in order that the guilty may be found. The French general expressed doubts whether the offenders were really French officers, and believed that they might have been hoodlums disguised in French uniforms. Nevertheless, the General promised to do his utmost that such excesses may not occur in the future. The guilty if discovered will be severely punished.

But who are the culprits in these barbarous attacks upon Jews? We in America may possibly be able to help the French General in finding them. They are the editors of the Journal de Pologne, a daily newspaper appearing in Warsaw in the French language, which holds its ground with the most filthy and most yellow of the Polish anti-Semitic publications.

This paper is said to be published with the financial aid of the Polish Government.

Students Oppose Appointment of a Jewish Professor.

Karlsruhe, Germany (by I. J. P. B.)—The local Polytechnicum wrote to the Berlin Jew, professor Max Meyer, inviting him to accept a place on the faculty. Immediately afterward, Christian students sent a letter to Professor Meyer, saying that they did not want him—a Jew—to come to Karlsruhe, and that if he still persisted in coming, he would have to bear the consequences.

The professor wrote to Director Paulke, of the Polytechnicum, and told him of the communication he had received from the students. Professor Paulke then called a meeting of the students and demanded that they recall their letter, first because it was not an ethical thing to do, and second, because they had no right to infringe upon the prerogatives of the faculty to choose whatever colleagues it wished. This session of the students' assembly was a stormy one. It was decided not to recall the letter sent to Professor Meyer.

The question now remains as to how the Polytechnicum and Professor Meyer will handle the situation.

Brooklyn Has a New Landmark

Life histories of steel kings, oil kings, food kings and sundry others float through our daily papers and magazines from time to time, with their wonderful romance of progress, but seldom does the average American ponder long enough to take off his mental hat to the business man whose brain is responsible for the modern comforts that fill his home.

Some—though not so very many—years ago, three men with a small capital and a very moderate sized place of business began the manufacture of one of the most important articles of the household equipment, namely, Spring Beds.

Max E. and Ben B. Englander and Gus Kreuzkamp meant to give to the American public a bed spring as near perfection as it was possible to construct to produce "sleep and rest."

Unlike most industrial plants of today, the factory of the Englander brothers needed no lapse of time to gain a reputa-

great time saver in production. Next one comes to the couch hammock department, and in spite of zero weather outside a feeling of summer steals out among the gay coverings, bright seamstresses and general atmosphere of the place. Electric sewing machines, handled by expert women workers, turn out quantities of wonderful looking couch and cushion covers, later to be handled in another department by a huge machine that blows in cotton filling to complete the job. The Englander company uses 4,000 bales of cotton a year.

Another interesting floor is the three-piece metal bed department. No side rails are used on these beds; they are locked together by a clever patented spring device, and when in position give a rigid, durable, solid three-piece bed in practically one piece.

Then we come to the dipping, finishing and baking section. Numbers of beds are hooked up on a long overhead

MAX ENGLANDER**GUS KREUZKAMP****BEN ENGLANDER**

tion. They had begun with a determination to manufacture only a first-class article, and this foundation stone rapidly brought their product to the fore, until today they are internationally recognized as the largest manufacturers of bed springs of the finer quality in the world, with factories in New York and Chicago. The Englander Spring Bed Co., with a view to further expansion, recently moved from its old quarters in the Brooklyn Bush Terminal Building to new premises at Johnson and Stewart avenues, Brooklyn, which they have recently purchased, occupying a whole block, 200x300 feet. The new factory is equipped from basement to roof with the most modern machinery, labor producing and labor saving devices of the present day. The main structure of the plant itself is four stories high, with basement. It has

sort of trolley, worked automatically, which dips them in enameling vats and railroads them into a huge oven, the heat of which is furnished by steam generated by gas boilers.

Metal bedsteads to be finished in oak, mahogany, walnut or rosewood are grained by artists whose work defies detection from the real woods.

The Englander Couch Beds must not be forgotten. They fill an important part of the Englander productions, "sleep and rest." The Fold Away Beds are made to fit in every conceivable place, a closet, under a shelf, and even one of them possess a big drawer underneath in which can be kept clothing, etc. The mattress department leaves nothing undone in the way of modern equipment, either.

The packing room, worthy of special



been carefully planned inside and out to utilize space to the best advantage, and its shipping department boasts an eight-car railroad siding to facilitate shipments to every part of the U. S. A. On one side of the shipping floor is a special outlet where the Englander trucks are backed up to receive the goods for delivery in Greater New York territory.

The enormous stock of steel, fixtures and fittings stored in the basement of this factory can be readily realized when one learns that the Englander plants turn out 450,000 beds a year.

Each floor, with its special department, is being handled under a system of efficiency born of progress and experience. The making of springs is an Englander pride. Every single woven spring takes twenty pounds of fine wire, which is spun out of machinery into fine bed springs, finished with a coat of enamel to prevent rust. One thousand of these bed springs are shipped in a single day.

The link spring, an important factor of construction in Englander beds, is bent by a machine which works twenty-four hours a day, and needs only oil to keep it going, turning out links by the million. The company has its own machine shop and makes its own dies, a

attention, is the last word of efficiency and service. It is large and conveniently arranged to handle with care the packing of delicate coverings and enamel work of the goods. Men specially trained for this purpose are employed in order that Englander customers may have their goods delivered in perfect condition.

Nor is the welfare of the company's employes forgotten. Next to the healthful surroundings in which they work, lockers and washrooms are provided everywhere. Filtered water runs throughout the building for drinking purposes, and last, but by no means least, a splendid restaurant is run on the premises, where a good meal can be purchased for twenty-five cents, surely a great service in these days of the high cost of living.

The general offices of the company are on the second floor and here the president, Max Englander, and Vice-President Ben B. Englander have their private offices, although Max Englander devotes most of his time to the New York showrooms at Sixth Avenue and Thirty-second Street, in the Donald building, where a wonderful display of the Englander, "Sleep and Rest" samples are on view.

MR. HARRY LEVINSON

takes great pleasure in announcing to his friends and patrons and the general Jewish public that he has purchased

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The TAKANASSEE is known as one of the most handsome and luxurious hotels on the Atlantic Coast and is ideally located in the fashionable West End District directly facing the Atlantic Ocean. The TAKANASSEE has every known convenience and equipment found in our finest city hostelry, and guests will find their comforts looked after with the same detail and care that they might expect in their own homes.

Mr. Levinson will use every endeavor to maintain the excellent reputation he has established in the Mountains and at Lakewood for the conduct of a first class hotel, and the cuisine will be in accordance with the famous Levinson standard and in strict accordance with the Jewish dietary regulations. For advance information address the Pinewood, Lakewood, N. J.

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

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Friday, April 2d, 1920 : : Nisan 14th, 5680

Sabbath begins at 7:35 p. m. (new time). Passover. Ex. 12:21—51. Num 28:16—25. Haparah Josh. 3:5—7; 5:2—6; 1, 27.

May the Matzoth taste good to you.

Pesach without Matzoth is unthinkable. But Pesach is not only Matzoth.

A new effort is being put forth to realize the project of a Jewish university in this country. The incentive for this is probably the competition the Zionists are responsible for along these lines.

Would that all the profiteers of all denominations knew and understood the lesson of Pesach. They would then give the rest of us a chance to live, and, by the way, do as much for themselves.

The Passover season calls on the Jews to renew their allegiance to our great Jewish ideals. These ideals, so resplendent, so all-embracing, are what give us the right to live as Jews. Passover, then, is the season of memorial.

The Lockwood-Donohue bill now before the Legislature has for its object to increase the salaries paid our hard-working teachers in the public schools. The measure deserves to be passed, for the teachers are fully entitled to an enhanced emolument for their labors. We hope the bill receives early and favorable consideration from our legislators at Albany.

Luigi Luzzatti is once more minister of finance in the new Nitti cabinet of Italy. The veteran treasury expert has filled this post repeatedly in former governments, and by his membership thereof is likely to strengthen Nitti's new ministry. Luzzatti, while not openly affiliated with Jewry, has on more than one occasion taken public pride in his fellowship of the House of Israel.

The best answer to the contentions of the immigration restrictionists is supplied by the existing condition in our labor market and the orgy of profiteering in all channels from which we now suffer. Had we no restrictive legislation on our statute books it were possible for this country to reap the full benefit from existing chaotic conditions in the Old World and to inject into our body politic here the new blood of which it is so much in need.

"Abe" Ruef has returned outspokenly to his faith. Not that he ever formally or otherwise broke the tie binding him to his fellow-Jews. But after the many years of his public and semi-public life he now returns to actual work for the community, and is even made the chairman of the committee to raise funds for the new Ohabei Shalome Temple of San Francisco. As a gatherer of funds "Abe" Ruef is a past master.

The remarkable manifestations of anti-Semitism which have disfigured recent German political developments have been fully discussed by us here. We return to them once more because they are, to our mind, an indication of the depths to which the Germans have sunk in consequence of their overwhelming defeat. The anti-Semites have latterly carried on their propaganda in the open, and while they of course condemn the Jews they have employed it for their own ends in politics. This tendency has always marked the course of anti-Semitic movements in Germany, for it will be remembered that this cause was usually represented by a handful of delegates in every Reichstag under the former imperial masters of the country. In the days since the armistice the anti-Semites in Germany have preserved much of their political character; yet now we learn that as a part of their activity the social condemnation of the Jews is advocated. When we note, however, that the end of all this baiting was exhibited in the Kapp-Luettwitz rebellion we can plainly comprehend the inwardness of this sentiment and judge it accordingly.

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

THE REVISED HAGGADAH.

(Continued from last Pesach; to be continued a year hence.)

IF Kurt Eisner had not been murdered and Kapp and Luettwitz had expired in his place, Dayenoo.

If Henry Morgenthau had not proceeded to Poland and Sir Stuart Samuel had made his tour of that land without competition, Dayenoo.

If Reform Jews admitted the failure of their cause and the Hebrew Union College coalesced with the Jewish Theological Seminary, Dayenoo.

If Winston Churchill had plainly declared himself a sympathetic Zionist and had not helped to spread the calumny about the Jews and the Bolsheviki, Dayenoo.

If only such Jews as truly profess Judaism were deemed Jews and race-Jews (including Trotzky) excluded from membership of the House of Israel, Dayenoo.

If we have one great charitable drive reaching its object within the time originally fixed therefor and a surcease from the multitude of philanthropic campaigns which begin and never end, Dayenoo.

If all our wealthy Jews were true Haberim and their children remained within the Jewish fold when they marry, Dayenoo.

If the treaty of peace had been ratified by the Senate and the Jews in lands where they are still oppressed secured in their elemental human rights, Dayenoo.

If there were no Pesach and the Jews, nevertheless, everywhere followed the requirements of traditional Judaism to the full, Dayenoo.

If we had no prohibition here and fifteen gallons of wine were the limit per year for every man under his own vine and fig tree, Dayenoo.

But for all the manifold blessings which the Holy One, blessed be He, has vouchsafed us since last Pesach, we bless, magnify, sanctify and glorify His holy name forever!

President Wilson's appointment of Henry Morgenthau as United States ambassador to Mexico is excellent in every way. Mr. Morgenthau has splendid experience in the diplomatic field gained at the embassy in Constantinople. Mexico is a difficult post, but the new ambassador may be expected to solve all the many difficulties which will there confront him and, at the same time, render eminent patriotic service to his country. For one thing, we are glad that Mr. Morgenthau (or was it the President) has broken the unwritten law which restricts American Jewish ambassadors to the Turkish mission.

And now the Prussian militarists contend that William Hohenzollern (the ex-Kaiser) and all the members of his house are Jews. The claim is, of course, ridiculous but comprehensible. Ridiculous because not one drop of Jewish blood ever coursed through the veins of a Hohenzollern. Comprehensible because the Prussian militarists are perfervid anti-Semites and leave no stone unturned to vent their spleen on Jews. In their blind rage over the unhappy outcome, for them, of the Great War they seize on every opportunity to ascribe the Fatherland's defeat and discomfiture to the Jews. And, from this point of view, they make William Hohenzollern a Jew. Anti-Semitic he, and especially his consort, are. But the Jews are supremely thankful that the ex-Kaiser, unlike Trotzky, cannot be called a Jew by any process of reasoning.

Our sages were wont to say that the modest man confers greatest honor on himself. They knew whereof they spoke, for they themselves were singularly modest in all their acts and never prated of their prowess as men of wisdom and learning. In this Passover season our thoughts must dwell with the sages and particularly contemplate this great lesson visualized by their lives. How different they were from those who pose today throughout the world as leaders of men. The modern wise man is unhappy if he is not always and everywhere mentioned and deferred to. Our sages were content if the Holy One, blessed be He, were praised because of their activity. Is it not possible for Pesach to revitalize the world, both the Jewish and the non-Jewish sections of it, with this undying lesson of true humility? In our community especially may the Reform rabbis take heart of grace from it.

