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THE ALTRUIST

By E. A. H. ENDRES

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Mr. Gideon Ballin, pale-faced and perplexed, nervously paced the upper veranda floor of the Singapore Club. "Why have I been born a Jew? Why did Providence see fit to make me a member of a despised and hated race? Why am I doomed to be dependent on my wife's money? Why? Why?"

Gideon's muttering and his ill-concealed agitation attracted the attention of the dusky native who was polishing the brass fittings on the big telescope that faced the Singapore Roads. Then, the white man's eyes had accidentally met the inquisitive stare of the coffee-colored native who, abashed at the other's contracted brows of disapproval, soon thereafter departed. Gideon was left alone with his troubled thoughts.

After having cogitated for a solution to his problems a while longer, during which time he had been nervously biting the end of his expensive unlighted cigar until the thing was useless, Gideon's dark frown gradually vanished.

"I'll make an end of it!" his mind kept repeating. "Tomorrow is Yom Kippur, and I'm determined to clean off the slate and make a fresh start. That's the only way I can regain my self-respect. Of course, people will talk. They'll gossip. I'll be called a fool. But I can't bear this sort of life any longer. I'm going to quit! No more of this damnable masquerading as a Christian. I'm a Jew! I've got to make the best of it. I will go back to my own people."

The stormy emotions that had fought for supremacy within him were complex enough to stagger a wiser man than Gideon. Any mental problem wherein the factors are pride and fear and doubt is exceedingly difficult. Born to riches and accustomed to a life of idleness and luxury, Gideon's patrimony had suddenly been swept away. Then poverty had leered at him and stretched a clammy claw out for him. This took place before his marriage.

The loss of Gideon's patrimony came about through the unexpected failure of his father's firm. This failure was the thing unusual, because the amazed creditors—after having violently and loudly denounced Jewish trickery and dishonesty—received a hundred cents on a dollar from property not legally involved.

This ethically laudable but materially ruinous integrity of Gideon's father had practically forced Gideon—so he maintained—into a loveless

Like thousands of other wealthy men's sons, Gideon's foolish and futile college education had left him woefully unfitted to cope with finan-

liards, cards and baseball; a slight talent for painting landscapes in oil or watercolor; writing sentimental poetry of poor quality, and tinkling

adequate was his bread-winning equipment; therefore he took the easiest way.

Among other things distasteful to Gideon's better nature, he had weakly and foolishly agreed to embrace his bride's religion and conform, outwardly at least, to its manifold and rigid forms and customs. At his bride's earnest importunities he had also changed his surname from Ballinsky to Ballin. "It sounds so much more dignified, you know," she had remarked with satisfaction after the ponderous legal machinery had made the necessary change and cut off that final objectionable syllable.

And while she was making modern and up-to-date alterations and improvements, so to speak, in her future husband's looks, clothing, deportment and name, she had another brilliant idea. Gideon looked too Jewish to suit her jaded taste. She decided to prevail upon him to have his Hebraic appearance altered. This was the thing difficult, for Gideon had a stubborn streak in his make-up. However, when a woman—and especially a bride—is rich, her will usually is law. With the aid of a judicious use of arguments and blandishments she at last Delilah-like prevailed upon him to do her bidding.

Gideon reluctantly consented to an operation on his Hebraic nose. He was glibly assured that with the use of cocaine it would be painless. Upon emerging from the surgeon's private hospital Gideon was not exactly pleased with the face fate had decreed he must henceforth carry around with him. He had been solemnly assured that the surgeon's skill would do much to greatly improve his appearance. The result was just the opposite of what Gideon had expected.

Right after the marriage ceremony Gideon quickly began to realize the grave blunder he had made. His pride and manhood soon began to chafe under his wife's capricious and tyrannical rule. Both parties discovered innumerable temperamental differences. Then they began to quarrel.

She alternated between sullen silence and the coarsest, crudest insults and epithets. He defended himself by using sarcasm. They had neither the intelligence to quarrel wittily or the refinement to quarrel artistically, so they descended to the

marriage with a rich Christian girl whose morals were somewhat shopworn and whose chief vice was inebriety. These things Gideon discovered when it was too late.

cial adversity. A scant and unpractical smattering of Greek and Latin; an exceedingly slim and anaemic vocabulary of French and German; a mediocre ability to play tennis, bil-

liards, cards and baseball; a slight talent for painting landscapes in oil or watercolor; writing sentimental poetry of poor quality, and tinkling



M. SAMUEL STERN.

M. Samuel Stern has been appointed a member of the Board of Education for New York city. The board now consists of but seven members, having been reduced from twenty-one about two years ago. Mr. Stern is not inexperienced in school affairs, inasmuch as he was a member of the old board and has been connected with the public school system for over seventeen years.

Mr. Stern has been active in communal affairs, having been a director of the Mt. Sinai Hospital for nine years and for thirteen years was Grand Master of the U. S. Grand Lodge of the Independent Order Free Sons of Israel.

Mr. Stern, who is unmarried, is a successful real estate dealer and has been connected with the firm of Kerbs, Wertheim and Schiffer for over forty years.

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utmost depths of vulgarity.

To them money was a curse. Idleness and satiety made them discontented and irritable. They had no purpose in life. So much precious time was spent in anger and mutual abuse. She withdrew from his presence only long enough to debauch herself in vice and drunkenness. Then she returned to the attack with renewed energy. True to her red hair, she delighted in strife. Brawling was natural to her. Her tongue became a goad to Gideon's soul. The vileness of her behavior was only equaled by the lowness of her morals. The much maligned female novelist, George Sand, was a paragon of virtue compared to Gideon's shameless wife. Gideon, in disgust, learned to abhor his black-hearted spouse. Also his pride suffered greatly.

Many times within the space of his short married life Gideon had been on the verge of asking her to agree to a quiet, but legal, separation. He dreaded the publicity of a divorce and therefore refrained from seeking one. God knows the unhappy man had plenty of evidence! However, having paid dearly for his mealticket, Gideon was loath to give it up.

Quite mercilessly he analyzed his slender chances as a possible winner in the cruel, selfish competitive game of earning one's crust of bread. His conclusions were never reassuring. The dark thoughts of a wretched life of ceaseless toil as an economic slave and all the oppression that implied filled him with fear. "Life's comforts and three meals daily, combined with the companionship of this immoral, red-headed she-demon are preferable to starvation." This was the sophisticated stock phrase with which Gideon had at first tried to dispose of his painful and burdensome problem. But problems like his cannot be brushed lightly aside with empty phrases.

The day was to dawn when Gideon's sophisticated resolves were to be overthrown and his manhood, asserting his rights, would triumphantly break Hymen's galling chains.

So now, having made his momentous decision, Gideon stood on the veranda of the Singapore Club vaguely sensible that he stood also at the apogee of his life. He felt that henceforth his path would lead to hardships and sufferings. "It's like a play or a novel," he thought, bitterly. "Just like millions of my

persecuted co-religionists before me, I, too, will have to travel along life's path subject to vile prejudice and bitter, cowardly bigotry. He thrust his hands hard into his pockets. "Besides, if I didn't quit now voluntarily, I'd be forced to quit sooner or later, and then the starting of a new life would be that much harder." And as Gideon pondered the unpleasant aspects of his situation, his subconscious mind automatically registered the drowsy creak of the punkahs; the lap of water against the wall below; the distant hum of voices of the crowds on Johnson pier and the strident call of coolies: "Sampan, sampan?"

Several hours later Gideon, filled with high resolve, had a short and stormy talk with his wilful wife. The result was that he immediately thereafter personally packed several trunks, together with two dress suit cases and departed from out her life forever.

After pawning his jewelry, Gideon had just enough money to purchase a second cabin passage on a ship bound for a port from which he could transship direct to New York.

Then he went back to the club to write out his resignation. This melancholy duty performed, Gideon was about to leave the premises when Stephen Briggs, a fat and pompous club acquaintance, hailed him with, "You're looking pretty blue today; what's the matter?"

"I've just resigned from this club and I'm leaving Singapore tomorrow," responded Gideon, shortly.

"The devil!" exclaimed Briggs, in surprise. "So you've resigned? Why? What's wrong?"

"Everything!" Then, after a pause, and weighing every word carefully, Gideon resumed: "I'm tired of living a life of idleness and uselessness."

"What the deuce are you driving at? You talk of idleness; what does that mean? You're not hankering for something to do, I hope?"

"Most emphatically, yes!"

"Well, I'll be hanged!" ejaculated the stall-fed aristocrat, as he gazed at the other through his eyeglass in amazement. He had been a member of the Pelican Club in London, and to him work of any kind was synonymous with dirt, degradation and vulgarity. Briggs belonged to England's upper ten thousand, so he was not only out of sympathy with the

working classes, but he also underrated and secretly detested any man who was compelled to earn an honest living.

"Work, eh!" this with a snort of derision. "Well, 'pon my word, Ballin, I'm greatly astonished. Personally, I'm not keen on that sort of thing. I plan to enjoy life to the utmost." Briggs was evidently in a garrulous mood. Gideon had often trolled him, as it were, like folks troll pickerel, so now he could not refrain from saying that to his notion God sanctioned or frustrated man's desires and man-made plans according to His mysterious will.

"There is no God!" retorted Briggs, ponderously, rather than convincingly. "Science cannot prove His existence. Man is a creature of evolution. Besides, didn't Spencer overthrow all the old-fashioned Biblical fairy tales and 'sophistries'?" This last with an air of finality and pomposity that had something grotesque about it, for his appearance was quite intelligent.

"I've no time or inclination to argue Scripture with you," replied Gideon. Then coldly, "Besides, your views on the cosmos are not logical."

An awkward silence followed. Suppressing an exclamation of irritation, Briggs cleared his throat. Then he smiled maliciously, for an idea had occurred to him. "Well," he said, smilingly, "you Jews certainly are a stubborn people, and such idealists."

Formerly Gideon had always secretly winced whenever any club member alluded to things Jewish in his presence, for he knew that his Jewish extraction and the miserable manner in which he had tried to avoid detection on that score had, thanks to his wife's tongue, become common talk among their social set. But now, to the other's surprise, Gideon calmly replied:

"I'm mighty proud of my Jewishness. That's one big reason I've decided to become independent and paddle my own canoe."

"That sounds good," agreed the other, "but I assume you will find it hard paddling. What are you contemplating to do?"

Gideon felt a bit embarrassed. "I don't exactly know yet. I suppose Providence will grab me by the slack of my pants and fling me into some niche that's awaiting me somewhere." Here Gideon laughed constrainedly. "I might —"

"I see! You're undecided just how to get employment and what you'd like to do," interjected Briggs, sympathetically, for he really liked Gideon, and now felt a strong inclination to help him. "Why not let me do something for you along that line? I can pull some political wires that will land a sinecure for you right here in the customs house."

"I'm touched by your kindness, and I appreciate it deeply, but really, I've got to become self-reliant."

Briggs was nonplussed. He had not expected such a reply. "The main thing is to use all the influence you can," he replied, not knowing exactly what else to say.

"You're wrong! I've got to become self-reliant and stop leaning on others for support. It's up to me!"

"My dear fellow —"

"It's up to me to say," repeated

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Gideon, tersely.

"Well, what good is friendship?"

"Good to believe in; no good otherwise. Let it alone, and it's the finest thing in the world; use it, and you will have to coin another name for it."

"Oh, the devil! You're in a pessimistic mood," replied Briggs, smiling amiably, for the other's talk amused him. It sounded so impractical.

"Friendship," continued Gideon, "must always remain the most delusive of all theories."

"I think you're foolish to reject my offer; besides, your ideas concerning friendship are unusual."

"But you will sleep the soundest for knowing what are my views on that subject," retorted Gideon.

"That is cynical and unfair," began Briggs, reddening.

"No; it's honest, and you notice that even my frankness puts a certain 'strain' on our friendship," answered Gideon, bitterly.

"There is probably some psychological aspect to your unusual decision," replied Briggs, who had regained perfect control of himself and was now seeking refuge in cynicism, "but your case is beyond me. I'm not brainy enough to be a psychologist nor foolish enough to pose as an idealist."

"Even a foolish idealist has a moral right to follow his own convictions," replied Gideon, with a bland smile.

"Moral right!" repeated Briggs, scornfully. "Well, wait until you enter commercial life, then you'll see what value moral right has in business," and, adjusting his eyeglass, Briggs looked at Gideon in quite a superior manner.

Gideon departed after the pompous one had gotten off a farewell sentence that lacked sincerity about Gideon's rare will-power and his probably achieving something worth while.

Gideon had not gone more than a hundred yards before dark misgivings began to assail him. Disgustedly he cast his cigar from him. "Well, I suppose I *am* a fool," he commented to himself. "Here I am, starting on a great adventure penniless, and, thanks to my stupid college education, almost brainless; with my outlook for the future as black as the ace of spades, and my silly pride—or was it destiny—steps in and bids me refuse first aid to the needy. I *am* undeniably a chump. I'm afraid that the tide of my destinies will not lack unpleasant eddies and dangerous cross-currents. However, Faith and Doubt shall henceforth be the painter of my picture."

Gideon's jaw was set. It was a good thing for him that he had a jaw like that. So far in life it had not asserted itself very much.

The chattering of a throng of tamil men in skirts, with little velvet embroidered skullcaps on their heads, annoyed him. The curious and impudent stares of several turbaned klings in loincloths angered him. The beating drums in a neighboring temple irritated him. Impatiently, he beckoned to an emaciated rickshaw coolie and tapped his watch. That

(Continued on page 9)



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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Successful Dinner of Farewell to the Chief Rabbi—Sir Robert Waley Cohen Defends the Jewish Memorial—Sir Matthew Nathan Feted Before Departing for His Governorship of Queensland—Another Zionist Manifesto—Further Triumphs for Great Jewish Actor.

London, October 8, 1920. The dinner to the Chief Rabbi and Albert M. Woolf, who are starting on a tour of the Jewish communities in the British Empire overseas, was a tremendous and undeniable success. The two guests were entertained at the Connaught Rooms, a very handsome banquet center, on October 6th, and Lionel de Rothschild, M. P., presided.

Sir Robert Waley Cohen proposed the toast of the guests in a very well turned speech, in which he paid pronounced tribute to the character of the Chief Rabbi and expressed high hopes of the success of the tour.

Dr. Hertz, in responding, said they had recently made the astonishing discovery that even in England there were those who seemed to think that one might write anything of Jews so long as it aroused the suspicions and the passions of the unthinking against them. Jews were fought with poisoned weapons—shameless forgeries and miserable libels. This campaign of falsehood and malice on the part of a small but very loud group of reactionaries tarnishes the fair name of England. However, the community's trust in the powerful sanity and commonsense of the overwhelming mass of British men and women remained unshaken; as well as its confidence in their ineradicable conviction that hatred and persecution, whether racial or religious, formed the weakest of cements for any national or imperial structure.

Lord Milner responded to the toast of "His Majesty's Government," which was submitted by the chairman. Lord Milner said that if it were not for the great prestige, the attractive personality, and the adroit political management of the Prime Minister, he thought the present Government would have come to an end long before now, not because it was worse than any other Government—on the whole it was rather above the average—but because, not being supermen, they looked small beside the super-problems. There was no justification for the black pessimism in which so many people rejoiced to-day, he said. There was an immeasurable future of development and progress before the British Empire, and he was confident that in that great development the Jewish race was destined to play a very great and patriotic part.

Other speeches of interest and moment were delivered and the party broke up in the happiest frame of mind possible.

Sir Robert Waley Cohen, by the way, has been vigorously defending the Jewish War Memorial against a number of its critics. Answering the objection that the program of the Memorial has not yet been clearly defined, Sir Robert says: "Our policy is to respond to whatever may be the final conclusion of the widely representative council as to the measures which will best conduce to the development of a strong religious sense in the Anglo-Jewish community

throughout the British Empire. We are all connected with communal institutions, and we are naturally tempted to use a large public fund for meeting their immediate financial difficulties. But the whole idea of the men who sacrificed themselves in the war was that they were throwing away their immediate prospects for the sake of building for the future, and if we are to keep faith with them we must make our paramount consideration what is the real constructive use of the sacrifices that we are asking the community to make for the sake of the future of Anglo-Jewry. I want to keep faith with the spirit of the men who sacrificed themselves in the war. I want to make our sole object, our sole guiding aim, what will place the future of Judaism in the British Empire on an indestructible foundation, and create for it a flourishing future."

Another point was raised by one critic about the use of the word "traditional" Judaism. Sir Robert's reply was: "I do not appreciate this difficulty. I do not feel that any form of Judaism which ignores Jewish history can have any hold on Jews. I think that every Jew takes his start religiously from the great masters of Jewish literature, and the differences existing between one Jew and another are largely differences of interpretation. The Jewish religion has satisfied the religious needs of every civilization and every age, and it is impossible to contend that it has anything narrow in it, or anything which is inherently incongruous with the process of evolution which characterizes human affairs. Therefore, I do not regard the phrase 'traditional' in any sense as synonymous with the term 'orthodox,' if that ambiguous word is to remain 'hide-bound.' In any case, I think the Jewish community in these days is free from the spirit of intolerance from which we have suffered perhaps more than any other people, and our religion is at least as capable of uniting us in one common endeavor as that of our Christian fellow subjects, who recently, through the Lambeth Conference, gave such a remarkable expression of the feeling that is abroad of the need for the concentration and union of spiritual forces. If the Christian communities, which have hitherto indulged in such bitter controversies with one another, and have developed seemingly irreconcilable cleavages, can recognize the paramount necessity of uniting, surely the Jewish community, in which the differences are much shallower, can show at least as much capacity to respond to the crying need of the hour."

Sir Matthew Nathan is due to depart to his new post as Governor of Queensland. A farewell dinner will be given to him by the Maccabees and there will be a reception at the Savoy Hotel on October 13 by the Agent General for Queensland.

Signed by Chaim Wozmann, Nahum Sokolow, Menachem Ussischkin, Julius Simon and Nehemiah de Liewe, the executive of the Zionist Organization, an important manifesto has been issued here. It points out that the Jewish people are entering upon the most difficult period in their history, but one full of

promise. Palestine must be created for productive employment on as great a scale as the Jewish people will supply the means. Schools must be put on the proper foundations and the Hebrew University at Jerusalem must be a center of the native Jewish genius. The whole of the Jewish people must take part in accomplishing the mighty work of immigration and settlement. The manifesto also adds that there is in progress of creation a special economic committee to give practical help to the economic development of Palestine.

It is difficult to think of any English actor who could play the leading part in "The Great Lover," now staged at the Shaftesbury Theatre, London, as well as Maurice Moscovitch, possibly because so few British players can act the poseur on the grand scale with anything like convincing reality. And when all is said and done, this Jean Paurel, the half French, half Italian baritone who has the operatic world at his feet, is simply a poseur, nothing more and nothing less. He is always out for effect; there is nothing sincere about him but his tremendous belief in Jean Paurel. Maurice Moscovitch makes him a monumental figure, and almost induces the audience to believe in his sincerity. Then with a shock one is forced to realize that the man is posing to the end. It is a tribute to the way in which Moscovitch played the part that he nearly persuaded the audience that Jean Paurel was a better type than the authors had intended him to be. If the ending was unsatisfactory, the fault was certainly not with the actor. The audience on the first night received the production with great enthusiasm and would not disperse until Moscovitch had indulged in the English habit of delivering a speech of thanks.

Delegates to National Council of Jewish Women Triennial.

The Triennial convention of the National Council of Jewish Women will be held in Denver, Col., next week. The headquarters will be in the Brown Palace Hotel, and the official list of delegates is as follows:

- Atlantic City—Mrs. Nathan Greenberg.
- Albany, N. Y.—Mesdames W. G. Lewi, B. F. Thanhauser, H. J. Sporberg.
- Baltimore—Mesdames L. Hecht, H. Oppenheimer.
- Beaumont, Tex.—Mrs. L. Goldstein.
- Birmingham—Mrs. M. Lenk.
- Boston—Mesdames I. K. Prager, Milton Rosenau.
- Bradford—Mrs. N. E. Harris.
- Brooklyn—Miss Rose Brenner, Mesdames Brandenberg, Max Koha, A. Arons.
- Chicago—Mesdames Hannah G. Solomon, Israel Cowen, M. Purvin, Felix Levy, Weinberg, Miss Lily A. Berlzheimer.
- Dallas—Miss Grace Goldstein, Mesdames Rosenfield, J. Utay, Victor Hexter.
- Denver—Mesdames Gus Rechnitz, Ernest Morris, Ray David, I. Barnett, Meyer Straus, W. L. Degen, I. Rude, L. U. Guggenheim.
- Elizabeth, N. J.—Mrs. J. Epstein.
- Fort Wayne—Miss Minnie Baum.
- Fort Worth—Mesdames J. Goldgraber, H. L. Lubin.
- Galveston—Mrs. Joe Cohen.
- Indianapolis—Misses G. Feibleman, Bella Kahn.
- Jersey City—Mrs. I. Klinghoffer.
- Kansas City—Mesdames Meyer Shane, Paul Kessel, S. Feldenheimer, S. Stern, David Benjamin, Henry Cohen.
- Kenosha, Wis.—Mrs. Simon Gottlieb.
- Lafayette, Ind.—Mrs. Moses Schultz.
- Little Rock—Mesdames D. W. Kempner, A. D. Cohn.
- Los Angeles—Mrs. F. Wolfstein.
- Louisville, Ky.—Mesdames A. S. Joseph, H. Ottenheimer.
- Meridian, Miss.—Miss Amelia Greenwald.
- Nashville—Mesdames David Lowenheim, Joseph Abrams, Leo Schwartz.
- Newark, N. J.—Mesdames Henry S. Richland, Nathan Kussy.
- New York—Misses Sara X. Schottenfels, Celia Razovsky, Mesdames W. L. Sporberg, W. T. Phillips, May Fisher, Joshua Piza, Carrie Benjamin.
- New Haven—Mrs. Leo Herz.
- Omaha—Mesdames Simon A. Meyer, Mose Miller, F. Cohen, M. Margolis, S. M. Stern, Eugene Springer, M. K. Arnold, Tillie Cassett.
- Pittsburgh—Mrs. M. Ruslander.
- Portland, Ore.—Mesdames A. Bernstein, Blanche Blumauer.
- Providence, R. I.—Mesdames E. Loeb, I. Gerber, M. L. Misch.
- Richmond, Va.—Mrs. S. R. Livingstone.
- Rochester—Mesdames W. Meyers, H. Meyers.
- St. Louis—Mesdames A. Bauman, Major Lowenstein, Irwin Bettman, David Goldsmith, I. Halpern.
- St. Paul—Mesdames A. F. Rypins, S. R. Reuler.
- San Antonio—Miss Hannah Hirshberg, Mrs. Jos. Stern.
- San Francisco—Mrs. Louis Hertz.
- Seattle—Mrs. A. Dinkelspiel.
- Sherman, Tex.—Mrs. Sidney Tillman.
- Spokane—Mrs. S. Omer.
- Syracuse—Miss B. Frensdorf.
- Terre Haute—Mesdames Leon Stern, H. Wolf, S. Silverstein, C. Wolf.
- Utica, N. Y.—Mesdames J. H. Gallner, J. Krongold.
- Washington, D. C.—Mesdames A. Wolfe, J. S. Kahn, A. Kahn.
- Youngstown—Misses Hannah Brown, Edith Goldsmith, Mrs. Bert Printz.

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Second J. D. C. Unit Sails for Poland.

A second unit of seventeen Jewish relief workers, headed by Captain Voorsanger, who returned recently from five months' service with the first J. D. C. Polish relief unit, are en route to Warsaw to augment the American Jewish personnel now in Poland attempting to save Polish Jewry from the worst conditions it has faced since the outbreak of the war. They are Morris Lewis, Herman Brickman, Irving Netzer, Louis Cohen, William Worby, Harry Kagaa, Dr. Julius Muscott, Benjamin Siegel, Charles Wortzman, Joseph Van Gelder, Morris Shiffman, Henry B. Dorfman, Harris Karasik, Emanuel S. Freeman, Abraham A. Zinman and David M. Bressler.

Two members of the unit, Joseph Hyman and Michael Freund, sailed a week earlier, in response to an urgent cable from Dr. Boris D. Bogen, Jewish relief director in Poland, for additional workers to rush to Poland at once, to aid in coping with the crisis facing Polish Jewry as a result of the Polish-Bolshevik advances and retreats.

The unit, known as the Overseas Replacement Unit, will fill the vacancies in

the first unit caused by the detaching of its members for service in adjoining countries, by the return of some workers to the United States and by the murder of Prof. Friedlaender and Dr. Berenard Cantor. Their arrival in Poland at the critical time when Dr. Bogen is reorganizing American Jewish relief work, after the Bolshevik drive and retreat had disrupted the organization of the J. D. C., will permit the work of attempting to save Polish Jewry to go on again, provided funds from America are made available. Two vital problems of Jewish relief were the thousands of homeless war orphans, with no means of existence except from outside aid, and the refugees from the front, who have crowded into interior cities, will form part of their program.

The sailing of this additional unit and the dramatic return of Dr. Bogen to Poland emphasize the dire need and the acute situation in Poland, where disease and hunger are cutting down the Jewish population far more than ever before. Their sailing brings home, too, how much more than ever before funds are required in order that they can carry on with the greatest possible efficacy, so that the relief work of five years and the expenditure of over \$33,000,000 will not have been in vain.

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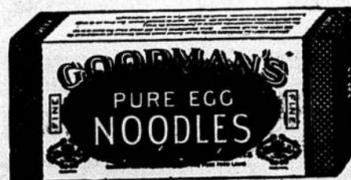
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ITEMS OF INTEREST IN THE JEWISH WORLD

Owing to lack of support, the St. Paul (Minn.) Y. M. H. A. has disbanded.

Jews of Bound Brook, N. J., recently organized a permanent congregation.

A. Jaloff, of Portland, has been elected grand prelate of the Oregon Knights of Pythias.

Rabbi Raphael Goldstein, formerly of Tacoma, has been elected rabbi at Sioux City, Iowa.

A Young Men's Hebrew Association was organized last Sunday at Fitchburg, Mass.

Wilinskoe Slovo, a Vilna newspaper friendly to the Jews, has been allowed to resume publication.

The Jewish Friendly Societies of England are engaged in the erection of a Jewish Convalescent Home.

The Board of Trustees of Temple Emanuel, Denver, Col., met last week to formulate plans for a new building.

The Prussian Ministry of Education has publicly censured the anti-Semitic movement among the students.

On November 15 a drive for \$100,000 for a new building will be launched by the New Haven (Conn.) Y. M. H. A.

The various Young Judaea Associations of Connecticut held a State convention at Wallingford on October 31.

Rabbi Morris Schussheim was formally installed last week as rabbi of the B'nai Israel congregation of Cleveland, Ohio.

Mrs. Carl Wolf has been elected vice-president of the Terra Haute (Ind.) Public Health Nursing Association.

The Jewish Kehillah in Vilna is conducting a vigorous campaign to have Segal appointed to the office of assistant chief of police.

Dr. Joseph Chasanowitch, founder of the Jerusalem Bes-Neemon, died at Biolytok on October 25 in the Home for the Aged.

Following a protest of the Polish priests against the use by the Joint Distribution Committee of Saint Roche's Hospital, Warsaw, the Joint Distribution Committee decided to withdraw from all connection with it.

David Belasco is planning an elaborate production of "Carmen" for next season. Leonore Ulrich will play the part of the Gypsy.

A new organization of "haluzim" (young Palestinian pioneers) was formed in Kovo as a result of a conference held there a week ago.

A Connecticut Federation of Hadassah Societies was formed at Hartford last week. A new chapter was reported organized at Bristol.

The workmen's home maintained at Warsaw by the Poale-Zionists was raided by the police last week. Eighty persons were arrested.

The National Democrats of Warsaw call for a new boycott against Jews, owing to the opposition of Jewish deputies to a Polish senate.

Ground has been broken for the new synagogue to be erected by Congregation Chizuk Emanuh of Baltimore, Md. The building will cost approximately \$400,000.

Priest Wagner, the head of the Potsdam Evangelists, has declared that anti-Semitism disagreed with the principles of Christianity, and, therefore, he was opposed to it.

For the fourth time Edward Lasker has been returned the winner of the Western chess championship. Mr. Lasker is a son-in-law of Rabbi Max Heller, of New Orleans, La.

Hugo Steiner, a well-known lawyer of Baltimore, Md., is dead at the age of 55. He was interested in communal work and was secretary of the Hebrew Education Society.

In the new territory acquired by Poland at the Riga peace conference Polish papers claim a Jewish percentage of 11 1/2. Jewish papers consider this calculation underestimated.

Mrs. Edwin Samuel, mother of Sir Herbert Samuel, British High Commissioner for Palestine, and Sir Stuart Samuel, died at the age of 84 years at London last Tuesday.

Business life in Lodz has revived. All factories are running full blast. Heavy exports to Russia and Ukraine are expected. Local manufacturers have received several large orders.

Howard Gans, New York attorney and former Assistant District Attorney, and prominent in philanthropic affairs, has been elected a member at large of the Joint Distribution Committee.

Jews of Monticello, N. Y., have organized a civic club for their protection. Several cases of discrimination on the part of village authorities have been brought before the association.

Dr. Louis Wallach, a dental practitioner, of Los Angeles, Cal., addressed the local Y. M. H. A. last week. Wallach was at one time a well-known lightweight pugilist, who achieved fame under the name of "Leach Cross."

Thirty thousand dollars has been subscribed toward the new Beth Israel Hospital and Home of Denver, Colo., and this will enable those in charge of the project to go ahead with operations.

The new Palestine stamps just issued have the word "Palestine" printed in Arabic at the top, in English in the center and in Hebrew, with the addition of the initials of "Erez Israel" at the bottom.

A crisis confronts the management of the Baltimore (Md.) Hebrew Hospital which has liabilities of \$45,000 and only \$5,000 in sight with which to run the institution for the remainder of the year.

Meyer Israel and Benjamin F. Pollock, of Dorchester, and Samuel B. Horowitz, of Wakefield, Mass., members of the Harvard Law School, have been awarded faculty scholarships for high standing in their studies.

Col. Nathan Horowitz, United States Army, who has been in charge of the Boston harbor coast defenses since the conclusion of the war, has been transferred to the finance department of the army overseas.

The American Red Cross has now begun distribution of clothing among the poor in Warsaw. The Jewish poor were placed on a percentage basis and were allotted 40 per cent. of available clothing for distribution.

Alderman Howard J. Walford of London, Eng., died last month. Besides his civic activities he was strongly identified with the Jewish community and for some years had been a warden of the Bayswater Synagogue.

Baron Kornfeld, president of the Reformed Jewish Congregation in Budapest, is dead. He was the director-general of one of the largest banks in Hungary. He had a national reputation as a man of great humor.

Alderman Louis S. Cohen, J. P., has presented to the Liverpool (England) Board of Guardians, as a gift for its general purposes, £4,000 4 per cent. funding loan stock to be called "the Louis Cohen endowment."

Jewish residents of several Polish towns recently reoccupied by Poland, who have received permission to return to their homes, find these occupied by Poles who refuse to surrender possession to their legal owners.

The Jewish Kehillah issued an official statement to the effect that there were no pogroms recently in Kamenez-Podolsk. The statement asserts positively that neither Petlura's army nor the Bolsheviks had organized a pogrom in that town.

At the 70th annual meeting of the members of Temple Beth El, Detroit, Mich., held last week plans for the new temple to cost \$500,000 were approved. Mr. Henry J. Berkowitz of Cincinnati has been appointed assistant to Rabbi Franklin.

Mr. Barnett Janner, who has for a long time past devoted considerable energy to the ex-service men's cause in Cardiff, Wales, has been unanimously selected to contest the Riverside Ward in their interests in the forthcoming municipal elections.

Joseph Seidlin, son of a Jewish farmer of Hurleyville (Sullivan county), N. Y., has been appointed professor of physics and mathematics at Alfred University, Alfred, N. Y., and at the same time Mrs. Seidlin has been appointed professor of music at the college.