The death of Moriz Benedikt, for many years the powerful editor of the *Neue Freie Presse* of Vienna, which occurred a few weeks ago, has received scant notice in the columns of the Jewish press. Not that the deceased was not a member of our community must be held to account for this silence, for the fact is that he was and always remained a Jew. But Benedikt never took an active interest in the affairs of Jewry, and his most characteristic performance in this connection was his total blank toward the Zionist activities of Theodor Herzl during the period while the latter served the great Viennese journal. So far as the *Neue Freie Presse* was concerned during Herzl's lifetime his Zionist work did not exist. The excuse for this attitude may be found in Benedikt's position in the Austria of his prime. He was an influential force in public and political life, and "soft-pedalled" his Judaism in the face of the almost universal opposition to Jews. Thus he stood out as a negative quantity in Jewry, and so his death caused not even a ripple on the waters of general Jewish public opinion. In non-Jewish circles, as a result of the war, Benedikt was no longer a tower of strength. He had outlived his generation.

ISRAEL'S PASSOVER SONG

"He laid the foundations of the earth, that it should not be moved forever. He sendeth the springs into the valleys, which run among the hills. Thou sendeth forth thy spirit, they are created: and thou renewest the face of the earth." (Ps. civ. 5, 10, 30.)

LITTLE streams, swollen by springtime freshets, which run among the hills, busy symbols of the overflow life of God flooding the universe, sing to me of deathless dying things! Sing to me of the rush and rhythm of creation towards indestructible life! Sing to me of the eternal dance of being which leaps forward to the restless measure of a God marching through the world! Sing to me, in your flowing liquid tones, of births and rebirths that make mock of decay, of triumphant spring awakenings that put the light back into the sky, the music back into the woods, the hope back into the heart! Sing, oh sing by the moving mouths of your rippling wavelets, of this frolicsome yet frenzied flux that carries the whole burden of the world along unseen paths to unknown shores, ever advancing on its venturesome way without rest and repose.

And ye everlasting hills, poised so calmly on the banks of the streams above all this turmoil of motion, sing to me in your calm majestic manner of immovable changeless things! Sing to me of rest and sweet serenity; of reflections that sound the quiet depths of creation, without ever raising a ruffle on the surface! Sing to me of the silence that sinks into its own softly beating heart at the centre of the universal delirium of movement and noise! Sing to me of the quietude of the stars in their moving orbits, of the stillness buried deep in the lap of the tempest! Sing to me of eternal trust and final realisation; of the firmness and fixity of the things that cannot be removed forever.

For in God's world all things flow. In God's world all things are fixed. All things move. All things stand still. River, Mountain—are they not part of the same Infinitude?

Flowing rivers are Greek in spirit. Their song is the song of eternal progress. From them did the He'le thinker learn his famous statement: "All things flow!" But the firm, quiet hills are Hebraic. Their song is the song of divine restfulness. From them did the Psalmist in his famous spring-poem learn the thought: "It shall not be moved forever!" Yet in nature's domain there seems to exist no conflict between the two principles. The song of the beetling hills blends harmoniously with the lilt of the babbling brooks. There is no discord in God's world. Here motion is married to rest. Here all things find their appointed place within the deeps of God's life. What is restness to the Vastness whose dynamic play dashes through ages and worlds? What is movement to the Everpresence to whom Time is as naught and whose infinite desire partakes of the composure of a well-planned purposefulness?

Is true Being Hellene or Hebraic—or both? Am I Hellene or Hebraic—or both? Do I not hold in my heart the fullness of God's overflow life? Fickle is the heart with its changing moods, scarcely knowing itself, but are not all moods derived from the same human response to the Call of the World, and are they not equally true?

I may in one moment lay the cargo of my yearnings upon the back of the floating waves, and imagine that this unsteady freight is carried forward to shoreless infinitude. I may in the next moment mingle my musings with the meditations of the dreaming mountains, and fancy that I am as ancient and as everlasting as they, partaking in the same divine serenity as they do, as though all my longings had been fulfilled in utter satisfaction. Am I less myself in the one mood than in the other?

Motion and Rest—Desire and Fulfilment—are they not One in and through God?

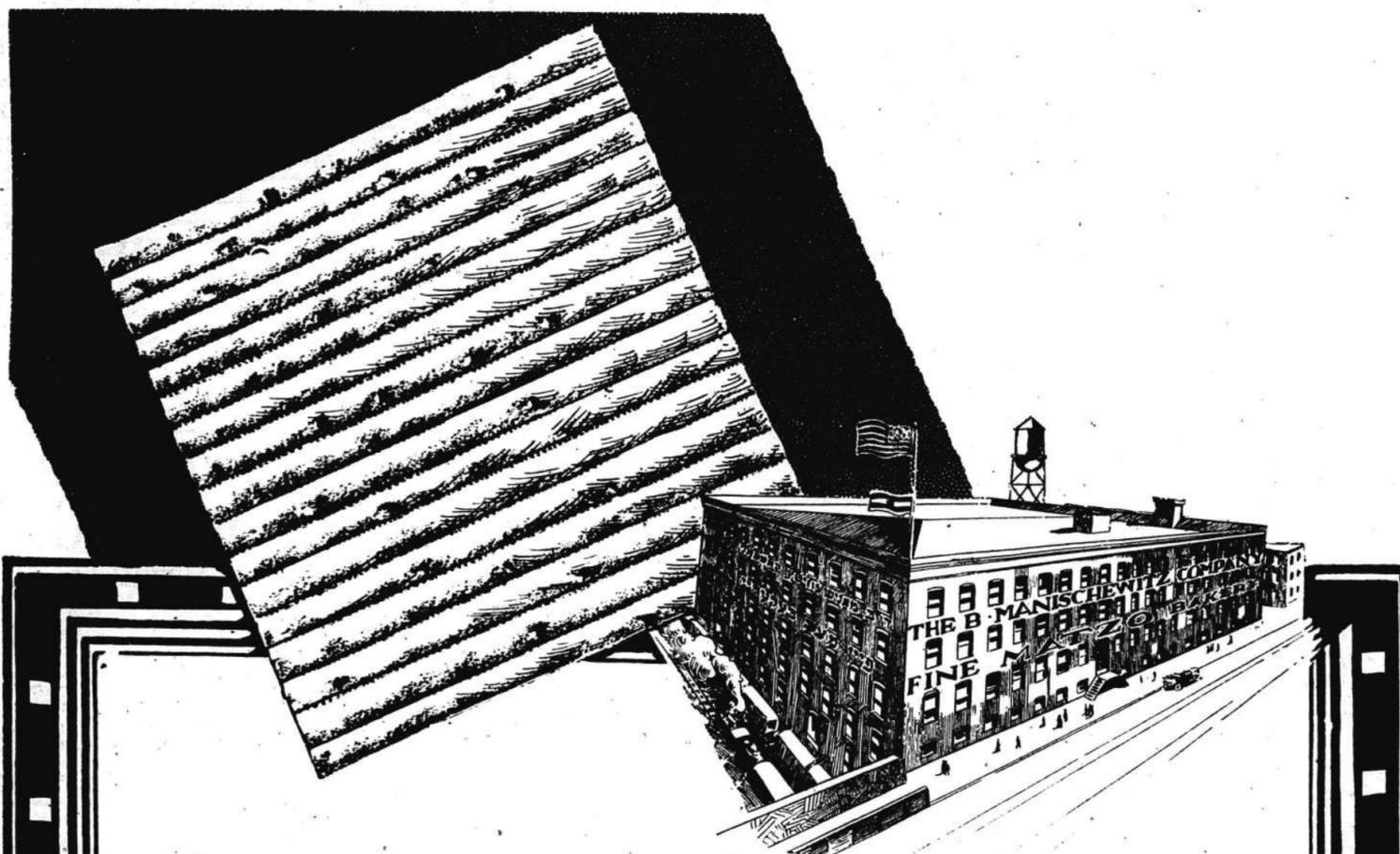
The stir of a hidden life awakening to a renewed existence is in the air. God sends forth His spirit, and all things are re-created. It is as though a stupendous Reality were endeavoring to burst through its prison-house, as though a veiled Being were trying hard to cast its wrappings aside. A deathless passion is seeking to satisfy its own yearning. From the skies above, through the golden web of the sunbeams, a longing is distilled into the genial spring atmosphere, that falls in sparkling dew-drops upon the greening earth. Is this perhaps the secret of Universal Life: an age-long yearning for a far-off ideal, Infinite Love ever spreading its wings towards the widening horizons? Is all the restlessness of being naught but the vision of the Great Dreamer? Is God but the creation of His own Desire? Is God Himself perhaps the most ardent God-seeker, finding His fulfilment in His own self-longing?

How mysterious is the urge of this Divine Desire, ever manifesting itself through Divine Repose! Lo, the brooding spirit of God has from of old been calmly hovering over the face of the troubled waters.

"The morning wind forever blows, the poem of creation is uninterrupted, but few are the ears that hear it"—said Thoreau. Few are the ears that hear it, because men are attuned to time, not to eternity, to the song of the rivers, not to the song of the hills; while the poem of creation is a blend of the two—the harmony of movement and rest.

And Israel's Passover-song—the Spring-song of a nation—is a perfect blend of the two seemingly discordant notes, a perfect echo, therefore, of God's poem of creation. River and Mountain are both mirrored in the soul of Israel, the wandering people, the eternal people! Venturesomeness is here wedded to steadfastness. Ever on the road, yet never swerving from its purpose; ever wishful, ever waiting—such is the Jewish Genius. The passion of the Jew is for endless progress, yet for a progress whose trend is predetermined by the immovable truth of God's law. Years come and go; spring follows spring; yet each Passover finds the Jew intoning, together with all creation, the Song of River and Mountain, the Song of the things that through the changing seasons are deathless and cannot be moved!

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Announcement

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Cor. Madison Ave. and 7th St., Lakewood, N. J.

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

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

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502 Princeton Avenue LAKEWOOD, N. J.

Tel. 269, 517 J.

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

SAFRAN HOUSE

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Summer Season, Klamesha House, Klamesha Lake, N. Y.

Ideal location, large, airy rooms, very fine, new sun parlor. The house is entirely rebuilt, refurnished and redecorated. Strict observance of the Jewish dietary laws. Make your Passover reservations now. MRS. J. SAFRAN, Proprietor.

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ATKINS

Hulbert Building, Second St., Clifton Ave. LAKEWOOD, N. J.

Mr. Philip Atkins, formerly of Hunter, N. Y., takes pleasure in informing his friends, patrons and the public that for friends, patrons and the public that he is now located in the recently completed building especially erected for him on Second street, where he has opened

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With all the attractions and features of the high-class restaurants in the 42d street district of New York. Dancing to exquisite jazz music a feature. Superior a la carte or table d'hote cuisine.

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Board of Jewish Ministers Endorses Bill for Increasing Salaries of Teachers.

At the last meeting of the New York Board of Jewish Ministers, held at Temple Emanu-El on Thursday afternoon, March 18, 1920, a resolution was adopted advocating an increase in the salaries of our teachers in the public schools. It was also decided at the meeting that the members of the New York Board of Jewish Ministers be urged to devote their sermons on the Sabbath of March 20 to a plea urging the support of the Lockwood-Donohue bill.

The literary part of the meeting consisted of an address by Rabbi B. A. Elzas on "Our Present Jewish Problems." Rabbi Elzas in the course of his address pointed out the urgent need of moral and ethical instruction in the public schools and of a broader activity in the synagogue, so that it may include social and recreational features.

At the next meeting of the New York Board of Jewish Ministers, which will be held at Temple Emanuel, Thursday, April 15, at 2.30 p. m., Rabbi Israel Goldstein will read a paper on "The Debt Which Modern Biblical Exegetes Owe to the Ancient Jewish Commentators."

The officers of the New York Board of Jewish Ministers are: Rabbis Nathan Stern, president; Clifton H. Levy, vice-president; Simon R. Cohen, treasurer; Israel Goldstein, secretary.

Girls and Boys' League.

The Girls and Boys' League of the New York Section, C. J. W., organized by Mrs. Irving Lehman, had its annual meeting at the West End Synagogue vestry on Sunday last. After the business meeting a series of classical dances was given under the able direction of Miss Teresa. Mrs. A. Winner sang some delightful selections for children, while Mrs. George Wesley acted as accompanist. Those who took part in the dances were Florence Marks, Gertrude Grotzinger, Edith Rippe, Sylvia Daniels, Evelyn Young, Muriel Wesley. Mr. M. L. Rippe introduced the dancers and speakers. The election of officers finished the program, as follows: President, Ella Fohs; vice-presidents, George G. Klein and Lillian Fine; treasurer, Muriel Wesley; corresponding secretary, Helen Cohen; recording secretary, Allan Plough. Seen in the audience were Mrs. Julius Levy, Mr. and Mrs. Edwin Nathan, Mrs. J. Smidbeck, Miss Marie Drucker, Mrs. Emil Klein, Mrs. Emanuel Voss, Mrs. Kupfer, Mrs. Sigmund Cohen, Mrs. I. Lewin, Mrs. S. G. Schatzberg, Mrs. C. E. Seligman, Miss Nell Axelrod and many others.

Seminary Gives Degree to Rabbi Baroway.

The degree of rabbi was conferred upon Moses Baroway at a full meeting of the faculty at the Jewish Theological Seminary of America in the presence of Rabbi Baroway's mother and brother.

Rabbi Baroway was graduated from the Johns Hopkins University in 1915 and would have completed his course in the Seminary in June, 1919. By permission of the faculty he spent a year in Palestine with the American Medical Unit, returning last summer. With the approval of the Board of Directors he was permitted to take his examinations in the middle of the term, and upon satisfactorily completing them and his thesis, "The City of David: A Topographical Problem," the degree was conferred upon him. Rabbi Baroway's father was a well-known communal worker in Baltimore.

Jewish School Opened for Arab Children.

A Jewish school for Arab children, with two sheiks giving instruction in Arabic, the Koran and religion, has been founded in the Jewish Palestinian colony of Rosh Pinah. This school is unique in the Jewish colonization history of Palestine, for while Jewish schools are open to Arab children, this is the first Jewish school founded expressly for them.

The report states that the children are getting along so well under their Jewish tutelage that neighboring Arab villages have asked that schools be built in their districts and Jewish teachers provided for them.

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ANNOUNCEMENT

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This hotel will be the centre of all Jewish social events inasmuch as it contains a magnificent ballroom, and large dining and banquet rooms, making it the ideal place in Far Rockaway for weddings, receptions, Bar Mitzvahs and banquets.

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.

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Summer resort Elka View Hotel, Tannersville, N. Y.

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All modern improvements. Rooms single and en suite, with or without bath. Cold and hot running water in every room. Dietary laws strictly observed. Rates moderate.
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An Ideal Resort in the Heart of the Pines. Finest location. First class service. Unexcelled cuisine. Home comforts. Reasonable rates for Passover. Reinitz and Hulsberg, Proprietors.

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Finest location right in the Pines. Newly renovated and redecorated. All improvements. Dietary laws strictly observed. Home comforts. Reasonable rates. Make your Passover reservations early.
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Ideal location. Large comfortable rooms. Modern improvements. Excellent service. Unsurpassed American cuisine. Homelike surroundings. Reasonable rates. Phone: 202 Lakewood. Special Passover preparations. B. LEPKOFF, Prop.

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Mr. F. SEIDEN, of the Hotel Shelbourne, Lakewood, N. J., announces to his many friends that for the coming summer season he will again conduct the JEFFERSON HOTEL, at Edgemere, L. I., in strict accordance with the Jewish dietary regulations. The hotel is newly decorated and equipped with all the latest improvements and conveniences. Large, airy rooms, single or en suite, with or without bath. Unsurpassed cuisine. Open Decoration Day. Make your reservations now. FRANK SEIDEN, Prop.

Back to Synagogue Movement to Begin.
An appeal to every Jewish man and woman, young and old, to "Join a Synagogue" will be made through newspapers, motion pictures, posters and the pulpit during the week of April 3-10. The campaign will be conducted by the Union of Orthodox Jewish Congregations of America, and Charles H. Shapiro of Bridgeport, Conn., president of the Union of Orthodox Jewish Congregations of America, will be national chairman.

"I want to emphasize," Mr. Shapiro said, in discussing the drive, "that this is not a campaign for funds. Its purpose is wholly spiritual—to renew the faith of Jewish youth and restore the synagogue to its ancient place as the heart of the Jewish community. The Jew has contributed generously to America's national life in the realms of politics, commerce, education, patriotic service, music and literature, but his greatest contribution should be the spiritual contribution. A good Jew is a better American. Adherence to the faith of his fathers can only strengthen and restore those spiritual qualities which make for the highest type of citizenship.

"In ancient times," Mr. Shapiro continued, "the Synagogue was the center of all Jewish activity—in the Jewish community. We hope to revive this ancient purpose, so that our youth may turn back to the synagogue as of old—finding there instruction, inspiration and companionship.

"We desire to win back to firm religious conviction the wavering, troubled youth of today, to bring about a spiritual rebirth among our people. We are going to present our viewpoint to American Jewish boys and girls at universities, to business men and women so absorbed in mundane interests that they have neglected the spiritual, the fathers and mothers who have placed the bodily needs of their children far above the spiritual. We are frank to admit that modern Jewry has temporarily loosened its hold upon its own people, but we hope to make the influence of our faith stronger among our people than ever before—and we hope that this influence will produce a new type of American Jew, a better Jew and a better American."

Persian Jews Arrive in Jerusalem After 1,500-Mile Pilgrimage on Foot.

After a 1,500-mile journey, trudged on foot except for a stretch in small river boats, a group of Persian Jewish mountaineers has just reached Jerusalem. Suffering all manner of hardships and dangers in order to fulfill their life desire of passing their remaining days in Palestine, these ardent Zionists hiked from their mountain homes to Bagdad, embarked on boats up the Euphrates and then by way of Damascus, finished their pilgrimage to Jerusalem.

Another group of 120 Moroccan Jews from Casablanca and neighboring cities has also just arrived in Jerusalem. Selling out their business and their homes and consuming all their life savings in the expenses of the slow, costly and dangerous trip, they arrived penniless but happy in Jerusalem, according to the report.

French Jews and the League of Nations.

Paris.—A solemn sitting at the Sorbonne was held in honor of the foundation of the League of Nations, under the chairmanship of the President of the Republic. The Grand Rabbini of France, Mr. Israel Levi, speaking in the name of the French Jews, expressed the hope that the foundation of such a league had raised in all minds a belief that it was destined to prevent the return of war and its horrors. Nobody, he continued, saluted the dawn of this new life with greater enthusiasm than the disciples of the prophets of Israel, who regard the supreme end of humanity as the reign of peace and fraternity. The League, to have its true value, must be the voluntary expression of the nations themselves. It was, however, essential, if this change was really to affect the world, that the false doctrine that the individual claims of a country superseded the universal claim of right must be destroyed. He appealed to his hearers to set this example and be the apostles of the new truth, and he called upon France to be once more the torch bearer of humanity.

MRS. S. HARROWICH ANNOUNCES

that the EUREKA will reopen this Passover and keep open throughout the year as usual.

Send inquiries to Mrs. S. Harrowich, Cornwall Landing, N. Y. Phone: Cornwall, N. Y. 221-J-1.

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SHARON SPRINGS is the best health resort for Rheumatism and various other Diseases, with its Sulphur, Magnesia, Iron and Eye Water Springs. It is the BADEN BADEN OF AMERICA.

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Most beautifully located, newly furnished and decorated. Elegant rooms, equipped with all modern improvements. The corner Hotel has all the requirements of a city hotel which modern science can provide. Home comforts. Dietary laws strictly observed under the supervision of Rabbi S. D. Posner, of Jersey City and Rabbi Dr. Philip Klein, of New York. Terms moderate. GROSS & BAUM, Props. Winter season, Lakewood, N. J.

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I take pleasure in informing my many friends and patrons that for the coming season, the VICTORIA HOTEL has been renovated, redecorated and refurbished throughout, with hot and cold running water installed in every room. Rooms single or en suite, with or without bath. Strictly Kosher and best Hungarian cuisine.

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The hotel has been completely renovated, refurbished and placed in first-class condition. We have installed our own water system. Hot and cold running water, electric lights, and electric bell system in every room. Rooms single and en suite. We shall maintain the high standard of excellence which the hotel has attained in the past. Our strictly Kosher cuisine will be under the personal supervision of Mrs. Levinson. Mountain Summit House is within the famous park section of the Catskills, including Onteora, Elka, Twilight, Sunset, Santa Cruz and other parks. For booking and rates, write The Pinewood, Lakewood, N. J.

THE EDGEWATER

DICKERSON AVE Directly on the ocean EDGEMERE, L. I.

Mr. G. FRISCHMAN, formerly of the Hoffman House, and Mrs. L. JOACHIMSTHAL take pleasure in announcing to their many friends and patrons and the public in general that for the coming season they will again open the

EDGEWATER HOTEL, Edgemere, L. I.

which they will conduct in accordance with Jewish dietary regulations and as a first-class hotel.

The hotel is equipped with all the latest improvements, is handsomely furnished, every room facing the ocean, and with hot and cold running water. Rooms single or en suite, with or without bath. Will open on April 15 for the coming summer season. For terms and particulars address The Edgewater, Dickerson Ave., Edgemere, L. I. G. FRISCHMAN and MRS. L. JOACHIMSTHAL, Props.

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SOUTH FALLSBURGH SULLIVAN CO., N. Y.

Mr. I. Weingarten takes pleasure in informing his many friends and patrons that he will reopen his new hotel for the coming summer season. The hotel is equipped with all modern improvements and every room has hot and cold running water, electric lights and up-to-date furnishings. Jewish dietary laws strictly observed. Special attention to Decoration Day guests.

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Virginia Ave. (Near Beach). Atlantic City, N. J.
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New Jersey Ave., Near Beach, Atlantic City, N. J.
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 Located in the centre of amusements. Open surroundings, modern equipment, courteous service, spacious sun parlor, dancing.
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 Bus meets patrons at station. For terms communicate with Josef Grossman.



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 ATLANTIC CITY, N. J.

Open all year. Newly renovated and redecorated. Elevator service. Equipped with all modern improvements. Jewish dietary laws strictly observed under personal supervision of Mrs. Berman. Home comforts. Special rates during Passover.

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S. VIRGINIA AVE., and BEACH. ATLANTIC CITY, N. J.
 Finest location. Newly decorated and refurbished. All modern improvements. Jewish dietary laws strictly observed. Excellent cuisine. Reasonable rates during Passover.
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Bell Phone 2699-W. **STRICTLY KOSHER**
THE NEW SEABRIGHT Mrs. G. DAVIS, Prop.
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 Electric Lights in Every Room. Open All Year. Steam Heat, Passover Attractions.

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Council of Jewish Women.
 Mrs. William D. Sporborg, president of the New York Section of the Council of Jewish Women, has appointed a committee of prominent local women for the conduct of a joint campaign to raise \$75,000 in New York city the week of April 25 for local and national women's welfare and Americanization work of the Council of Jewish Women. Mrs. Abraham Bijur is chairman of the local committee and Mrs. Ira Leo Bamberger is treasurer. Plans for a short drive to reach men as well as women in this city and make them supporters of the work of the council are now being completed.

The New York Section of the Council of Jewish Women is the largest chapter of the national organization and has a membership of 3,600. In New York city the local council maintains a house at 74 St. Mark's place, devoted to clubs and classes for the Americanization of foreign born women and girls. Here immigrant women learn English and civics, useful trades and participate in social and educational clubs—all tending toward making them American in thought, speech and custom. At 418 East Fifth-street the council has a home and recreation center for "maladjusted" young girls, and endeavors to replace bad home environment with wholesome companionship, supervision and proper recreation. Council workers meet all incoming Jewish immigrant women and girls at Ellis Island and begin there a plan of immigrant aid work which does not end until the immigrant has become firmly established in American life. The New York section also has a large junior auxiliary of young people, who participate in educational, recreational, religious and social service activities.

United Krakauer War Relief Fund.
 At a meeting of the above committee held on Tuesday, March 23, 1920, at the Hotel Pennsylvania, there was a very enthusiastic gathering of liberal givers among the members of the Central Committee who had previously generously donated to this fund, and it was decided that a continued effort be made to swell the funds to help the needy in Krakau.

There was a very spontaneous response as follows: Mr. Solomon J. Manne, \$1,000; Mr. A. Bases, \$500; Mr. F. Jacobson, \$500; Mr. I. Freundlich, \$500; Mr. J. Steinberg, \$250; Mr. Arthur Silberfeld, \$250; Mr. Max Goldstein, \$250; Mr. W. Dattliebbaum, \$100; Mr. Gleitzman, \$100; Mr. Glasser, \$50; Mr. Michaels, \$50; Mr. Sole, \$50; Mr. Jonas, \$50; Mr. I. Gutman, \$50.