The Congregation B'nai Israel of Pittsburgh, Pa., is about to erect a new synagogue and Jewish center, and has appointed committees to visit Jewish centers in New York and vicinity and report the result of their visit to the architect in charge.

Samuel Rzechewski, the Polish wonder child, who has been attracting attention in England, played twenty simultaneous games of chess at the North Birmingham Chess Club last month. In three hours he had won nineteen games, one only being left drawn.

The Hungarian Protestant organ published a protest against the new anti-Semitic education law. The organ deplored that whereas Counts Andrássy and Apponyi and Bishop Gieswein voted against the bill, the Protestant leaders could not be found among the opponents of the measure. On the other hand, Hungarian anti-Semites attacked the residence of Deputy Ugron, the leader of the Democrats, because he voted against it.

The members of the Baltimore (Md.) Young Men's Hebrew Association are considering the purchase of the Odd Fellows' Building as a future home. If the proposition goes through the Young Women's Hebrew Association will also be housed in the building.

All Jewish newspapers in Hungary report that Jewish synagogues were never as well attended as they are at present. Not only during the high holy days but on every Saturday people throng to prayers. There is great demand for the opening of new synagogues.

Courts-martial for civilian offenses, except in cases of spying, have been abolished. The news is most welcome to the many hundreds of Jews who have recently been arrested on charges of Bolshevism or treason and who expected severe punishment by military tribunals.

General Bolechovitch, in addition to his order to the Polish soldiers against pogroms, issued another decree organizing Jewish young men in his army with other Jews who might enlist into a Jewish regiment, which will have the duty of protecting the Jewish populace against pogroms.

Rabbi Jacob Levinski, "Rosh Yeshiva" at Brest Litovsk, who was arrested by the Polish authorities four months ago on charges of Bolshevik sympathies, was released after a special plea made by a Jewish delegation from Brest Litovsk to the Polish Minister of the Interior.

An official statement was made by the rector of the University of Vienna, who declared himself openly as an adherent of anti-Semitism. He is said to have given a promise to the leaders of the anti-Semitic parties in Austria that he would "purge the university of its Jewish students."

The anti-Semitic press of Lettland has opened a campaign in favor of restricting the rights of Jews and of establishing a control of Jewish income. The students are also anxious to introduce a percentage norm for Jews in the schools. The order of the government to expel from the country all Lithuanian subjects, including tens of thousands of Jews, was canceled, owing to the representations made by the Lithuanian Government.

Following an urgent appeal from Dr. Julius Goldman, the Joint Distribution Committee has made an appropriation of 400,000 lire for barracks to house refugees in Trieste, with the proviso that the local Italian committee guarantees 600,000 lire, the balance of the estimated cost of the barracks.

Construction has begun on the new building to be erected on Silver avenue, San Francisco, Cal., for the Hebrew Home for the Aged and Disabled. The new building, which will have a capacity of 100 inmates, will be 400 feet long by 150 feet wide and will cost in excess of \$500,000.

During the month of January, 1921, there will be launched by District Grand Lodge, No. 7, I. O. B. E., a campaign to raise \$500,000 for a B'nai B'rith Home for the Aged to be located at Memphis, Tenn. District No. 7 embraces Alabama, Mississippi, Tennessee, Louisiana, Texas, Oklahoma and Arkansas.

Mr. Take Jonescu, in the course of a speech in the Roumanian Parliament, stated that he regarded it as dangerous to adopt a policy which would convert 900,000 Jews into enemies of the country. The ex-Premier, Mr. Vaida-Voivod, also censured the anti-Semitic campaign as harmful to the country.

"Haint" reports on the authority of a high government official that the Polish Government intends to declare an amnesty for all political prisoners. Should the news prove accurate, it will mean the liberation of thousands of Jews arrested during the war on all kinds of false political charges and accusations.

Mrs. I. Raffel, aged 50, who was a prominent figure in Pittsburgh (Pa.) charitable institutions and undertakings, passed away last month after a brief illness. She has been directly associated with the following organizations: Bikur Cholim Society of which she was president; Ezresh Noshim Society, a member of the Board of Directors; member of the Ladies' Auxiliary of the Jewish Home for the Aged; charter member of the Hebrew Hospital Ladies' Aid Society; officer of the Pittsburgh Talmud Torah; former officer and present member of Pittsburgh House of Shelter; member of Sisters of Zion, and charter member of Ladies' Auxiliary, Beth Hamedresh Hagodol Synagogue.

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ENGAGEMENTS.

DREXLER-ROSENSTOCK.—Dr. and Mrs. Leon Rosenstock of 34 Sherman street, Brooklyn, announce the betrothal of their daughter Florence to Irving Drexler.

FILER-WARSAW.—Mr. and Mrs. Louis Warsaw of 953 Hde avenue, Bronx, wish to announce the engagement of their daughter Ruth to Alvin V. Filer, son of Mr. and Mrs. Joseph A. Filer of Bensonhurst, L. I.

HERSCHMANN-HESSLEIN.—Mr. Joseph L. Herschmann announces the engagement of his sister Rose to Mr. Frank Hesslein. At home, 2 West Eighty-eighth street, Sunday, November 7, from 3 to 6 p. m.

MANDELBAUM-SPRINTZ.—Mr. and Mrs. Charles Sprints of 176 Nagle avenue, New York city, announce the betrothal of their daughter Kate to Mr. Herbert Mandelbaum.

MEYER-GOODMAN.—Mr. and Mrs. Edwin Goodman of 2 West Eighty-sixth street announce the engagement of their daughter Mildred to Mr. David Meyer.

MOYSES-WEILER.—Mrs. Gertrude Weiler of 317 West Ninety-ninth street wishes to announce the engagement of her daughter Beatrice to Mr. Joseph E. Moyses. Reception Hotel Astor Sunday, November 14, 3 to 6 p. m.

ROMM-ROSENFELD.—Mr. and Mrs. B. Rosenfeld of 10 West 117th street announce the engagement of their daughter, Ruth Anna, to Mr. Louis Romm.

ROSENBLUM-HECHT.—Mr. and Mrs. William Hecht, of No. 340 West Eighty-ninth street, announce the engagement of their daughter, Jeannette Leah, to Mr. Benjamin W. Rosenblum, son of Mr. and Mrs. Jacob C. Rosenblum, of 490 West End avenue. Reception at home, 340 West Eighty-ninth street, Monday evening, November 8.

ROSENTHAL-LEDERER.—Mr. and Mrs. Joseph Lederer, 628 West 114th street, wish to announce the engagement of their daughter Blanche to Mr. Samuel G. Rosenthal. Reception Sunday, November 14, from 3 to 6, at their home.

SHERMAN-ADLER.—Mr. and Mrs. Leopold Adler of 522 West 157th street have announced the engagement of their daughter Harriet to Mr. Arthur D. Sherman of Albany, N. Y. Reception at Hotel Astor, November 14, 3 to 6. No cards.

MARRIAGES.

ARNHEIM-GRABSCHRIFT.—Mr. and Mrs. Max Grabschrift, of 111 West 113th street, announce the marriage of their daughter Jennie to Monroe Arnheim on Sunday evening, October 24, 1920, at the Savigny. Rabbi Max Reichler performed the ceremony.

GITTELEMAN-GLASSER.—Isidor Gittleman to Rose Glasser on Sunday, October 31, 1920, by Rev. S. Seidman.

HANNOCH-HARRIS.—Mr. and Mrs. Alexander Harris, of 1105 Findlay avenue, announce the marriage of their daughter Beatrice to Jerome J. Hanocho, on Sunday evening, October 24, 1920, at the Juliette. Rabbi Max Reichler officiated.

KARSCH-ROGERS.—Miss Frieda Rogers, of 967 Tinton avenue, was married to Louis Karsch on Saturday evening, October 30, 1920, at the home of Mrs. J. Reiss, 1783 Townsend avenue, by Rabbi Max Reichler.

NACHMAN-COHEN.—Mr. and Mrs. Hugo Cohen, of 1341 Fifth avenue, announce the marriage of their daughter Rose to David A. Nachman, on Thursday evening, October 23, 1920, at the Savigny, by Rabbi Max Reichler.

SCHWARTZ-ROSENTHAL.—Mr. and Mrs. Jacob Rosenthal, of 530 West End avenue, announce the marriage of their daughter, Gladys, to Louis David Schwartz, of Brooklyn, on Tuesday, October 26, 1920, at the Ritz-Carlton Hotel. Rabbis Aaron Eiseaman and Alexander Lyons performed the ceremony.

STEIGMAN-GOLDMAN.—Mr. Harry M. Steigman was married to Miss Eva H. Goldman on Sunday, October 31, 1920. Rev. S. Seidman performed the ceremony.

STERN-LEVEY.—Miss Elsie Levey of 985 Aldus street, was married to Max Stern, on Sunday afternoon, October 24, 1920, at the home of the bride by Rabbi Max Reichler.

WEINGARTEN-ADLER.—Mr. and Mrs. Jacob Adler, of 601 West 151st street, announce the marriage of their daughter, Pearl Helen, to Samuel Weingarten on Tuesday, October 26, 1920, at the Hotel Plaza. Rabbi Aaron Eiseaman, assisted by Cantor Shapiro, performed the ceremony.

WOLFSON-JACOBS.—Miss Estelle Jacobs of No. 201 West 112th street was married to Max J. Wolfson on Tuesday, October 18, 1920, at the home of the officiating minister, Rabbi Jacob Kohn.

BAR MITZVAH.

SAMUEL.—Mr. and Mrs. Albert Samuel, of 3657 Broadway, announce the Bar Mitzvah of their son, Edgar, on Saturday, November 6, at Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

BIRTHS.

BENJAMIN.—Mr. and Mrs. Max Benjamin of 55 West 110th street announce the birth of a son on Tuesday, October 26, 1920.

MARK.—Mr. and Mrs. Sol Mark (nee Cora Hart), 306 East 180th street, announce the birth of a son, Austin Melvin, on Sunday, October 24.

PERLING.—Mr. and Mrs. Joseph Perling (nee Beatrice Stiegel) of 203 West Ninety-eighth street announce the birth of a son, Robert Benjamin, on October 28.

ROSENBLUM.—Mr. and Mrs. Herman G. Rosenblum (nee Ruth Schiff), 2001 Grand Concourse, announce the birth of a daughter, Betty Lucille, October 28, 1920.

ANNIVERSARIES.

LEVY.—Mr. and Mrs. Abraham Levy of No. 557 Fifth street, Brooklyn, will be at home to their relatives and friends on Sunday evening, November 7, 1920 (after 7 p. m.), in celebration of their twenty-fifth wedding anniversary. No cards.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—This evening Rabbi Norman Salt will speak on "Give me a burying place, that I may bury my dead."

AGUDATH JESHORIM (113 E. 86th St.).—Rabbi G. Schulman preaches Sabbath morning.

ATERETH ISRAEL (323 E. Eighty-second St.).—Rev. Dr. David Davidson preaches Sabbath morning on "Marriage in the Light of Judaism."

B'NAI ISRAEL (Bedford avenue and Hewes street, Brooklyn).—Rabbi Jacob A. Dolgen lectures this evening on "The Present Crisis in Israel." Sabbath morning on the portion of the week.

B'NAI JESHURUN (257 W. 88th St.).—This evening Rabbi Israel Goldstein lectures on "Parents and Children, Do You Know One Another? Get Acquainted." Sabbath morning on the portion of the week.

CENTRAL SYNAGOGUE (Lexington Ave. and 55th St.).—Rev. Louis I. Newman, of the Bronx Free Synagogue preaches Sabbath morning.

HEBREW TABERNACLE (Broadway and 158th St.).—This evening Dr. I. Mortimer Bloom on "The Wandering Jew; Fact and Fiction." Sabbath morning on the weekly portion.

KEHILATH JESHURUN (117 E. 85th St.).—Dr. Elias L. Solomon preaches Sabbath morning.

MT. NEBOH TEMPLE (Broadway and 150th St.).—Rabbi Aaron Eiseaman preaches this evening on "A Study in Crowds." Sabbath morning on "What Makes a Jew?"

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner lectures this evening on "Material Tendencies." Sabbath morning, "Lives."

NEW SYNAGOGUE (Broadway and 76th St.).—Rabbi Ephraim Frisch lectures this evening on "Lord in Trouble Have They Sought Thee?" Sabbath morning on the portion of the week.

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson preaches Sabbath morning on "What I Saw in East Europe—V. Conclusion."

PENI-EL (W. 147th St.).—Rabbi Joel Blau lectures this evening on "Are Jews Fast Getting a People of Unbelievers?" Public forum at close of services. Sabbath morning, "Just a Little More."

PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—Rabbi Jacob Grossman of the Educational Alliance will preach this evening and on Sabbath morning.

SHAAREI ZEDEK (23 W. 118th St.).—Sabbath morning Rev. I. L. Brill preaches on "Can Intermarriage Be Prevented?"

SINAI TEMPLE (Stebbins Ave. and E. 163d St.).—This evening Rabbi Max Reichler will speak on "Who Is a Rabbi?" the fifth of a series of lectures on "Who Is Who?" Sabbath morning, "Human Photographs."

TEMPLE EMANU-EL (Fifth Ave. and 43d St.).—Sabbath morning Dr. Joseph Silverman on "The Secret of Happiness" (Psalm I). Sunday at 11.15 Dr. Silverman on "Is There a Jewish Peril?—An Answer to the Protocols and Henry Ford."

TEMPLE ISRAEL OF HARLEM (S. W. corner 96th St. and Central Park West).—This evening Rev. Dr. Maurice H. Harris will speak on "Pilgrims' Landing Tercentenary." Sabbath morning Rabbi Jacob Tarshish of Yonkers will preach.

SOCIAL NOTES.

An informal dance will be held at I. O. B. E. headquarters, 2307 Broadway, on Saturday night, November 27.

Miss Emily Gresser, a well-known concert violinist, daughter of Mr. and Mrs. Joseph Gresser, was married to David Liebovitz, a playwright, election day, at the home of his parents, Mr. and Mrs. Simon Liebovitz, 331 West Eighty-ninth street. The ceremony was performed by the Rev. M. M. Kaplan. Miss Doris Unterberg was the bride's attendant, and Dr. Sidney Liebovitz was best man for his brother.

Announcement has just been made of the engagement of Miss Naomi Kaplan, daughter of Rabbi and Mrs. Bernard M. Kaplan of Kingston, N. Y., to Louis R. Raphael, a prominent young business man of New Britain, Conn. Miss Kaplan is highly accomplished, being a beautiful musician and a graceful performer of Greek dancing, having been a student for several years at the well known Chalfin School for Aesthetic Dancing in New York. Miss Kaplan had several tempting offers to go on the stage. Miss Kaplan has just returned to her home after spending a month in New York city as the guest of her sister, Mrs. M. Mosessohn.

Daub's Celebrate Their Golden Wedding.
The officers and members of Sinai Temple of the Bronx and its Sisterhood endeavored to make the golden wedding celebration of the president and his wife, Mr. and Mrs. William Daub, a memorable event. All the members of the family, children and grandchildren, attended the Sabbath services on Saturday morning, October 30, and a very large congregation turned out. A special musical program was prepared by Cantor Schragar, and Rabbi Max Reichler spoke on the value of a useful life that can look backward and forward. After the services Mr. Emil Fleischl, the vice-president of the temple, addressed the happy pair and presented them with the resolutions of the congregation and the Sisterhood. Mrs. Gus Braun spoke on behalf of the ladies of the Sisterhood. In the evening a dinner was given in honor of the young-old couple at the home of their son, Milton Daub, 417 East 140th street. Among those present were Mr. and Mrs. Maurice J. Daub, Mr. and Mrs. Jerome Daub, Mr. and Mrs. M. Daub, Mr. and Mrs. Maurice Muller, Miss Hyacinth Daub, Mr. and Mrs. Emanuel Daub, Mr. and Mrs. Moses Zimmerman, Mr. and Mrs. Joseph Lederer, Mr. and Mrs. Max Lederer, Mrs. Carrie Boley, Mr. and Mrs. Samuel Lederer, Rabbi Max Reichler, and Rev. M. Schragar.

Local Committee to Help U. A. H. C. Campaign.
A local committee of 100, including representatives from all reform congregations of the city, is now being formed to aid the Union of American Hebrew Congregations in its efforts to raise \$3,500,000 for its ten-year extension program, according to plans adopted at a meeting of prominent laymen and rabbis held at Hotel Astor last Thursday.

In the absence of Mr. Daniel P. Hays, chairman of the New York committee, who is ill, Mr. Ludwig Vogelstein, vice-chairman, presided at the meeting. He set forth the monetary needs of the union for the work of the Hebrew Union College school and synagogue extension program and rabbi's pension fund. New York Jewry, he declared, has up to now fallen behind in its support of these activities, stating that only one-eighth of the union's annual income comes from this city. Mr. Vogelstein also paid an eloquent tribute to the late Jacob H. Schiff.

Resolutions were adopted at the meeting calling for a meeting of rabbis of all reform congregations in this city to help the union in its efforts to strengthen the cause of Reform Judaism; for the organization of a committee of 100 to conduct a campaign among the congregations to secure funds for the work of the union.

Among those present in addition to Mr. Vogelstein were Nathan J. Miller, Ben Altneimer, Phillip J. Goodhart, Morris H. Rothschild, Samuel Kubie, Morris I. Barnet, Morris A. Magner, Sol Berlin, Rabbis Ephraim Frisch, Nathan Stern, Samuel Schulman, Marius Ranson, George Zepin, Isaac Landman, Rudolph Grossman and Jacob P. Pollak. Among the congregations represented were Temple Emanu-El, Beth El, New Synagogue, Temple Israel, Central Synagogue, Temple Israel of Far Rockaway, Rodef Sholem, and West End Synagogue.

Congregation Adath Israel Organizes Men's Club.

The initial conference held at Rabbi Salt's home on October 14 for the purpose of forming a Men's Club of Temple Adath Israel had its sequel in a well attended and most enthusiastic meeting which took place at the vestry rooms of the congregation on Thursday evening, October 28.

It will be the purpose of this newest of Adath Israel's organizations to aid the congregation by taking active charge of the extra-religious activities of the synagogue. In addition to this aspect of its work, an extensive social program has been provided for which will include the hearing of various men of prominence in the city's life at open meetings held under the auspices of the club.

At this first meeting officers and the executive committee of the club were elected, constitutional and publicity committees were appointed and the active work of the club was begun without delay. The officers are: Louis Bondy, president; Henry L. Pillar, vice-president; Harry Rosenberg, treasurer; Abraham E. Manne, secretary. The members of the executive committee are Rev. Dr. Norman Salt, B. Albert, E. M. Kahn, A. Miller, I. Rosenbaum, M. Schoen, J. D. Tobias and S. Weintraub. An active and purposeful season is expected of this young, energetic and enthusiastic organization.

Mr. Max Ehrman has given \$25,000 towards the new B'nai-Abraham-Zion Synagogue, now in process of erection on the West Side, Chicago, Ill.

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Orach Chaim Study Circle.
The Study Circle of the Congregation Orach Chaim will begin its sessions for the current season at the synagogue, 1498 Lexington avenue, next Monday at 8.30 P. M., on which occasion Rev. Dr. Moses Hyamson will lecture on "The Book of Joshua—Text and Commentary."

BREITENBACH, MAX J.—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 Max J. Breitenbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, William Kligenstein, No. 305 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of May, next.

Dated, New York, the 1st day of November, 1920.
JENNIE M. BREITENBACH, CHARLES KLINGENSTEIN, JULIUS M. BREITENBACH, Executors.
WILLIAM KLINGENSTEIN, Attorney for Executors, No. 305 Broadway, Borough of Manhattan, New York City.

FRANKENTHAL, CARRIE.—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 Carrie Frankenthal, 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 Wolf & Kohn, his attorneys, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of May, next.
Dated, New York, the 30th day of October, 1920.
WALTER J. WOLF, Administrator, C. T. A.
WOLF & KOHN, Attorneys for Administrator, C. T. A. No. 277 Broadway, Borough of Manhattan, New York City.

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CORRESPONDENCE.

Preaching Hate.

Editor Hebrew Standard:

This is being written Sunday evening, half an hour after listening to an attack upon Jews, whilst the words still ring in my ears and my face still burns with shame and anger.

In Saturday morning's New York Times I had read the following announcement under the heading "Church Services Tomorrow":

FIRST BAPTIST CHURCH,
 Broadway and 79th St.
 PASTOR, I. M. HALDEMAN, D.D.
 8 P. M.—"THE COMING DICTATOR OF THE LEAGUE OF NATIONS."

Great audiences have been hearing these sermons. Some things will be revealed about the JEWISH PROTOCOLS as one of the secret forces of this SATANIC LEAGUE.

I went on Sunday night prepared to hear Bolshevism discussed and Jews slandered, but what I did listen to was much more than I expected. The First Baptist Church was crowded to the doors. Chairs had to be placed on the platform all around the pulpit and in front of the pulpit and in the rear of the auditorium to accommodate the great audience which had come to listen to Dr. Haldeman. On the wall behind the pulpit are the Hebrew words, "Bereshith Elohim."

For a full hour Dr. Haldeman spoke, delivering broadsides against the League of Nations. Interspersed was his savage, hatred-breathing onslaught upon Jews. Dr. Haldeman hates England, hates the Catholic Church, hates Jews. These constitute his "Holy Trinity." He said he hated them and he did not mince his words either.

Of course, he trotted out "Braunstein, the East Side Jew; you know him as Trotzky." He "is one of the heads of Bolshevism"; "The Bolsheviks destroyed the churches and turned them into stables, but spared the synagogues"; "Jews control everything; I have told you how they control the clothing industry"; Gompers, who draws \$10,000 a year and rides about in a limousine, is a little Jew born in the slums of Whitechapel, London"; "There will be a pogrom against the Jews the like of which they have not experienced in all their history"; "Jews control all business, all finance, all commerce, all real estate."

And then this preacher of hate quoted that precious book, "The Jewish Protocols of the Elders of Zion," which has been proved to be a forgery. He asked for intervention to help Poland, and told stories of the terrible cruelties of the Bolsheviks, but failed to say one word of the massacres of Jews. He did mention Nicholas Lenine, but did not say that Lenine is not a Jew. He spoke of the onward march of anti-Semitism and predicted that it would sweep every country, because "the Jews seek to set up a King of Israel, the anti-Christ, who will dominate the whole world. The Jews are secretly preparing for the pogroms which will come upon them."

And Dr. Haldeman preached all this in the name of his religion, quoting the Bible, Old and New Testaments copiously in support of his vicious sowing of the seed of hatred. As I sat there I thanked God that I am not a Christian of the Haldeman type.

It is useless to argue with such a fanatic as Dr. Haldeman. Hatred has taken possession of that man, of his heart and his soul. He showed it in his eyes, on his face, in his speech. The pastor of the First Baptist Church calls himself a follower of the "Prince of Peace" and a believer in the "God of Love." And he does nothing but preach strife and hatred. God help and protect this country from such as he.

I. L. BRIL.

New York, Oct. 31, 1920.

"On Synagogue Going."

Editor Hebrew Standard:

I read Mentor's article in your last week's issue, and while same is very interesting, I cannot agree with his conclusions.

The Jewish spirit is not lacking among the great majority of Jews; I will admit it is lacking in some, but not to such an extent that it can be said it affects attendance at the synagogue.

It is about time that our rabbis, theologians, humanitarians and others among the Jews made investigations to determine the cause that keeps the Jews away from synagogues, and I am sure if they apply themselves as studiously to studying the cause, as they devote themselves to other matters, a fairly good decision will be arrived at, and if Mentor's article will help to bring on a public discussion, some good must result.

I have at times given the matter some thought and present for the consideration of your readers my ideas.

In the first place, replying to Mentor's statement that thirty or forty years ago our synagogues were very much more attended than now, there can be no doubt about that, but who were the synagogue's attendants of thirty and forty years ago? None but our own fathers and mothers and our grandparents.

What did they do to stimulate attendance at synagogue, so far as we, the present generations, are concerned? They gave us a Hebrew education; not the kind of a Hebrew education the boy of today can receive if he chooses; on the contrary, it was a very limited education with very little translation of daily or holiday prayers; history that was not taught in a manner to leave a lasting impression.

What kind of synagogues did we attend? I well remember those of thirty years ago. There were only a handful of real large orthodox synagogues, and the rest were in halls. And what did a boy see in any of the synagogues to impress him? Disorder of the worst kind, except in reform synagogues; continuous praying and reading of the Scriptures, addresses by rabbis, which were foreign to him, chanting of verses by a cantor that had no meaning for him.

Give a boy today a book of any kind to read which he doesn't understand and it will have no interest for him whatsoever; give him, however, an interesting book and he won't want to stop reading it.

The boy of thirty years ago was reading a book full of prayers, of which he understood little or nothing. What fascination could that book have for him? He rarely had an English translation of his prayer book, so that he was reading prayer after prayer, most of them really very beautiful, yet they were meaningless to him. How could you expect a boy under such circumstances to continue reciting meaningless prayers?

The boy of thirty years ago was taken to synagogue on Saturdays and holidays by his father; if he didn't follow the prayers as carefully as his father expected him to do, we all knew what would happen. Further, he was expected to sit quietly and listen to and read the services, while all about him his elders were discussing anything but spiritual matters.

It is difficult to expect a boy to sit quietly in a synagogue under such circumstances. While a boy is a boy he must have boyish pleasures; he must play and exercise his little body in all forms of games. He got very little of that, because until 3 o'clock he was in

public school, from 3 or 3.30 to 6 p. m. he went to Hebrew school, then home for his meal and to bed, and the only days he had to himself were Saturday and Sunday. On Saturday he wasn't permitted to indulge in any play, and that left only Sunday to himself, which is not sufficient.

Of all the boys that I went with, to either public or Hebrew school, I know of only one who is a regular attendant at the synagogue. What a terrible indictment, to my mind, against the older generations.

If, however, instead of giving a boy a hundred pages in a prayer book to read, he was given five pages in large type with English translations and with biblical pictures to interest him, isn't it possible that it would have had a better impression on him, if instead of three or four hours' attendance in the synagogue on Saturday, or holiday mornings, he was only required to be there one hour or even less, and the vestry rooms were used for some religious purpose, even a service that would be of interest to him, with a rabbi to deliver a lecture or read a Jewish story, don't you think that boy would grow up to love the synagogue?

Boys want as their companions boys of their own ages; a service intended for their fathers could not hold one intended for them any more than pleasures or pastimes that would keep them interested or occupied could have any interest for their parents.

God Almighty breathed into man's nostrils the breath of life, as we read in the Bible; the spirit of God Almighty was hovering on the waters; it continued to hover there. We read the shema three times daily, and "thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might." Love him intensely; if we did we might acquire the spirit of God, but instead we prefer to flirt with the devil. And before we can pray to God as a prayer should be said, we must acquire the spirit of God within us; gentility, humility, refining influences. When these are ours we may then pray and our prayer might be heard.

Instill these qualities into the children and make better provisions for them in the synagogue; give them every opportunity to know and to love God, and then may we raise a generation that will be synagogue-attending Jews and Jewesses. Teach them and help them to acquire the spirit of God, and at the same time if we try to acquire that spirit, a little of our difficulties will be overcome.

Yours truly,

JACOB KLEIN.

New York, November 1, 1920.

Shaarei Zedek Activities.

Beginning Friday evening, November 12, Congregation Shaarei Zedek, 23 West 118th street, will inaugurate a new departure, namely, Friday evening lectures on Jewish and kindred subjects. Besides Rev. I. L. Brill, the minister of the congregation, prominent laymen will be the speakers.

A Young Folks' League is now in process of formation. The new organization will, in addition to social purposes, have a study circle.

The Talmud Torah of the congregation is now completely organized and meets five times a week. Mr. Louis Borowsky is the chairman of the School Committee.

The officers of the congregation are: Mr. Nathan Frankel, president; Mr. Isaac Haft, vice-president; Mr. A. Os-mansky, treasurer, and Mr. Louis Borowsky, secretary.

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ARTISTIC FRAMES

JEWISH PLAYS ON THE AMERICAN STAGE.

By S. DINGOL.

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In theatrical seasons of recent years there never was such abundance of Jewish plays on the non-Jewish stage as during the present season.

When this sudden predilection for Jewish plays has come upon the stage is well known in theatrical circles. In the portfolios of American theatrical managers there can always be found some "Jewish" plays, that is, plays with Jewish characters.

Based on the success of "Welcome Stranger," two other plays, previously mentioned, found their place on the American stage. But theatrical managers have made a mistake this time.

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ALICE BRADY in "Anna Ascends"

WEEK NOV. 29th.

GRACE GEORGE in "The Ruined Lady"

theatre-goer; and then its chief character, the Jewish star, George Sydney, is so wonderful in the part he is acting that it is a real pleasure to see him or watch his performance.

Such cannot, however, be said of the other two plays. As a work of art, Pinski's "Treasure" is undoubtedly greater than the other two plays, but it is a satire rather than a comedy or drama, and it is an almost impossible task to make a satire successful on the stage.

It will, therefore, surprise nobody that the two last-named plays cannot produce the result expected by their managers, and it will be a logical thing by the time these lines reach the reading public that the American stage will have lost two plays of its "Jewish" production.

Let us admit that no one will regret the "untimely" death of the two plays. Our Jewish dramatists have simply been found unequal to the task of presenting the best of their work to the American public.

While the sophisticated theatre-goer may see in the play the symbol of constant search for gold and its ridiculous outcome, an undiscovered treasure, the American theatre-goer is usually far removed from such a point of view.

"The Unwritten Chapter" is even worse, in that the play does not pretend to be symbolical and leaves a bad taste in the mouths of the audience. Jewish heroism in the American Revolution consisted again in money.

Such an accusation almost sounds like a Polish "bilbul." We have just witnessed the performance of a play written by a Gentle, "Disraeli," the story of the great Jewish Prime Minister of England.

MUSIC AND DRAMA

The Philharmonic Orchestra and Josef Stransky are fully occupied with rehearsal for the opening Philharmonic concerts on November 11 and 12.

There will be no soloist at the opening pair of concerts, which will follow the policy of last season in the presentation of different programs on Thursday evening and Friday afternoon.

This week will usher in the third month of Sam H. Harris' production of the delightful comedy, "Little Old New

York" at the Plymouth Theatre. This Rida Johnson Young opus provides entertainment that has attracted playgoers of the most widely varying tastes.

A record achieved by few plays is that accomplished by "Welcome Stranger" at the Cohan & Harris Theatre last week, when the 40th performance was given of this Aaron Hoffman comedy.

"Spanish Love," the Wagenhals & Kemper Company production of the Avery Hopwood-Mary Roberts Rinehart romance of old Spain, is definitely settled at Maxine Elliott's Theatre for the season.

The Oratorio Society of New York announces the change of date for the gala performance of "The Messiah," to be given in Carnegie Hall on Monday evening, December 27, instead of Tuesday evening, December 28.

Idelle Patterson, who recently scored such a success at the important Lockport Music Festival, will have Hallett Gilberte, the distinguished composer, at the piano while she sings a group of his songs at her recital at Carnegie Hall, Sunday evening, November 14.

The well-known pianist, Rudolph Reuter, whose recitals are always a feature of the musical season, appears in concert at Aeolian Hall on Thursday evening, November 18.

The first of three pianoforte recitals at Aeolian Hall will be given by Katherine Bacon, whose fame as a concert pianist is pronounced, on Friday afternoon, November 19.

Jencie Callaway-John, a soprano whose annual New York recital always fills Aeolian Hall with admirers of her art, gives a concert at this hall on Friday evening, November 19.

The opening concert of the Philharmonic Society will present on Thursday evening, November 11, a Wagner-Liszt program. The Liszt contribution will be the "Dante" symphony.

Sascha Jacobsen, the American violinist, will give a recital at Carnegie Hall on Wednesday evening, November 10. He will have the assistance of Emanuel Balaban, accompanist, in the following program:

- I. Sonata (Devil's Trill).....Tartini-Kreisler II. Concerto.....Paganini III. a. Legende.....Wienlawski b. Bagatelle.....Sinigaglia c. Valse Sentimentale.....Schubert-Franko d. Perpetuum Mobile.....Novacek IV. a. Tango.....Arbos b. Two Spanish Dances.....Sarasate

The New York Symphony Orchestra, Walter Damrosch, conductor, will give the second concert in the Sunday afternoon series at Aeolian Hall on November 14, with Florence Easton as soloist.

For the second pair of concerts in the Damrosch historical cycle in Carnegie Hall on Thursday afternoon and Friday evening, Mozart's contribution to the

development of the symphony will be considered. The program will consist entirely of Mozart, and Frieda Hempel will be the soloist.

In commemoration of the 150th anniversary of the birth of Beethoven, which occurs near the date of his recital, Mischa Levitzki, the pianist, will make several Beethoven numbers the outstanding feature of his program on Thanksgiving evening in Carnegie Hall.

Mme. Marguerite d'Alvarez, the contralto, who sang here in recital and opera last season, will give the first of a series of recitals at Aeolian Hall on November 30. Her program, devoted entirely to songs, will include interesting Spanish and French groups, in addition to others of Italian, German, and English origin.

Something fresh and unusually diverting in the way of stage entertainment is promised by Robert Milton when he sends "The Charm School" to the Bronx Opera House for one week beginning Monday night, November 8.

Albert Vertchamp, the distinguished young violinist, whose appearance last season in the East and in Western America and Canada aroused the enthusiasm of the press and concertgoers, is unique among contemporary artists.

He was originally a poverty-stricken child upon whose shoulders rested the responsibility of a large family. With his violin he struggled through illness and misery until a wealthy woman discovered the prodigy.

His next appearance takes place at Carnegie Hall on Wednesday evening, November 17.

The first of two violin and piano sonata recitals by Mr. and Mrs. Alexander Bloch will be given in Aeolian Hall on Monday evening, November 22.

Emilio de Gogorza, the distinguished haritone, will do extensive concert work this season, a tour to California and up through the Northwest occupying the months of January and February.

Benno Moiseiwitsch, the Russian pianist, and his wife, Daisy Kennedy, the Australian violinist, will arrive in New York this month. At present Mr. Moiseiwitsch is giving a number of recitals in the West.

Mme. Louise Homer and her daughter, Miss Louise, are to be heard in a number of joint song recitals this season. Still another interesting artistic duo-concert attraction will be offered by Alma Gluck and Efreim Zimbalist, who join forces for a lengthy tour after the first of the year.

Harlem Forum to Resume.

An especially attractive musicale has been prepared for the first opening meeting of the season of the Harlem Forum for the Dissemination of Jewish Knowledge, to take place at the Wadleigh High School, 115th street and Seventh avenue, on Sunday, November 7, at 8:30 p. m.

Ladies' Auxiliary J. C. R. S.

The next regular meeting of the New York Ladies' Auxiliary, Jewish Consumptive Relief Society of Denver, Colo., will take place on Monday afternoon, November 8, at the Young Women's Hebrew Association, 110th street near Lenox avenue.

Y. M. H. A. HONORS THE LATE JACOB H. SCHIFF.

In presence of an usually large assemblage, the members of the Young Men's Hebrew Association, Lexington avenue and Ninety-second street, paid tribute to their late friend and benefactor, Mr. Jacob H. Schiff, last Friday night.

On the platform was a large photograph of Mr. Schiff resting on an American flag draped with black. The walls back of the platform were draped with American flags draped with mourning.

Rabbi Lee J. Lvinger, executive director of the Y. M. H. A., presided and the services were read by Rev. Simon Schlager, cantor of Temple Emanu-El. The Y. M. H. A. Choral Society, under the leadership of Mr. A. W. Binder, sang Mendelssohn's "Cast Thy Burden Upon the Lord," and Rose Kantor-Brod sang "The Lord Is My Shepherd."

Brief addresses were delivered by Rabbi Jacob Kohn, of Congregation Anshe Chesed, and by Judge Irving Lehman, president of the Y. M. H. A. The eulogy of the evening was pronounced by Rabbi Samuel Schulman, of Temple Beth-El.

Rabbi Schulman portrayed Mr. Schiff as a pattern for every Jewish young man. "Schiff prayed daily," he said. "He was regular in his attendance at Sabbath services. He observed all our holidays. He loved the Bible and Jewish literature. No one is truly a great Jew whose Judaism is only that of the blood that they cannot deny."

"The heritage of Judaism that came to Jacob H. Schiff he earned himself. It became a spiritual possession. Mr. Schiff belonged to the Reformed Branch of Judaism, but he was also in sympathy with the Orthodox Branch. He had a keen love for the ancient heritage of our faith."

"Nothing Jewish was alien to the heart of Mr. Schiff. He supported the Hebrew Union College and the Jewish Theological Seminary of America. He made possible the new English version of our Scriptures."

"Mr. Schiff brought honor to the Jew because of his worldwide influence. We have too few men who take their religion with them to the pinnacle on which they have been placed."

"Jacob H. Schiff is gone. The crown of our head is fallen. We have lost the crown of the Jewish community. He embodied the best influences of Judaism of his generation. No man can take his place because there is no man who combines all his qualities and all his interests."

"He is gone, and not so soon will we see a man like him. A new generation will produce his own leaders. Mr. Schiff was a tower of strength to many. He was our broad-minded friend and guide. His death is Israel's sorrow. Jacob, our Jacob, is not dead. He lives in our hearts—in the hearts of the Jewish people."

"Young men should be inspired by this man to strive to achieve to the highest Jewish manhood, which is the heritage of the Jewish faith, the faith to which Mr. Schiff was ever loyal. The memory of Jacob H. Schiff is a blessing."

"Jacob H. Schiff left word that no eulogy be spoken at his funeral, and this request was respected. It was the natural expression of the modesty of the man. It is our privilege tonight, under the auspices of this association, which is the product of his benefaction, to seek inspiration from this great man. Jacob H. Schiff was a great man, a great American and a great Jew. Jewish young men not only in this country but all over the world will draw inspiration from his life for their lives."

"Mr. Schiff was a great personality. He thought clearly and he spoke fearlessly. He was a fine incarnation of the Jewish mind. He was a man of vision, of idealism. He remained a perennial idealist. He was guided by a great vision of betterment for Israel and his fellowmen. He was not only a clear thinker, but he was an energetic doer. And he was a man of big heart. He loved his fellowmen. His philanthropy did not mean only the giving of money; it was the outpouring of personal sympathy. His recreations were almost altogether his public services."

"I think Schiff was never happier than when at the Montefiore Home among the sick, talking with them and praying with them. He was a man with whom no one would take liberties. But he was easily accessible. He loved and admired all men and women who did good. He had only one criterion, and that was the sincerity of service. He was a man of fine courtesy. He was always considerate."

"Mr. Schiff had a deep humility. He was great because he was strong. He exacted the highest service found from himself. When he once gave his confidence he never withdrew it. He did not expect men always to think like him, but what he demanded was sincerity."

"Everything Musical," which is the slogan of the White-Moorey Music House, Inc., is rather a comprehensive and embracing title, yet it sums up in a nutshell the business of this concern, which recently opened its emporium at No. 573 Main street, at Centre avenue, New Rochelle. No matter whether it is a sheet of popular music or a player-piano, you can get it at White-Moorey's. They are the agents for Hardman and Doll pianos, and carry an assortment of them, as well as player pianos. They also carry a complete line of the famed Columbia Grafonolas, as well as up-to-date libraries of records, player rolls and sheet music.

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Friday, November 5th, 1920 : : Cheshvan 24th, 5681

Sabbath begins at 4:50 P. M. Chaye Sarah, Gen. 23:1—25:18. Haftarah 1 Kings, 1:1—21. Rosh Chodesh Kislev Bentschen.

The community, in common with all good citizens, is deeply interested in the progress of the investigation into the situation in the building trades. The many abjectly poor members of the community who have felt keenly the incidence of the present housing shortage give point to this interest. Curiously enough, the counsel conducting the examinations for the State are all members of this community.

News of the death on September 26th of Marcus Brann, a member of the faculty of the Jewish Theological Seminary in Breslau, has just reached us. We deeply regret to have to record the passing away of this brilliant Jewish scholar, this eminent historian of his people, this acceptable editor of the venerable and highly respected *Monatsschrift fuer Geschichte und Wissenschaft des Judentums*. Dr. Brann was upwards of seventy years of age. The world of Jewish scholarship is infinitely the poorer for his death.

This month marks, to judge from preceding years, the annual meeting of the American Jewish Committee. In the past few years this organization has degenerated somewhat from its former, self-assumed estate of being representative of the Jews of this country. It has devoted its corporate energies to statistical and literary Jewish work, in which field it has functioned excellently well. If the organization continues along such lines it will undoubtedly carve out a modest but needed place for itself in our communal economy. Only when, in the past, it sought to seize and hold a position of active leadership, which as an oligarchy and not a democratic body it had no warrant to claim, did we attack its pretensions.

Rumors which have even infiltrated the columns of the Anglo-Jewish press make the Earl of Reading, the Lord Chief Justice of England and formerly Great Britain's Ambassador to this country on special mission, the next Lord High Chancellor. The Chancellor, the supreme law officer of the English people, is the president of the British House of Lords and as such occupies the historic seat known as the woolsack. If Lord Reading reaches this high eminence, it will of course be the first time a Jew has reached the two highest legal posts in English jurisprudence. As Lord Chief Justice he is now the head of the common law bar; as Chancellor he will be *primus* in equity. Rumor in this case has forecast an interesting possibility which may sooner or later be realized in fact.

One of our subscribers asks us for our opinion on the campaign of the Union of American Hebrew Congregations for funds with which to carry on propaganda work for Israel in this country. He probably thinks that, because we are an orthodox Jewish journal, and because the Union is a reform institution, we must condemn this movement. On the contrary, true to the best traditions of orthodox Judaism, we gladly lend our support to this cause and express the sincere hope that the reform Jews in the United States will heed the appeal thus made to them and help the Union to realize its goal. We are broad and Jewish enough to know that many Jews have differing views on Jewish theology and practice, and equally broad and Jewish enough to comprehend that the present quest of the Union is to advance the cause of Judaism in general. This last, necessarily, commands our sympathy.

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.

ET TU, BRUTE!

ON Sunday evening, October 17, as appears from the correspondence with Dr. Israel H. Levinthal which we published last week, Rev. Dr. Newell Dwight Hillis, of Plymouth Church in Brooklyn, addressed his congregation on the subject of the so-called Zionist protocols, the book which recently made its appearance in an American edition and which Henry Ford's scribes have liberally utilized for their mendacious calumnies against Jews. It was fairly to be assumed that Dr. Hillis, who passes for a large-minded man of standing and broad intolerance, would denounce this infamous publication in no uncertain terms. From the pulpit of Plymouth Church in the past great causes have been advocated and crying evils correctively denounced; surely, then, the cause of the calumniated Jew should have commended itself to the support of its present pastor.

To our surprise and profound regret, however, Dr. Hillis did not denounce the "facts" set forth in this defamatory print. Indeed, by innuendo he sought to fasten its charges on our people. He left the distinct impression on his auditors that Jewry actively and deliberately subventions a world movement to destroy Christianity and seeks to tear down civilization. Moreover, in castigating the Bolsheviki Dr. Hillis heaps coals of fire on the flames lit against the Jews by such of their enemies as unblushingly and falsely identify the Jews with the Bolsheviki.

We have already dealt with these Zionist protocols and now must express our deep resentment over Dr. Hillis' culpable failure to tear to shreds the miserable tissue of lies of which the protocols are composed. Dr. Hillis cannot plead ignorance of the facts, for the truth of the matter is and must be known to him. As a Christian minister he knows, too, that Jews, so far from aiming at the destruction of religion and civilization, are endeavoring to advance both, and, by their sweeping toleration of all faith and of enlightenment in general, seek to improve the world of men. He had a splendid opportunity to speak the truth about a persecuted race in an historic place; he perverted it, and by so doing stultified himself and his ministry. Dr. Hillis, pastor of what is the religion of love, has thus sown the seeds of base prejudice, of positive ill-will: he has acted un-Christianly.

Our able and informing contemporary, the *Jewish Guardian*, took occasion recently to ask pointedly whether Sir Alfred Mond, at present a member of the British Cabinet, is or is not a Jew. The cause of this leading question being put is that his name has been mentioned as the incumbent of an office which is representative of special Jewish interests. Sir Alfred Mond is, of course, a Jew both by race and by descent. But his actual connection with the community leaves much to be desired. He brought up his daughter in the faith of the Church of England, despite the fact that Lady Mond is also a Jewess by race and descent. The circumstance that their daughter married a Jew, of a distinguished house, has naught to do with this situation. A man who teaches his child to go in a way which may or may not be hers, which certainly is not hers by heritage and tradition, may well be considered a doubtful Jew.

We cannot understand what induced Rabbi Simon R. Cohen of Brooklyn, despite the fact that he is a past grand chaplain of Masons in this State, to participate in the recent church service for the craft at the Protestant Cathedral of St. John the Divine. On this occasion, where the full ritual of the Episcopal Church was elaborated, Rabbi Cohen read the Biblical or Old Testament portion of the "lesson." Why a rabbi is willing to perform such a service on such an occasion passes our comprehension. True, it was a church service for Masons, but that fact did not divest the ceremony of its sectarian character. In fact, the complement to Rabbi Cohen was supplied by the clergyman who read the New Testament part of the "lesson," and we have yet to learn that either the "lessons" or the New Testament has a place in Masonry. Rabbi Cohen may be "proud" of his broad tolerance (?); we are shocked at his lack of *derech eretz*.

They order this thing better in Anglo-Jewry than here. By the two words, "this thing," we imply the succession of public Jewish workers. Thus, latterly, two young men, Lionel de Rothschild and Sir Robert Waley Cohen, have forged rapidly to the front in British communal affairs and are altogether likely to take the places occupied for so long by their respective forebears. Why cannot such a succession be produced among us? When a communal worker dies here, usually none in his own household takes his place and the vacancy is filled by crowding additional burdens on the members of our overworked communal oligarchy. The various organizations in Anglo-Jewry are directed through many years by successive generations of workers who are proud to maintain their ancestral relations in these instances and who thus ensure the continuance of a democratic and communally responsive control. With us more than few bodies exist, at the head of which stands the same group of men, and even in several instances with us it looks as if but one man of our three millions is able to lead. This dearth of a rising generation of public Jewish workers among us presents a problem of considerable portent; one, too, that cries for early solution if our communal future is not to be seriously imperilled.

THE GIFTS OF LIFE.

"And Abraham was old and well stricken in age, and the Lord blessed Abraham with all things." (Gen. xxiv.)

TO whom life comes bearing all gifts, showering all blessings, he may well pass out of the scene of his earthly endeavors, serene and calm, with the peace of life's twilight-hour upon his time-crowned brow. Was Abraham such an one, seeing that he had suffered many a hard rebuff and undergone privations and untold grief? Whence, then, came this peace of the gloaming upon him, this sense of sweetly pervading satisfaction, this measured breath of utmost content like unto the rhythmic breathing of a sleeping child, which is felt in the words of this olden text, and which appears to say to us: "It is enough, it is enough! I have lived enough, seen enough, known enough, received unutterably enough!"

The universal fact of the human heart is its discontent. The air is keen with the agony of unfulfilled wishes. We die as we live—miserably poor, hungry and empty. But is this because Life's Gifts are withheld from us? Life's gifts lie about us in fabulous plenty, and are to be had for the asking: yet, in the midst of all these riches, freely tendered us by God's world, we perish in dire poverty. We are like the notorious gold-hunters who were found dead in the desert with yellow gold still clutched in their lifeless hands. The tragedy of human existence may be summed up in the one sentence: Life is rich, while lives are poor.

The dim wisdom of legendary lore always intimated the thought that Life comes to us bearing all manner of precious gifts, waiting on us to receive them. If we but possessed the capacity to hold these gifts! In the tales of our childhood, the good fairies are invited by the King to celebrate the birth of the little princess, and they all come but one who was overlooked. And the fairies bestow upon the royal babe all manner of graces and charms, physical and mental; all manner of advantages, material and spiritual. But the fairy who was slighted binds an evil spell and seeks to undo the blessings of the invited fairies. And so we all probably think that to our birth-feast the good fairies were not invited, or perhaps only the wrong kind came as unbidden guests. And do we Jews not believe that Elijah is present at every cradle-side? And then there is that old rabbinic myth which says that before the birth of every child, the angels of heaven gather about God to decide the fate of the child: shall he be rich or poor, strong or feeble? But we perhaps believe, in our discontent, that just before we were born the angels must have gone to sleep.

The true thought, however, underlying these legends and traditions, is that Life comes to us bearing manifold gifts, only it does not grant us the privilege of unlimited choice. We may receive in great abundance whatever is truly tendered us, only we must not restrict ourselves to any single desire, whose fulfilment is apt to belong to the region of the unattainable. We must have the mental and moral agility to shift from purpose to purpose, if needs be, and not allow our whole being to be bound up with one and only one object. *We are all under the terrible tyranny of our master-desire!* We should find a way of freeing ourselves from under this tyranny, by deriving satisfaction from the vast wealth of Life's tendered gifts. Now, this view of gifts abundantly tendered, tho' not with unlimited privilege of choice, is not in accord with what may be termed the bargain-counter view of life. In the latter view, life is a bargain counter, where sundry articles lie pell-mell fashion waiting on the pleasure and purse of purchasers. But life cannot be bought—it can be had for nothing. To buy the things we want is the easier way, but it is a strenuous method to acquire Life's gifts at the subtle terms of giving Nothing! Life's free large way cannot be restricted by any commercial fixing of prices and conditions: but Life gives herself readily to those who have her own free large way of living and sharing her abundant wealth.

And this means, of course, a large capacity of receiving Life's manifold gifts. So long as we are under the tyranny of some master-desire our nature is shrunk and shrivelled to the point of incapacity. It clamors for its single pre-occupation, incapable of turning to something else. Freed from this tyranny it finds satisfaction elsewhere. Was not Abraham himself for a while under this tyranny? "What wilt thou give me"—he called to God—"while I am childless!" And God led him forth under the nightly sky and pointed His finger to the stars: to starry variety, starry vastness, starry infinitude! Even so in our night of despair the same Finger is pointed to the dark skies studded with the gleaming lamps of desire, and a Voice tells us that we must not fasten our eye upon any one star, rather upon all the hosts of heaven. "Hitch your wagon to a star," admonished the sage of Concord. All the evils of the world come from this hitching our wagon to one star, we think. For when that star is quenched, our life is dark, lampless, lightless. Rather say we:—Hitch your wagon to the stars, and travel the Milky Way!

Disenchantment is always a limitation of character, an incapacity to perceive and receive in a large varied way. Rather than inquire if Life gives enough, we should inquire if man takes enough? For in the measure of our capacity to receive is the measure of Life's capacity to give. What boots it if God drops His bounty into our lives, if we have no basket broad enough and deep enough to receive it? God's bounty consists very largely of unasked blessings—light, truth, beauty, and all the wild wonder of living—and these gifts certainly depend upon our ability to receive.

Have we no claim, then, upon the particular object of our individual desire? Ours is a larger claim; not upon the fulfillment of desire but upon the fulfillment of Self! And the Self may be fulfilled by success not alone but perhaps even better by failure. One had rather fail nobly than succeed meanly; and at the last, even tho' broken by failure, one may, like Abraham, depart with a smile and feel that we do not die poor. This is Life's greatest gift, lying like a benediction upon the sable landscape.

JOEL BLAU.

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(Continued from page 2)

meant "by the hour." Then Gideon waved his hand toward the open country. Before parting forever from his old life of leisure he wanted to enjoy just one more pleasant hour.

The human beast of burden was quickly on his way. The smooth road was soon shut in by a tropical forest rich in gorgeous beauty and heavy with the fragrance of ylang-ylang. Now and then they passed a few native huts. Sometimes a coconut grove added variety to the scene. Gideon never regretted the small expense of that solitary outing; it soothed his nerves and tranquilized his agitated spirit.

Several days after its departure, the vessel on which Gideon had left Singapore was overtaken by a gale. Rain, garrulous gray streams of it, clattered persistently upon deck, falling, falling ceaselessly, from a dull leaden, gloomy sky. Gideon's instinct warned him of impending danger. His subconscious mind plainly foresaw trouble on its way as a sailor sees a storm creep up the sky. Wisely Gideon decided to sleep with his clothes on, shoes included. For a long time anxious thoughts and vain regrets, combined with the doleful howling of the wind through the main rigging, drove slumber from his pillow. Finally he dropped into an uneasy sleep, a prey to disquieting dreams.

Suddenly a terrific crash threw Gideon violently out of his bunk. Instantly he jumped to his feet, every sense alert. The vibration of the propeller had ceased. Also the pitching of the vessel had lessened. As Gideon left his cabin he perceived that she had taken a decided list to port.

Quickly he made his way above deck, wondering if a boiler-room explosion had occurred, for now the malignant roar of escaping steam was drowning all other sounds. Scowling fiercely, one of the gesticulating officers shouted an order at Gideon. But Gideon did not understand it, and so was prevented from obeying it, whatever it was. He was promptly knocked senseless by the excited officer's fist.

When Gideon regained consciousness the rain had ceased. He perceived that darkness had set in. Also a large man in grimy overalls was bending over him with a lantern. In a deep bass voice this man inquired if Gideon was badly hurt. Slowly arising, Gideon replied in the negative. "Then come damned quick, and give me a hand before this old tub sinks," replied the other, who subsequently proved to be the vessel's third machinist. Being a bachelor and a dare devil, he had stubbornly remained aboard, thinking to

collect a handsome salvage in case the vessel kept afloat and drifted across the path of another ship.

Meyers—that was the machinist's name—now peremptorily began shouting commands at Gideon. The roaring storm had subsided and Gideon obeyed promptly enough, knowing that not a second was to be lost. "Run to the winches near the foot of the foremast!" bawled Meyers, after Gideon told him that he had once spent an entire summer on his father's steam yacht and knew nautical terms when he heard them. Meyers had previously slashed the lashings. His plan now was to hoist the only remaining boat, a clumsy craft—a lighter—by her tackles. Unfortunately, a heavy spar had fallen across both winches, making them useless until removed.

Meyers, far stronger than Gideon, undertook to clear away that spar. Meanwhile he told Gideon what to do.

"We got to swing 'er over the side, or we're going to furnish a meal for the sharks," shouted Meyers, by way of encouragement. Gideon comprehended the situation thoroughly; he needed no urging to do his utmost. He caught the foremast boom, which hung above the boat, and rove a stout line through the block attached to its end, working swiftly and deftly, and as much by sense of touch as by sight. There was no steam for the donkey engine, which was now useless; along with the dynamo and the electric lights. Next Meyers ordered Gideon to make fast his line to the ends of the barge, which was provided with stout cleats, most useful in this emergency. Presently Meyers carried an end of the boom tackle to the hand winch, then Gideon hastily joined him, and both threw their united weight upon the spokes.

Their task was tremendous, but they worked in desperation and seemed filled with unlimited strength. While the slack was coming in, the pawls rattled merrily, but once the line tautened, it was a task indeed. Yet, though the boat was desperately heavy for two men to move, even with the tackle, they raised her slowly from her resting place on the deck. The list of the ship at once swung her to port. Little by little the toiling, perspiring men hoisted the clumsy barge until her bow was resting on the rail. Then Gideon, leaving Meyers to manage the winch, ran to the stern and pushed with superhuman strength. A sickly lurch of the ship helped. The barge grated and ground on the obstruction, and, as the ship lurched again, tore away part of the rail, launching herself smach-fashion and going overside with a tremendous splash, the winch, its brake released, letting out the line like a huge reel. Now the list of the steamer was alarming. She

might founder any moment. A sailing vessel, with lights out and look-out asleep, had run into her.

"We got to stock 'er with eats and water," shouted Meyers. "Go to the deckhouse and grab some blankets—all you can carry!" Gideon did as he was told. Meyers fetched provisions, canned goods mostly, upon which he luckily knew where to lay hands. These he pitched into the barge. On his second trip Meyers was staggering under the weight of a great can of water. "Keep her off, man!" he shouted to Gideon, who now had jumped into the boat. "Don't let her grind her side out!" Then Meyers joined his companion, and both worked desperately to widen the distance between their boat and the perilous steamer. Fortunately, they escaped the suction of the sinking hull. The doomed ship went down bow first.

The barge, high-sided, shallow of draught and buoyant, bobbed about on the moderate sea which was running, drifting down wind, sometimes bow first, sometimes stern first, and again broadside on, doing as well, to tell the truth, in one way as in another. The fact established that she seemed able to care for herself in such weather, both men slept the sleep of utter exhaustion.

Day after day their boat drifted along. A week passed. Then a month. Starvation seemed imminent. If it had not been for a dozen oranges and three precious lemons, both men would have succumbed to the horrible pangs of thirst after the second week. After forty-five days of misery they were rescued. Only those who have seen famine victims in India can form an accurate idea of how Gideon looked when he opened his eyes inside a hospital on shore. He had been in a comatose condition for three days and two nights before his rescuers found him. Meyers, accustomed to work and of superior vitality, was in much better physical condition. He had soon regained his strength and was discharged as cured long before Gideon's progressive pernicious anaemia had reached the stage where epigastric pains tortured him every time the nurse forced some warm goat's milk into his stomach through a rubber tube.

"Will he survive, doctor?" Meyers had asked before leaving Gideon to his fate.

"I have little hope," the doctor replied. "It all depends if oedema of the lower limbs is going to take place. Then, if effusion occurs in the pericardium he cannot live." How the transfusion of blood saved Gideon's life is of small consequence here. Suffice it to say that his constitution was weak ever afterward.

Several years passed. After considerable hardship Gideon became proficient enough to earn a meager

living by commercial art work. Drawing labels for lithographers became his specialty. He had always liked reading, and the painful months spent in the hospital, when he hovered between life and death, had developed a strong taste for occult literature within him. So gradually his dreamy mind drifted into mystic speculations, and whatever leisure time he could spare Gideon devoted to the study of cabalistic books which an old Jewish tailor kindly loaned him. These two would spend days, or even weeks, in deciphering some hidden treasure which they had discovered in the bewildering labyrinth of the Zoher's alphabetical permutations. What mattered it if they wore threadbare clothing and sometimes skipped a meal or two? They were happy in their studies, nothing else signified much.

"What will become of us when we are too old to work?" the old tailor asked Gideon one day when the pangs of hunger annoyed them exceedingly.

"God will provide," Gideon answered, promptly and with conviction. And God did.

It happened thus: Several weeks later, as the Jewish holidays were approaching, the old tailor's soul was called by its Maker. The day after his companion's funeral, Gideon left the city. He went to Hoboken to live, as room rent was less expensive there, and besides he did some art work for a certain concern there, so this new arrangement would save him carfare.

That's how Gideon came to walk into a strange "shul" on that particular Yom Kippur. The place was crowded. Youth and old age, the good and the evil, the ignorant and the wise, the shallow hypocrite and the pious saint, all had gathered to make obeisance to God. The Talithim covered the heads of all, and for the time at least made them appear as equals before the Omud. From the singing of "Adon Olum" to the closing prayer of the "Neila," Gideon felt a strange sense of peace and joy. What did it mean? he kept asking himself.

After a time Gideon, who sat in the rear of the hall, got momentary glimpses of the Baal T'philla. Something about the man's figure seemed strangely familiar to Gideon. And where had he heard that rich, deep bass voice before? Could it be possible? Eagerly he pushed his way toward the front of the congregation. There he had a good view of the leader. The Talith hid the man's face. Gideon grew impatient.

There! The Baal T'philla had turned his head from the eastern wall; his eloquent eyes slowly turned toward Gideon, then a flash of joyful recognition lit up his handsome features. Gideon was overjoyed.

The Baal T'philla was Meyers, the man with whom Gideon had, years ago, faced peril and death. Both men were delighted to meet again.

Meyers had prospered. After leaving Gideon in the hospital Meyers had gone back to sea. Soon he became first engineer. In time his savings, and several lucky speculations, had enabled him to purchase a half interest in a large fruit steamer. Subsequently he became wealthy.

"But how on earth do you—a rich man—come to be here in such a poor man's 'shul'?" queried Gideon wondering greatly that the other didn't go to a fashionable synagogue.

"The explanation is simple," replied Meyers smiling benignly. "I'm superstitious. All sailors are. When I was a small boy I aspired to become the leader of a congregation. Then when I had become Baal T'philla I liked my place at the Omud so well that it became a habit with me. At last I somehow got the idea into my head that if I stopped officiating on Yom Kippur my good fortune would cease. I've been a member of this congregation for many years. When I was poor and pursuing a sea-faring life I came here for Yom Kippur whenever possible. Now that I'm well off and have retired I find tremendous pleasure in keeping up my old custom. It makes me happy to be an example for my sons. I want them to be proud of their father and follow in his orthodox footsteps; that's why I'm Baal T'philla." His face beamed with pleasure.

"But now I want you to come home with me and meet my family," resumed Meyers. "I've often told them about you and they'll all be mighty glad to see you." Gideon consented.

"Now tell me about yourself," resumed Meyers.

"Me? Oh, I'm a complete failure I guess." Then Gideon told him his love of study had quenched all material ambitions within him and kept him obscure and poor. "I've been called a crank, a dreamer, a visionary, an idealist and an altruist," he concluded gravely, "and I suppose all those names really do hit me."

"Well, cheer up! Maybe there are better days coming to you," replied Meyers.

The result of Gideon's visit to the ostentatious home of Meyers was that Gideon became a superintendent of an apartment house owned by Meyers. The position paid well and left Gideon plenty of leisure for following his cabalistic studies. At least his hopes were realized! Freedom from sordid cares, independence, and plenty of time for studying the Zoher and the Torah. God had at last rewarded the altruist.

CHILDREN'S PAGE

SEVEN DAYS.

Dear Children:

The "Baal Haturim" gives us a very interesting explanation concerning the seven days that we are required to wait from the day of the birth of an animal before we can offer it as a sacrifice. The Torah tells us, "And the Lord spake unto Moses, saying, 'When a bullock, or a sheep, or a goat, is brought forth, then shall it remain seven days by its mother; and from the eighth day and thenceforth shall it be favorably received for an offering made by fire unto the Lord.'" The "Baal Haturim" says: The Holy One, blessed be He, said: "If he will slay it on the first day it will appear as if he slays it for the sake of the Heaven and the Earth that were created on the first day, and if on the second day, it will appear as if he slays it for the sake of the firmament that was created on the second day; and on the third day for the sake of the sea and dry land, and on the fourth day for the sake of the lights, and on the fifth day for the sake of the moving creatures, and on the sixth day for the sake of man, but let him wait until the seventh day, and let him know that I created the world in six days and rested on the seventh and he will slay it for my sake." "Ki yivoled, if it be brought forth in a natural way," says Rashi, "this excludes the animal that was brought forth in an unusual way." "And whether it be ox or sheep, ye shall not kill it and its young both in one day." This applies to the female, as it is forbidden to kill the mother and its young whether male or female, but it does not apply to males, and it is permitted to kill the father and its young—"it and its young." By this we comprehend that "its young and it" are also forbidden (whichever is killed first makes the other forbidden to be killed the same day).

"And when ye offer a sacrifice of thanksgiving unto the Lord, offer it so that it may be favorably received of you." Take care when you begin to sacrifice it, that it be favorably received. And how will it be favorably received?

"On the same day shall it be eaten up." This is a special warning that at the time of killing it he shall bear that in mind, and ye shall not kill it with the intention of eating it on the following day, for such an intention makes the sacrifice invalid, and it will not be favorably received. "On the same day shall it be eaten." The Torah tells us this is here only to warn us that the killing should be done with that intention, for concerning fixing the time for eating it, same was already prescribed (Leviticus 7), "And the flesh of the sacrifice of his thanksgiving peace offering shall be eaten the same day. Ye shall leave none of it until the morning, I am the Lord. Know who gave this decree and let it not be a light matter in your eyes."