Mountain View House

ELLENVILLE, ULSTER CO., N. Y.
 Large, comfortable rooms. Steam heat; hot and cold running water in rooms. Jewish dietary laws observed. Make your Passover Reservations now. Tel.: 58. W. I. METZNER.

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Beautifully situated hotel with all modern improvements. Hot and cold running water in each room. Electric lights. Private baths, etc. Dietary laws strictly observed. A synagogue is provided on the premises. Make your Passover reservations now.
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Choicest location in the Mountains. Newly built with all modern improvements. Large, airy rooms. Home comforts. Unsurpassed cuisine, in accordance with the Jewish dietary laws. Write for information and terms to the office of Dr. J. Glass, Hotel Bonta, 94th street and Broadway. (Phone Riverside 1411), or 67 Second avenue. Phone Orchard 2028.

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RHODE ISLAND AVE., NEAR BEACH
 Ideally Situated, Running Water in All Rooms. Private Baths, Elevator, Dance Floor. Spacious Exchange and Porch. Make Reservations for Passover.
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HERMAN FISHER

who has been a leading caterer of Philadelphia for nearly a quarter of a century begs to announce his recent purchase and opening of the
PIERREPONT HOTEL ATLANTIC CITY, N. J.
 (Second Hotel from Garden Pier)
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 The building is absolutely modern in all respects with steam heat, running hot, cold and salt water, private baths, elevator to street level, etc.
 Mr. and Mrs. Fisher's long association with the catering business guarantees their friends and patrons a good table, for which they are noted and which will be made one of their main features.
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Beach 62nd Street on the Ocean, Arverne, L. I.
 the most beautiful and best equipped hotel in Arverne, L. I., will remain open THE ENTIRE WINTER. The same excellent service and cuisine which made this hotel so popular during the summer season will be maintained. Special Passover Preparations.
 Hebrew dietary laws are strictly observed. The Hotel is steam heated throughout. Hot salt water baths will be installed. J. LIFSCHITZ, Prop.

LILLIAN COURT

N. Y. Phone: Intervale 1461 Hotel Phone: Hammels 1453
 111 Beach 64th Street ARVERNE, L. I.
 Will be open for the PASSOVER HOLIDAYS, April 2, 1920.
 Arrangements have been concluded for family participation in the Sedar Service. A special Passover cuisine has been planned in accordance with the high standard of Lillian Court. Dietary laws strictly observed. Make your reservations now. MRS. I. GROSSMAN, Prop.

OPEN ALL YEAR *The frontenac* Beach 29th Street and Lemway Road Edgemere, L. I.
 "Edgemere's Select Hotel"

Reservations may now be made for the Passover Holidays. The FRONTENAC is steam heated throughout and equipped with all modern improvements.
 The cuisine is conducted in scrupulous accord with HEBREW DIETARY LAWS.
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 DIRECTLY ON THE BEACH.
 MRS. E. M. DALKOWITZ ANNOUNCES THE OPENING OF THE HOTEL AMIGO FOR DECORATION DAY (MAY 30TH, 1920). DIETARY LAWS OBSERVED. RESERVATIONS MAY BE MADE NOW BY PHONING ST. NICHOLAS 9895.

The STRAND

Directly on the Ocean EDGEMERE, L. I.
 MISS REGINA WINKLER announces that her hotel, THE STRAND, will be open for the coming Summer Season on May 1st 1920. MAKE YOUR RESERVATIONS NOW.
 Phone: 2089 Far Rockaway. REGINA WINKLER, Prop

Centenary of the Hebrew Mutual Benefit Society.

A celebration unique in the annals of New York Jewry was that in conjunction with the 100th anniversary of the Hebrew Mutual Benefit Society last week. The society is the oldest of its kind in America and consequently the first to have a centennial celebration. Commemorative exercises were held in the West End Synagogue on Friday

by a gathering which filled every seat of the edifice.

On Sunday night a dinner was given at the Hotel Astor, which was attended by the members and their wives to the number of over 500. The dinner, which was strictly Kosher, was thoroughly enjoyed, and during the serving was interspersed with the singing of some verses composed for the occasion by Florence Marks. Mr. Maurice S. Cohen opened

Obermeyer, ex-Deputy Attorney General; Hon. Peter Schmuck, Justice of the City Court, and Edward Percy Howard, president of the New York Press-Club. All of the speakers dwelt upon the splendid work performed by the society in its 100 years, how it extended the hand of fellowship to the new arrivals and how it performed a real work in Americanization. The speakers referred to the problems confronting us today, and advanced theories for the eradication of the prevailing unrest and other present day evils. Mr. Charles Hartman, on behalf of the I. O. B. B., and Mr. Morris A. Magner, on behalf of the West End Congregation, made brief congratulatory remarks, and then the disciples of Terpsichore were given their inning.

Among those present were many members who were of a third generation in the society, and one who came in for particular notice was Dr. S. N. Leo, the octogenarian M. D. who has been the society's physician for half a century.

Those in charge of the affair and through whose efforts the great success was attained were Jacob Weissbaum, chairman; N. B. Jacobson, Samuel Heyman, Max Lyon, Charles Rosenthal, Morris Frankfort, Albert Fromm, Isaac Bildersee and Samuel A. Van Moppes.

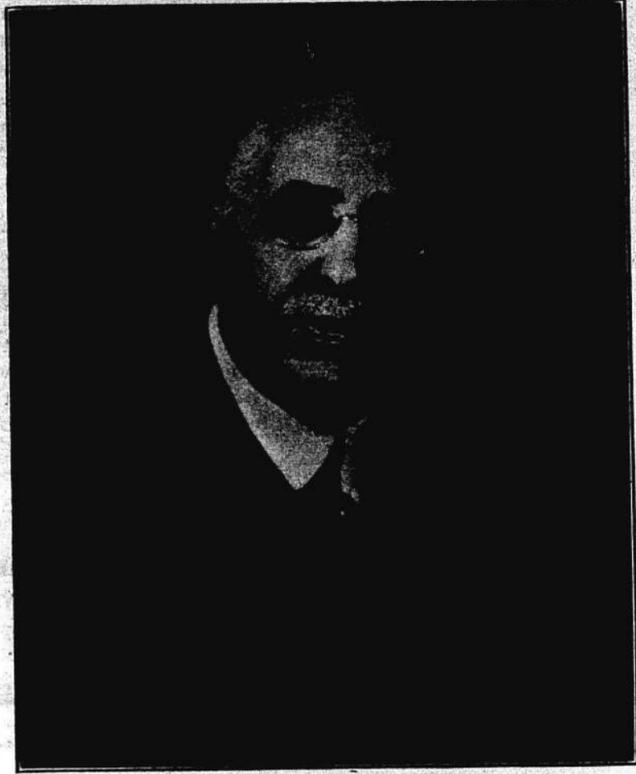
The officers are: President, Joshua Kantrowitz; vice-president, Isaac Bildersee; treasurer, Abraham L. Saruya; secretary, Leon A. Rains; trustees, Max Lyon, Samson Fried, Albert Fromm, Leon Rosenstock; Dr. Joseph Schrift, Samuel A. Van Moppes, Jacob Weissbaum, Leon A. Rains; physicians, Dr. S. Newton Leo, Dr. Joseph Schrift.

Day and Night Nurseries to Be Established.

On Tuesday, March 16, a number of prominent business men and social workers convened at the Hotel Pennsylvania for the purpose of discussing the establishment of day and night nurseries in the various congested Jewish localities.

Affirmative action was taken and a subscription opened and over \$10,000 pledged. The following were elected officers: Dr. Ph. Gardner, president; M. Shor, M. Kipperman, Mrs. B. Michlin, Mrs. Gedinsky, vice-presidents; Mr. A. Valkut, treasurer; Mr. P. Feldman, Mr. E. Michlin, Mrs. M. Kipperman, Mrs. J. Schwartz, trustees; Dr. Nathan Schechter, chief medical staff; Mr. S. Gedinsky, financial secretary; Mr. J. H. Luria, general manager.

The following were elected directors: Messrs. A. Abrams, L. Schechtman, B. Goldberg, Harry Fischel, J. Kronstein, S. Berman, B. Solomon, M. Gottlieb, B. Bassett and Mrs. Rutman.



Joshua Kantrowitz, President.

evening, March 24, when Mr. Joshua Kantrowitz, who has been the efficient and untiring president of the society for the past twenty-three years, occupied the pulpit and delivered an interesting resume of the work of the society. Mr. Kantrowitz made a strong plea for the observance of Jewish traditions and ideals, and his words were appreciated

the proceedings with prayer, and at the conclusion of the meal Mr. Kantrowitz made a short address of welcome and introduced Mr. Isaac Bildersee, the vice-president, who presided over the post-prandial feast which followed.

The several speakers in turn were Hon. Fiorello H. La Guardia, President of the Board of Aldermen; Hon. Leonard J.

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STERN, MAXIMILIAN.—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 Maximilian Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Lowenthal & Hirsch, their attorneys, No. 141 Broadway, New York City, Borough of Manhattan, on or before the first day of October, next.
Dated, New York, March 18th, 1920.
BELLE SYLVESTER STERN, MILTON S. ERLANGER, SIDNEY LOWENTHAL, Executors.
LOWENTHAL & HIRSCH, Attorneys for Executors.
Office and P. O. Address, 141 Broadway, New York City, Borough of Manhattan.

BLEIMAN, MARY.—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 Mary Bleiman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of October, next.
Dated, New York, the 17th day of March, 1920.
ASHER BLEIMAN and ABRAHAM BLEIMAN, Executors.
KANTROWITZ & ESBERG, Attorney for Executors.
No. 320 Broadway, New York City.

FRUMES, JACOB.—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 Jacob Frumes, 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 M. Marcuson, their attorney, at No. 256 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of September, 1920, next.
Dated, New York, the 19th day of March, 1920.
EVA FRUMES, Administratrix; SAMUEL FRUMES, Administrator.
JACOB M. MARCUSON, Attorney for Administratrix and Administrator. Office and P. O. address, 256 Broadway, Borough of Manhattan, New York City.

Passover Distribution.
The Ladies' Malbish Arumim Society of the Uptown Talmud Torah has distributed several hundred suits of clothing, and many pairs of shoes to the poor children of the Uptown Talmud Torah. The president of the society is Mrs. Joseph Cohen.

PALESTINE FROM DAY TO DAY.

(Special Correspondence, Palestine News Agency, Zionist Publicity Department.)

A Workers Society to raise the standard of laborers in Damascus and Syria has been organized in Damascus. "The East" will be the organ of this society, in which eighty members have already been enrolled. One hundred and fifty names have been handed in for evening classes in Hebrew, Arabic and arithmetic.

Jaffa has become the proud possessor of a "shuttle train." The narrow-gauge railway from Jaffa is being joined to the broad railway at Ludd and will save passengers a walk of nearly thirty minutes.

Afforestation has been begun on a stretch of sand dunes near the coast which the Turkish Government presented to the colony of Rishon-le-Zion during the war. The eucalyptus, casuarine and pine trees are being planted to meet the great need of trees in Palestine and to prevent the sand from penetrating further inland. At the joint suggestion of Mr. Ussishkin, vice-chairman of the Zionist Commission, and Mr. Ettinger, director of the Department of Agriculture and Colonization, Rishon-le-Zion has donated a tract of 500 dunams of these sand dunes to the Jewish National Fund.

A school for training telegraph clerks has been opened with the funds of the Zionist Commission.

The Teachers Association of Jerusalem has arranged a series of pedagogic lectures.

"Moledet" is the new juvenile Hebrew magazine being published in Palestine to extend the horizon of the young Hebrew reader by introducing to him children's classics of other literature.

At the recent teachers' conference held in Jerusalem it was decided that booklets for children and teachers be published regularly; that the republication of "Hachinuch" (Educator) be begun immediately to deal with organization and educational matters; that the children of Palestine be interested in the historical geography of Palestine and Palestine from the archaeological point of view.

Under the auspices of the Lishkat Haavodah (Labor Bureau), provision has been made for teaching twenty young men stonecutting and dressing. After two months' training they should be able to earn their own livelihood. The Zionist Relief Department has set aside a budget of £230 for these young men, which, when they are able to support themselves, they will be expected to repay in small payments.