"And ye shall keep my commandments." That means ye shall study them and do them, that means to fulfill them.

"And ye shall not profane my holy

name" by presumptuously transgressing my commandments, "so that I may be sanctified among the children of Israel." The previous command should make this understood, but here it means, "Deliver thyself and sanctify my name," lest we think it refers to one when in privacy, therefore it says, "among the children of Israel." And when he does deliver himself (for the sake of his religion) he shall deliver himself even to die for his faith, for if he delivers himself on condition that he be saved by a miracle, no miracle is performed for him, for thus we have found concerning Hanania, Mishbad and Azaryah who did not deliver themselves on condition that a miracle be performed for them, and said to Nebuchadnezzar when he offered them the alternative of bowing to his idol or being cast in a fiery furnace. "But if not," if the Lord will not save us from your hands, "let it be known unto thee, O King, that thy god will we not worship (Daniel 3).

"I am the Lord who sanctify you. That brought you out of the land of Egypt" on that condition. "I am the Lord," faithful to recompense. And the Lord spoke unto Moses saying, "Speak unto the children of Israel, and say unto them, the feasts of the Lord, make ye the feasts that Israel may be used to them." Thus the leap year is instituted for the sake of the Jews living in other countries than the Holy Land, who had left their homes to make a pilgrimage before a festival, and as yet did not reach Jerusalem. "Six days may work be done; but on the seventh day is the Sabbath of rest." Why does the Torah mention the Sabbath when treating of the feasts? To teach us that one who profanes the feasts is accounted as though he profaned the Sabbaths, and one who observes the feasts is accounted as though he observed the Sabbaths. "These are the feasts of the Lord." Before the Torah referred to the making of the leap year, and now to the sanctifications of the New Moon.

"On the fourteenth day of the first month, toward evening, is the passover lamb to be offered unto the Lord." "Toward the evening" means after six and a half hours of the day have passed. "And ye shall offer an offering made by fire unto the Lord." These are the additional offerings spoken of in Numbers, (Chap. 28) and ye shall offer an offering made by fire of any kind. If there are no bullocks, offer rams, and if there are neither bullocks nor rams, offer sheep. "No servile work shall ye do," even important work, the abstaining from which involves the loss of money, "then ye shall have come into the land which I give unto you and reap the harvest thereof; then shall ye bring an omer full of the first of your harvest unto the priest." You shall not reap the harvest until you first reap the omer. An omer was the tenth part of an ephah.

BROOKLYN NOTES.

Brooklyn's First Jewish Center.

The problem of the three S's—Synagogue, School and Sociability—and their dependence on the one big S—Service—has been met and practically solved in communities fortunate enough to have developed the community center—one building to house the synagogue, Talmud Torah and Y. M. and W. H. A. of the neighborhood. And in all active Jewish communities these three institutions are absolute necessities. We need not quote the advantages of embodying all neighborhood activities in one building, when the cost of building, maintenance and administration is considered; and the desirability of having all the people of the section, young and old, male and female, come for their religious services, educational classes, recreational games, dances and parties, and civic discussions to one comfortable, cheerful, homelike atmosphere is a tantamount consideration.

The first group of Brooklyn Jews to realize this aim reside in Flatbush, in the Midwood section. Two years ago the cornerstone of the Jewish Communal Center of Flatbush, situated at 1302 Avenue I, corner of East Thirteenth street, was laid and on June 6, 1920, the building was completed and dedicated for service for young and old, men and women, 365 days every year. The building provides a synagogue, an auditorium, a reception hall, club rooms, class rooms, a gymnasium, shower baths and every other convenience for the pleasure of the members.

Before the plasterers had finished putting a smooth surface on the walls of the rooms, the building was being used as a Talmud Torah for the children, and clubs thrived on the dust of plaster and the odor of paint. Now in the cleanliness of a complete structure the proper atmosphere is being developed with the aid of serviceable and comfortable furnishings which will not jar the sensibilities of any interior decorator.

Talmud Torah classes convene daily and 100 children are receiving instruction from able teachers in the Hebrew language. On Sunday morning over 200 children attend Sunday school to study the history of their religion and their people.

Eleven clubs meet regularly every week to debate, indulge in dramatics, sing, play or just be sociable. The clubs were so organized that there is an activity for every one, from the little boys and girls of six years to the men and women who attend the building. A Boy Scout group flourishes and is active in the manufacture of gentlemanly boys, and the Girl Scouts will convene for the first time during the next week. The Young Folks' League has already developed a choral society as a sub-activity. The members of the Choral Society are being instructed so that they may lead the congregation in chanting the prayers otherwise sung by a hired choir. Musical comedy, declamation contests, debates, dramatic presentations, are some of the fruits gleaned from the efforts of other clubs. A literary group meets every Tuesday evening to study modern drama and literature under the supervision of Rabbi Halpern. Gymnasium classes are supervised by a regular instructor who works with the boys and girls of grammar school age every afternoon, the young ladies and women on Monday evenings, the young men on Tuesday and Wednesday evenings, and the older men on Thursday evenings and Sunday mornings. A civic forum is being introduced. Friday evening services for young folks is an established fact. Religious services on Saturday afternoons will be conducted entirely by children of the Hebrew school, with one of the boys acting as rabbi and another as cantor. And an orchestra of boys and girls with instrumental ability will soon be a feature number at all affairs in the building. The senior organization gives a social "get-together" dance every two weeks on Saturday evening, besides the dances conducted under the auspices of the several social clubs that meet here. Admission to every affair in the building is free to the families of members.

Fortunately, those people originally interested in the organization are with us still with even increased interest and activity, if that is possible. The officers,

TO THE MEMBERS OF VEREINIGTE SCHWESTERN VON YORKVILLE

PLEASE TAKE NOTICE that a Special Meeting of the members of the Vereinigte Schwestern von Yorkville will be held at our meeting room 67-69 West 125th Street, in the Borough of Manhattan, City of New York, on the 18th day of November, 1920, at 2 o'clock P. M. for the purpose of voting upon a proposition that we change the name of our Society from Vereinigte Schwestern von Yorkville to United Sisters of Yorkville.

Dated, New York, October 30, 1920.
SARAH BLOCH, President.
JULIA BLUM, Secretary.

Want Column

MEN AND WOMEN TO GO ABROAD WANTED IMMEDIATELY—A number of competent men and women to go to Europe for Jewish organization.

Applicants must be United States citizens of unquestionable moral character and standing. Besides English, must also be able to read, write and speak Yiddish; knowledge of other European languages desirable, but not essential. For particulars, address BOX "H. S.," care of Hebrew Standard.

CONGREGATION B'NAI ISRAEL, of Elizabeth, New Jersey, requires the services of a Rabbi who is both a seminary and college graduate. It is contemplating the construction of a new temple, the conducting of services upon a modern conservative basis, it being the idea that its Rabbi shall become the leader of our Jewish community. Minimum salary \$4,000. SAMUEL KOESTLER, Secretary, No. 207 Broad street, Elizabeth, N. J.

RABBI WANTED—Seminary graduate, to head Jewish Communal Center of Hoboken, N. J. Promising future. Salary no object. Inquire S. Lubash, 108 Washington street, Hoboken, N. J.

WANTED—Conservative Orthodox Rabbi, also one Hebrew School Teacher, preferably one who is also Shohat. For particulars address M. Wagner, 617 South Adams street, Peoria, Ill.

CANTOR who can instruct choir wanted by a conservative New York City congregation. State experience and salary expected. Address "Cantor," Hebrew Standard.

TO LET—Unfurnished, 2 or 3 bright rooms, private entrance, all conveniences; \$12-15 weekly. Within walking distance of St. George, Staten Island Ferry. Apply BOX 100, care of Hebrew Standard.

A GENTLEMAN, wife and grown-up son desire rooms with board in finely furnished home of refined Jewish private family, Brooklyn preferred. Address, with full particulars, "K," 178 Lincoln road, Brooklyn.

WANTED—A MATRON, who may also act in the capacity of a nurse for a home for aged and infirm. Apply by mail, stating experiences. Address 44 Seventh street, New York.

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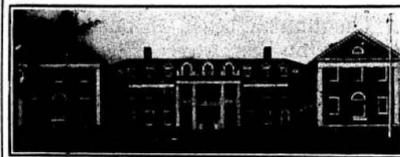
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Preparatory Schools and Colleges.

KOHUT

14TH YEAR



Max Rothstein, president; Louis Eisenberg, vice-president; Harris Hausman, treasurer; Nicholas E. Kolis, financial secretary, and Henry Mehlman, recording secretary, are active and efficient in the administration of the business of the organization. Rabbi Harry Halpern, a speaker and student of note, directs the religious and educational activities in the building, and Jeannette Henigson, one of the most active students in and graduate of the Eastern District High School, is social directress and general secretary for the organization.

Golden Jubilee of Ladies' Hebrew Benevolent Society.

The fiftieth anniversary of the institution of the Ladies' Hebrew Benevolent Society of Brooklyn was fittingly celebrated on Wednesday evening, October 29, at Hotel Astor, Manhattan, in the presence of a large gathering of the members and their friends.

Mrs. Isidor B. Schmidt, the president, delivered an address of welcome, Rev. Simon R. Cohen gave a prayer and Dr. Royal S. Copeland, Commissioner of Health, gave an interesting talk. Renee Scheiber, soprano, sang and during the evening Nahon Franko's orchestra played.

The officers of the society are: President, Mrs. Isidor B. Schmidt; vice-president, Mrs. Reuben E. Buttrick; corresponding secretary, Mrs. Leopold Levy; financial secretary, Mrs. Adelaide Moritz; treasurer, Mrs. Isidor G. Hagenbacher; monitor, Mrs. Charles Schmidt; warden, Mrs. Benjamin Weill; honorary directresses, Carrie Baker, Fanny Dreyfuss.

The banquet committee included Mrs. Abraham Kodziesen, chairman; Mrs. Charles Schmidt, vice-chairman; Mrs. Maurice Smith, secretary; Mrs. Fanny Weill, treasurer, Mrs. William Abrahams, Mrs. Bernard Bachman, Mrs. George Baruch, Mrs. Jacob Baum, Mrs. Lillie Besthoff, Mrs. Eugene A. Behr, Mrs. Max Boehm, Mrs. Leopold Bloch, Mrs. Reuben E. Buttrick, Mrs. Max Dreyfuss, Mrs. Hattie Fernbacher, Mrs. Siegfried Frank, Mrs. William Frankel, Mrs. Louis Goldzier, Mrs. Isidor G. Hagenbacher, Mrs. Jacob Heilbron, Mrs. Leopold Lesser, Mrs. Leopold Levy, Mrs. Philip H. Lustig, Mrs. Joseph Meyer, Mrs. Adelaide Moritz, Mrs. Max Newburger, Mrs. Alex Riesenburger, Mrs. Aaron Rosenberg, Mrs. Isidor B. Schmidt, Mrs. Fred Simmons, Mrs. Morris Stern, Mrs. Michael Tuch, Mrs. David Wasch, Mrs. Benjamin Weill.

Young Men's Hebrew Association of Borough Park.

On Sunday evening, November 7, the Y. M. and Y. W. H. A. of Borough Park will celebrate the third anniversary of the opening of its new building. On that evening also a bronze tablet in honor of the founders of the institution will be dedicated. This tablet will contain the names of the many men and women who gave up so much of their time and money in order that a community center be erected for the people of Borough Park. There will be a banquet for the founders, followed by a musical program and social evening.

This Y. M. H. A. building is the only modern, up to date building in Brooklyn. It offers to the community a rich program of activities tending to serve the ends of all, young and old, men and women. It offers every possible attraction, recreation, instruction, meeting place, etc., to appeal to the great masses of the community.

The officers of the Y. M. H. A. are: William Sugarman, president; S. D. Brighman, vice-president; Joseph Pines, vice-president; Isaac Ipp, vice-president; H. Rabbino, vice-president; S. J. Kisindorf, secretary; Harry M. Marks, treasurer; Victor Mishkin, financial secretary.

The officers of the Y. W. H. A. are: Mrs. M. J. Rubin, president; Mrs. William Sugarman, vice-president; Mrs. A. Baylis, vice-president; Mrs. Ph. Rosenblum, treasurer; Mrs. H. Green, financial secretary; Mrs. J. M. Zittel, secretary; Mrs. D. Meier, secretary; William Cohen, executive director.

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Congregation Baith Israel Anshei Emes.

The sixty-fourth annual meeting of Congregation Baith Israel Anshei Emes was held on Sunday afternoon, October 31, in the vestry rooms of the congregation, at Harrison and Court streets. There was an exceptionally large and enthusiastic attendance. The reports of the heads of committees, as well as the president's report, showed that the congregation was progressing in every sphere of its activities. The committees on Membership, Sunday School, Talmud Torah, Junior Clubs, Junior Congregation, Sisterhood, Building, Cemetery, War Relief, Sociability, Finance, and Ritual all reported growth and progress.

In response to an appeal made by a representative of the Hebrew Sheltering and Immigrant Aid Society, a considerable amount was raised among those present, and a large number joined as annual members of that worthy institution.

The election of officers resulted as follows: Jacob Kronman, president; Samuel Brown, vice-president; Nathan Lieberman, treasurer, and Samuel Lederman, honorary secretary. The following were elected trustees for a term of three years: Herman Alexander, Jacob Levy, Nathan Lieberman, Joseph Schnitka, and Benjamin Sindell. Rabbi Israel Goldfarb then addressed the meeting, after which a luncheon was served.

Congregation B'nai Israel.

This Friday evening, November 5, Rabbi Jacob A. Dolgenas begins his series of lectures on important Jewish topics at the synagogue, Bedford avenue, corner Hewes street. The introductory lecture will be on "The Present Crisis in Israel." Discussion follows the lecture.

The membership of Minneapolis Lodge, I. O. O. F., has passed the 1,000 mark, making it the largest lodge of the order in the Northwest.

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ASTOR LIBRARY, THE NEW JEWISH CENTER.

How the Astor Library Building Was Purchased to Be the New Home of the Hebrew Sheltering and Immigrant Aid Society of America.

By HARRY FISCHER,
Treasurer and Chairman of Building Committee.

Greater New York abounds in all sorts of Jewish institutions—religious, educational, literary and what not—but outstanding among them is and always has been the Hebrew Sheltering and Immigrant Aid Society of America.

From the moment the immigrant is discharged from Ellis Island until he joins his friends and relatives in this country and obtains employment which makes him a useful member of the American commonwealth, he is guided and literally sheltered by the loving hand of the society. And the effect of the Americanization work of the society is best proved by the present status of its former proteges, by its numerous branches in all the important cities of America and abroad, by its ever-growing membership which has already exceeded the 110,000 mark, by the indorsement given its work by the authorities and by the love and affection with which all American Jews, and non-Jews as well, speak of the society.

The Need for New Quarters.
Soon after the armistice was signed, we, the directors of the Hebrew Sheltering and Immigrant Aid Society, felt that we had to begin at once to provide housing facilities for the thousands of immigrants who would come to our shores after the war to find refuge in our blessed land.



HARRY FISCHER

We realized that our present quarters were not only insufficient for this purpose, but that they had never offered adequate housing facilities for immigrants even during normal times. I was thereupon appointed chairman of the Building Committee to find a suitable home for our society, and began to look for a building, which, when purchased, could be remodeled to conform to our requirements.

Astor Building Purchased.

After a year and a half of hard work in looking for such a building, the firm of Douglas Robinson and Charles S. Brown offered me for sale, as a general proposition, the property known as the Astor Library, on Lafayette street near Astor place, which occupies a plot 250 feet front by 110 feet in depth, with a three-story building on the plot occupying 200 feet front. The price asked was \$350,000. I immediately realized the bargain, and, having made an offer of \$325,000, had it accepted the next day.

A day later I was offered a very large profit on the building, but being only human I had been wise enough to have ordered contracts to be drawn in the name of the Hebrew Sheltering and Immigrant Aid Society instead of my own. I immediately asked the president to call a meeting of the Board of Directors, laid the proposition before them, and the Board of Directors thought the undertaking too daring and turned it down. Nevertheless, I went through with the contract and had all the papers drawn in the name of the society. A few days later our directors realized the bargain and asked me whether I was still in a position to deliver them the contract. Thus it was finally decided that the society would purchase the building.

Consult Jacob H. Schiff.

The next move of the Board of Directors was to get the approval of the late Jacob H. Schiff, who had always been glad to come to our assistance, and who had previously lifted a mortgage of \$40,000 on our old building. A committee went to see Mr. Schiff, and he, too, was of the opinion that it was too big a proposition for us to handle. A second committee, including myself, went to see Mr. Schiff a few days later. We called his attention to the unsatisfactory conditions of necessity prevailing in our present building. I pointed out to him that when immigrants begin to come in on a pre-war scale we will be unable to accommodate these newcomers to the inadequate accommodations in the present building after they

have escaped from the persecutions and all other hardships in their old homes. First \$10,000 Contributed by the Late Philanthropist.

Mr. Schiff, having realized the situation, like the truly broadminded man that he was, gave his consent, and, as a token of his good will and indorsement of our plan, contributed \$10,000 toward the Astor Library Building Fund.

He did point out, though, that it would be rather difficult for us to raise the rest of the sum required, but here I interposed and said that since the American Congress had mortgaged the United States people for more than thirty billion dollars to wage the war against militarism, we, the directors of the Hebrew Sheltering and Immigrant Aid Society of America, which is an institution of, for and by the people, have a perfect right to mortgage the Jews of America for the comparatively insignificant sum necessary to pay for the purchase and remodeling of the building. Besides, the immigrants themselves would pay off the mortgage.

How the Building Is Being Remodeled.

In planning alterations in the building, there were several problems to be solved. The first was that we had to deal with a large immigration and had to provide for sufficient temporary accommodations for the newcomers a large dining room and two kitchens, since our institution has always strictly upheld the dietary laws. We also had to take care of separating the immigrants from wayfarers, as we have been always doing even in our old building, because the wayfarers would exert an undesirable influence on the immigrants, making them feel pessimistic toward the opportunities offered by their adopted fatherland.

Pride and Glory of American Jewry.

The new building, after it has been remodeled, will be a perfect specimen of what a home for the temporary accommodation of Jewish immigrants should be, and the Astor Library Building, with its great traditions of all that is noble in American citizenship, will become the greatest monument to American Jewry's achievements when occupied by our society.

A special feature of the building will be an auditorium which will accommodate about 600 people, and will be used for lectures on America, naturalization classes, also as a synagogue on Sabbaths and Jewish holidays.

On the whole, I may safely state that this building when completed will not only be one of the finest edifices in New York, but will be a source of pride and glory for all Jews of America who have helped transform it into a home for immigrants.

The Nation-Wide Campaign for Funds.

And here I am coming to the point, or "brass tacks." As originally figured, the total cost of the building, including alterations, would have amounted to \$325,000, price of lot and building, plus \$75,000 for alterations, or \$400,000, all told. With the ever-increasing cost of labor and material, however, this figure has increased to at least \$500,000, and perhaps even more may be required before it is ready for occupancy. So far upwards of 20,000 individuals and organizations have contributed to the building fund, but I regret to say hardly over 50 per cent. of the fund has been raised to date.

We have started a nation-wide campaign recently, and we hope that before long; in fact, very soon, the required amount will be raised. The Jews of America must keep in mind that immigrants have been coming in great numbers during the last two months, and that many more will come in the near future. Our present facilities are absolutely inadequate to give them temporary shelter, and it is the duty of every Jew and Jewess in America to give as much as they can afford, and more, to make it possible for us to go on with the work and complete this new home for our brothers and sisters who come to America, their new fatherland. It is our duty toward our co-religionists, toward ourselves and toward America.

Hebrew Veterans Dance.

On Saturday evening, the 30th ult., a military ball and entertainment was held at the Ninth Regiment Armory, Fourteenth street and Sixth avenue, Manhattan, New York city, by the Greater New York Posts of the Hebrew Veterans of the Wars of the Republic. The function was attended by several thousand people. The event was unique in that there was a reunion of veterans of the Jewish faith who fought in the Civil War, the Indian Wars, the Spanish War, the Philippine insurrection and the World War. The hostesses consisted of yeomanettes of the American Legion.

Among those members present were Commissioner Maurice Simmons, past commander-in-chief of the United Spanish War Veterans; Col. Isidor Isaacs, junior vice-commander-in-chief of the Grand Army of the Republic; Benjamin B. Levy, national junior vice-commander of the Congressional Medal of Honor Legion of the United States; Capt. N. Taylor Phillips and many others.

Resolutions submitted by Commissioner Simmons concerning the death of the late Jacob H. Schiff, the anti-Semitic attacks by Henry Ford and the Polish pogroms were unanimously adopted.

I. O. B. B. Lodges to Hold Joint Meeting.

A meeting of the various I. O. B. B. lodges of the city will be held at headquarters, No. 2307 Broadway, on Wednesday, November 24, under the auspices of the Intellectual Advancement Committee.

BALINKY—INVENTOR.

Mr. A. Balinky, who is the inventor of a little machine which is rapidly taking a place in embroidery similar to that occupied by the sewing machine in sewing, is a singular inventor, one who would prefer to conceal himself behind the shadow of his device. Quite naturally, when a man is so disposed the reader is the more anxious to know about him. And this is the reason why—contrary to the wishes of Mr. Balinky—this story will begin with him and end with his invention.

Mr. Balinky is a tall, athletic-looking man, with an interesting forehead and eyes dreamy and fighting strong by turns. He exudes strength and determination and impresses these qualities on one in fluent and incisive language.

Born in Russia about forty-seven years ago, Mr. Balinky came to this country at the age of sixteen. If you should ever read in a Hearstian Sunday supplement of a poor immigrant who started in working at a grocery store, rising with the sun to deliver provisions to hungry breakfasters, and going from this job to digging sewers, then to driving a truck, then to quarrying stones in a mine, then tramping to some distant city in search of work, then to loading freight, then to a bench in a factory, finally becoming a salesman, striking it lucky with some business venture, and in the last metamorphosis removing his office to the neighborhood of Wall Street, don't pass up the tale with a mien of boredom and unbelief, for you have its true counterpart in the adventures of Mr. Balinky, who confesses to having engaged in almost every labor save that of tailoring. Mr. Balinky did finally develop a profitable business; he owned a half interest in the Alcohol Company of New Orleans, and his office was located on Wall Street.

During these years of transition Mr. Balinky formed a theory of life for himself which is based on the principle that will power and directness of aim and supreme self-confidence are bound to achieve any given purpose; a modified superman principle, in fact.

But mixed with this high power determination is a particularly earnest consideration for associates. Those who work for him, or with him, as Mr. Balinky would prefer to have it, must be as materially contented as it is in his power to make them, commensurate with ability.

Another phase of Mr. Balinky's character which strikes one as strange in a business man is his intimacy with the theoretic of life. Most business men in America lay stress exclusively on cold facts; dreams are taboo. Mr. Balinky is equally receptive to a romanticist's or theoretic's thought as he is to a table of figures.

And this leads us easily across the way to Mr. Balinky's invention—which is none other than the Marvel embroidery needle. That a man of Mr. Balinky's calibre should have given himself to the designing of a seemingly effeminate article would appear to be surprising, but it really shows his idealistic vein.

Merely as a more convenient and time-saving appliance Mr. Balinky would hardly have devoted himself to bringing out the needle. But he saw in the idea an instrument which would bring to women—and possibly men—a means of readily converting their sense of beauty into practical forms. The innate desire for expressing the countless designs that run through our minds are possible usually only to the trained artist, the painter, the sculptor and other professionals, but Mr. Balinky's simple little instrument enables a woman without artistic training to create the most beautiful design she has dreamed of or seen in multi-colored threads and cloths.

The Marvel needle works with remarkable speed. With the ordinary embroidery needle a woman who wished to make a Holiday gift of a piece of embroidery would have to start the work during the summer, but the same embroidery, with the Marvel needle, could be done in a few days.

This speed would alone be a valuable asset to embroidery because no matter how fond a woman might be of embroidery, or how devoted to the task of brightening her home with hand-worked ornamentation, the wearisome weeks and months which a piece of embroidery necessitated with the old needle was a weighty handicap, and often long before the work was finished it was left forgotten in the drawer. The needle is worked in an upright position on the cloth, which is caught on an extra deep hoop; it is held with the left hand while the right slides a little piston up and down, and this operates the stitching needle, which "steps" along quickly, much in the fashion of the sewing machine needle. With a little experience one can make the pattern fairly blossom on this little machine.

Mr. Balinky worked constantly for a year and spent the sum of \$80,000 before he perfected it into its present form. He had numerous obstacles to overcome before the "Marvel" could make a showing on the market. Embroidery manufacturers derided him and the stores turned him away. But Mr. Balinky's iron will could not countenance defeat, and he strongly persisted until to-day the Marvel is known in all parts of the world. It peeps out from the pages of the newspapers from Cuba to Australia; a gigantic electric sign announces its usefulness to the world's theatregoers on Broadway; every large department store is eager to exploit it. And not only in the home is the Marvel becoming so widely used. It is revolutionizing the embroidery trade. It is supplanting the cumbersome machines which were the



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only substitute for the laborious hand work, and the factories report that the operators work with a new efficiency with the Marvel.

The extent of the Marvel's commercial popularity may be gauged from the fact that one of the largest embroidery factories in Japan—a home of the embroidery industry—has recently placed an order with Mr. Balinky for over a million dollars' worth of the machines. The home popularity is further evidenced by its adoption in the embroidery classes of many public schools in New York.

"Flying Squadron" Begins National Tour for U. of A. H. C.

A national tour of a "flying squadron" of prominent Jewish leaders under the auspices of the Union of American Hebrew Congregations, now conducting a national campaign for \$3,500,000 for a ten-year extension program began yesterday at Cleveland, O.

The "flying squadron," which is headed by Manny Strauss of New York, Julius Rosenwald of Chicago and Congressman Julius Kahn of California, includes 100 men and women prominent in community life throughout the country. They will visit 200 large cities within a period of forty days. At each city the members of the flying squadron will address large mass meetings and explain the work of the Union of American Hebrew Congregations, tell of its extension program, of its proposed rabbi's pension fund and synagogue free loans, of the Hebrew Union College, maintained by it at Cincinnati for the training of rabbis. No solicitations of funds will be made at any meetings, the purpose being purely educational, with a view of stimulating the active interest of the American Jew in the faith of his fathers.

Mr. Manny Strauss, chairman of the Advisory Committee; Dr. Nathan Krass and other members of the flying squadron will visit the following cities: Detroit, Mich., November 6; Chicago, Ill., St. Louis, Mo., November 8; Kansas City, Mo., November 9; Denver, Colo., November 12; Portland, Ore., November 15; Seattle, Wash., November 16; San Francisco, Cal., November 18; Los Angeles, Cal., November 21; El Paso, Tex., November 23; San Antonio, Tex., November 25; Galveston, Tex., November 26; New Orleans, La., November 28; Birmingham, Ala., November 30; Atlanta, Ga., December 1; Boston, Mass., December 7, and Baltimore, Md., December 19.

Fourteenth Annual Meeting of the American Jewish Committee.

The fourteenth annual meeting of the American Jewish Committee will be held at the Hotel Astor, Broadway and Forty-fourth street, in the city of New York, on Sunday, November 14, 1920.

The morning session will be called at 10.30 o'clock and the afternoon session at 2.30 o'clock. Luncheon will be provided for members in attendance.

The Executive Committee will present a report of its activities during the past year, and matters of vital interest to the Jews of America will be presented for discussion.

Successors to the following will be chosen:

Officers to serve for one year—President Louis Marshall, Vice-Presidents

Cyrus Adler and Julius Rosenwald and Treasurer Isaac W. Bernheim.

Members of the Executive Committee, to serve for three years from January 1, 1921—Isaac W. Bernheim, Samuel Dorf, Oscar S. Straus, Cyrus L. Sulzberger, Harry Cutler (deceased), Julius Rosenwald, Jacob H. Schiff (deceased), Mayer Sulzberger.

Successors to the following members are also to be chosen:

District II.—Levi Rothenberg, Meridian, Miss.

District V.—I. W. Hellman, Jr., San Francisco (deceased).

District VI.—Emanuel Cohen, Minneapolis (deceased).

District VII.—Julius Rosenwald, Chicago.

District VIII.—Samuel E. Rauh, Indianapolis; Louis Horkheimer, Wheeling.

District IX.—B. L. Levinthal and M. Rosenbaum, Philadelphia.

District X.—Fulton Brylawski, Washington; Jacob H. Hollander and Siegmund B. Sonneborn, Baltimore.

District XI.—Harry Cutler, Providence (deceased).

District XIII.—Albert Hessberg, Albany (deceased), Simon Fleischmann, Buffalo.

Members will also be chosen to fill existing vacancies.

Third Triennial Convention Council of Young Men's Hebrew and Kindred Associations.

The third, and thus far most important, triennial convention of the constituent associations of the Council of Young Men's Hebrew and Kindred Associations was held in New York on the evening of the 23d and the day of the 24th of October. Approximately 250 delegates from the associations throughout the country were present. Associations sent one delegate for every 500 members in the organizations.

The most important business before the convention was the empowering of the Board of Managers of the Council to proceed with a merger of the Council and the Jewish Welfare Board.

The following were re-elected to the Board of Managers: Mr. Felix M. Warburg, New York city; Judge Irving Lehman, New York city; Mr. Jacob M. Loebl, Chicago; Judge M. C. Sloss, San Francisco.

The following were elected, in addition to the Board of Managers: Mr. Felix Fuld, Newark; Mr. Fred M. Butzel, Detroit; Mr. Benjamin S. Washer, Louisville; Mr. Walter Freund, St. Louis; Miss Bertha Berkowich, Baltimore; Mr. J. L. Wiseman, Boston; Mr. Leon J. Obermayer, Philadelphia.

Dr. Stephen S. Wise to Speak in Central Synagogue—Dr. Krass on Tour.

Rev. Dr. Nathan Krass, of the Central Synagogue, is now on a tour on behalf of the Union of American Hebrew Congregations and will be away from the city for about a month, in which time he will speak in all the large centers as far west as the Pacific coast.

During his absence various speakers will occupy the Central Synagogue pulpit. Rabbi Louis I. Newman, of the Bronx Free Synagogue, will speak on November 6, and Dr. Stephen S. Wise, of the Free Synagogue, on November 13.

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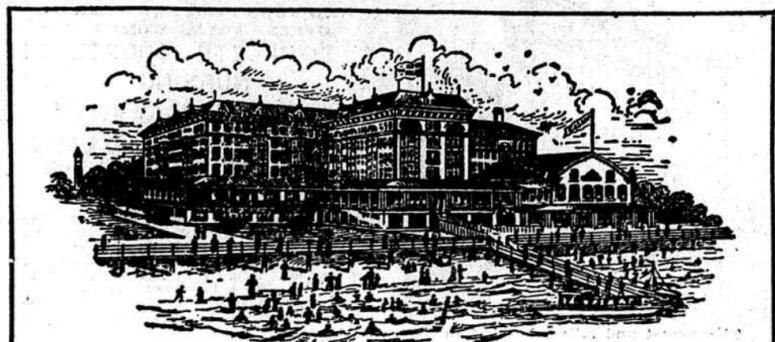
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Finest Eating Place on the Atlantic Coast
FRENCH PASTRY PAR EXCELLENCE
The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.

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Strictly Kosher house—in the heart of all places of amusement—with cheerful surroundings. Long known for its good home cooking.
Electric lights—Elevator service—Steam heat. Rooms with running water and private baths.
Special Fall, Winter and Spring Rates:—
\$4.00 per day or \$25.00 per week.
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186 STATES AVENUE ATLANTIC CITY, N. J.

Directly on the Boardwalk
Ocean view rooms with running water and private baths. Excellent table. Home cooking. central to all amusements.
SPECIAL FALL AND WINTER RATES.
MRS. M. BAYLINSON

Tremont Temple Notes.
Under the leadership of the recently elected rabbi, Rev. David Klein, and now that the handsome building at No. 2064 Grand Concourse is open for worship, the activities of Tremont Temple have taken on a new impetus.