The following new factories have been opened in Haifa: A cement factory by Mr. Kudrinsky; a lime factory by Mr. Itine; a factory for aluminum articles by Messrs. Kesler and Klimper.

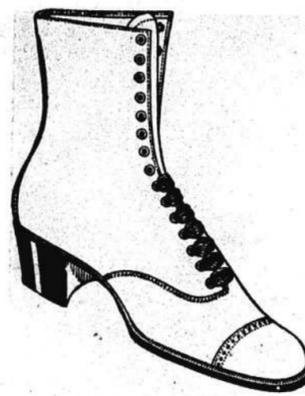
A Workmen's Co-operative Group of fourteen members has this year sown in Kfar Uriah 625 dunams of winter crops such as vetch, oats, wheat, barley, beans, peas, etc. Four members of this group are newcomers from Russia, Poland and Austria. The earlier produce, vetch and barley, have been very successful; nothing can as yet be said about the remaining crops. The group has decided to sow chick peas and kidney beans as its summer crop.

Co-operative agricultural groups are being formed continually as immigrants are arriving in Palestine. Five members will leave this Kfar Uriah group in order to assist groups of immigrants in other places; two members will go to Jerusalem to help a group for plantation work in Moza, while three will leave for Hulda to form part of an afforestation group there. Until the coming harvest these members will be replaced at Kfar Uriah by fresh immigrants.

For the first time in the history of Palestine there was a maximum of co-operation between the management and employees of a public institution when the elected representatives of the organization which was formed by the employees of the Zionist Commission were accorded full recognition by the commission. At present the scale of salaries is being revised owing to the increased cost of living, and the committee of the "Organization of Employees of the Zionist Commission" is participating in the negotiations on this matter. Mr. Ussishkin, vice-chairman of the Zionist Commission, in his address to the officials of the commission, expressed his desire that they should all work in complete harmony and said: "We are all, as it were, one large family, from the head of the commission to the least important Shamash."

Specialists in the cultivation of nurseries for new vineyards are in great demand in Zichron Jacob, where the farmers are getting ready for the planting of new vineyards and nurseries for 100,000 vines. Specialists in this line and farmers with experience in this branch of work are deriving a fair income from orders which are coming from all parts of Galilee.

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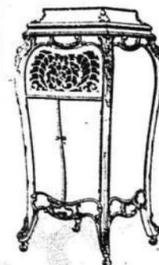
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A VISIT TO THE ISRAEL ORPHAN ASYLUM.

By RAY BRIL.

Should you chance to visit the roof garden on top of the Israel Orphan Asylum at 274-280 Second street on one of these fine spring mornings, you will to your surprise and delight be greeted by fifty little tots clad in crisp, freshly laundered blue rompers bidding you welcome in the beautiful Hebrew tongue. Sholom! Sholom! Sholom! And all the while fifty pairs of bright, laughing baby eyes are gazing curiously at you. Their small, round bodies wiggle from side to side on the miniature oaken chairs which seem to have come straight out from a toy shop window.

"Now who will recite for me die Vier Koshes that are asked on Seder night?"

asks the teacher with a winning smile, and automatically pink tiny hands are released from little laps and are set to waving energetically in the golden sunlight.

"All right, Moses," nods the teacher. And Moses, who can boast of but four brief years on this planet, gets up from his chair, straightening himself up to his full height—thirty-seven inches—slowly but surely prattles the four questions.

"And now, children, let us all say the Aleph Beth. 'Beth, Gimal, Doled,' sing-song the happy youngsters. Yes, reader, this is the Hebrew Kindergarten Class. The group over there in the corner basking in the sunshine is the regular kindergarten class, which is under the jurisdiction of the Board of Education.

"We want to keep our children from coming in contact with other children

as far as possible," explained Mr. Solomon Fineman, the superintendent of the institution, "so we asked the Board of Education to help us to establish a kindergarten right on our own premises. Almost immediately a regular kindergarten teacher was sent to take charge of the class. The reason we keep our children so segregated is to ward off all contagious diseases. During the influenza epidemic we did not have a single case among our children."

Every precaution is taken to guard the little ones from harm. Even the minutest detail such as would escape the average mother's attention is considered. What mother would think of encasing the radiators in wire frames to prevent the burning of little fingers? Here all the radiators are encased in just such frames.

To proceed. In one end of the room is a phonograph. Before going to bed the children listen to the beautiful Jewish melodies. Constantly hearing them, they learn to sing the songs for themselves. In all, there are three dormitories just like the one described. Then there is a hospital ward.

It is indeed difficult to think that one is really in an orphan asylum and that all these merry children are either fatherless, motherless or both. It is far easier to think of it as the nursery of a rich man's palace.

On the lower floors are the offices and then come the laundry and kitchens. Please notice, I said kitchens, because there are two—a meat and a milk—where the dietary laws are rigidly carried out.

Then Mr. Fineman, taking me into his office, told something of the mechanism of the institution. Mr. Fineman, by the way, has been connected with child caring institutions for the last eighteen years. He was formerly superintendent of the Hebrew National Orphan House, 52 St. Mark's Place, and also of the Bikur Cholim Hospital, 80 Lafayette avenue, Brooklyn, N. Y.

"Our annual expenditure amounts to \$75,000," declared Mr. Fineman. "The great bulk of this sum comes from the men and women of the East Side. At present we have 150 orphans, but there is room for 500. As for our future plans, we have already purchased a summer home at Far Rockaway, where we expect to send our children during the hot summer months."

The story of how the Israel Orphan Asylum was founded is in itself an interesting tale. Eighteen years ago the Free Burial Association was founded on the East Side. When the society laid a mother or a father to rest it did not end its work there. It tried to find homes and shelter for the children that were left parentless. Often they were placed in asylums quite some distance away from their nearest of kin. The association saw the need for an Orphan Asylum on the East Side. So in 1916 a group of East Side men and women, under the leadership of Judge Gustave Hartman, organized the Israel Orphan Asylum. Judge Hartman has been the president of the institution ever since its inception. He is heart and soul interested in the welfare of the children. He himself is an East Side boy.

War Risk Bureau Commends Hebrew Standard Advertiser.

Mr. Ralph Waysse of No. 217 West 125th street, a well-known representative of the New York Life Insurance Co., is in receipt of the following letter, which explains itself:

Treasury Department, Bureau of War Risk Insurance, Washington, February 24, 1920.

Mr. Ralph Waysse, 217 West 127th St., New York City, New York.

Mr. dear Mr. Waysse:—There has come to my personal attention a copy of one of your ads which has been appearing regularly in the Hebrew Standard relative to the reinstatement of Government insurance. I assure you that the spirit of co-operation shown by you is appreciated, not only by the bureau, but by the service men whose interests you are safeguarding.

Patriotic citizens throughout the country are exerting their influence to preserve this insurance protection for the former service men as a necessary public measure, and as no provision is available under the law for securing this assistance on the basis of pecuniary compensation, the voluntary help extended by public spirited citizens is regarded as a distinct act of service to the ex-service men of the country.

With thorough appreciation of the interest you are taking in the welfare of former service men and assuring you it is a pleasure to co-operate with you, I am, sincerely yours,

(Signed) R. W. EMERSON,
Assistant Director.

General Jan Smuts Indorses Zionism.

"Great as are the changes wrought by the war, I doubt whether any of these changes surpass in interest the liberation of Palestine and its recognition as the home of Israel," declared General Jan C. Smuts, one of the commanding Allied diplomatists during the war and the Peace Conference deliberations.

"The greatest, most ancient historic wrong has at last been undone and the prophecies of restoration enshrined in the world's greatest poetry have come true," emphasized the former hero of the Boer War in a statement which he issued on the anniversary of the Balfour declaration pledging the British government to do all in its power to restore the Jewish national homeland in Palestine. The statement was made public today by the Zionist Organization of America in connection with its \$10,000,000 campaign for the Palestine Restoration Fund.

"And we Christians, who have received from Israel not only the treasures of the noblest literature, but above all the leadership of the Prince of Peace, are at last in a position to make some small return for those priceless blessings and to restore Israel to the ancient glorious homeland," continued the statement.

"For the future our most fervent good wishes accompany the land and the people. We pray for the peace of Jerusalem. We trust that she may once more raise aloft the torch of the spiritual over a whole world laid waste by the false worship of brute force."



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Mt. Neboh Temple Notes.

The Mt. Neboh Sisterhood will hold a regular meeting on Monday afternoon, April 5, at 2.15 o'clock in the vestry rooms. Preparations have been completed to take care of about 200 poor families with Passover provisions and matzo's. Rabbi Eiseman has introduced a special memorial service to take place on Friday, April 9, of the Passover week.

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Special holiday meals will be served and the most pious and exacting can come here and be regaled with their favorite Passover dishes — from Matzo Kleiss Soup to Matzo Pudding—and be assured that everything is 100 per cent. in conformance, with every orthodox requirement.

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Movements in Judaism.

Several years ago the Jewish Publication Society of America projected a series of books under the general heading of "Movements in Judaism." This included volumes on "Zionism," "Mysticism," "Rationalism," "Reform Judaism" and "Hellenism." The volume on "Zionism," by Prof. Richard Gottheil, was issued some time ago, while the volume on "Hellenism," from the pen of Mr. Norman Bentwich, has just made its appearance. Mr. Bentwich is the author of two other volumes published by the society, one on Philo-Judaeus of Alexandria and a biography of Josephus. Having specialized in Jewish history and literature, Mr. Bentwich was eminently fitted to undertake the work on Hellenism. It is this movement in Judaism which Mr. Bentwich has set himself to describe.

During the last two or three centuries before the common era the Jewish people came in close contact with the Greek-speaking world, and naturally could not entirely escape its influence. Greek thought prevailed throughout the Eastern world, and Hellenism, or the culture of Greece, for which Hellas is the older name, dominated the intellectual activity of men. Although the Jews were always opposed to foreign influences which conflicted with their mode of thinking, the Greek culture nevertheless penetrated Jewish life in one way or another. It was just this influence which brought about the Maccabean struggle. Likewise in the first three centuries of the Christian era they were engaged in an incessant struggle with the products of the Hellenistic influences which determined the bent of their future development and the bent of the religious history of the world. The struggle of Judaism with Hellenistic culture marks one of the most fundamental conflicts in the march of civilization, and as a result Hellenistic Judaism is one of the most remarkable contributions of Jewish genius to the world's thought.

The author treats this subject from the Jewish point of view. Others are chiefly interested in the relation of Hellenism to Christianity. This school of writers contrasts the broad universalism of Hellenistic Judaism with the supposed narrow legalism of the Pharisees which eventually prevailed in Palestine. Mr. Bentwich combats this attitude. The present volume is popular in character, and the author has not refrained from pointing out parallels in modern Jewish life.

In the introduction the author gives a general view of the subject outlining the scope of his treatment. It is in the nature of a historical résumé. The chapters deal with the Hellenistic culture, Hellenism in Palestine till the destruction of the Temple, Hellenism in the Diaspora, Hellenistic-Jewish literature, the Rabbis and Hellenism, the Aftermath and the Conclusion. The author also has appended some value notes and a bibliography.

Mr. Bentwich apart from giving historical descriptions of the various phases of Hellenism in Palestine and in the Diaspora, fully describes the literature produced by the Jews during that period. He graphically and minutely describes the life and works of Philo, Josephus and other important Jewish writers. He gives a fine résumé of the wisdom of Ben Sira and also deals with the influence of the Septuagint and the attitude of the Jewish rabbis toward it.

The book will appeal to the cultured layman who wishes to be informed on the various movements of Judaism.

In the Garden of the Lord.

The Word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with
light,
And there was laid upon my lips a flame
of fire.

I laugh and shout, for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I walk
I gather fruits and flowers in my hands,
And with joyful heart I-bless the sun
That kindles all the place with radiant
life.

I run with playful winds that blow the
scent
Of rose and jessamine in eddying whirls.

At last I come where tall lilies grow,
Lifting their faces like white saints to
God.

While the lilies pray, I kneel upon the
ground;
I have strayed into the holy temple of
the Lord.

—Helen Keller in New-Church Messenger.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Lord Reading, the American Ambassadorship and Underground Currents—Prof. Jastrow's New Book Well Noticed in Britain—Epstein's Christ Sold for \$10,000—Death of Samuel Marks—Jews and the Moslem Effendis in Palestine—A Chapter of Current History.
London, February 27, 1920.