The newly organized Young People's League and the Sabbath school both have large enrollments.
The Sisterhood will hold an open special meeting at the vestry rooms on Monday afternoon November 8, to which all friends are invited. The public will also be welcome at the second annual card party of the Sisterhood, which will be held at Hotel Pennsylvania Tuesday afternoon, November 30. Meses. Samuel C. Cohen and Julius Laiten will be in charge.

Rabbi Macht's Growing Popularity.
Waco, Texas.—Rabbi Wolf Macht was selected as orator at the Roosevelt Memorial held at the High School Auditorium. The auditorium was crowded and the applause given the speaker was the most rousing ever recorded in the building. Rabbi Macht stressed Roosevelt's humanity in relation to corporate power in big business and his Americanism.
Rabbi Macht was also invited to open up the Cotton Palace, a big State fair, in company with Governor Hobby of Texas.

The second academic year of Baltimore Hebrew College and Teachers' Training School last month was opened with a large enrollment. Dr. David Weglein, principal of Western High School and a well-known educator, has been added to the department of pedagogy.

STEINER COTTAGE

6 Starr Avenue, Monticello, N. Y.
We can accommodate a few adults. Refined, homelike surroundings. Excellent table. Hungarian and American cuisine. Rates reasonable. P. O. BOX 504. Telephone 38-R.

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ELLENVILLE, ULSTER CO., N. Y.
Large, comfortable rooms. Steam heat; hot and cold running water in rooms. Jewish dietary laws observed. Now open. Tel.: 55-W. I. METZNER, Prop.

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Finest location. Newly decorated and refurbished. All modern improvements. Jewish dietary laws strictly observed. Excellent cuisine. Special fall and winter inducements.
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SIDKOFF'S HOTEL

Strictly Kosher. Centrally located. Large rooms. Modern improvements. Homelike surroundings. Reasonable rates. Special inducements for fall and winter.
J. B. SIDKOFF, Prop.
ATLANTIC CITY, N. J.
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THE FLAGLER

SOUTH FALLSBURGH, Sullivan County, N. Y.

This magnificent hotel, just completed, is the handsomest in the entire Catskill range. It is a brick building, occupies a city block, and has all the latest devices installed in our most up-to-date city hotels. Unsurpassed location. Rooms, single or en suite with private bath. Dietary laws observed. Make your reservations now.

Phone 38 Fallsburgh. FLEISHER & MORGENSTERN, Props.

WINTER RESORTS—LONG ISLAND

OPEN ALL WINTER

FRIEDNER'S WAVE CREST HOTEL

Central Ave. Far Rockaway, L. I.

(5 Minutes Walk from Station)

The hotel is equipped with all comforts for the winter. The house is completely steam-heated. Running water and private baths. Jewish dietary laws strictly observed. Reasonable rates for all winter guests.

Make Your Reservation Now!
Phone Far Rockaway 1100

2141 FAR ROCKAWAY OPEN ALL YEAR. 488 FAR ROCKAWAY

The KENSINGTON GARDEN HOTEL
BAYSWATER, FAR ROCKAWAY, N. Y.

The only perfectly equipped Family Hotel for Winter accommodations in the Rockaways. Centre of all Jewish social events. Ballroom, banquet and dining rooms suitable for all social events. Jewish dietary laws strictly observed. Make your reservation now. MRS. J. L. ANDRON, Prop.

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The frontenac

Beach 29th Street and Lewmay Road Edgemere, L. I.

Equipped with all the latest sanitary and scientific improvements. Large airy rooms with or without bath. Single and en suite. The cuisine is conducted in scrupulous accord with Hebrew dietary laws. Phone: 2506 Far Rockaway. Management, Goldstein & Lyons.

MRS. E. M. DALKOWITZ OF HOTEL AMIGO

EDGEMERE, L. I.,

Takes pleasure in announcing she is located for the current winter season at COR. CLARK and GROVE STS., FAR ROCKAWAY, L. I. Where she occupies a comfortable house equipped with every modern improvement. MAKE YOUR RESERVATIONS NOW. Phone: FAR ROCKAWAY 4018 HOTEL AMIGO, EDGEMERE, L. I.

THE OCEAN CREST

BEACH 62d STREET ON THE OCEAN, ARVERNE, L. I.

the most beautiful and best equipped hotel in Arverne, L. I., will remain open THE ENTIRE WINTER. Excellent service and unsurpassed cuisine will be maintained. Hebrew dietary laws are strictly observed. The Hotel is steam heated throughout. Newly installed hot sea water baths with latest modern and scientific improvements at the Hotel. J. LIFSCHITZ, Prop.

WINTER RESORTS—LAKEWOOD, N. J.

HOTEL SAFRAN

325 SEVENTH STREET FORMERLY THE BELMONT LAKEWOOD, N. J.
Entirely rebuilt, redecorated and refurbished. Equipped with all modern conveniences. Running water in all rooms. Rooms single or en suite with or without bath. Elegant dining rooms, parlors and sitting room. Home comforts. Reasonable rates. Phone Lakewood 528-J. MRS. I. SAFRAN, Prop.

GROSSMAN'S HOTEL

New Jersey Ave., Near Beach, Atlantic City, N. J.
STRICTLY KOSHER

Located in the centre of amusements. Modern equipment, courteous service, open surroundings, newly built solarium.
SEA WATER supplied to all bathrooms. Always open. Booklet.
Bus meets patrons at station. Special rates during Fall and Winter. For terms communicate with JOSEF GROSSMAN.

HOTEL SHOREHAM

VIRGINIA AVE., NEAR BEACH, ATLANTIC CITY, N. J.
Rooms with running water and private baths. Electric lights, elevator and every modern convenience. Famous for good home cooking. Special low Fall and Winter rates. CHAS. STERN, Mgr.

STEIN'S ROYAL PALMS HOTEL

124 S. MARYLAND AVE., (Near Beach). ATLANTIC CITY, N. J.
Most modern hotel, newly renovated, redecorated and improved. Running water and heat in all rooms. Jewish dietary laws strictly observed. Home comforts. Special inducements for fall and winter guests. Open all year. Bell phone 939-J. H. STEIN, Prop.

Bell Phone, 3608-W. **STRICTLY KOSHER.**
THE NEW SEABRIGHT Mrs. G. DAVIS, Prop.
109-11 S. RHODE ISLAND AVE. Near the Beach. ATLANTIC CITY, N. J.
Electric Lights in Every Room. Open All Year.—Steam Heat

WM. MALAMUT Announces Rates Reduced Fifty Per Cent. for the Winter.

BILTMORE HOTEL

RHODE ISLAND AVE. NEAR BOARDWALK
Recently altered and refurbished, including free hot and cold sea water baths. Centrally located; convenient to everywhere. Single room with running water, \$22.50; for two, \$40.00. Room with bath, \$25.00; for two, \$45.00. American Plan.

PIERREPONT HOTEL

ATLANTIC CITY, NEW JERSEY
NEW JERSEY AVE. and BEACH. (Second Hotel from Garden Pier)
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Special Fall, Winter and Spring Rates, \$4.00 per Day, or \$25.00 per Week.
Hot and Cold Sea Water Baths Free.

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Virginia Ave. (Near Beach). Atlantic City, N. J.
Modern, fireproof building. Running water and private baths. Elevator service. Capacity 250. Strictly Kosher.
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SOUTH VERMONT and ORIENTAL AVENUES.
Open all year. Fire proof. Strictly Kosher. Bookings for Winter Season upon request.

FRIEDMAN'S HOTEL

Beautifully situated on the corner of Connecticut and Oriental Avenues (near the beach). Newly renovated and equipped with hot and cold water in each room, electric lights and steam heat, affording all desired comforts for the winter rest or vacation. Unexcelled Kosher Table.
Twenty Years of Proven Service in the Catskills.
S. FRIEDMAN, 128 S. CONNECTICUT AVENUE, ATLANTIC CITY, N. J.

WINTER RESORTS—LAKEWOOD, N. J.

HOTEL SHELBOURNE



(Formerly Hotel Elisberg)
MADISON AVE. & EIGHTH ST.,
LAKEWOOD, N. J.

NOW OPEN FOR SEASON 1920-21

This magnificent hotel is located in the most exclusive section of this famous Winter resort and is equipped with all modern comforts and conveniences. Newly decorated and refurbished. Jewish dietary laws strictly observed. Daily concerts. All outdoor sports. Liberal service. Rooms single or en suite with or without bath. Make your reservations now. Phones Lakewood 429-476. FRANK SEIDEN, Prop.

The Fairmont Lodge

LAKEWOOD, NEW JERSEY

New addition just built. Rooms single and en suite with or without bath. Now open for the season. Also proprietor of the Fairmont Hotel, Tannersville, N. Y. S. JACOBSON

HOLLYWOOD LODGE

214 Third Street, Between Clifton and Lexington Avenue, Lakewood, N. J.

This first class family hotel is newly renovated, redecorated and enlarged, and has all the modern improvements. Rooms single and en suite. Hot and cold running water in every room. Dietary laws strictly observed. Home comforts. Reasonable rates. Telephone 263 Lakewood. H. MARCUS, Prop. Summer resort Elka View Hotel, Tannersville, N. Y.

BIEBER'S MAJESTIC HOTEL

LAKEWOOD, N. J.

The latest and most up-to-date hotel in Lakewood. Every room equipped with telephone, hot and cold water, etc. Rooms single or en suite. All rooms face the front and have Southern exposure. The MAJESTIC HOTEL combines the best features of hotel and home life. Large ballroom and beautiful sun parlors. Dietary laws strictly observed. Write for rates. Summer season, Tannersville. BIEBER & FELDSTEIN, Props. Phone 77

NOW OPEN — THE NEW

HOTEL MONMOUTH

COR. MONMOUTH AVE. and 7th ST. LAKEWOOD, N. J.
J. NEWMAN, Prop. (Formerly of the Newman Villa.)

The newest and most modern hotel in Lakewood. Jewish dietary laws strictly observed. Hot and cold running water in all rooms. Rooms with bath attached or en suite. Booklet and rates on request. Tel. Lakewood 92.

HOTEL CLARENDON

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

I beg to announce the opening of the HOTEL CLARENDON for the season of 1920-21. Every modern convenience, including telephone and running water in every room. Rooms single or en suite with or without bath. Home comforts. Jewish dietary laws strictly observed. M. LEVIN, Prop. SUMMER SEASON—CLARENDON HOTEL, ASBURY PARK, N. J.



501 Monmouth Ave., Lakewood, N. J.
NOW OPEN FOR THE SEASON 1920-1921

All modern conveniences for the comfort of guests. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulations, under the personal supervision of Mrs. J. Prown. Tel.: Lakewood 62. J. PROWN, Prop.

DESPITE RUMORS TO THE CONTRARY

Shapiro's Britian Lodge

LAKEWOOD, NEW JERSEY

WILL BE OPEN FOR THE COMING SEASON AS HERETOFORE

The FOREST HOUSE

319 FOREST AVENUE LAKEWOOD, N. J.

Located in most select neighborhood, one block from Laurel-in-the-Pines. Steam heated, running water in every room. Jewish dietary laws strictly observed. Reasonable rates. Open all year. A. BELL, Prop.

OPEN THE YEAR ROUND
THE FAIR VIEW LODGE



311 Forest Ave. Lakewood, N. J.
Hotel remodelled with all modern improvements for the comfort of guests. Beautiful, large sun-parlor and dance music room. Hot and cold running water in all rooms—many rooms with private bath. Jewish dietary laws observed. Special arrangements for the holidays. Telephone, Lakewood 331-516 D. TAMOR

ATLANTIC HOTEL

FOREST AVE., LAKEWOOD, N. J.

N. Y. Office: ANNIE GOLDBERG, 315 FOURTH AVENUE, PHONE GRAMERCY 3976.

Make the Atlantic Hotel, Lakewood, your Winter Home and the Atlantic Hotel, Long Branch, your Summer Home. MRS. S. GLASER, Prop.

SUPREME CUISINE
MODERATE RATES

New Belmont

FOREST AVE. and SIXTH ST.
LAKEWOOD'S MOST MODERN HOTEL.

P. WEISSBERGER
Phone, Lakewood 420

A. TARSHISH 299 RIDGE AVE. LAKEWOOD, N. J. Phone Lakewood 9
Conducts a Strictly Kosher, Meat, and Poultry Market. Also a full line of Fancy Groceries, Fruit, Butter, Eggs and Delicatessen.

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Phone 25-R for
JOHN A MYERS, 215 4th St., Lakewood
Estimates furnished.

W. Preston Newman MASON CONTRACTOR
Installing Manager Treogertith Plastic Tile
Residence: 16 Clover St. Office: 112 Clifton Ave
LAKEWOOD Phone 300 J NEW JERSEY

Zionist Emigration to Palestine Begun.
Over 1,000 ardent young Zionist settlers have arrived in Jerusalem during the past two months from various parts of Eastern Europe, where they have been training themselves in agriculture to establish themselves in the Jewish colonies of Palestine, according to a report received by the Zionist Organization of America.

Throughout Poland, Galicia and other parts of Eastern Europe young Zionists have organized themselves into pioneer groups, receiving instruction in agriculture and various industries which can be started in the Holy Land. As soon as immigration is permitted on a large scale, which Sir Herbert L. Samuel, High Commissioner to Palestine, announces will be soon, these organized groups will begin a mass emigration to their national homeland. The thousand pioneers who have already arrived in Palestine came in spite of restrictions against immigration, which indicates, the report points out, the intense desire of the people to leave Eastern Europe and settle in Palestine.

Many of the pioneers went to a new Jewish colony established outside Jerusalem and others joined the "Ha-Shomerim," or Jewish mounted constabulary, in the north of Palestine, whose members have for years been leading a romantic and adventurous life guarding the Jewish colonies against the attacks of robber Bedouin bands.

United Hebrew Trades of New York
Take Up Immigration Problem.
(Copyright, 1920, by I. J. P. B.)

The United Hebrew Trades of New York have just concluded a conference concerning immigration.

As is known, the Jewish unions do not agree with the stand taken by most of the trade unions in America. The latter are opposed to immigration in any form, but the Jewish trade unions, which themselves consist of immigrants who know the conditions of the Jewish workers in Europe, are not opposed to immigration. The Jewish workers understand, too, that to be opposed to immigration is to be opposed to all progressive and humane principles. Human rights should not be limited simply because one may be looking for work and bread. But even the Jewish unions cannot lose sight of the fact that immigrants bring a surplus into the labor market and cause its cheapening, and thus may bring harm to American labor. However, such should not cause anyone to proclaim the idea of forbidding all immigration. We ought to find means to help the newly arrived immigrants, bring about their distribution into industries where there is a scarcity of labor so that no one will suffer any harm, and the country at large could only be aided and its economic condition ameliorated.

The conference, therefore, selected a committee whose duty should be to help the Jewish immigrant and not to permit the Jewish immigrant to try his luck in trades where he is neither wanted nor needed.

Jewish German Children Protest Against Anti-Semitism.

Berlin (By I. J. P. B.).—The Jewish Children of Germany, who now suffer so much at the hands of their anti-Semitic schoolmates, have started an organization of their own to combat anti-Semitism in Germany. They have prepared little posters and handbills which are being put up or distributed at public kiosks and other places frequented by the public, showing the impotence and folly of anti-Semitism. Some of these handbills have the following content:

"Anti-Semitism for personal reasons is a rascal's trick.
"Anti-Semitism as a matter of conviction is foolishness.
"Anti-Semitism is the socialism of a fool.
"The gravest danger to Germany lies in anti-Semitism."

WINTER RESORTS—LAKEWOOD, N. J.

THE MANHATTAN

LAKEWOOD, N. J.

The Ideal Family Hotel. Rooms en suite with or without bath. Hot and cold running water in every room. A prominent feature is the theatre and elegant ballroom arranged for the entertainment of guests. NOW OPEN. CHAS. HECHT, Prop. Phone: 462 Lakewood

MONMOUTH-IN-THE-PINES

MONMOUTH AVE. AND 7TH ST., LAKEWOOD, N. J.

NEWLY BUILT HOTEL, LOCATED DIRECTLY IN THE PINES, APPOINTED WITH ALL MODERN CONVENIENCES AND COMFORTS. DIETARY LAWS STRICTLY OBSERVED. EXCELLENT CUISINE AND SERVICE OF LILLIAN COURT, ARVERNE, MAINTAINED. Telephone: Lakewood 255-M. MRS. I. GROSSMAN, Prop.

The New EDGEWOOD HOTEL

418 SEVENTH STREET LAKEWOOD, N. J.

Mr. and Mrs. S. Weiss take pleasure in announcing the opening of their new hotel which is equipped with every modern improvement. Telephone in every room. Rooms single or en suite with or without bath. Running water in every room. Exquisite furnishings. Spacious lobbies, sitting rooms, ball room and dining room. Opens for inspection November 20th. An invitation is extended for the opening on Thanksgiving eve. Make your reservations now. Reasonable rates. Telephone 285 Lakewood.

"SOMETHING NEW IN LAKEWOOD"

SCHILDKRAUT'S VEGETARIAN HOTEL

MRS. S. SCHILDKRAUT and B. MILBERT, Props.

Cor. Clifton Ave. & Seventh St. LAKEWOOD, N. J.

An exclusive hotel, equipped with all modern comforts; a home for those who are pursuing or desirous of adopting "the right way of eating, the right way of living." "We serve food from Nature's own treasure." Thus offering our guests perfect health and pleasure. WE SPECIALIZE IN DIET. TABLE GUESTS ACCOMMODATED

HOTEL IMPERIAL

Cor. CLIFTON AV. & 5th ST. Lakewood, N. J.

Newly built, handsomely decorated and furnished, large rooms equipped with every modern convenience. Home comforts. Jewish dietary laws strictly observed under personal supervision of Mrs. Berman. Reasonable rates. Open for inspection. Also proprietor of Hotel Imperial and Stratmore Hotel, Maryland Avenue, Atlantic City, N. J.

THE BLYTHEWOOD LAKEWOOD, N. J.

Accommodates 100

The "BLYTHEWOOD," with all modern improvements, hot and cold running water in every room, and spacious sun parlors, is now open for the reception of guests for the current season. Additional baths have been installed. The same efficient staff (including chef, etc.), which made the BLYTHEWOOD so popular under the management of the late MRS. LENA FRANK, is retained intact. The famous BLYTHEWOOD table is provided, and the homelike atmosphere which made a stay here so enjoyable, still pervades. For rates, address the BLYTHEWOOD HOTEL, Lakewood, N. J. Marion Barron, Mgr.

Grand Hungarian Hotel

300 Monmouth Ave. LAKEWOOD, N. J.

I take pleasure in informing my many friends and patrons that I have purchased this magnificent hotel in order to accommodate my increasing patronage. This is a most modern up-to-date hostelry with all the latest improvements. Jewish dietary laws strictly observed. Reasonable rates. Now open. Telephone 22-R. MAX HELFT, Proprietor.

THE IRENE COURT

510 MONMOUTH AVE., TEL. 498 LAKEWOOD, N. J.

Newly built. Sun parlor. Refurnished and redecorated. All modern improvements. Unsurpassed cuisine. Jewish dietary laws observed. GEO. GINSBERG, Prop.

THE PINEHURST

317 CLIFTON AVENUE LAKEWOOD, N. J.

Rebuilt, redecorated and refurbished. Rooms single or en suite, with or without bath. Running water in every room. Hungarian cuisine. Dietary laws strictly observed. Reasonable rates. Summer season, Fleischmanns, N. Y. MRS. H. FISHER, Prop.

OAK COURT

LAKEWOOD, N. J.

Harry Tannenbaum, Prop.

Ideal winter resort. Every modern convenience installed for the comfort of our guests. Rooms single or en suite, with or without bath. Hot and cold running water in every room. Excellent cuisine.

AMBASSADOR HOTEL

SEVENTH STREET & LEXINGTON AVENUE LAKEWOOD, N. J.

Just built and built right, installed with all the latest improvements making for comfort and convenience. Large, comfortable rooms furnished to suit the most exacting. Spacious lobby, beautiful dining rooms, lounging rooms, parlors and ball room. Everything to make the Ambassador the famous hotel of Lakewood. Unexcelled cuisine. Reasonable rates. Will open Thanksgiving eve. Inspection invited. ZSOLNAY, WIENER and MARTON, Inc.

THE PINECREST

617 Monmouth Ave. LAKEWOOD, N. J.

Every modern improvement. House rebuilt, redecorated and refurbished. Jewish dietary laws strictly observed. Very reasonable rates. Phone Lakewood 520. J. MARGOLIES, Prop.

REGINA VILLA

224 Sixth Street LAKEWOOD, N. J.

Ideal location. Newly furnished and decorated. Large rooms with all modern improvements. Hungarian cuisine. Reasonable rates. Tel. 225-R. Lakewood. MRS. R. MENDELL, Prop.

WINTER RESORTS—LAKEWOOD, N. J.

Telephone: Lakewood 270 J. Geshner and J. Cohen, Props.

The Lexington Hotel

LAKEWOOD, N. J.

AN EXCLUSIVE HOTEL FOR DISCRIMINATING PEOPLE

The Lexington Hotel is only a few blocks from the famous Lake Carasajlo. The equipment is excellent. Running hot and cold water and open fireplaces. Large and airy suites of rooms, many with connecting baths. Cuisine unexcelled—Dietary laws observed. Terms reasonable—Inquiries are earnestly solicited.

OPEN ALL YEAR

PERL HOUSE

415 CLIFTON AVE. LAKEWOOD, N. J.

Newly renovated, redecorated and refurnished, enlarged and rebuilt. Jewish dietary laws strictly observed. Rates reasonable. Telephone 175-479 Lakewood. Summer resort, Parksville, N. Y.

PRINCETON HOTEL

116 SEVENTH STREET LAKEWOOD N. J.

Entirely rebuilt, redecorated and refurnished. Equipped with all modern improvements running water in every room. Ideal location. Home comforts. Jewish dietary laws strictly observed. Reasonable rates. Phone Lakewood 182. I. GREENBERG, Prop.

THE PINWOOD

Cor. Fifth & Mommouth Ave. LAKEWOOD, N. J.

First class family hotel equipped with every modern improvement. Rooms single or en suite with or without bath. Homelike surroundings. Dietary laws strictly observed. Under same management as Mountain Summit House, Tannersville, N. Y., and Hillcrest, Fleischmanns, and the high standard at these resorts during the summer, will be maintained in their Lakewood winter resort. Phone connection. Write for rates. H. LEVINSON & SON.

YOUNG'S GAP HOTEL

MADISON AVENUE AND THIRD STREET LAKEWOOD, N. J.

Lakewood's most luxurious, exclusive and handsomely equipped hotel. All the latest devices for comfort and convenience are installed. Rooms single or en suite, with or without bath. Unexcelled cuisine. Jewish dietary laws strictly observed. Home comforts. Reasonable rates. Summer season, Young's Gap House, Parksville, N. Y. Phone Lakewood 519. GELBER & HOLDEN, Props.

The Marquette

706 Madison Ave., Lakewood, N. J.

Finest location. Newly renovated and refurnished. Equipped with every convenience. Home comforts. Dietary laws observed. I. MARKOWITZ, Prop. Formerly of Mapleton Lodge. 323 Fifth St. Phone 134 Lakewood.

ROSEDALE HOTEL

EIGHTH ST. and MADISON AVE. LAKEWOOD, N. J.

Finest location right in the Pines. Newly built and equipped with every modern convenience. Jewish dietary laws observed. Reasonable rates. Home comforts. A. COHEN, Prop. Summer season, Rosedale Cottages, Arverno, L. I.

The CARLTON HOTEL

112 FIFTH ST. LAKEWOOD, N. J.

An up-to-date family hotel affording the guest every comfort and convenience. Handsomely furnished. Jewish dietary laws observed. Phone: Lakewood 201. LEVITT & JACOWER, Props.

THE HOTEL PLAZA

Formerly Woodward Hall 321 FIRST STREET

All modern improvements and conveniences. Jewish dietary laws strictly enforced. Telephone, Lakewood 519. Summer season, Hotel Plaza, Long Branch, N. J. B. SACKS & CO.

BRANDLER'S PINE LAKE VILLA

219 RIVER AVE., LAKEWOOD, N. J.

Ideal location in the Pines near the lake. All modern improvements. Large rooms. Hungarian cuisine. Dietary laws observed. Open all year. Tel.: Lakewood 194.

The IRVINGTON

Formerly The Rudolph Clifton Ave., Lakewood

Ideal location, home comforts, strict observance of the Jewish dietary regulations. Running hot and cold water in every room. Rooms single or en suite, with or without bath. MRS. LOUIS SOLOMON, Prop.

THE PINEDALE VILLA

323 FIFTH STREET LAKEWOOD, N. Y.

Beautifully located in Lakewood's choicest section. Every comfort and convenience. Strictly Kosher cuisine. Phone, Lakewood 52-W. MRS. H. EPSTEIN and MRS. J. GENEVA, Props.

HOTEL ARDMORE

116-20 FOURTH STREET LAKEWOOD, N. J.

Rebuilt, redecorated and refurnished. Equipped with all modern improvements. Home comforts. Jewish dietary laws observed. Reasonable rates. S. SCHOEN, Prop. Summer season, The Zurich, Asbury Park, N. J.

CARMEL HOTEL

K. B. MOHEL, Prop. 502 Princeton Ave. LAKEWOOD, N. J.

Telephone 269-J and 517-J Lakewood, N. J.

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

COLONIAL HOTEL

325 Second Street, Lakewood, N. J. Tel. 405-W. BARNETT KATZ, Prop.

Now open for the winter season. Large, nicely furnished rooms with every improvement. First class strictly Kosher board. Reasonable rates. Home comforts. BARNETT KATZ, Prop.

HOTEL WEINGARTEN

221 FOREST AVENUE LAKEWOOD, N. J. Tel.: LAKEWOOD 495.

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Jewish Refugees From Soviet Russia— Situation of Jews in Charkov.

Paris (special cable to I. J. P. B.).—A cable dispatch from the European director of the International Jewish Press Bureau, who has just arrived here from Kovno, discloses the following concerning Jewish refugees from Soviet Russia in Lithuania:

"In the beginning of 1915 the Czar's government expelled thousands of Jewish families from Lithuania to Russia and Ukraine. The peace treaty between the Bolshevik and Lithuania calls for the repatriation of these families. Some 5,000 families have already returned to their homes. A majority of them consists of former inhabitants of the following provinces: Moscow, Razan, Tula, Simbirsk, Nishni Novgorod and Saratov. Sixty per cent. of the expelled Lithuanian Jews are at present in Ukraine centering around the provinces of Poltava, Cherson and Tavaritchisk. But as the treaty between Russia and Ukraine has not yet been ratified, these Jews are unable to return. The treaty is expected to be ratified shortly and this will enable the refugees to go back to their homes. A fresh stream of repatriated Jews is, therefore, expected, and the Jewish National Council undertook to care for the many orphans found among those repatriated. Seventy-seven thousand marks is the weekly appropriation of the National Council for the orphans. But more money is needed to open schools for them.

"The National Council has its hands full in caring for the thousands of new refugees who have just come from Poland, particularly from Lida, Suwalki and Vilna.

"Lithuanian Jews are wholly unable to aid all the unfortunate victims of the recent forcible migrations. While they give away literally from their own mouths to feed the refugees, it is absolutely necessary for the Joint Distribution Committee and the Hebrew Sheltering and Immigrant Aid Society to take a hand in the matter. The Joint Distribution Committee, while it does give a little help, does not do anything for the emigrants. Since the American Government does not recognize the independence of Lithuania, no American consulate exists in the country. Such a state of affairs makes it difficult for those who desire to emigrate to the United States. The nearest consulate is at Riga, where passports are vised for those whom the Government at Washington authorizes, as a rule after weeks of waiting and many difficulties. In Riga one must wait for weeks until authority is granted from Washington to obtain a visa. Many of the refugees go to Danzig, but there no visas for passports can be obtained. Hundreds of Jews have escaped to Koenigsberg and other border cities, looking for a way out to America. All ports from Lithuania to the Atlantic Ocean are full of Lithuanian Jews. Radical aid for them is imperatively needed.

"I spoke to a number of refugees from Soviet Russia and learned from Mr. Balasher, one of their number who had just arrived from Charkov, the following facts:

"He left Charkov on September 15. Jewish cultural life in the town has been completely ruined. Some little Jewish activity centers around the Jewish commissariat. Jewish Central Relief Committee, with Judge Fisher and Mr. Pine, has organized a relief agency in Moscow and intended to open a branch office in Charkov, but Jewish communists were opposed to the plan at first, and it required a direct order from Moscow to permit the organization of the branch office. Nevertheless, the work of the committee is rather slow and its organization is rather primitive, more like a private than a national institution."

Official Protest Against Polish Pogroms.

Warsaw (By I. J. P. B.).—An interpellation was presented by the Jewish deputies in the Polish Diet reciting the recent pogroms in many of the Polish cities and towns, giving particulars of each pogrom, and also against deportations of noted Jewish and Zionist leaders without any reason or justifiable cause. The interpellation describes the exact status of the Jewish population under Bolshevik occupation, discloses the motives of the Bolsheviks in attacking Poland and of the Poles in prosecuting inoffensive Jews, and goes on with the demand for a thorough government investigation of the recent anti-Jewish excesses in Poland.

The interpellation further charges the Polish Premier, Witos, with complicity in the unhappy state of affairs, because the Premier, although repeatedly requested to do so, failed to sign a proclamation to the people calling upon them to desist from anti-Jewish activity.

On behalf of the Polish Government, Vice-Premier Daszynski promised to remedy conditions, but he added, "the people of Poland always had the greatest love for their Jewish neighbors, and if there are any differences now, they are due to the abnormal war conditions rather than to any feelings of anti-Semitism."

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Distance Between Jews and Anti-Semites Must Be 15 Meters.

Berlin (By I. J. P. B.).—The students of the Freiburg University in Germany have finally solved the problem of distance between Jews and anti-Semites, so that they should not be obliged to breathe the same air as the Jew. They determined that 15 meters is the minimum distance.

This occurred, when the students of that university decided to arrange a mourning procession in honor of the students who lost their lives on the battlefield. The German students, however, measured the distance of just 15 meters between themselves and the Jewish students, and in that order they marched.

It is worth while for the scientist to determine whether a distance of 15 meters is sufficient to keep them from close contact with the Jew, and from the air he breathes.

But we will all admit that such conduct at a parade for lost comrades and war heroes, is, to say the least, void of any tact. It is most insulting for those who wished to insult others.

The Decline of the Cantorate.

The cantorate has fallen on evil days. Gradually the older and larger Reform congregations in the country are dispensing with the services of their cantors, leaving the beautiful Jewish ritual much the poorer. In the new and "modern" synagogues cantors, of course, are out of the question. A mixed choir does all the work required, especially when some local soprano or tenor celebrity can render an operatic aria in the most approved flamboyant manner.

Those who not alone know but feel the beauty of the synagogue ritual can experience only genuine regret over this change that is taking place. And, worse still, there is a tendency to establish false musical standards in our synagogues, since the traditional chants with their distinctive charm can mean nothing to a generation that revels in the synagogue in "beautiful" selections in vogue on the operatic and concert stage. The Kaddish is recited often to the accompaniment of the "Meditation" from "Thais" and the musical piece de resistance on the Day of Atonement may be an "Ave Maria."

In the decline of the cantorate the Reform synagogue is sustaining an irreparable loss.—Baltimore Jewish Times.

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Save the Children of Eastern Europe.
 A plea to "save the children of Eastern and Central Europe" was sounded today by Col. H. A. Guinsburg, chairman of the Administration and Finance Committee of the Greater New York Fund for Jewish War Sufferers Abroad. Col. Guinsburg declared that 2,000,000 children, many of them of the Jewish faith, are dying of hunger, cold and disease in Eastern Europe, and the coming winter was bringing new terrors to them. He said that the American Relief Administration, of which Herbert Hoover is chairman, and the Joint Distribution Committee were making valiant efforts to restore the little ones to health and proper care, but that funds were needed immediately to continue this work. A considerable proportion of the number are war orphans and are being cared for in orphanages supported by American funds. The Greater New York committee is now engaged in raising its quota of \$7,500,000, which represents New York's share of a national fund for the relief of men, women and children in Eastern and Central Europe.

sibility in Eastern Europe today. Unless we protect them from the terrors of the winter that is coming, restore their emaciated little bodies to normal health, feed them, shelter them and teach them, they will grow up into men and women whose very life will be a menace to civilization. We must save the childhood of Europe. In them is the salvation and safety of the next decade.
 Headquarters of the Greater New York Fund are located at 1133 Broadway and checks should be made payable to Paul Baerwald, treasurer.

Chesterton On Zionism.
 Gilbert K. Chesterton, the well known British author and anti-Semitic writer, is contributing to the Daily Telegraph his book, "The New Jerusalem," dealing with his recent visit to Palestine. In the installment which appeared on August 24 he writes:
 The groups standing nearest to the official is that of the Zionists, who are supposed to have a place at least in our official policy. Among these also I am happy to have friends, and I may venture to call the official head of the Zionists an old friend in a matter quite remote from Zionism. Dr. Eder, the president of the Zionist Commission, is a man for whom I conceived a respect long ago when he protested, as a professional physician, against the subjection of the poor to medical interference to the destruction of all moral independence. The humor and human sympathy of a Jewish doctor was very welcome to us when we were accused of being anti-Semites, and we afterwards asked Dr. Eder for his own views on the Jewish problem. We found he

Then and Now.
 "Take the fast of Yom Kippur, which is enjoined, from eventide to eventide, upon every Israelite. A time there was when even but a mere boy or girl of adolescent age kept the fast faithfully, with little or no discomfort. A time there was when even frail women and aged men insisted upon keeping the fast, and rarely weakened, not even those who continued in the synagogue, on their feet, throughout the twenty-four hours. It was the religious discipline under which they were reared from earliest childhood that gave their spirit mastery over the flesh.
 "Contrast that one-time mastery of the spirit with today's lack of it in ever growing numbers. Look at some of our men and women in the flower of their youth or middle age, pictures of health and strength, acquired through many years of athletic training, yet unable to deny themselves a single meal or two, even on the Kippur day; unable to do, with all their strength, what even the young and feeble and hoary could do with ease in former times. The difference between the former and the latter is this: The former fostered their spirit, the latter pamper their flesh; the former were masters of their will, the latter are mastered by their senses; the former could say, 'We shall do this or that,' and did it; the best that the latter can say is, 'We would like to do it, but cannot; our longing for food is stronger than our power to abstain.'"
 Rabbi Joseph Krauskopf, Philadelphia, Pennsylvania.

Why So Many Lawyers?
 When a synagogue is dedicated in Chicago, it frequently happens that more speakers from the legal profession are found on the program than from all other professions combined. We wonder why. Meaning no disrespect to one learned and honored profession, why not select some Jewish doctor or dentist, some social worker or banker, some man learned in the law and active in Jewish life, or some upright business man who has blessed his religion by his honest dealings in daily life? We offer this suggestion for future synagogue dedications.—Rabbi Rudolph I. Coffee.

Another Anti-Jewish Lie Rectified.
 Warsaw (By I. J. P. B.).—The report of Jewish sympathy for the Bolsheviks during the occupation by the latter of the town of Novgorod Volynsk has proved untrue. As a matter of fact, not only was there no attempt at any fraternizing with the Bolsheviks among the Jews of the place, but the Jews arranged a solemn demonstration in honor of the Polish army as it marched into the town. At the head of the demonstration was the rabbi of the town, Gottlieb.

"Children are the innocent sufferers of the greatest tragedy of war and its aftermath," Col. Guinsburg declared. "The reports that have come to us are pitiful in many details, but particularly in tragic stories they tell of the sufferings of little children. There are hundreds of thousands of war orphans in Poland who are crowding the homes which the Joint Distribution Committee maintains for them, and gathering in long lines for the bowl of soup and piece of bread with which America provides them each day."
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ANTI-SEMITIC DEMAGOGISM.
 By LOBEL TAUBES
 (Our Vienna Correspondent)
 (Copyright, 1920, by I. J. P. B.)

The old notion that responsible for everything that the people suffer is only the Jew, is again in active circulation. Those who exploit this magical formula in their senseless, planned demagogism are ever certain of success. We know this method of combat from before. It has always been dangerous even in normal times of peace, and it is especially so now when passion runs high and men are so provoked that each would readily find some scapegoat upon whom he may wreak his bitter feeling and heavy heart.

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"It is surprising to me," nonchalantly said one of the speakers at the last Christian Socialist Party day, "that in the discourses nothing or almost nothing was said about the attitude of our party toward the Jewish problem. I am not such an anti-Semite as my former companion, Ernest Schneider (a well-known Jew baiter), but one must consider that victorious in the world war is International Judaism, which is gnawing us materially and spiritually. This party day must not pass without taking a stand on the Jewish question. By doing this we do not sin against the love due our neighbors. On the contrary, it is the necessary Christian self-preservation and self-help; it is the anxiety for our holy treasures," etc.

Another speaker at a Christian election meeting told of the greatness of the former Vienna Burgomeister, Dr. Lueger, the founder and leader of the anti-Semitic party in Austria. This seer never bothered about the theories of a Jew baiter, whether his hate was based upon political, economic or religious conceptions. So long as the man was practical in his anti-Semitism, Dr. Lueger took him to his heart. Then the speaker reached the very core of his argument: If not merely Vienna, but the civilized world, would have been organized according to the plans of Dr. Lueger and his anti-Semitic ideas, it would never have come to the world war; obviously the breakdown would have been avoided, and there never could have come into power those forces which now wish to destroy what the great Dr. Lueger created.

The purpose of speeches of this sort is quite evident. These are the calls of the "black ravens" which are usually heard before the hurricane. "Let the populace realize who caused the war, who it is that lives upon the blood and vitality of the nation . . . and it will know upon whom to wreak its vengeance and spend its anger at the first opportune moment."

So the air is filled with poison and gall against the eternally guilty Jew and the field is prepared for the onslaught. We Jewes have no power to counteract this evil influence, because we cannot reach the masses. At these meetings only members of the party are admitted and all strangers kept out. At assembly meetings and in the chambers of Parliament, however, where our national representatives occupy seats among the rest, the insidious charges can be answered at once and their influence weakened.

And opportunities to do this come quite often. Regardless of the subject at hand or the suitability of the moment, the anti-Semite ever seeks to bring in the Jew and to prick him. Especially is it a simple matter to begin an arraignment of Bolshevism and to end up with a vile slander of Judaism. Even Jewish war orphans may be the occasion for a holy "patriotic" rage. Recently the city alderman, Dr. Glazauer, made a vicious attack upon the Jewish Children's Home, situated in the part of Vienna known as Baumgarten, an institution supported by the American Joint Distribution Committee. It did not please the anti-Semite to have Jewish orphans sheltered in the city. The population does not need them, he contended, and, furthermore, are there not too many Jews in the city already? Moreover, the same speaker would have Vienna follow the example of the city of Leibach and deprive the Jews of all trading concessions, so that they may remain without any means of subsistence, etc. The logical relation of one item to the other did not disturb the speaker.

A pointed and keen reply to Dr. Glazauer was made by the Jewish alderman, Dr. Plaschkes, chairman of Zionist District Leopoldstadt. "I believe," said Dr. Plaschkes, "that the inhabitants of Baumgarten, at any rate more honorable, than the Christian Social Assembly. The Children's Home was established with the aid of the American Joint Distribution Committee. Its founding received the confirmation of our vice-mayor, Herr Winter, who expressed his hearty approval of its aims. Now a Dr. Glazauer dares to hold anti-Semitic speeches and speak in the same breath of Bela Kun and the Jewish orphans."

"As an honorable man, I wish to say that if the city magistrate of Leibach does not wish to give trade concessions to Jewish merchants that it is an expression of meanness and baseness on his part. But to advise our assembly to do the same is a stupid notion which exactly befits Dr. Glazauer. We Jews certainly do not demand any more privileges than the rest, but neither shall we permit our rights to be curtailed. It would be a calamity, as well as a disgrace for the city, and a breach of the Peace Treaty to even consider the proposal that Jewish merchants be excluded from trade simply because they are Jews. Such a proposition surely will not be tolerated by any just Christian."

"There are still to be found, thank God, plenty of good Christians and Jews whose hearts are not filled with hate, but, on the contrary, are full of love for their oppressed fellow beings and who exert themselves to the utmost to save from starvation the suffering, hungry Austrian children orphaned by the war. During last February 22,634 children were sent to other countries for support; 9,220 went to Germany, 5,150 to Switzerland, 5,030 to Holland, 1,120 to Sweden, 954 to Italy, 600 to Norway and 560 to Denmark. Through the splendid aid given by America, 125,000 children are supported, 95,000 school children are enabled to exist and 30,000 others are kept in children's homes, hospitals and similar institutions. Arrangements are

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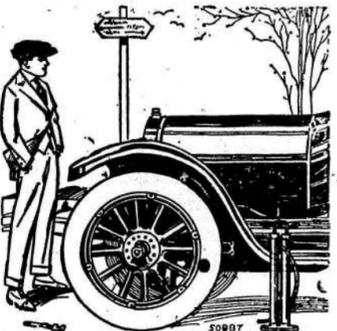


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now being made to give succor to many more, raising the total number to 147,000 in Vienna alone. In the whole of Austria 270,000 children will soon be fed by means of American relief. In these hundreds of thousands of children and in their upkeep the Christian Social Party, preoccupied with the Jewish problem, had no interest. These are helpless, hungry children, who would have perished without the assistance of kind-hearted, noble human beings, both Christians and Jews, in other lands, even in the country of our erstwhile enemy, Italy.
 And this is our reply and our revenge upon our enemies—a truly Jewish vengeance.

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By NACHMAN HELLER.

In the village of Slobod, in the neighborhood of the town of Kovno, Russian Ukraine, there lived a Jew who conducted the Wayside Inn, which he rented from the Polish landlord. The Jew was the father of a large family, one of the members of which a girl named Sarah, attracted wide attention because of her natural beauty and refined carriage. Young men of the vicinity, both Jew and Gentile, flocked into the inn to see the beautiful Jewess and listen to her angelic talk. Naturally, Sarah was the recipient of numerous matrimonial propositions by innumerable young men, Jews and Christians alike. Being quite young at that time, Sarah would never take the romantic onslaughts and passionate outbursts of her lovers and admirers seriously, proving, rather more practical and devoting her time and attention to domestic duties and industrial obligations, assisting her mother in her housework and aiding her father in his business. One day, having hunted in the neighborhood with a company of friends, the young son of the land owner became tired, hungry and thirsty, and decided, as a last resort, to enter the Jewish inn for rest and recreation. Of a noble Christian family and reared in Paris, the young snob would never lower his majestic dignity to cross a Jewish threshold, come in contact with dubious persons, eat the greasy food and drink the muddy water. But the very last matters and objects, the lack of which he felt badly, caused the change of mind and disregard of his vanity. Accordingly, the landlord's son went into the inn for some food and drink, with the intention of concealing his identity so as to deprive the Jews from bragging about his visit and increasing their business at his expense. But at the sight of beautiful Sarah, who served the refreshments and catered to his wants, he quickly changed his mind. The young nobleman turned petrified, beholding the Jewish maiden and wondering how that angelic being came down to earth in these sordid surroundings and uninviting quarters? Smiling with becoming grace, Sarah solved his puzzle and told him that her nation, being the oldest on the face of the globe, the angels communicate with the members of that singular race more than with any other clan, tribe or nationality. The landlord's son drank and swallowed every word and syllable that pretty Sarah uttered and her still, soft voice sounded to him like the best music that he heard at the Paris theatres. He became chained to the place, gazing at the handsome face before him and admiring the words showered upon him. He never drank the wine served to him nor ate the food placed before him, becoming, however, fully satisfied with the

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countenance of the lovely Jewess and becoming intoxicated with the sayings of pretty Sarah. He left the inn almost unconsciously, unaware of his whereabouts and destination, his guiding star and guardian angel doing, apparently, the work of seeing him safely home. Feeling intensely his love for the Jewess and longing to possess her at all risks and hazards, he conveyed his wishes to his father and told him of his intention to marry the beautiful Jewess and asked for his help and assistance. The father endeavored to dissuade his son from this undertaking, giving the diversity of religion, the difference in nationality and the variety of station as the reasons and causes for the discountenance of such a union and the discouragement of such a love. The son, however, would not listen to any negative advice, but was determined to marry the Jewess under any condition, and attempted to dispel the paternal arguments with the fact that Casimir, the Polish King, married the beautiful Jewess Esther, making a good precedent for emulation. Amour, apparently, turned stronger than a bunch of deities combined, but there being always two sides to a story, the landowner did not see the coast clear, knowing full well that the Jew would never consent to have his daughter married to a Christian. The father thereupon advised his son to keep his love secret, never disclosing it to anyone, the Jewish maiden included. He gave him, however, a letter addressed to the innkeeper, informing the latter of his son's passionate love for the Jewess, which must culminate in the matrimonial bond, and instructing the Jew to utilize his influence with his daughter to yield to the young man and become his faithful wife, having the privilege reserved for her to continue her loyalty to the ancestral faith, without changing it into the dominating religion. In case, however, of wavering or denying, the Jew and his family would have to move from the inn, the accompanying soldiers enforcing the nobleman's order when prompted to do so. The young nobleman left his father's castle, bound for the inn, where his beloved Sarah was unconscious of the approaching calamity, and, escorted by his military gang, stopped first at a neighboring inn to treat his men and instruct them for the coming maneuvers. There and then the adventurer met some of his friends whom he had not seen for some time previous. Delighted with the meeting, some sort of a rejoicing was instituted, in the course of which the nobleman told his friends of his daring mission. The mutual festivities assumed extensive dimensions, developing into card playing, lasting throughout the entire day, with two watches of the night as finishing touches. The young nobleman boasted continually of his plans and schemes of becoming the lawful husband of the pretty Jewess. The festival celebrants talked French all the while, so as not to be overheard by the host and the frequent visitors. There, however, came an old Jew, who espied trouble at the sight of the nobleman, his friends and soldiers. He understood French fairly well and certainly became aware of the danger that threatened the Jewish maiden. Without saying a word he quitted the inn, rushed for the place of Sarah's father and informed

the latter of the net that had been spread for the ruin of his daughter. It goes without saying that the house turned into a vale of weeping, Sarah, her father, mother, sisters, brothers and visitors bitterly lamented over the threatening menace that awaited pretty Sarah. The bearer of the news did not share the wholesale limitations. Being a widower, he offered to marry Sarah right there, before the nobleman's coming, saving, this wise, both the girl and the family. Messengers were sent immediately for the rabbi, the justice of the peace, neighbors and friends, in the presence of whom the old Jew, Joseph, became the lawful husband of the beautiful Sarah. A sumptuous dinner was served for all the participants in the ceremony, in the very course of which the nobleman, his friends and soldiers arrived on the scene and were invited to take seats and share the festive meal in the honor of the newly wedded couple, beautiful Sarah, a young maiden, and the patriarchic Joseph, old enough to be her grandfather. Of course, the young nobleman explained the reason of his coming, wondering why Saahr married an old man when thousands of young men would gladly have married her, himself being one of them. Blushing Sarah had nothing to say, her father relieving her of that embarrassment, pointing to her head, as if she was influenced by nervous attacks, and having once expressed her wish to marry the old man, who might have exercised some witchcraft, she would never change her mind or transform her notions. Disappointed and downcast, the young nobleman left the house, followed by his hosts, and returned home, where he broke the news to his father. The latter, never wishing to have his family connected with the Jews, was certainly pleased with the result, though his son suffered severely, his love for Sarah being deeply rooted. Old Joseph was willing to divorce Sarah and release her that she might remarry and take a young man of her own age and suitable to her ideas, having married her just to check the nobleman's designs and frustrate his desires. This being achieved, she would certainly fare better, after being released from the old man, able to marry, sooner or later, a young and handsome man like herself. Sarah, however, embraced old Joseph, kissed him and told him that she would remain his lawful wife for the rest of his life, which might last longer than her own, as none has a mortgage on the number of days and years assigned for earthly habitation, and Joseph having saved her from the nobleman, whose intentions none could tell, whether they were sincere or vicious, she would enjoy continuous bliss and everlasting blessing with her lawful husband, Joseph. There in the heavenly quarters turned great confusion and excitement. Archangel Michael recorded the case stenographically and reported it before the throne of Jehovah. The tumult and commotion increased enormously, and a loud, stentorian voice announced the wedding present that the Heavenly Hosts granted the married couple, Joseph and Sarah, a son would be born to them, whose learning, piety and devotion would shine brilliantly all over the world. Before a year was over Sarah gave birth to a baby boy, whose name was Leib, predicting his strength like a lion in the wall and the ways of his Heavenly Master. The name 'Sara's' was added to his first name, signifying, as it does, the son of Sarah, a tribute to his mother, who sacrificed her youth for her Jewish religion, preferring to be the wife of an old, poor Jew than of a young non-Jewish wealthy nobleman.

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MISSION OF THE JEWISH PRESS.

By Rabbi Michael Fried, Sacramento, Cal.

The press in general, religious and secular, has great possibilities as to power for good or evil.

A Jewish paper, however, differs from a secular newspaper or publication in that the Jewish paper is essentially a Jewish institution and it has a mission to perform, namely to promote Judaism and Jewish interests, and is a record of Jewish history in the making.

It is the function of the Jewish paper to interpret the facts of contemporary Jewish life, so that its readers may understand many of our movements, and spur them into enthusiasm for causes in which they believe. This can be done by editorial criticism of the record of events gathered in its news columns, day by day. In this way the Jewish paper can have a larger influence than even the synagogue and pulpit, because more people are reached by the press than by meetings or the spoken word.

There are many so-called influential and leading Jews, who persistently refuse to subscribe or support or even read a Jewish paper, and who can not see any good or beneficial results accruing from the ardent labors of Jewish journalism in this country.

Usually such people are those who consider themselves as self-important and of a higher estimation, in their own eyes and judgment, and to whom the sacred cause of Judaism no longer appeals, and who hold lightly the religious sentiments sacred to our people. These people suffer from an imaginary progressive spirit.

However, the large number of the good, honest and earnest Jews readily recognize and appreciate in the Jewish press a powerful instrument of that cause which they love and revere.

It is the duty of every cultured Jewish person to subscribe and read at least one Jewish family paper for many apparent reasons. By reading a Jewish paper one enlarges his knowledge of Jewish affairs and Judaism; by keeping in touch with the Jewish people and their progress we gain a wider Jewish horizon and viewpoint, and get Jewish news from Jewish sources, without secular daily press distortion.

The Jewish press is a medium of expression, not only for our charitable, religious and educational institutions, but gives us also reliable information of what the Jewish people throughout the world are doing. The Jewish press affords a common meeting ground for all classes of Jews, by permitting the full expression of Jewish thought to all who desire to do so.—Emanuel.

British Government to Lift Restrictions Against Palestine Tourists.

Egypt and Palestine, closed to tourists since the beginning of the war, are about to be opened to travelers by the British Government, the Jerusalem Daily Mail reports. In Egypt the tourist season starts in October, and the Egyptian public is preparing to receive thousands of visitors, according to the report, which declares that Palestine should also prepare to receive many thousand tourists this winter.

Jerusalem now boasts of a newly remodeled hotel—the Hotel Allenby, named in honor of the conqueror of the Holy Land—while the proposed construction of several hotels is reported in Haifa and Jaffa.

Before the war the tourist industry was one of the chief trades in Palestine, as the stream of visitors brought thousands of dollars to the Holy Land. As the country develops under the mandate of Great Britain it is considered as a foregone conclusion that the tourist business will be even more lucrative.

The housing shortage will be the chief drawback to any large immediate influx of tourists. The immediate building of several thousand houses to provide for the first Jewish immigrants to come into the country was advocated strongly at the World Zionist Conference, and will probably be carried out as one of the first reconstructive measure the Zionists are to undertake there.

Anti-Semitic Hungary.

The Hungarian National Assembly, by a majority of 57 votes to 7, has decided that only a restricted number of Jews in proportion to the general population should be admitted to the universities. An act embodying this disquieting resolution refers to Jews as a "nationality," apart and distinct from their fellow Hungarians. In the course of the debate some wild statements were made. One deputy threatened that the Jews would not only be persecuted in Hungary, but would probably be attacked and even murdered, while the Minister for Education, Mr. Stephen Hailer, declared that Jews must take refuge in Zionism, and that it was his intention to take measures to drive the Jews into the Zionist camp. What precisely that means, it is really very difficult to say. Whether Jews are Zionists or not, they are fully entitled to their rights as citizens. But in any case, the debate and particularly the resolution come to seem to be a distinct breach, in spirit if not in letter, of the minorities clauses of the peace treaties, and we imagine that some representation will be made for bringing to book the Hungarian Government for thus flouting her solemn promise to treat Jews on an equality with the rest of the citizens of the country.—London Jewish Chronicle.

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FISCHL, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Fischl, 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 Arthur W. War, No. 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January, next.

Dated, New York, the 25th day of May, 1920. JACOB MARKS, LOTTIE FISCHL, Executors. ABRAHAM WIELAR, Attorney for Executors, 261 Broadway, New York City.

ARNSTEIN, EMANUEL.—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 Emanuel Arnstein, 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 Arnstein & Levy, their attorneys, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January, next.

Dated, New York, the 21st day of June, 1920. RAE K. ARNSTEIN, ALEXANDER ARNSTEIN, EMANUEL ARNSTEIN, Executors. ARNSTEIN & LEVY, Attorneys for Executors, No. 128 Broadway, Borough of Manhattan, New York City.

HIRSCH, PEARL T.—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 Pearl T. Hirsch, 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 Louis Werner, his attorney, at No. 37 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1921, next.

Dated, New York, the 13th day of July, 1920. ADOLPH HIRSCH, Executor. LOUIS WERNER, Attorney for Executor, Office and P. O. address, 37 Liberty Street, Borough of Manhattan, New York City.

HYMAN, SYDNEY M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sydney M. Hyman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Stein & Salant, No. 1328 Broadway, in the Borough of Manhattan, City of New York, on or before the 31st day of January, next.

Dated, New York, the 30th day of July, 1920. WALLACE M. HYMAN, Administrator. STEIN & SALANT, Attorneys for Administrator, 1328 Broadway, Borough of Manhattan, New York City.

KAHN, HENRIETTA.—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 Henrietta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, Room No. 1915, No. 27 Cedar Street, in the City of New York, on or before the 1st day of February, next.

Dated, New York, the 23rd day of July, 1920. ALEXANDER D. KAHN, Executor. SEIGENBERG, LEWIS & STROUSE, Attorneys for Executor, Office and P. O. Address, 43 Cedar Street, Borough of Manhattan, New York City.

ULMAN, JULIEN STEVENS.—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 Julien Stevens Uiman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, Room No. 1915, No. 27 Cedar Street, in the City of New York, on or before the 1st day of February, next.

Dated, New York, the 23rd day of July, 1920. GEORGE D. BARCLAY ULLMAN, JOSEPH S. JAMAN, CECIL C. BLUNT, Executors. BECKMAN, MENKEN & ORISCOM, Attorneys for Executors, 52 William Street, Borough of Manhattan, City of New York.

SHAPERO, DORA.—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 Dora Shapero, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Otto A. Samuels, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January, next.

Dated, New York, the 2d day of July, 1920. OTTO A. SAMUELS, Attorney for Administrator, No. 217 Broadway, Borough of Manhattan, City of New York.

DAVIS, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Davis, 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 Morris J. Goldston, their attorney, No. 132 Nassau Street, in the City of New York, on or before the 15th day of November, next.

Dated, New York, the 10th day of May, 1920. MARY DAVIS, LOUIS DAVIS, GUSSIE LEVINSON, ISIDOR SACHS, Executors. MORRIS J. GOLDSTON, Attorney for Executors, 132 Nassau Street, New York City.

LICHTENSTEIN, S. K.—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 S. K. Lichtenstein, 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 Myron L. Lesser, her attorney at No. 1140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of November, 1920, next.

Dated, New York, the 7th day of May, 1920. ANNA S. LICHTENSTEIN, Executrix. MYRON L. LESSER, Attorney for Executrix, Office and P. O. Address, 1140 Broadway, Borough of Manhattan, New York City.

SEGAL, ISIDOR.—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 Isidor Segal, 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 No. 49 West 116th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of November, 1920, next.

Dated, New York, the 3d day of May, 1920. JEANETTE SEGAL, Administratrix. SIEGEL & CORN, Attorneys for Administrator, Office and P. O. Address, 51 Chambers St., Borough of Manhattan, New York City.

SCHLESINGER, SIGMUND.—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 Sigmund Schlesinger, 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 Riegelman, Carns, Leventritt & Goetz, No. 128 Broadway, Manhattan, in the City of New York, on or before the 16th day of November, next.

Dated, New York, the 22d day of April, 1920. CHARLES H. WEISSBERGER, CELIA SCHLESINGER, Executors. RIEGELMAN, CARNS, LEVENTRITT & GOETZ, Attorneys for Executors, 128 Broadway, Manhattan, N. Y. City.

BRENSILBER, THEODORE.—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 Theodore Brensilber, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Abraham H. Sarasohn, Esq., No. 171 Madison Avenue, Borough of Manhattan, City of New York, on or before the 20th day of December, 1920.

Dated, New York, June 11th, 1920. JENNIE BRENSILBER, Administratrix. ABRAHAM H. SARASOHN, Attorney for Administratrix, 171 Madison Avenue, Manhattan, New York City.

SAFIAN, MORRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Safian, 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 William H. Chorosh, their attorney, at No. 51 Chambers St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of November, 1920, next.

Dated, New York, the 21st day of May, 1920. ROSIE SAFIAN, JOSEPH SAFIAN, LEO SAFIAN, HARRY SCHELLER, Executors. WILLIAM H. CHOROSH, Attorney for Executors, Office and P. O. Address, 51 Chambers St., Borough of Manhattan, New York City.

MOLENDI, HERRMAN.—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 Herrman Molendo, 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 Greenthal & Greenthal, their attorneys, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1921, next.

Dated, New York, the 3d day of September, 1920. HENWICK H. MOLENDI, SOLLY ABRAHAMS, Executors. GREENTHAL & GREENTHAL, Attorneys for Executors, No. 277 Broadway, Borough of Manhattan, New York City.

EVEN, LOUIS M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis M. Even, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, 329 East 47th Street, New York City, or at office of their attorney, No. 51 Chambers Street, in the City of New York, on or before the 21st day of December, next.

Dated, New York, the 10th day of June, 1920. LEON J. NEUMANN, MARCUS L. EVEN, Executors. RYVEY J. COHEN, 51 Chambers Street, Attorney for Executors.

BLUMENTHAL, BABETTE.—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 Babette Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of November, next.

Dated, New York, the 4th day of August, 1920. ALFRED BLUMENTHAL, GUSTAV BLUMENTHAL, HUGO BLUMENTHAL, Executors. WOLF & KOHN, Attorneys for Executors, No. 277 Broadway, Borough of Manhattan, New York City.

GOLDENTHAL, CAROL.—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 Carol Goldenthal, 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 Wm. Klei, her attorney, No. 120 Broadway, in the City of New York, on or before the 7th day of February, next.

Dated, New York, the 27th day of July, 1920. P. O. Address, 120 Broadway, New York City. MAITHA GOLDENTHAL, Administratrix.

NASANOWITZ, MARCUS.—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 Marcus Nasanowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Rogers & Rogers, Esqs., No. 66 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of February, 1921.

Dated, New York, the 2d day of August, 1920. HERMAN M. SILVER, Administrator. ROGERS & ROGERS, Attorneys for Administrator, No. 66 Broadway, Borough of Manhattan, N. Y.

GRUNBERG, SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Grunberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Glaze & Fine, No. 217 Broadway, in the Borough of Manhattan, City of New York, on or before the 19th day of November, next.

Dated, New York, the 12th day of May, 1920. GLAZE & FINE, Attorneys for Executrix, 217 Broadway, Borough of Manhattan, City of New York. BESSIE GRUNBERG, Executrix.

PEFFERBLUM, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Pefferblum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Modie Harris, Attorney for Administratrix, No. 20 Broad Street, Borough of Manhattan, New York City.

Dated, New York, the 23d day of August, 1920. SAUL J. DICKEISER, Attorney for Administrator, 271 Broadway, New York City, Manhattan.

SCHALL, IKE.—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 Ike Schall, 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 Rudolph Stand, her attorney, No. 160 Broadway, in the City of New York, on or before the 15th day of February, next.

Dated, New York, the 2d day of August, 1920. SAUL J. DICKEISER, Attorney for Administrator, C. T. A., No. 160 Broadway, New York City.

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.

FRANK, FLORA.—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 Flora Frank, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Bertram Sommer, their attorney, at No. 1 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the 6th day of December, next.

Dated, New York, the 29th day of May, 1920. HENRY FRANK, CHARLES R. GOLDSMITH, JULIUS DAHLMAN, Executors. BERTRAM SOMMER, Attorney for Executors, No. 1 Madison Avenue, Borough of Manhattan, New York City.

MOSS, IDA.—In pursuance of an order of Hon. James H. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Moss, late of the County of New York, City of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Paskus, Gordon & Hyman, No. 3 Rector Street, City of New York, on or before the 31st day of December, next.

Dated, New York, the 21st day of June, 1920. NATHAN MOSS, EMIL HELLER, Executors. PASKUS, GORDON & HYMAN, Attorneys for Executors, 3 Rector Street, New York City.

LUDWIG, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Ludwig, 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 Nathan Tolk, her attorney, No. 58 Essex Street, in the City of New York, on or before the 14th day of January, 1921.

Dated, New York, the 14th day of June, 1920. EMILIA LUDWIG, Administratrix. NATHAN TOLK, Attorney for Administratrix, 58 Essex St., New York City.

MEINSTEIN, 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 Meinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of his attorney, Saul J. Dick-eiser, No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

Dated, New York, September 1st, 1920. HERMAN LEOPOLD MEINSTEIN, Administrator. SAUL J. DICKEISER, Attorney for Administrator, 271 Broadway, New York City, Manhattan.

COHEN HYMAN.—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 Hyman 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 Stroock & Stroock, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1921, next.

Dated, New York, the 28th day of June, 1920. HANNAH H. COHEN, JOSEPH H. COHEN, HARRY H. COHEN, NORMAN M. COHEN, ASHER HOLZMAN, Executors. STROOCK & STROOCK, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

COHEN, MICHAEL.—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 Michael 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 their attorney, I. B. Ripin, No. 256 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of April, next.

Dated, New York, the 23d day of September, 1920. GUSSIE COHEN, MOISE K. COHEN, PHILIP S. COHEN, Executors. I. B. RIPIN, Attorney for Executors, 256 Broadway, New York, N. Y.

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IN PURSUANCE OF AN ORDER OF HONORABLE JOHN P. COHAN, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignat' Avel, 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 his attorney, Solomon Ullman, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 15th day of November, next.

Dated, New York, the 5th day of May, 1920. GEORGE ENGEL, Executor. SOLOMON ULLMAN, Attorney for Executor, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, N. Y. City.

COHEN, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business at the office of Morris and Samuel Meyers, her attorneys, at No. 1 Madison Ave., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of February, 1921, next.

Dated, New York, the 6th day of August, 1920. ANNIE COHEN, Administratrix. MORRIS and SAMUEL MEYERS, Attorneys for Administratrix, Office and P. O. Address, No. 1 Madison Ave., Borough of Manhattan, New York City.

FRAGNER, SIGMUND.—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 Sigmund Fragner, 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 Harry L. Eitinger, their attorney, at No. 140 Broadway, in the City of New York, on or before the 5th day of January, 1921.