It looks as though some sudden switch in the higher regions of politics will, after all, prevent Lord Reading from crossing to your side as British Ambassador. Other names are now mentioned very prominently, including Sir Auckland Geddes, but evidently behind the scenes in politics nothing is as yet settled. It is believed here now that Lord Reading is marked out for some still higher post in the British State, and there are some who now look upon him as the possible Premier. I note that, speaking at a Washington Birthday luncheon on February 23, held in London to inaugurate this year's celebration of the tercentenary of the sailing of the Mayflower and the Pilgrim Fathers, Lord Reading said Britain was a democracy as truly as the United States. The same ideals were ours, whatever our form of government, and he hoped we might long continue to pursue the same path, with the differences and variations naturally resulting from their different systems of government.

The American Ambassador at this same function said that of all the mad and misguided men in the world he who was most misguided and most mad was the individual who would cast an apple of discord between the peoples of America and Great Britain.

Prof. Jastrow's new book on "Zionism and the Future of Palestine" has been well received in this country, according to the press reviews. Non-Jewish critics regard it as especially interesting because its author is a fine scholar and a good historian, but some of them find him an indifferent psychologist.

The wonderful figure of Christ executed by Jacob Epstein, who may now rightly be called the famous Jewish sculptor, which was described in these columns recently and which is still on exhibition in London, has been sold to a private collector in this country for \$10,000. Strong hopes are expressed that it may remain in Great Britain.

It now transpires that Van Dieren, the Dutch pianist, who has in preparation a book on Epstein, sat as his model for the figure now on exhibition. People are still crowding to see it, and the hush in the circle standing round it tells that all recognize its sincerity and emotional appeal, despite its difference from the Christ features of traditional art. The face, once seen, will live long in the memory. Another writer describing it says that "It is intense, proud, almost supercilious, the face of Savonarola. It portrays the look which blasted the barren fig tree as no artist has yet dared to portray it. But it seems a face incapable of sympathy for the weak or of forgiveness for the oppressors."

The death at Johannesburg, South Africa, of Senator Samuel Marks, one of the principal partners in the firm of Lewis & Marks, has been widely noticed in the press of this country, both Jewish and non-Jewish. It is always recalled in connection with Marks that he told the British Government that for a quarter of the money that the Boer War cost it he could have settled the whole trouble. He was one of the great owners of mining and real estate interests in South Africa and had an interesting career. He and his partner, Isaac Lewis, made their first start at Sheffield, nearly sixty years ago, and went thence to South Africa, where the firm was concerned in the development of the diamond, coal and silver industries of the Transvaal, as well as in industrial works. Marks was a personal friend of the late President Kruger, and advanced to the Transvaal some \$300,000 before the discovery of gold in that country. When financial prosperity came to the Transvaal, President Kruger did not forget the loan nor the lender. Many concessions were given to the firm, which soon became famous. Marks, who was a member of the Senate of the Union of South Africa, was also an old friend of the Chief Rabbi, the acquaintance dating back to 1898 in the Transvaal. Dr. Hertz mentioned that he was esteemed as the trusted adviser of the Boer people and a true lover of the land, as one who by his pioneer industrial and agricultural enterprises was contributing immensely to the development and lasting good of the country. He was a tower of strength to the community out there.

The Manchester Guardian, a leading British daily newspaper, is running a series of articles on "The Future Palestine." These articles are far too voluminous to be in any way condensed here. They deal with the aspect and possibilities of the country today; railways, roads and ports; frontiers sought by the Zionists; essential features of the Zionist program; Jew, Christian and Moslem; and results of the military occupation. One extract relative to the Moslem effendis and the Jews might be quoted to indicate the writer's range:

In the eyes of the effendi the English occupation and Zionism threatened his own social and economic eminence. Ultimately a British administration must break his extensive monopoly of political power and check his economic power. The coming of Jews was equally threatening to his system. There is a minority of genuine enthusiasts who have felt the inspiration of nationalism, but the politics of the majority of the effendis during these last years have been self-seeking. They have told the ignorant fellahin and townsmen that the Jews are coming to drive them out of their land, to oppress their religion, destroy their holy places, and govern them with a rod of iron. The religious appeal is seldom negligible in Moslem countries, especially when it is fortified by an economic appeal. The anti-Jewish agitation very easily became anti-British. The demonstrations against a British mandate at the time when the American Commission visited the country were one sign of that, and it is quite well known that during the troubles in Egypt emissaries were at work in Palestine and that agents from Mustapha Kemal are there now. There are considerable stores of rifles and bombs, and there were therats to murder Dr. Weizmann.

Some Christians have co-operated in this anti-Jewish and anti-British campaign. Their motives have been various. Some have been worked upon by religious leaders representing other powers. Thus Cardinal Dubois was presented by some Catholics with an address denouncing Zionism and demanding a French mandate for Palestine. Others again, feeling themselves a minority, have considered it prudent to identify themselves with the majority against another minority. Again, the Christians are better educated, abler, and more enterprising than the Moslems, and saw in the Jews rivals in government and commerce and industry. This Islamo-Christian co-operation against Zionism is not likely to endure, and already the societies formed with that end are waning.

All this agitation, though not without effect, has been mainly superficial. Moslems and Christians have too long a tradition of difference; the economic antagonism between effendi and fellah is fundamental; the effendi's interest is too predominantly material. Wherever the Arab or the Moslem has come into direct contact with Jewish settlement he has seen that he gains from it, and as Jewish capital and Jewish labor come into the country that knowledge will become more and more general. The regime of the effendi will disappear. There is ample land, under proper cultivation, for the present Arab population and a large Jewish settlement, and the Arabs will find much profitable employment in the plantations, the farms, and the industries created by the Jews. It is significant that the Arabs who attacked the French at the Jewish colony of Metulleh explained elaborately to the Jews that their operations were directed against the French and not against the Jews, and that they would give full compensation for all injury done to the colony. The writer I am quoting concludes that the effendi's interest being chiefly economic, his chief concern is to get the highest price he can for his land, and in spite of all the public protestations that no land will be sold to Jews, privately the effendis are very eager to make overtures.

Annual Meeting and Graduation Exercises of Downtown Talmud Torah.

The Downtown Talmud Torah will hold its annual meeting of members and the graduation exercises of pupils on Sunday, April 11, at 3.30 p. m., in the building of the institution, 394-396 East Houston street. The business of the meeting will include the reading of the annual report by the president, Mr. Wm. Fischman, and the financial report by Mr. J. M. Wachman, also the election of the Board of Directors. The principal address of the afternoon will be delivered by Mr. Bernard Semel. The other speakers will include Rabbi D. Frankel and Principal I. Konovitz. An elaborate literary and musical program has been arranged and the pupils' choir will render several selections.

Peni-El Notes.

Rabbi Joel Blau has just returned from a two weeks' tour through Western Pennsylvania, including Pittsburgh, where he addressed many meetings in behalf of the Palestine Restoration Fund. The Sisterhood of the congregation is now engaged in collecting and distributing funds for Passover relief among the poor. Several hundred dollars have been realized.

One of the joyous occasions in the intimate life of the congregation was the celebration of the golden wedding of Mr. and Mrs. Hyman Prince, parents of Justice Leopold Prince. The affair took place at the Hotel Ansonia on Sunday, March 28, Rabbi Blau officiating both in English and German.

The Young Folks' Organization is rapidly extending its activities. It now conducts a forum, Bible classes, literary and social evenings. A dramatic class is now being formed and plans are formulated for intensive social service.

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CHILDREN'S PAGE

THE MEAT OFFERING

DEAR CHILDREN:

The Torah now tells us about the meat offering, which is called "Minchath-Marchesheth." "And if thy oblation be 'Minchath Mercheseth,' a meat offering baked in the deep pan, it shall be made of fine flour with oil." "Marchesheth," says Rashi, "is a vessel that was used in the Holy Temple. It was deep, and on account of its depth the oil therein was heaped up, as the fire did not burn it; therefore the meat offering baked therein moved about in the liquid (rocheshin)." "And thou shalt bring the meat offering which shall be made of those things unto the Lord." "Of these things" refers to the various kinds of meat offerings. "And the offerer shall present it unto the priest, who shall bring it near unto the altar"—he brings it near to the southwestern corner of the altar. "And the priest shall take up from the meat offering its memorial, and shall burn it upon the altar; it is an offering made by fire, of a sweet savor unto the Lord." The memorial referred to is the handful that the priest took.

"No meat offering which ye shall bring unto the Lord shall be prepared leavened, for if whatsoever is leavened, or of any honey, ye shall not sacrifice an offering made by fire unto the Lord." This honey does not mean the honey of bees, but the sweet extract of fruits. "As an oblation of the first fruits shall ye offer them unto the Lord; but on the altar they shall not come for a sweet savor," as it is said concerning the offering brought on Pentecost: "Out of your own habitation shall ye bring two wave loaves of two-tenths part; of fine flower shall they be; leavened shall they be baked, and the first fruits of honey—of figs and of dates." (Leviticus 23.) "And every oblation of thy meat offering shalt thou season with salt." This is called "the salt of the covenant," as a covenant was made with the salt from the six days of creation, as a promise was made to the lower waters that an offering was to be brought of them upon the altar (and salt is the product of water); also the pouring of water was made at tabernacles.

"With all thy offerings shalt thou offer salt" upon the burnt offering of cattle and of fowl and upon the inwards of all holy sacrifices. "And if thou offer a meat offering of the first fruits unto the Lord," of ripe ears of corn dried by fire, of pounded corn out of full ears, shalt thou offer the meat offering of thy first fruits.

"Veihm thakrib," although this is translated "and if thou offer," still it means "and when thou wilt offer," as this is not an optional offering, as it speaks of the bringing of the Omer which it is a duty to bring and which is brought of "Abib" ripe ears of corn, and it is of barley, which we learn from the word "Abib," as the same word is used in Exodus 9, where it is said: "Hathcorah abib," the barley was in the ear; "dried by fire"—dried in a vessel called "Abush shel kleyaim," in which those that sold parched corn used to dry them, for otherwise it could not be pounded in a grinder on account of its tenderness. "And if his oblation be a sacrifice of peace offering, if he offer it of the herds, whether it be a male or female, he shall offer it without blemish before the Lord." These are called "peace offerings" because they bring peace to the world. Another reason for their being called peace offerings is because it is an offering of peace for the altar—the priests and those who offer it. "And Aaron's sons shall burn it on the altar, upon the burnt offering which is upon the wood that is on the fire. It is an offering made by fire of a sweet savor unto the Lord." "Upon the burnt offering"; that means "besides the burnt offering," and we thence infer that the continual burnt offering took precedence over every sacrifice that was brought upon the fire of the altar. "And if of the flocks be his offering—if he offer a sheep," inasmuch as the offering of the inwards of the sheep was different from that of the goats, as the rump of the sheep was sacrificed, but not that of the goat, therefore it is divided in two sections. "And the sons of Aaron shall sprinkle its blood upon the altar round about," two sprinklings which covered the four corners, and the sprinkling was done by means of a vessel, but not

with his finger, which was the procedure only when a sin offering was sacrificed. "And he shall offer the best part thereof"; that is, "the whole rump hard by the backbone shall he take it off"—the backbone above the kidneys. "And the priest shall burn it upon the altar"—it is the food of the offering made by fire unto the Lord—"a food of fire for the sake of the Most High."

לחם יבש

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The "Ahvah" Workshop in Jerusalem.

The "Ahvah" workshop was founded in Jerusalem in August, 1918, by the Zionist Commission with the funds of the American Joint Distribution Committee, to support poor girls in Jerusalem by productive relief. Directed by Miss Leah Berlin, "Ahvah" has a two-fold purpose—(1) to provide work for girls and women; (2) to provide clothes for hospitals, orphanages, etc.

Owing to the war the orphanages and other institutions had been unable to provide clothing for their inmates. Within a short period the Ahvah supplied clothing to all the institutions. It has received orders from the Army Ordnance Depot for army shirts, Indian soldiers' trousers and Egyptian Labor Corps underwear. The contracts with the army were to expire in March, but in November the workshop was visited by Colonel Hall, who announced that as the end of the war was approaching, the number of garments ordered would be decreased. Consequently, the work diminished and many girls had to be dismissed. Certain contracts, however, still exist with the government. The girls are paid for piecework and consequently are able to earn money as soon as they begin their work. The payment by piecework was an innovation in Jerusalem

and caused distrust and dissatisfaction at first, but as the girls realized that the results redounded to their own welfare, they became satisfied and afterwards refused a regular daily wage when this was proposed as an experiment. Twenty-two girls have been able to buy their own sewing machines out of their earnings. The average number of girls who have worked in the Ahvah is 140.

The "Halukah," on which depended a very large part of the population, was almost completely stopped during the war. This forced a large number of women and girls to find some means of earning money to support their families. Non-domestic work had been considered undignified by these women, who were accustomed to being supported by "Halukah," but in a short time they began to take pride in the fact that they were working and could support themselves. Now many more girls apply for work at Ahvah than can be employed. Two old women who had been mendicants all their lives have stopped begging and are now supporting themselves by their sewing. If work could be supplied for all unemployed women in Jerusalem, the evils of the Halukah would be entirely abolished.

The Ahvah workshop is situated in a beautiful neighborhood in the outskirts of the city. The rooms are large and properly lighted and ventilated. The health of the girls has improved considerably and the number of those suffering from malaria has decreased. This is partly due to the improvement of the sanitary conditions in the town, but mostly to the work and good food that the girls can now obtain. The girls are healthy, happy and proud of the neatness and cleanliness.

The workshops of the Zionist Commission including Ahvah are controlled by the Relief Department, but owing to the many other branches of relief for which this department is also responsible, it has been proposed to establish a special Workshops Committee. This

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will be composed of representatives of the Zionist Commission Relief Workshops, but will also assist the development of other workshops founded for similar purposes.

A Jewish Candidate Replaced by an Apostate.

Budapest (By I. J. P. B.).—In one of the local election districts the first candidate put forward by the Liberal party was the Jewish advocate, Samuel Glucksthal, but his candidacy was suddenly recalled by party leaders and the nomination given to the former Minister of Commerce, Josef Szeternyi.

The latter is the son of the one-time Reform Rabbi Stern, who won notoriety years ago by advising that the entire Jewish community become converted to Christianity. Needless to say, the good rabbi's advice was not followed, and he himself was dismissed from his rabbinate. Stern then founded a new Jewish-Christian sect, but his children became outright Catholics.

One of his sons is now the Liberal party's candidate in Budapest. In one of his campaign speeches Szeternyi has declared that Hungary ought to show tolerance and not encourage race struggles, but he has also declared that Hungary must preserve its character as a Christian nation.

Attempt to Search Joint Distribution Committee's Office at Warsaw.

Warsaw.—The authorities made an attempt to search the offices of the American Joint Distribution Committee, which is engaged in dispatching to their destinations moneys received here from American relatives. For two hours Polish officials remained at the office, and endeavored to prove their right to search the place and verify whether the committee was not making prohibited speculative transactions in connection with the low rate of exchange. The head of the committee, Mr. Isidore Hershfeld of New York, however, definitely declined to permit them to search the office, as it was an American institution. The authorities thereupon left, and Mr. Hershfeld lodged a complaint to the American Embassy against the attempt made by Polish officials.

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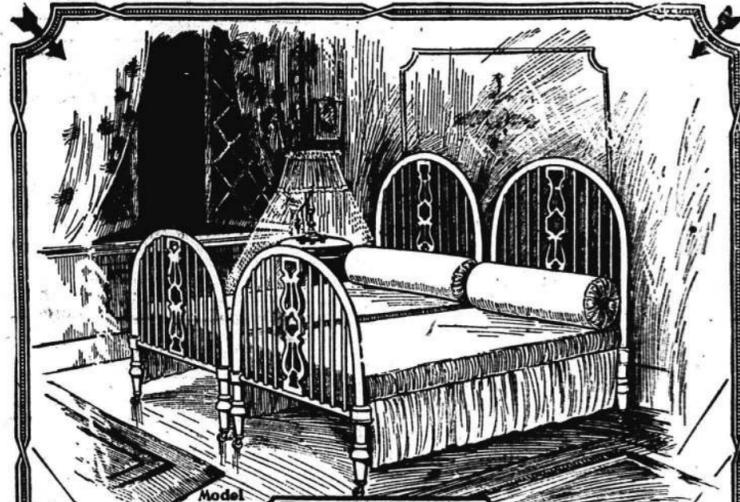
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Berlin Anti-Semites Distribute Police Clubs for Kapp Revolution.
 Berlin (By I. J. P. B.).—In the City Council of Schoenberg, a suburb of Berlin, the Jewish Socialist Councilman, Casper, made public the fact that Kunzer, an anti-Semitic member of the same body, had distributed 1,000 police clubs among the members of his party. The Socialist legislator charged the anti-Semites with preparing for a pogrom, and that they were merely waiting for a moment of disorder to carry out their filthy plan. Then Councilman Kunzer took the floor and stated that the clubs were not meant for pogroms upon the Jews, but only as a defense in case of personal attack.
 This explanation hardly convinced the council of its truth and sincerity. The house was moved to laughter by his speech. Since no lawful means against such methods are possible, the Jewish assemblyman declared that he, too, will distribute several thousand clubs among the members of his party as a means against personal attack.

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Poland's Reconstruction Work.
 Warsaw, Poland (By I. J. P. B.).—The following is a fine illustration of the Polish Government's reconstruction work. The foundry of Alexander Gutman, producing necessary commodities for the country and employing many workers, was shut down by the military authorities because its owner is a Jew.
 Upon what grounds was this vandal action taken? The Government stated that it needed Gutman's factory for an officers' automobile school. The hypocrisy of this may be seen from the fact that the building is entirely too small for such a purpose, while in the neighborhood there are many factories now producing nothing which are more suited to the needs of an automobile school. These, however, are owned by Germans, not Jews.

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THE LATE HENRIETTE GOLD-SCHMIDT.

By MARTA BACK. (Translated for the Hebrew Standard by Jacques Mayer.)

On the thirtieth of January the tidings came to us from Leipzig of the death of Henriette Goldschmidt, who in November had completed her ninety-fourth year.



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DAVID SIMONS, IKE SABLE, LAZARUS REIT, Executors. HARRY J. REIT and ALEXANDER H. KAMINSKY, Attorneys for Executors, 309 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 subscribers, at their place of transacting business at the office of their attorneys, Guggenheimer, Untermyer & Marshall, No. 150 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of September, next.

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PILLARS OF CABALLA—SHALOM BEN JOSEPH SHABBEZI.

By E. A. H. Endres. (Copyrighted by the Author.)

Shalom Ben Joseph Shabbezi was a Yemenite poet and cabalist who lived toward the end of the seventeenth century. He first saw the light of day at Taiz, which is a ten days' journey on a mule's back from Sanaa.

The manner in which Shabbezi came to enter the narrow portals of Jewish mysticism runs thus: Like his noted countryman, Abd-el-Wahab, the Mohammedan reformer, Shabbezi sought more knowledge in observation and conversation with the learned, to whom his superior intelligence and elegant manners gave him recommendation everywhere.

Unfortunately, many of the fruits of his cabalistic labors are lost, while others exist only in MS. form. His liturgical hymns for Sabbath and holy days (Bodleian Library Hebr. MSS. No. 2377) are well known among Jewish scholars.

What matter it, at this late day, that woeful poverty forced Shabbezi to subsist chiefly on the native birnee (date)? Poverty is no respecter of persons and Confucius and other religious leaders almost starved to death.

Look at classic Greek literature! There you will find countless allusions to demons (this term at that time included both good and evil spirits), and I find the brilliant and searching intellect of Plato himself assenting to this opinion.

"Caballa? Mysticism? What profit is there in these?" asks self-interest, suppressing a sneer of derision. "I deal in the whence? what? whither?" gravely replies mysticism. "I can show you where and how to look for the permanent in the mutable and fleeting. I can teach you to resist the cruel usurpation of particulars. I prove that the great lesson of life is to generalize. I banish doubts and pessimisms, replacing them with faith and optimism. I explore the mysteries of the universe. I can expound the exact moral values and uses of all that science has thus far produced.

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"You're a presumptuous crank!" wrathfully exclaims scepticism. "You can't impose upon me! I know that the secret of Heaven is kept from century to century; no creature of realms invisible ever dropped a syllable to answer the longings of saint or sinner.

I have purposely brought you face to face with two extremes—the materialist and the idealist. The world needs both; one is as important as the other; both are fashioned by the same Creator and each has his uses.

Briefly stated, belief consists in accepting the affirmations of the soul; unbelief in denying them. Some men are incapable of doubt and are led safely by their intuition; a few, a very few, there are who, through strictest asceticism, aided by a unique configuration of fortunate planets at birth, succeed in bringing their thoughts into parallelism with the celestial currents.

One of the chief reasons why it is so exceedingly rare to find an Israelite today who is interested enough in caballa to make sacrifices for it is that its study requires a great deal of precious time, much more than most men are disposed to give it.

Why do I employ my pen about this matter of caballa? Because every act is related on one side to sensation and on the other side to morals. I deeply enjoy the ever changing game of thought. I enjoy speculation; it is called by many names—infinite and finite, relative and absolute, apparent and real, folly and wisdom.

"Get It From the Jews!"

Budapest (By I. J. P. B.).—Premier Carl Huszar recently delivered an address in which he urged the cause of relief for the war sufferers. He declared that the relief committee had already secured 14,000,000 kronen, but that much more was needed.

The Premier replied that this was not a question of religious belief. When one is hungry, it makes no difference whether he is a Jew or a Christian; he must be assisted. If anyone, in these times, is living in too great luxury, he must be condemned, whether he be Jew or Christian.

"I do not know, sir," he said, "how much you have contributed to the relief committee. But I do know that those whom you insult have honorably discharged their duties in this respect."

German Students Honor Jewish Professor.

Munich, Bavaria (By I. J. P. B.).—A splendid celebration was given by the students of the chemical department of the local university in honor of Professor Willstatter because he ejected the invitation of the Berlin University and decided to remain in Munich.

Professor Willstatter is very active in Jewish communal work.

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[We have been asked to publish the following letter recently received by Dr. Leon Louria of Brooklyn from his brother, Gregory Louria, a prominent attorney of Libav, Russia. For those who have relatives in Russia and who have sent remittances, a perusal of this communication is especially invited, for perhaps it will show them how their relatives have been fleeced and have not received the full amount of the remittance.—Editor Hebrew Standard.]

Dear Leon: I want to ask a favor of you and trust that you will not refuse me to attend to it as soon as possible.

You are no doubt aware of the fact that our vicinity, like Lithuania and Poland in general as a boundary section, has suffered considerably from the endless war. While communication with America was broken off, the burden of our poor fell upon the shoulders of our own community.

Now that communication with America is resumed, and many people are beginning to receive money, many errors are being made in the sending of money, which should be prevented by calling the attention of the senders to them.

The errors are as follows: A person desiring to send money to Russia, goes to a bank, pays there a certain amount of dollars. The bank in turn forms its own rate of exchange, which results in the recipient's getting pennies. For instance: A father sends \$100 to his daughter. The banking house through which he sends the money instructs its correspondent here to give her about 1,500 roubles.

This is not a single incident. Such incidents occur by the hundreds, with which I am well familiar, as I come in close contact with this line of business.

Besides this, it is very important to explain to the senders that, in view of the fact that the rate of the rouble is very low and that rate of the dollar and English pound is very high, every sum in dollars or pounds that is being sent, no matter how insignificant it may be, means riches here.

For an instance, I shall give you some of the prices prevailing here. A pound of rye bread, 150 kopeks (the price before the war was from 2 1/2 to 3 kopeks); a pound of meat, 5 to 8 roubles (before the war, 13 to 18 kopeks); a pound of butter, 15 to 18 roubles (before the war, 35 to 50 kopeks); an egg, 130 to 150 kopeks (before the war, 2 kopeks); wood, 1,000 roubles a cubic foot (before the war, 25 to 35 roubles); shoes, 400 to 450 roubles (before the war, 7 to 8 roubles), etc.

As you see, you have before you a grateful task to acquaint the Russo-American Jews with the misuse of their dollars intended for their relatives in Russia. (The given information is beyond any information.) Then to show them the right way to send money. The recipient is to get a draft for dollars or English pounds, and he will do the exchanging himself. Then, again, it is very important to remove their reluctance at sending small sums of money. Let them send the smallest amounts, like \$5, and it will be a treasure here.

If you are too much occupied to undertake this task—I repeat, it is important to give this matter wide publicity—refer same to some of the children or friends. It must be done immediately, as Pass-over is coming, and people are accustomed to send large sums of money. I would ask you to please let me know at once what is being done in this matter and, if possible, send me the newspapers.

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Discrimination Shown in Switzerland. Basel (By I. J. P. B.).—The Chief of Police of the canton of Basel, Switzerland, has issued an order urging caution in regard to foreign elements desirous of entering the country. Such persons are not to be given permission to immigrate and special care is recommended against allowing Jews to enter. This discriminatory mention of the Jews in an official document of the free Switzerland has called forth great resentment and indignation among the Jewish and also the liberal non-Jewish press.

JEWISH CALENDAR.