Dated, New York, the 24th day of June, 1920. ABRAHAM J. GOLDMAN, NATHAN HORNUNG, Executors. HARRY L. EITINGER, Attorney for Executors, 140 Broadway, Manhattan, New York City. JAMES O. SEBRING, Attorney for Executors, Corning, N. Y.

PACKARD, NATHAN J.—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 Nathan J. Packard, 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 Joseph Rosenzweig, No. 99 Nassau Street, New York City, Borough of Manhattan, on or before the 14th day of January, next.

Dated, New York, the 25th day of June, 1920. LOUIS P. SIMONDS, MAURICE P. PACKARD, FRIEDA H. PACKARD, Executors. JOSEPH ROSENZWEIG, Attorney for Executors, 99 Nassau Street, New York City.

WILZIN, HATTIE.—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 Hattie Wilzin, 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 Maurice W. Monheimer, his attorney, at No. 175 Fifth Avenue, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.

Dated, New York, the 12th day of June, 1920. JEROME WILZIN, Executor. MAURICE W. MONHEIMER, Attorney for Executor, No. 175 Fifth Avenue, Borough of Manhattan, City of New York.

LEWY, MARTIN D.—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 Martin D. Lewy, 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 Mark G. Holstein, late of the County of Manhattan, in the City of New York, on or before the 16th day of November, next.

Dated, New York, the 8th day of May, 1920. ALMA LEWY, Executrix. MARK G. HOLSTEIN, Attorney for Executrix, 35 Nassau Street, Manhattan, New York City.

LEVI, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levi, 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 Lechman & Goldsmith, their attorneys, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1921, next.

Dated, New York, the 19th day of October, 1920. IRVING B. LEVI, ALMA B. LEVI, HOWARD LEVI, MARTIN BECKHARD, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

BENDHEIM, BERTHOLD.—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 Berthold Bendheim, 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 their attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 16th day of October, 1920.

Dated, New York, the 25th day of September, 1920. DORA HAYMAN, Executrix. WOLF & KOHN, Attorneys for Executrix, No. 277 Broadway, Borough of Manhattan, City of New York.

LEVI, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levi, 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 Lechman & Goldsmith, their attorneys, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1921, next.

Dated, New York, the 19th day of October, 1920. IRVING B. LEVI, ALMA B. LEVI, HOWARD LEVI, MARTIN BECKHARD, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

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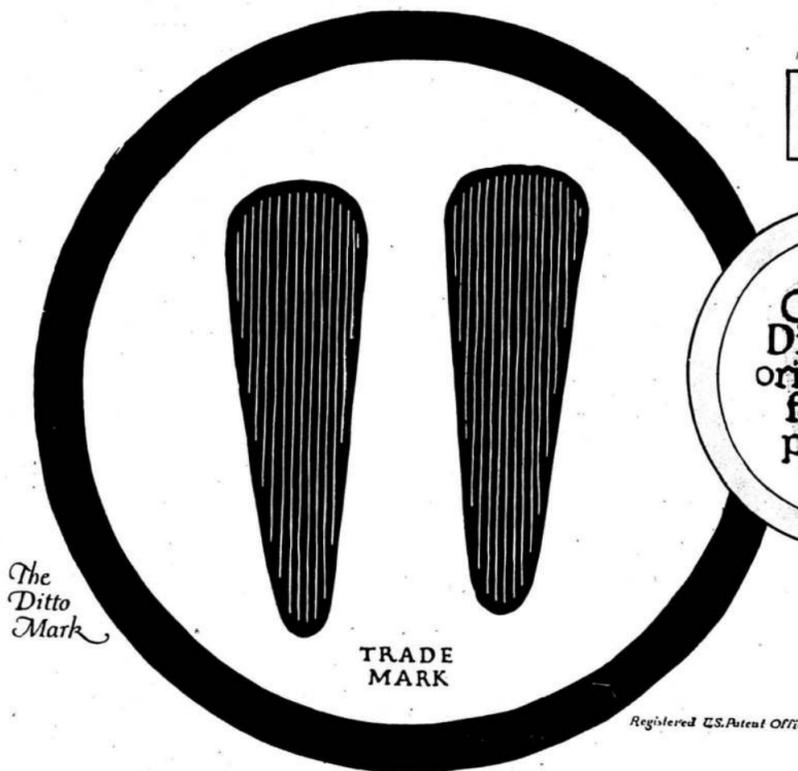
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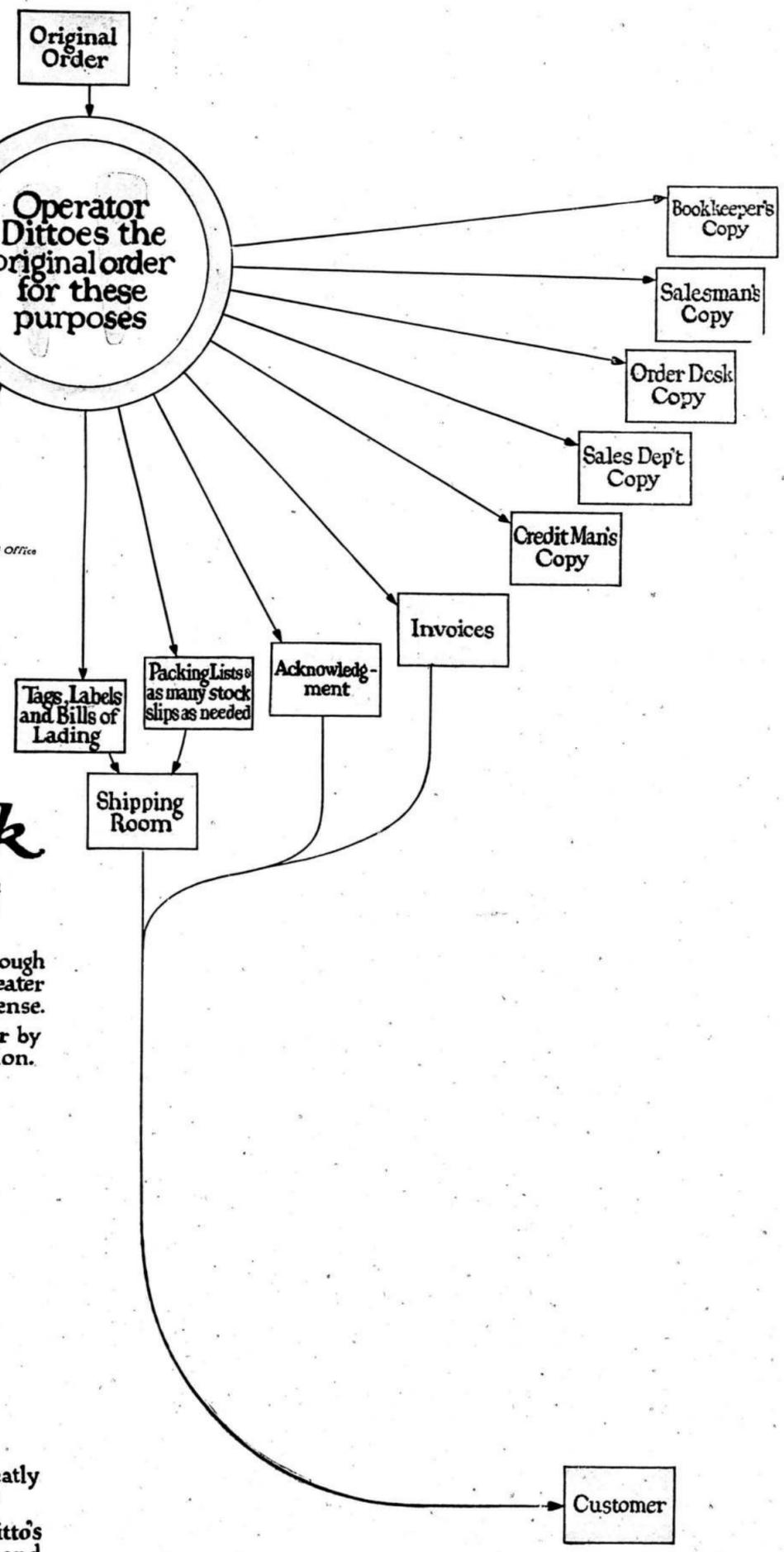
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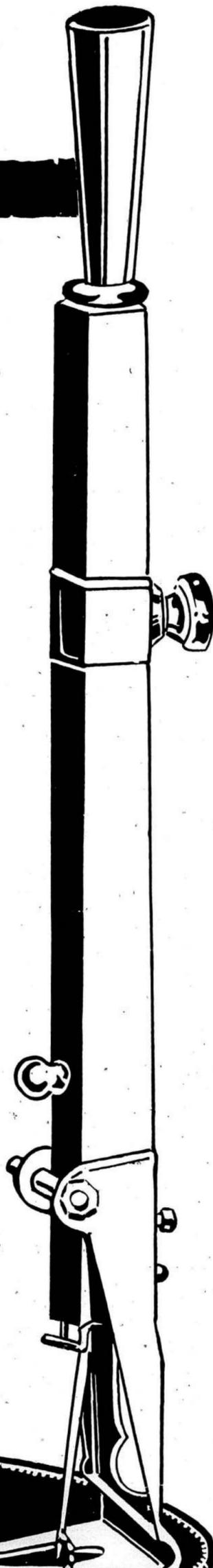
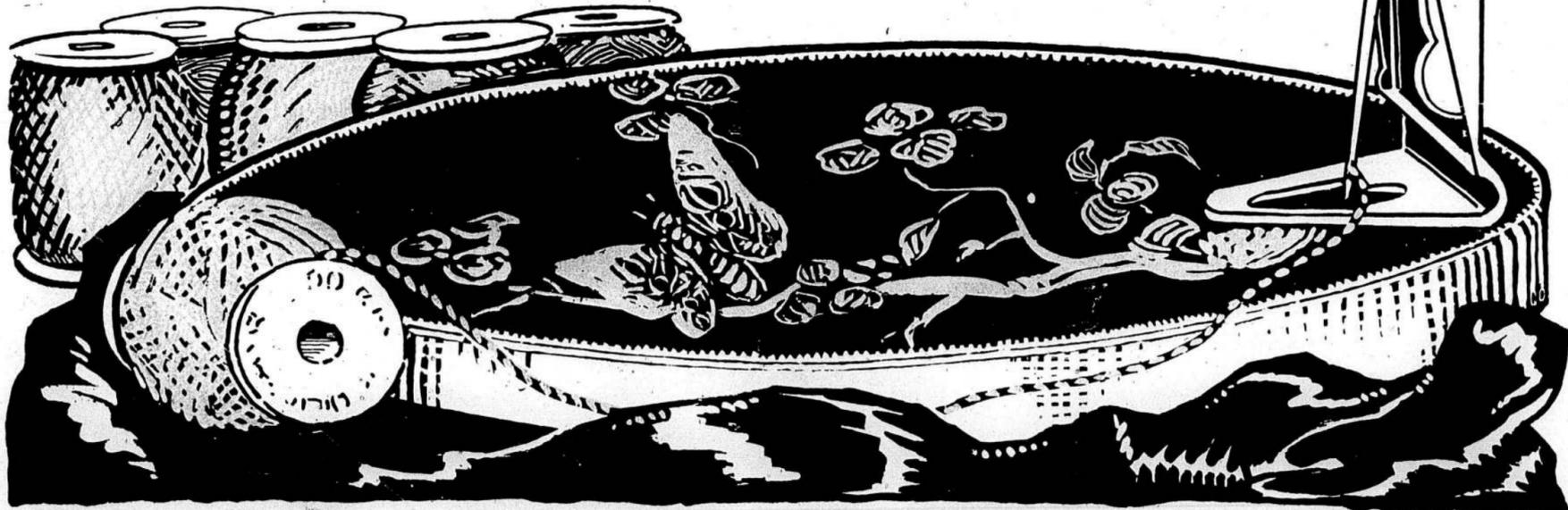
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ESTABLISHED 1882.

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By Albert M. Friedenberq, Esq.

Jews in Science in America
By Benj. Harrow, Ph. D.

Drama and the Jews
By Muriel Kornfeld

Ford Misrepresents Christian Sentiment
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MAGAZINE SECTION

Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$4.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

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10 CENTS PER COPY

THE JEWS OF EARLY CALIFORNIA

By ALBERT M. FRIEDENBERG, Esq., *Corresponding Secretary American Jewish Historical Society*

When Sutter, the Swiss, early in the year 1846 turned up a modicum of the precious, yellow metal known as gold, and so quite accidentally proved that the soil of California was then rich in this valuable substance, an entire new world swam, as it were, into the ken of men. California, an unknown, far-distant Western country, became at once the goal and the hope of all the fortune-hunters, and the others, on the globe. News infiltrated into more populous districts of the world somewhat more slowly in those days, and it was not until the end of the year 1848 and especially throughout the succeeding year 1849 that the great rush of the gold-seekers to California set in.

Events helped to produce this gigantic wandering of peoples. The Mexican War had just been fought and won by America; the year 1848 had come and gone in Europe, leaving a great mass of important political and economic changes in its wake. Circumstances favorable to a large immigration into the United States had taken place, so that, all in all, the discovery of gold in California came at a most opportune moment.

Of course, an almost insuperable obstacle stood between the fortune-hunters, of all races and creeds alike, and their quest: the remote position of California. Then there were no Pacific railroads. The future wizard of the rails, Edward Henry Harriman, who annihilated much of the distance and the discomfort stretching between the Atlantic and the Pacific seaboard, was but a babe in arms. To reach the land of gold one then had to go on the dangerous and difficult overland route, which took enormous toll of lives, or to undertake a long and arduous voyage, either around Cape Horn, at the southern extremity of South America, or by way of the Isthmus of Panama. In either instance the tribulations of the journey were considerable; the heat was intense; the manners and customs of the countries touched at or traversed were exotic. Travelers of the Jewish faith who made the enterprise have left records of the trials with which they were beset, and many of them returned to the East of this country

discouraged by the difficulties which confronted them and even more empty-handed, if that were possible, than when they set out.

But, of course, a large number persisted in their tasks and surmounted all the obstacles in their path. They reached El Dorado; they established homes and families there; they took up life in new com-

among these early pioneers, the "Forty-niners" as they are called, and with their fortunes these remarks are primarily concerned.

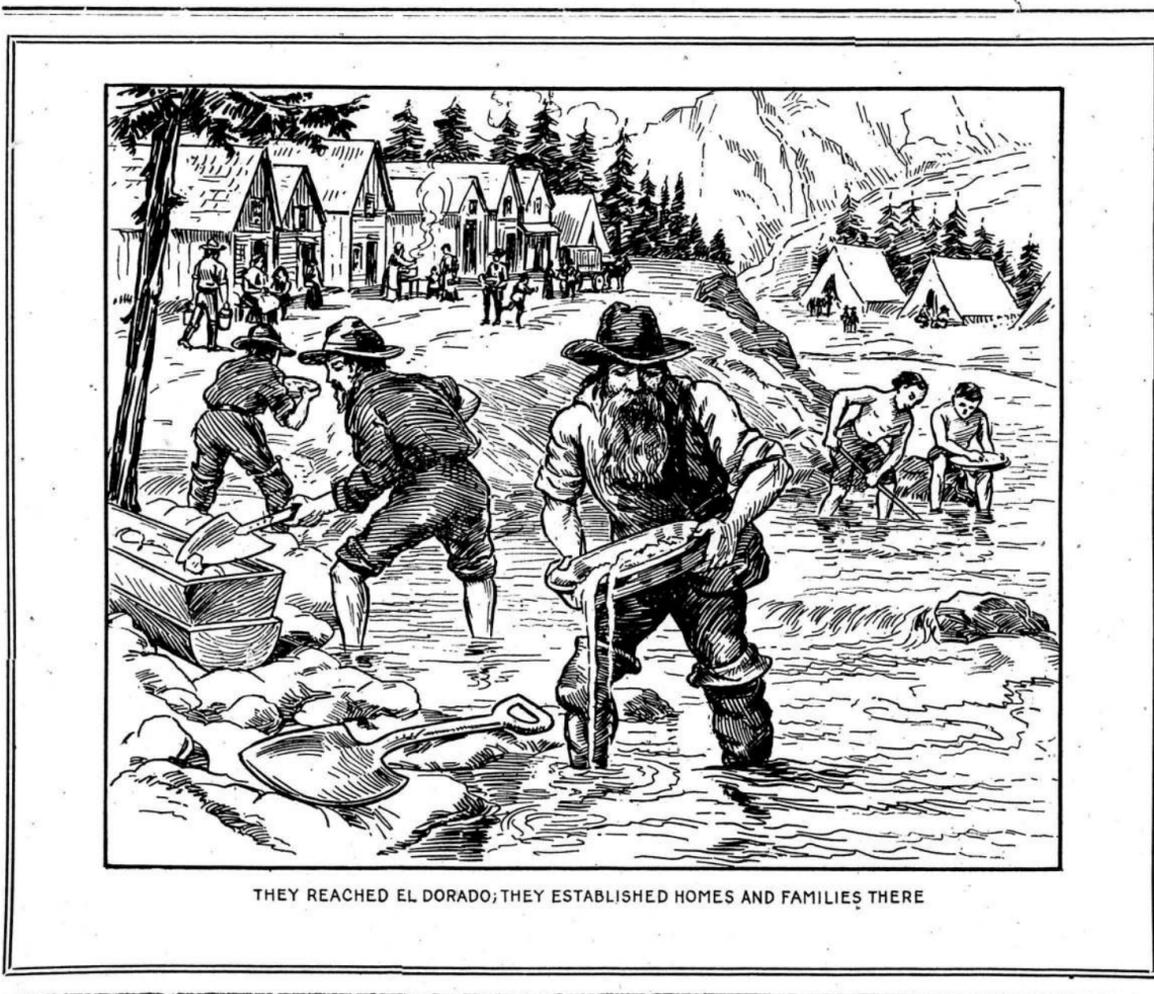
The incidents of life in California of the days we are considering have been transcribed for all time to the pages of Bret Harte's works. This great man of letters by his novels, tales and poems has given future

their dwellings in the mushroom towns resulting from the presence of so many placer miners and there to traffic in commodities with enormous profits to themselves. Many immigrant Jews were not enured to the tempests of mining life in primitive communities, and entered on gainful occupations with which they were familiar. Non-Jews did the

of Jews were to be found from a very early date. They established there their own communal organization, and the existing congregations of that city date from this period as well. Within a short interval after the arrival of the first Jews on the Pacific Coast two congregations had already gone into existence in San Francisco, thus demonstrating that the Jewish pioneers did not forget the claims of their religion while all others about them were busily engaged in the search after gold.

More than this, however, the early Jews of California took a deep interest in general public affairs. A Jew sat in the first legislature of California as a member for one of the districts of San Francisco. Another laid the foundations of California's system of jurisprudence through his membership of the Supreme Court of the State in the formative period of the existence of that tribunal. This was Solomon Heydenfeldt, one of the most distinguished Jews of his time and place. Judge Heydenfeldt was an accomplished jurist, knew and understood the details of mining law, the old Spanish regulations which California as a State of the Union had to assimilate to its own system, and the legal principles and traditions of this country in general. His decisions, preserved in the law reports, are monuments of industry and sagacity. Ever since these early days members of the Jewish community of California have stood out among their fellow citizens of all faiths by their eminent public services. Others of them shone in important walks of life, commercial, financial and industrial. The foundations of several affluent banking houses were laid at this time on the Pacific slope, and from California quite a few religious, cultural and educational leaders of Jewry in America emanated.

In one respect, and at that a most picturesque one, our sketch of early California Jewry is deficient. Nor may we hope to repair the omission until a student on the spot has prosecuted researches on the subject. We refer to the participation of the early Jews of California in the tasks confronting the vigilance committees of those days. These more or less crude organizations were called into being through the necessities of the hour. Life in the early settlements, especially the crude mining camps, at-



THEY REACHED EL DORADO; THEY ESTABLISHED HOMES AND FAMILIES THERE

munities and laid strong and true the foundations of a well-ordered state. So large was the number of immigrants to California of all races and creeds that that State could already be formally admitted to membership in the Union of States in 1850, and since this date its population and prosperity have appreciably grown.

Many Jews were represented

ages a complete and correct picture of the pioneers. In one respect, however, his description requires amendment; he has not fairly set forth the part the early Jews of California played in the development of the commonwealth.

By the testimony of Bret Harte the Jews did not proceed to the "diggins" as a rule. When they did, as he maintains, it was to take up

same, and Bret Harte was wrong, therefore, in singling out the members of that race of which he, too, was partly a descendant for his censure.

In point of fact the Jews of California settled throughout the State and thus contributed to the work of building up early communities. San Francisco attracted many of them, and within its confines large numbers

tracted many of the lawless and desperate elements, to whom the steady and impartial justice of the ordered establishment could not be sufficiently speedily or surely dispensed. To cope with the conditions thus created these vigilance committees arose, and even San Francisco was not without its creation of this kind. On these committees very many Jews were to be found, and their memberships thereof prove that the early Jews of California were uniformly on the side of law and order and sought by all possible means at their command to establish and successfully operate orderly government. Against the extravagant and improbable assertions of Bret Harte, hereinbefore mentioned and confuted, must be placed the fact that California Jews labored in and with these vigilance committees.

Early days in California possess an irresistible attraction for the student of history. And this quality extends over the Jewish aspects of the matter, because, as we have been careful to show, the Jews were numerous and worthily represented at that time. In fact, we are now far enough removed by time from these early days of storm and stress that their glamour is all that remains of them. The trials of those times, the strains, are sunk into oblivion. But the picturesque element persists. A part of this picture, and a noteworthy portion thereof, is supplied by the Jewish pioneers of California, who laid the foundations of that great community of our own days. The best means of comprehending the true worth of the present is to know what its past offers. California Jewry may look with confidence by reason of its present prosperity into the future, knowing that its past is honorable and glorious.

NON-JEWISH FRIENDS OF THE JEWISH PEOPLE.

In almost every age the Jewish people have had their staunch friends among the Gentiles. It was the Catholic Abbe Gregoire who pleaded for the Jews before the French Revolution, as did the volcanic orator Mirabeau. It was Napoleon who convoked a new Sanhedrin as a preliminary to the emancipation of the Jews in order that it might be shown that there was nothing in the faith of the Jews to prevent them from being good citizens. It was George Eliot, a non-Jewess though practically married to George Henry Lewes, of Jewish descent, who pictured with consummate scholarship every type of Jew in her "Daniel Deronda." It was a non-Jewess of Berlin who, before her marriage to the renowned Professor Lazarus, wrote the best book on the Jewish woman. It was the ghetto novelist, Sacher Maroch, not at all Jewish, who wrote stories you could hardly believe to be of other than Jewish authorship. But he became fair to the Jews through the rebuke of a liberal mother. Reuchlin, the friend of Luther, was friendly to the Hebrews as we'll as to their language.—*Emanu-El.*

WHAT'S IN A NAME.

One cannot longer tell the Jewish folk by names. A man named Samuel Jacobson was shot in East St. Louis in a gang feud. He was not a Jew. His burial was in St. Peter's Cemetery. A young man named William Clark, of Philadelphia, won a prize in the Olympian games in Belgium. He was a Jew. His true name was William Orstatcher. There are Levys, Isaacs, Jacobs, Sterns and Rosenthals, who are not Jewish (or no longer so), and there are Gordons, Smiths and even Jones who are Jewish and acknowledge it with pride!—*The Modern View.*

Jews in Science in America

By Prof. B. HARROW
CAROLINE DINER

Recently the publicity department of the American Chemical Society released an article giving a digest of a paper which Miss Caroline Diner presented at the St. Louis meeting of the society. The mere fact that such an article was prepared for newspaper consumption shows that Miss Diner's paper must have caused the unemotional scientists quite an unusual stir.

Dr. Diner's paper dealt with microscopic methods of examining rubber goods. She showed how such an examination can unfold a very wonderful story of the life and texture of the rubber. This is an amazing discovery. Rubber has before now been examined under the microscope, but no one until now has discovered so much. Dr. Diner's methods were not those of other people.

Some people in their enthusiasm declare that next to the synthetic or artificial production of rubber Miss

ate family she had little use for aught else.

Her father she loved beyond measure. And I could understand that, for he was the very kind to arouse the utmost admiration in her. In the first place, he himself had a very good working knowledge of the very subjects the girl was most interested in. In some branches, such as pharmaceutical and bacteriological chemistry, his equal could be found with difficulty. Then, again, he gave his little girl—his only child apart from a younger son—all the freedom and all the encouragement she desired. The two would daily discuss every phase of the girl's college work, particularly the sciences.

At that time she gave me the impression not so much of an original observer, not so much of a talker, as of a listener. She drank intellectual food by the bucket rather than by the glass, and if some one happened to



DR. CAROLINE DINER

Diner's discovery is the most important, and, judging by the number of rubber firms who offered her handsome sums for her patents and the number of such firms who offered her handsome salaries and easy jobs at their factories, her discovery must be of great importance.

To me Miss Diner's story is of peculiar interest, for I got to know her when she was still an undergraduate at Hunter College. It so happened that I taught at the Fordham Medical School for a little while, and there learned to know and appreciate Dr. Diner, Miss Diner's father, who was then professor of pharmacy and assistant professor of bacteriology. In time we became more than mere acquaintances, and I visited Dr. Diner's home on several occasions. Then it was that I had the opportunity of being brought in contact with Miss Diner.

As I try to recall those days—some six years ago now—I see before me a rather undersized, black-haired Susan, forever smiling and forever swallowing everybody and everything with her pair of eloquently expressive eyes. Even in those days she was full of chemistry and full of physics, full of this teacher who knew and that teacher who knew not. Frankly, I got the impression that she was "dippy" on the sciences and that outside of the sciences and her immedi-

be present for whose knowledge her father vouched she would sit with mouth wide open and with her big eyes swallow everything the visitor said.

I recall one such occasion when Dr. Knauer was present. Dr. Knauer was professor of physiology at the Fordham Medical School. He had been "imported" from Munich, where he had been a *privat-docent*. Knauer was one of those thorough-going Germans who knew not only his physiology but all other ologies. And he was really a man with an independent turn of mind. Miss Diner's admiration for the professor was written over her entire countenance. No society girl ever enjoyed a dance more, no working girl ever enjoyed a movie more than did Miss Diner when she listened to Prof. Dr. Alwyn Knauer.

Miss Diner eventually graduated, very creditably, from Hunter College, and for a short time she was desirous of being a high school teacher of chemistry. She took the necessary examinations and passed them. Fortunately for her, appointments came very slowly. She turned to post-graduate work. First, she spent a year at Columbia, then a couple of years at New York University. From the latter she has recently received her Ph.D. In her thesis she embodied her researches on

rubber. She has, I believe, accepted a government position.

In these days, when even university men are turning shekel-ward, we record with extraordinary pleasure that Miss Diner is bent upon presenting her discovery to the world at large and not to any one hungry-eyed corporation. Though by no means a rich man, and perhaps even a little disillusioned in the matter of academic life, Professor Diner is fully in accord with his daughter's desires to give her discovery to the world.

UNITARIAN EDITOR DISCOURSES ON ANTI-SEMITIC BIGOTS.

We have not referred in these columns to the articles in the *Dearborn Independent* attacking our Jewish comrades for the reason that we have not hitherto regarded these diatribes with any seriousness. We have felt regret that so excellent a man as Mr. Henry Ford should allow himself to be so deceived and misused, and have marvelled at this one more bit of evidence of his feeble innocency. But beyond this regret and wonderment we have not thought about the matter at all. Now, however, there is coming to us word that the Jews are seriously disturbed by these malicious attacks and are actually fearful of anti-Semitic outbreaks in this coun-

try. They see in these *Dearborn Independent* articles an extension of the campaign against the Jews in Europe, which in other places than merely Poland has taken the form of persecutions and pogroms. It seems at first sight impossible that such medieval barbarism should make appearance here in America. And yet, when one thinks of the madness perpetrated during the war against alleged Germans and pro-Germans, the present hatred of the so-called "Reds," and the savagery which has become the traditional American practice toward Negroes, one is given pause. Our Jewish friends, long taught by dreadful experience, may be right after all. At any rate they should be given the benefit of doubt and every attack be met by emphatic rejoinder. If there be any such thing outside the New Testament as Christian brotherhood, let it now be shown toward those who have suffered injustice beyond all other humans in history, and who now, in what seems to be the universal reversion of the world to former cruelties of hate and lust, are threatened once again. *Unity* is a small journal, its influence is not large. But all it is and has is at the disposal of our beloved and honored Jewish brethren in this hour of their distress.—From *Unity*, the organ of the American Unitarian Association.

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Christian Sentiment in America Misrepresented by Ford

By REV. CHARLES FRANCIS MCKOY
Pastor Greene Avenue Baptist Church, Brooklyn, N. Y.

At the Greene Avenue Baptist Church, Brooklyn, on a recent Sunday night, the Rev. Charles F. McKoy, pastor of the church, spoke strongly in regard to the misrepresentation of the Jews in a pamphlet recently published by Mr. Ford. Mr. McKoy said in part:

"There was possibly never a time in the history of the world when national, racial and religious hatred was more virulent than at the present moment. The recent world-wide war seems to have unleashed all the pent-up animosities which the various peoples of the world have held toward one another. The war is only nominally over. The spirit of hatred is still rampant among all classes of people. In view of this situation, fraught with such dire possible consequences to the future peace of the world, it behooves all right-thinking people, irrespective of race or creed, to exert every possible influence, both

found them to be a people of fine aspirations and lofty ideals. My early prejudice has given way to sympathy and respect. In time of war the Jew has always been patriotic and has cheerfully made every sacrifice of money and time, and even life itself, for his adopted land. In time of peace he has been industrious and ambitious.

"It is true that there are not a few Jews who have taken a prominent part in some of the revolutionary movements of our own time. A careful study, however, will show that the Jew has never become a menace to society except when he has drifted away from the synagogue and religion.

"Henry Ford does not represent the Christian sentiment of America. If he did I should be heartily ashamed of my brethren. I understand that Mr. Ford is not a professing Christian, but whether he is or

DETROIT EDITOR RAPS HENRY FORD.

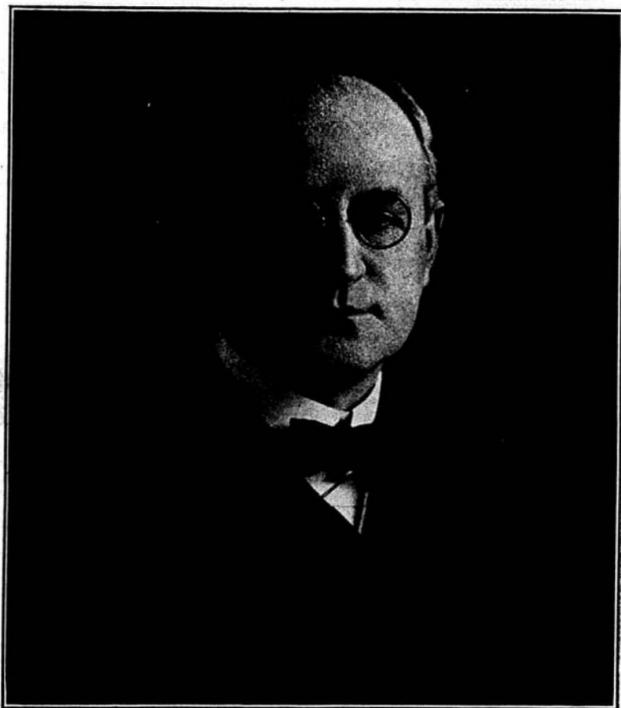
The esteemed *Dearborn Independent's* disclosures of a world-wide Semitic cabal, for the purpose of holding the financial destiny of Christendom in the hollow of an international Shylocks' hand, is confirmed by the passing of Jacob H. Schiff, banker and philanthropist, of New York.