5688 1929 1919 1st day Pessach.....Saturday, April 5. 7th day Pessach.....Friday, April 9. *Rosh Chodesh Iyar.....Monday, April 19. Lag b'Omer.....Thursday, May 6. Rosh Chodesh Sivan.....Tuesday, May 18. 1st day Shabuoth.....Sunday, May 28. *Rosh Chodesh Tam-mus.....Thursday, June 17. Fast of Tammus.....Saturday, July 2. Rosh Chodesh Ab.....Friday, July 16. Fast of Ab.....Saturday, July 24. *Rosh Chodesh Elul.....Sunday, August 15. * Also observed the day previous as Rosh Chodesh.

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PASSOVER RECIPES. In response to a popular demand we are repeating our annual custom of printing a number of recipes for the Passover. These recipes appeared in our columns some years ago and they have since been adapted as standard in a large number of Jewish households.

Almond Cake. One pound of almonds, pounded; one pound sugar, one or two eggs and enough cinnamon to give a strong flavor. Bake in a shallow pan and while still hot cut into small sections.

Matzoth Kleis. Soak four matzoth in cold water and after they are thoroughly saturated (if not well soaked they become tough and leathery), press out the water. Add pepper, salt, a pinch of ginger, chopped parsley and half an onion, chopped fine and browned in a tablespoonful of dripping. Beat four eggs, yolks and whites together, and add them to the other ingredients. Then put in enough matzoth meal to make the mixture of sufficient consistency to be formed into balls. The less meal used the lighter the kleis. Put the balls into the soup twenty minutes before serving. This recipe can also be used for filling poultry.

Cocoonut Pudding. One grated cocoonut, six eggs, six apples, grated rind of a lemon, the juice of one orange and one cup of sugar. Beat the eggs together until light, and gradually add the other ingredients. Stir until thoroughly mixed, and bake in a moderate oven for about half an hour. Serve cold.

Matzoth Shalet—I. Three soaked matzoth, eight eggs, two cups of sugar, two grated apples, one and a half cups seeded raisins, one tablespoonful cinnamon, grated rind of an orange and a lemon, a few pounded almonds and one and a half pounds of suet or rendered fat. Beat the eggs, sugar and cinnamon until light. Then add the raisins, apples, almond and the rind and mix well. Drain the matzoth, gradually add them to the mixture and beat until very light. Melt the fat in the dish in which the shalet is to be cooked and then pour in the mixture. Bake in a moderately hot oven for one and a half or two hours and serve hot. Slower and longer cooking is required for suet than for rendered fat.

Matzoth Shalet—II. Soak four matzoth in cold water and then squeeze them dry as possible. To ten well beaten eggs add plenty of brown sugar, a little salt and a tablespoonful of cinnamon, a cup of seeded raisins, a sliced apple, the grated rind of a lemon, a few pounded almonds, a cupful of suet, rendered fat or butter, and a half gill of rum. Mix these ingredients with the soaked matzoth and bake for about two hours. If suet or rendered fat is used, serve hot; if butter, either hot or cold.

Matzoth Shalet—III. Four soaked matzoth, eight eggs, one cup granulated sugar, one cup seeded raisins, one tablespoonful cinnamon, one cup of juice of one lemon, a few pounded almonds and one-quarter pound rendered fat. Beat the yolks of the eggs, the sugar and the cinnamon together until very light. Then add the raisins, almonds, lemons and drained matzoth and finally the whites of the eggs, beaten stiff. Melt the rendered fat in the dish in which the pudding is to be cooked. Then pour one-half of it to the mixture and return the whole mass of ingredients to the dish. Bake from one and a half to two hours. Serve hot with lemon sauce.

Charoseth—I. One-quarter pound almonds, with a few walnuts, filberts, cream nuts, etc., all pounded together; two tablespoonfuls grated cinnamon, one-half pound seeded raisins cut into very small pieces, two grated apples, two tablespoonfuls brown sugar. Mix the nuts, cinnamon, sugar and raisins together thoroughly; then gradually add enough of the grated apple to make the mixture of a consistency to be formed into small balls. More or less than two apples may be used, according to their size. The charoseth can be used in one mass or can be made into small balls rolled in cinnamon.

Charoseth—II. One-quarter pound almonds, pounded fine; three grated apples, three tablespoonfuls granulated sugar, one scant tablespoonful cinnamon. Mix the ingredients thoroughly together and form into small balls if desired.

Raisin Wine. To two pounds of raisins (cut in half if desired), add three quarts of cold water. Either place the mixture on a 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.

Almond Pudding. One pound blanched almonds, one pound sugar, six or eight eggs and cinnamon to taste. Beat the eggs and sugar together until light, then add the almonds and cinnamon; Bake in a shallow pan and serve cold.

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THE MOST BEAUTIFUL JEWISH CEMETERY Ideally located, only 45 minutes by trolley or 25 minutes by machine from 130th Street Ferry. CHOICE FAMILY PLOTS of 10 graves or more, \$100.00 and up. Call, write or phone. Office, 1400 Fifth Avenue, New York City. Telephone Harlem 5351. RIVERSIDE CEMETERY

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LEVOR, BABELTA.—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 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 Executors, No. 14 Broadway, in the City of New York, on or before the 25th day of April, 1929, next. Dated, New York, the 10th day of October, 1928. MAX L. SCHALLER Sec. exor

FINKELSTEIN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Finkelstein, 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 Otto A. Samuels, her attorney, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, next. Dated, New York, the 8th day of March, 1929. OTTO A. SAMUELS, Attorney for Executrix, 217 Broadway, Borough of Manhattan, New York City

SHONGOOD, JULIUS.—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 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 Chilvers, 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, 1929. ABRAHAM HART, SADIE B. SHONGOOD, Executors. WILLIAM CHILVERS, Attorneys for Executors, 2 Rector Street, New York City.

70th Annual Statement OF THE ÆTNA LIFE INSURANCE COMPANY

OF HARTFORD, CONNECTICUT

MORGAN G. BULKELEY, President

**Life, Group; Accident and Health Group; Liability and
Workmen's Compensation Insurance**

Capital Stock, \$5,000,000

JANUARY 1st, 1920

ASSETS.		LIABILITIES.	
Home Office Buildings.....	\$ 1,176,000.00	Reserve on Life, Endowment and and Term Policies.....	\$ 114,592,915.00
Real Estate Acquired by Fore- closure.....	15,024.46	Reserves not included above.....	2,970,437.33
Cash on Hand and in Banks.....	7,768,435.95	Premiums Paid in Advance, and other Liabilities.....	1,771,117.91
Stocks and Bonds.....	67,935,420.35	Unearned Interest on Policy Loans	300,792.22
Mortgages secured by Real Estate.....	61,731,650.11	Taxes falling due in 1920.....	1,591,199.54
Loans on Collateral.....	971,439.00	Reserve for special class of Poli- cies and Dividends to Policy- holders payable in 1920.....	3,980,276.48
Loans secured by Policies of this Company.....	11,926,649.09	Losses and Claims awaiting proof and not yet due.....	1,482,870.42
Interest due and accrued Decem- ber 31, 1919.....	2,828,226.83	Unearned Premiums on Accident, Health and Liability Insurance	6,304,465.34
Dues from Re-Insurance Compan- ies and others.....	9,974.18	Reserve for Liability Claims.....	12,648,365.61
Premiums in course of collection and deferred premiums.....	5,551,704.61	Capital.....	\$ 5,000,000.00
Amortized Value of Bonds and Market Value of Stocks over Book Value, less Assets not admitted.....	3,183,187.88	Surplus.....	12,455,272.61
Total Assets.....	\$163,097,712.46	Surplus to Policyholders.....	17,455,272.61
		Total Liabilities.....	\$163,097,712.46

Gains During 1919

Increase in Premium Income.....	\$ 6,158,060.45
Increase in Assets.....	13,309,612.07
Increase in Life Insurance in Force.....	219,504,842.32

New Life Insurance Issued in 1919.....	\$413,226,247.22
Life Insurance Paid for in 1919.....	377,813,347.22
Life Insurance in Force Jan. 1, 1920.....	892,676,309.86
Number of Life Policies Jan. 1, 1920.....	242,364
Paid Policyholders since organization in 1850.....	366,126,068.44

LIFE INSURANCE

MOWRY & PATTERSON, Managers, 100 William Street.

GEORGE G. BALL, General Agent, 1170 Broad-
way.

MAX SAYMON, General Agent, 1170 Broadway.

W. A. NICOLAY, Manager, 32 Court St., Brook-
lyn.

B. F. REINMUND, 406 Essex Building, Newark.

CASUALTY INSURANCE

JOHN S. TURN, Secretary, 100 William Street.

C. R. EBERT, Secretary, Marine, 82 Beaver St.

FRANK F. EAGLES, Manager, 277 Broadway.

GEORGE G. BALL, General Agent, 1170 Broad-
way.

W. M. MULHERON, Manager, Fifth Ave. Bldg.
THE ARMITAGE COMPANY, General Agents,
149 Broadway.

J. J. PHELAN, Manager, 174 Montague Street,
Brooklyn.

W. A. NICOLAY, General Agent, 32 Court Street,
Brooklyn.

STRENGTH

INTEGRITY

SERVICE

Scottish Union & National Insurance Company

J. H. VREELAND, Assistant Manager.

JAMES H. BREWSTER, Mgr.

Hartford, Conn.

A Broad Underwriting Service to Agents

WRITES FIRE, AUTOMOBILE, RENT, SPRINKLER LEAK-
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EXPLOSION, ETC.

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The Hartford Fire Insurance Company supplements the service of its agents by providing a wide range and variety of salable coverage, backed by ample assets and identified by a well and favorably known name. Complete, practical fire prevention service is an added form of "Hartford" co-operation which is highly effective.

Should you be on the lookout for a means of bettering your premium, write for further particulars.

HARTFORD FIRE INSURANCE COMPANY

HARTFORD, CONNECTICUT



How Many Miles Should a Cord Tire Run?

There are countless tales told about Miller Tire mileage.

They have multiplied Miller Tire users in late years, and these tires have become a sensation.

These tales center here—thousands of them. And we fear that some are misleading.

Tire mileage depends largely on conditions—on size, load, care and roads. Often excessive mileage figures refer to an oversize tire.

We've attained uniform tires. But varying conditions may vary mileage 50 per cent to 75 per cent.



Comparisons

The real Miller fame is due to countless comparisons.

Large tire users spend years in comparing Millers with a score of rival makes. It is by winning such contests, the country over, that Miller has gained its supremacy.

Tread Patented

Center tread smooth, with suction cups to firmly grasp wet asphalt.
Geared-to-the-Road side treads to mesh like clogs in dirt.

A Radical Test

The Eldorado Stage Co. of Los Angeles run 17 Packard buses 153 miles a day. They carry 12 passengers and weigh 8,600 pounds loaded.

Miller won in their road tests, by long odds, against 21 rival makes. And in many other stage-line tests.

Yet there mileage differ immensely. The Hudson Taxi Co. of Detroit reports an average of 15,000 miles on Miller Cords. Yet our factory tests on scores of jitneys and taxis average 10,000 miles. We use under-size tires to get quick and extreme tests. We get many heavy car records of 16,000 to 22,000 miles. Yet we run four Pierce-Arrows, all under-tired, 320 miles a day. And our average is 10,000 miles. Yet Millers are uniform tires.

What Tests Show

Eight machines in our factory run two tires each 650 miles a day—under proper load on the average road. This is on geared-up-machines, run night and day. There Miller Tires average 15,000 miles.

Five of the best rival makes are constantly compared with them— to prove to ourselves, month after month

that Millers average best.

That's our only standard. Mileage must vary on tires in use. But a Miller must exceed in comparisons.

The Proper Test

There are two ways to judge Miller Tires. One is by records won against all comers in countless, long hard tests. We publish many of them—all are at your command.

The other is, compare them on opposite wheels with the best other tire you know. We will gladly rest our case with you on any Miller Tire.

You owe such a test to the Miller, in view of its great reputation. And in view of the records won. Make it. See what mileage you can get under your conditions.

Miller Tires

GEARED-TO-THE-ROAD

Registered U. S. Patent Office

Specify Miller Tires on your new car if it lacks them **Cords or Fabrics** To dealers we offer a rare opportunity

THE MILLER RUBBER COMPANY
Akron, Ohio

Makers of Miller Uniform Geared-to-the-Road Tires—Also Miller Red and Gray Inner Tubes—Team-Mates of Uniform Tires—Makers also of Miller Surgeons Grade Rubber Goods for Homes as well as Hospitals.