His will bestows upon philanthropies, settlements, education and art \$1,350,000, which of course is only to conceal the fell designs against the universe that the balance of the estate will be devoted to under the direction of his son and daughter.

Jacob Schiff's share in the exploitation of the world is not only international but intercollegiate, inter-denominational and inter-racial. New York University, Harvard College and the black students of Tuske-

gee Institute are the victims of his great-hearted benevolence.

As a conspirator Schiff seems to have been audacious and inclusive. It is hard to get his viewpoint unless one credits him with an earnest desire to serve the age in which he lived, quite unmindful of the calumnies which prejudice, envy and covetousness have heaped upon his aspiring and thrifty race.—From an editorial in the *Detroit (Mich.) Times*.



REV. CHARLES FRANCIS MCKOY

by word and deed, in favor of goodwill and human brotherhood.

"Misunderstanding leads to prejudice; prejudice begets hatred; hatred leads to war and persecution. Mr. Ford's recent article is based entirely upon misunderstanding and prejudice. The assertions which he makes in regard to the Jew cannot be verified by the facts of history.

"I must confess to an early prejudice against the Jew. It had been my misfortune to meet several Jewish people whose habits in life were such as to prejudice me against the entire Jewish race. I learned later on that the condition of these people that I had heretofore despised was largely the fault of the environment in which they had been forced to live under the autocratic regime of the Russian Czar. How could I expect that people who had been herded together in ghettos that were vile and unsanitary would at once take on the customs of people who had been brought up amid surroundings of culture and refinement! I found that the Jew was not inherently fond of squalor and filth when given freedom to expand in the atmosphere of real liberty, but was quite as fond of sunshine, cleanliness and refinement as other folks. In other words, the Jew, when given the opportunity, rose to the level of his real self. After years of intimate contact with Jewish people I have

not he surely does not represent the best thought of the Christian people of this country. The gross ignorance which Mr. Ford displayed in regard to some of the most familiar facts of American history when he appeared before a committee of the United States Senate leads us to believe that he is equally ignorant of the very important part the Jew has played in the history of civilization. The fact is, we are all debtors to the Jew. The great religious heritage which has come down to us today was given by Jewish prophets, Jewish apostles and our own Redeemer, the Son of a Jewish mother. Except for these influences, which have been transmitted through Jewish sources, we might all today be living in the midst of pagan darkness.

"The Jew has his faults, as has the Gentile, but many of the most glaring faults of the Jew have been thrust upon him as the result of centuries of misunderstanding and persecution.

"Many of the most notable characters of history have come from this race. Disraeli, Mendelssohn, Edersheim, Isaaca, Rothschild and Schiff are only a few of the galaxy of illustrious names of which the Jewish race justly boasts.

"It is high time that we cease maligning the Jew and recognize him as the friend and benefactor of humanity."

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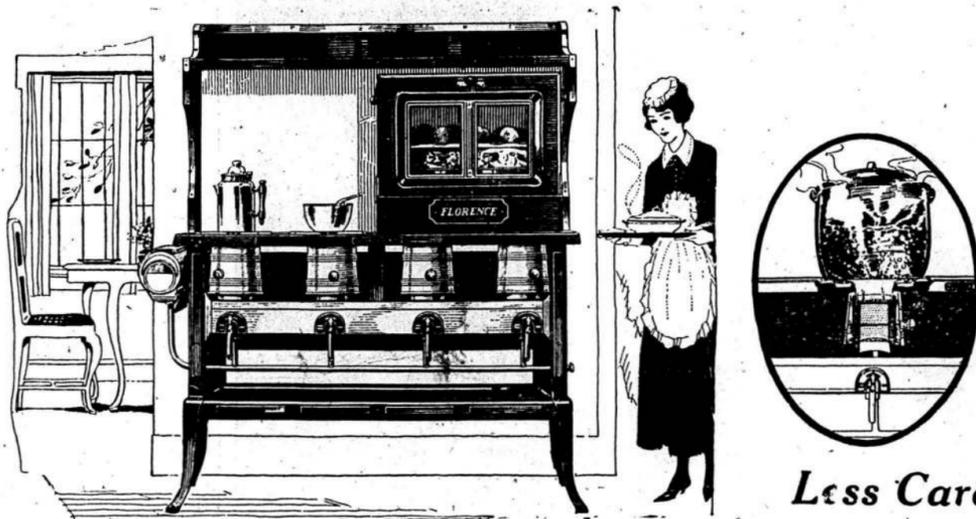
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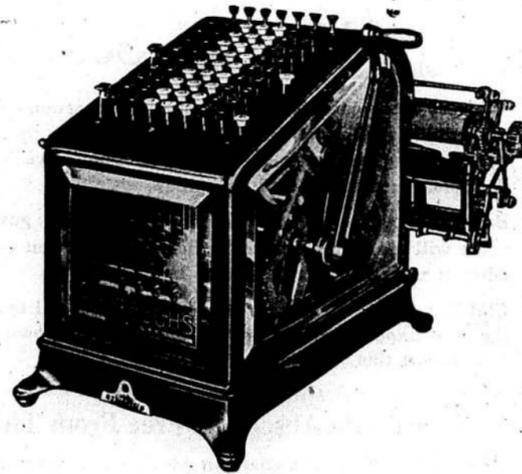
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Drama and The Jew

By MURIEL G. KORNFELD

Where is the drama of the Jew? Is it possible that a people that has contributed so largely to the lyric poetry of the world, that has given to the world its greatest and most widely-read epic, the people whose very heart and soul are torn and saddened by the tragedy of its history, and whose sense of the ludicrous is still, despite its misfortunes, keen to fault—that such a people should have no drama, should have added nothing to the world's gallery of dramatic literature? It seems hardly credible that such should be that case, and as the facts stand we are not called upon to believe it.

The popular hypothesis that the Jewish literary genius, because it is philosophical and legal as well as epic and lyrical, is necessarily not dramatic, seems to me to be a highly illogical one, and to be proved false by the fact that the Jews are such innate lovers of the

drama and the dramatic in life that during almost no period of their history, regardless of the prejudices and superstitions against the stage, is their literature entirely devoid of dramatic works.

The fact that practically no drama existed in Biblical times in the literature of the Hebrews (I say "practically" because so many critics agree on the dramatic possibilities of the Book of Job and the Song of Songs) may be explained by the following facts: First, none of the other Semitic peoples wrote drama. All Semitic poetry is subjective—philosophical or lyrical, never narrative or dramatic. Compassed about as were the ancient Hebrews by Semitic tribes, they naturally imitated the literary forms and the art, as well as the customs, of the peoples whose culture was so closely akin to their own. Second, an age that is excessively moral and philosoph-

ical and that produces great lyric poetry seldom if ever produces great drama. They were too busily occupied writing lyrical and philosophical literature and making laws for their State and their religion to make drama. Still and all, despite these factors, the dramatic spirit which always goes with a glorious history could not be altogether downed, but cropped up in the Song of Songs and the Book of Job, which were probably written after the influence of Greek life and thought began to make itself felt among the Jews.

Indeed Horace M. Kallen goes so far as to declare that the Book of Job is a conscious imitation of a Greek tragedy, pointing out the fact that it adheres rigidly to the Greek plan of composition, containing a prologue, agon and epilogue, and dividing it into acts which are marked off by the interpolations of the chorus. He claims that the chorus breaks in on the meaning of the dialogue, exactly as it does in Greek tragedy, and that its metre also conforms to the Greek requirements by being different from that of the dialogue. He divides the entire book into four acts, which he says are necessitated by the dialogue, and claims that the chorus portions exactly fit the gaps between; and he makes especial note of the fact that a certain passage in chapters fifteen and sixteen describing the monsters Behemoth and Leviathan are directly comparable to mentions of the Greek Chimera and the Dionysian Bull in Greek tragedy. He defines the form as being typical of Euripidean tragedy, modified by literary tradition and spiritual quality into something new and different. Of course, the action all through the book is purely subjective—it all takes place in the mind of Job. Such a drama would be the natural result of the introspective and reflective nature of the people by and for whom it was written.

Professor Macdonald, in his essay on "The Drama in Semitic Literature," considers Job the nearest approach to drama in the entire range of Semitic literature, and compares Job to Prometheus—the latter is the intellectual being, always thinking, puzzling, doubting, while the former is the religious man, feeling much and reasoning little, the exponent of faith founded on absolute trust. Several critics call Job the precursor of Ibsen's dramas, where the situation at the opening of the play is the result of previous action and the whole drama is concerned with the clearing up of the given complicated situation. I prefer not to consider Job a drama, unless it might be termed "unconscious" drama. It seems to me that the Book was written as a philosophical controversy and that the writer, being of an intensely dramatic disposition and deeply imbued with the spirit of his writing, "unconsciously" wrote a great piece of dramatic literature—"unconsciously" because it was not written primarily for any stage and therefore does not follow the rules and conventions of any stage or any theatre. It was, rather, a most stirring story of the conflict in a man's soul, too dramatic to be purely a philosophical work and too involved philosophically to be fit for presentation on any stage.

The Song of Songs, however, is almost universally regarded as a drama, a sort of Hebraic folk-play. It has been "restored" as a drama in several different ways, all of which are very interesting. King Solomon is regarded as the hero in some and as the villain in others, accordingly as the heroine, who, at least, is always the same Shulamite maiden, marries him or rejects him for another lover. The most beautiful restoration that I found, the "Lyric

Folk-play of the Ancient Hebrews" of Francis Coultts, made the Shulamite maiden a keeper of vineyards with whom the King fall in love. He carries her off to his palace, where he woos her eloquently and with splendor; but she remains true to her shepherd lover and her high ideals, which make the voluptuous court of the King, with its iniquitous revels and artificial mode of life, distasteful to her, and finally returns home to her beloved amid rejoicing and happiness in her little village.

Opinions are ventured as to the probability of the author's having written the Song of Songs as an invective against the extravagance and sinfulness of the court of King Solomon, against which the stern moralists have always been very bitter. Leaving the purpose out of the question, however, although some critics consider the Song of Songs merely a collection of love-songs, and a great part of the clergy, both of Judaism and of Christianity, look upon it as a great allegorical sermon, typifying on the one hand the love of God for Israel and of Israel for God, and on the other the love of Jesus Christ for His church. Still the weight of the opinion rests on the side of the dramatic value and form of this most

beautiful love-poem. The Book seems to me to be quite evidently a drama, although its form differs considerably from that of Greek drama, and there are no stage directions whatever. Those details are relatively unimportant; the stage direction can easily be inserted without in any way destroying the beauty or originality of the drama.

Both of these dramatic poems, then—Job and the Song of Songs—were written soon after Greek literature began to influence the writings of the Hebrews; they might be considered among the first outcroppings of the spirit of Hellenism in Jewish philosophy. They are, at any rate, an indication of the fact that, once the Jews were introduced to this new form of literature, they took a lively interest in it and soon began to copy it. Had not the immoral Roman element crept into the theatres and turned them into amphitheatres or circuses that were in reality slaughterhouses that interest would never have been nipped in the bud. At this time the Hebrew began, and justly, to denounce the theatres as immoral and obscene institutions, and they were forbidden to visit them, because obscenity and vulgarity were so contrary to their stern morals and high



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ideals. In spite of these facts the people did not always strictly obey the law against theatregoing, and very few Jews who left Palestine on a journey to Rome or Greece returned without having attended at least one performance at a theatre.

It was to turn aside the interest of the people from gladiatorial exhibitions and obscene Latin comedy that Ezekielos, a poet and scholar of the time, attempted to write a Jewish historical play in Greek called "The Exodus from Egypt," of which Moses was the hero. The play, written in the second century before the common era, was inconceivably badly done; it seems almost impossible to ruin an interesting plot so completely as this brilliant scholar ruined the story of the emancipation of the Israelites from Egyptian bondage. The piece is really not a play at all, but rather a collection of declamations through which one theme runs consecutively. The author of this "ditty" was, manifestly, absolutely ignorant of what a play really is; he is an excellent example of a good God-fearing Jew of his day who was forced to forego a knowledge of the truly artistic because in the light of its misuse in his time it was considered immoral and unworthy of the attention of the Hebrews.

"The Exodus from Egypt" was either violently denounced by the authorities and its production forbidden, or else more probably died a natural though early death. For some incomprehensible reason, however, it has not been allowed to rest in peace; it was dug up in modern time and translated into German. It would, except in so far as it shows up the pitiable ignorance of playwriting that flourished in its day, even among the most highly educated Hebrews, have been far better off in its grave.

In spite of religious inhibitions to the drama, however, a great many of the Jewish youths demonstrated their love for plays and acting by becoming professional actors, some of them going to Greece or Rome to pursue their professions. One of these young men, Altyros by name, became quite famous in Rome as the favorite of the Emperor Nero and his wife Poppaea.

When Christianity took a firm hold on Western Europe and the theatres disappeared, the interest of the Jewish people in dramatics and the making of drama naturally died down also. It is a perfectly natural and normal occurrence that we should find no drama in Jewish literature during the Middle Ages; there was

no drama in any other literature either. When the European nations resumed drama in the form of miracle plays the Jews in the ghettos were not allowed to participate in them; they could not, on account of their religion, become members of the trade guilds that put on the pageant plays. They were entirely "out of it," but nevertheless they must have been interested in the revival that was going on about them, for about this time they began to write their festival plays, which soon accumulated in large numbers. They were usually either pantomimes or masques to be given on the festivals, although sometimes they showed the influence of the mysteries in vogue and became a sort of Hebraized miracle play. These plays have little value dramatically; they served their purpose in reawakening an interest among the Jews in plays and playwriting. They were for several centuries the only attempts at dramatic writing in the literature of the Jews throughout the world, but in the fifteenth and sixteenth centuries a great awakening of the Jewish dramatic spirit took place in Spain, where the Jews were for a while the most prominent playwrights. They wrote first in Spanish, and were responsible in large measure for the development of the Spanish drama; indeed, some of the earliest Spanish plays written in the vernacular were the work of Jewish dramatists. Of these Antonio Enriquez de Gomez, almost all of whose twenty-two plays were successfully produced, is perhaps the best known. After a time Portuguese usurped the place previously held by the Spanish tongue in the culture of the Hebrews, and among the best known Portuguese dramatists of the eighteenth century appears the name of Antonio Jose de Silva, some of whose plays are produced at intervals up to the present time.

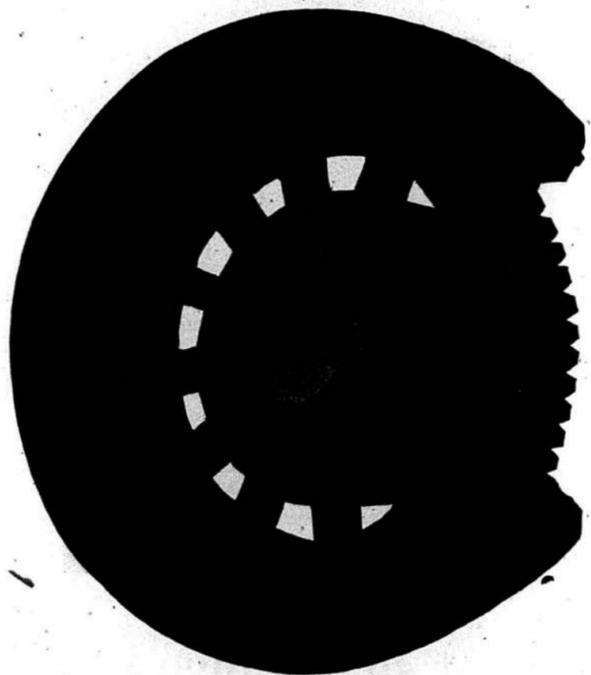
It was in Spanish territory, too, that Hebrew drama as such had its beginnings. For some unknown reason it was not until the seventeenth century that any one ventured to write drama in Hebrew, and even then it was written as a sort of antidote for the "profane" literature of the day. The first extant drama outside of the biblical books ever written in Hebrew was "The Eternal Foundation" of Moses Zacuto, written in Amsterdam in 1644, and it was followed by "Prisoners of Hope," by Joseph ben Isaac Penzo, the latter being the first Hebrew play published. Both these plays, besides being written by Jews in the Jewish mother tongue, are distinctly Jewish in character, dealing with biblical or philosophical subjects. Strangely enough, for seventy years after the publication of "The Eternal Foundation," there were no more dramas written, with the exception of farces in Judaeo-Spanish (a jargon of mixed Spanish and Hebrew spoken very widely by the Jews of Spain). After this unexplainable lapse the Hebrew plays appeared again, and there grew up a new genre of plays written in Hebrew, most of which were on biblical subjects, although a great many were written to celebrate marriages (a sort of dramatic epithemia) and other festive occasions. Most of them were comedies, and it is interesting to note in connection with that fact that, tragic as is the history of their people, saddened as their lives have been by persecution and oppression, the Jews had a peculiarly keen sense of the ludicrous and an insatiable desire for comedy and the comic in life. There has but little demand for tragedy—that is all about them—and they turn for recreation to the funny side of life—to peculiar, mixed-up situations and comic character drawing, in which they delight and in the portrayal of which they excel.

In the field of modern drama the Jews have had their fingers in every

possible pie. In all parts of the world they have written, acted and produced drama, and are still engaged in so doing, and there seems to be little prospect of their ceasing to do so. The subject should really be divided into two parts: Plays written in the Yiddish or Judaeo-German and those written in all other languages. Strangely enough, although Yiddish can hardly be regarded as a language, yet there is such a thing as a Yiddish literature and a Yiddish drama. The Yiddish theatre was born and grew up in Russia during the last quarter of the nineteenth century. The first theatre to produce Yiddish plays was built by Goldfaden in Odessa, and was soon followed by playhouses in Warsaw, Kiev and Odessa itself, where some very fine productions were staged. Goldfaden himself wrote a great many plays and was instrumental in starting a new school of Jewish Yiddish playwrights, of whom Abram Shaikevitch is one of the best known; the latter's play, "The Spanish Inquisition," was considered fine enough to be translated into Spanish and produced in Argentina. After about twenty-five years the center of the Yiddish stage moved to New York city, although the Russian theatres by no means suffered in consequence of the change. Jacob

Adler, after several unprofitable attempts to organize a Yiddish company in London, finally gave up and came to New York, where the Yiddish stage was just coming into prominence. His theatre was very successful and his company a good one, and be it to their everlasting credit that they picked from the mass of plays offered them for production only the best, and thus created a demand for high-class plays, a demand that has been met by such men as Jacob Gordin, Sholom Asch, Peretz Hirschbein and Abraham Raisin. Many of the works of these men have been translated into German and English, and are considered very fine even by exacting critics. Most of the productions were very cheap ones and the acting was ordinarily poor, but occasionally a man like Jacob Adler would crop up, and his company would put on something more worth while. The Jewish Art Theatre, of course, reached the highest peak ever attained by any Yiddish theatre, David Pinski, its first manager, is a very artistic individual, and has written some very good plays, besides becoming almost instantly famous through the artistic productions he has staged. All the plays of the afore-mentioned men are filled with

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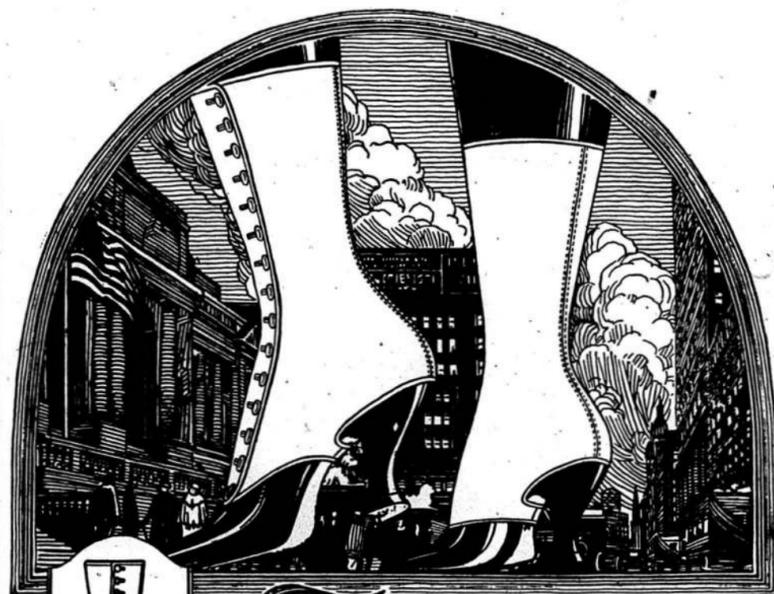
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the spirit of the Jewish people and deserve the title of Jewish drama.

They have served as the heralds of the great and worldwide nationalistic movement in Judaism as the plays of the Irish school of playwrights awakened a great deal of nationalism in the hearts of the Irish people. There is now growing up in England and in America a school of writers who, using the drama as their vehicle, and writing in English, portray the same spirit as the Yiddish dramatists who have gone before them.

Heijermans in Holland, Nathansen in Denmark and Zangwill in England are excellent examples of Jewish playwrights who wrote very fine plays on distinctly Jewish subjects. Heijermans' "Ghetto" is a stirring story of the somber and stifling influence of the confinement of ghetto life upon the minds, hearts and souls of the people in the ghetto. Written as it was by a Jew, it is strangely intolerant of the narrow mindedness so evident in the characters of Jews who have spent all their lives imprisoned in the ghetto which the outside world has erected for them and in which it forces them to dwell. But it illustrates very strikingly the new spirit of the Jewish youth of a generation or two ago that sought and acquired knowledge and

understanding of the world that surrounded the ghetto (whether a literal or a figurative one) even at the risk of incurring the disfavor of their own families and their own community, to whom the light had not yet penetrated.

The land where the modern Jewish dramatist has been most successful is France. Outside of his great success as a writer of ordinary plays, Catulle Mendes has written several plays of Jewish life, among the "Le Fils de l'Etoile," the story of Bar Kochba, the inspired young revolutionist of several centuries before the common era, who urged his people on to throw off the yoke of the Romans and declare themselves politically free. But, although Mendes' work is very popular, the man who has made a name for himself as a writer of really great drama is Henri Bernstein, whose "Israel" has thrilled the hearts of every audience before whom it was presented. In it is portrayed the awful anguish of a son who, brought up in a Christian environment as a devout Christian and despising with all his soul anything that smacks of Jews and Judaism, suddenly finds himself confronted with the staggering fact that an old Jewish gentleman whom he has deliberately insulted and challenged to a duel is his own

father. The shock to his sensitive feelings is so great that the play terminates in his suicide. The entire drama shows up unthinking, blind prejudice and its awful consequences, not to the person against whom it is directed, but to the one that harbors it. "Israel" made a great impression on the French people, who were the first among the European nations to accord religious toleration to the Jews, and to its author was awarded a high place among the makers of French drama.

France is, however, not only the land of Jewish playwrights. It has produced two Jewesses who are ranked among the greatest actresses of the world—Rachel Felix and Sarah Bernhardt. It is to be expected as well as hoped that France, where the Jewish population have taken unto themselves, more completely than anywhere else in the world, the culture of the country in which they live and where they have had such wonderful advantages of education, that from this nation will spring more Jews who will be able to contribute amply to the drama and the dramatic literature of the world.

It seems almost unnecessary to remark that in America the Jews have almost a monopoly in the producing line. Most of the theatrical producers in New York are Jews, and certainly such men as the Frohman and David Belasco deserve credit for having produced, even at intervals, good drama. The Theatre Guild, too, has certainly been fortunate in securing as its manager Emmanuel Reicher, who has long been famed for his artistic productions. The great Jewish actors in America have somehow or other almost all been either German or Yiddish speaking, and, besides Jacob Ad'ler, include such men as Davisohn, Sennenthal and Friedman, and certainly Mme. Bertha Kalich, who, having made a great success upon the Yiddish stage, determined to learn English, with such good results that she is today one of our foremost American actresses. Of recent years, too, a great many successful Jewish playwrights have appeared in New York, among them David Belasco, Martha Morton, Samuel Shipman, Louis K. Anspacher, Channing Pollock and others.

In concluding it might be well to note, in tracing the connection between drama and the Jew, that he is an untiring playgoer and has contributed to the financial support of theatres all over the world. He is now as much interested in the drama as in any other form of art. And this means much, for the Jew has long been noted for his appreciation of and love for the artistic and beautiful things in the world. As far as Jewish drama is concerned I think it might justly be called a thing of the very near future. The past of the Hebrews has been an unproductive one, dramatically speaking, and in the present, although they are making drama fast and furiously, it is not as a national entity that they are giving to the world the fruits of their efforts. Now that a Jewish homeland is assured and Hebrew will become once more the language of Palestine and take its place among the modern languages of Europe and Asia, we shall undoubtedly find a rebirth of literature and of art, of Jewish literature and Jewish art, taking place on Jewish soil. And out of that renaissance is bound to come a new feeling for drama and a new dramatic genius, which will find its outlet in truly great plays, worthy to be classed with the greatest drama that has ever been written and produced. When they have added this ability to their prowess in other fields of art, then and only then will the Hebrews have attained to the place that they have always striven so anxiously to obtain—a place among the makers of all the art of the world.

JEW AND CHRISTIAN CLUBS.

The claim of Jewish applicants for admission to non-Jewish social clubs is weakened by the fact that in most Jewish social clubs, non-Jews are also ineligible to membership. So why should pot call kettle black?

Many social clubs (Jewish included) run largely to liquor and gambling.

Most social clubs have little, if any, real value to the community.

The barring of Jews from Christian social clubs we can bear calmly. It only disappoints a few ambitious people.

That the Y. M. C. A.'s of certain cities limit the per cent. of Jewish applicants should not be at all a surprise. The wonder is that they accept them at all in any per cent. (That is why a Y. M. H. A. is required—if only for our self-respect and pride.)

It is a far different matter, when the Jew is barred from participation in public affairs, when his children are discriminated against in public schools or when in any matter involved the equality and humanity of man, Jewish civil or religious rights are trampled on or slighted.

Then resentment, flaming indignation

and definite resistance are in order and in place. Then we should protest.

The minor matter of mingling with a snobbish set of money-bags, among whom Jewish men are neither welcome nor desired, is in comparison a negligible matter. We can afford to utterly ignore it with indifference.—A. S. Rosenthal in *The Modern View*.

JEW AS CHRISTIANS.

During the last twelve months, amidst the barbaric screaming and droning of jingo-times, it seemed that the effective Christians were the Jews—those best Jews who smooth animosities, unravel tangles and hate the disorder of injustice as much as its wrong. Also, we must not forget the Quakers, answering, as always, to the bitter cry for human help. But every other Christian body, as a body, has been backward in its due work. The frightful tragedy of Europe, as suggested in the Prime Minister's speech, and more terribly depicted in the reports of investigators—above all, the appalling catastrophe of Vienna—might well give a cue to Christian pulpits. That is, if our echoes of the angelic song are not a traditional mechanism of a mumbled hypocrisy.—*Observer*, London, Eng.



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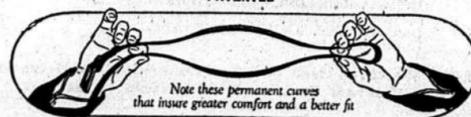
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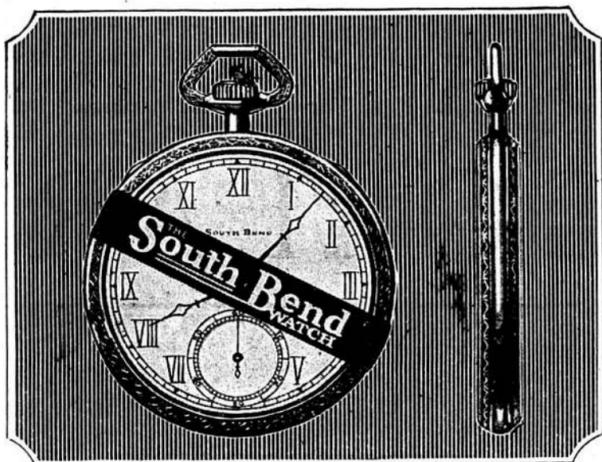
THE HEBREW STANDARD MONTHLY MAGAZINE SECTION

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

WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

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

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



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The Jew as a Citizen

By the late WAUHOPE LYNN

Justice First Municipal Court, New York City

[The death of Hon. Wauhope Lynn, for many years a justice of the First Municipal Court of New York city, took place in New York city recently. Judge Lynn was a native of Limerick, Ireland, but had long lived in New York city. He was a philo-Semite and most of his associates and intimate friends were Jews.

In January, 1908, Judge Lynn delivered an interesting address on "The Jew as a Citizen" before the Young Men's and Women's Culture Society of Congregation Rodeph Sholem, of this city. His death recalls the lecture, which made a deep impression at the time, coming from a non-Jewish source, and for the benefit of our readers we reprint the following excerpts.—Editor HEBREW STANDARD.]

The Jew is not a man of war; his instincts are of peace.

Haym Salomon, of Philadelphia, gave his all to Washington.

The Jew has given us the best gems of intellectual genius in all the arts and sciences.

The future of the Jewish citizen is not in great cities, but in the open lands of country.

The word "citizen" in its narrowest sense means the responsibility and care of government.

The Jew is the pivot around which centres all that is worthy and notable in ancient and modern history.

Wherever commerce spreads its sails the Jew has always been among the first to carry the banner of civilization.

The trades and expert engineering are pursuits well fitted to the Jew, as his mind is constructive and analytical.

Modern citizenship, before helping the nation, requires bonds to be given them—bonds that bear a good rate of interest.

The children of Israel still live, while the Pharaohs of Egypt, in their long-forgotten past, are covered with the hands of the desert.

To be a Roman citizen was greater than to be king, for the citizenship of Rome was limited to a few, while the kings were many and weak.

Ancient citizenship gave freely of its wealth to help the state and men of your race, celebrated for their many sacrifices, to defend your nation.

The race of which I am a humble part has borne arms in every age. We fight from natural instinct, while the Jew is blessed with a temperament of carefulness and reason.

The blood of the Maccabees which defended the walls of Jerusalem is still on the ramparts of Zion, while the legions of the emperors of Rome are of the earth no more.

Your Baron Hirsch has tried to lead his people away from the congestion of the cities, and while no great results have been achieved, yet a beginning has been made.

From the city of Rome came the orders of the emperor to attack the city of Jerusalem and lay waste its people; today the citizens of Rome have elected as their mayor one of your race.

The greatest citizen of the Christian world was a Jew, who from the law and the prophets of his own race gave to a pagan world standards of morality which control the most of civilization of today.

The best examples of citizenship come to us from the country, and your race, like others, must fasten themselves to the soil, for in the land lies the best wealth of power, manhood, morality and patriotism.

The Jew has always been an optimist, and his wonderful piercing eye has penetrated the densest darkness of every passing cloud in his national life until his soul has been gladdened by the brilliance of its silver lining.

Real wealth producers are the happy people of this world. I do not mean the speculator, for his occupation is akin to gambling. I mean the great captains of industry, who open up new fields of production in which, by their genius, the earth and sea give forth new riches.

Citizenship in the modern sense to the Jew is a new thing. The Christian nations have been slow to allow him to rank with them in this civic right, and this might be traced to religious conditions, for the Jews in early times were careful in preserving the rule of their own tribes against all invasions of other races.

Citizenship has received a rude shock during the past few years and

many idols of the people have been shattered. Witness the breach of trust, the betrayal of confidence surrounding us—and not a Jew among the many who betrayed the public confidence.

The Jew who believes that he can best ingratiate himself into the favor of his Christian fellow citizen by abandoning the religion of his ancestors is woefully mistaken. As a general rule, the greater the fidelity he displays to the time-honored traditions of his race the more he is respected by others.

The successful races of the earth have had no fixed abode and the world's history shows that the migratory people have always been the most progressive. I speak of this because I fear there exists a feeling among some of your race that your ancient land should be again built up by the Hebrews.

While the outside world was steeped in ignorance and shrouded in mental darkness within the walls of the ghetto the flame of the intellectual life glowed with steady brilliance, and poetry and philosophy spread their wings in the huts of the persecuted rather than in the castles of their lordly oppressors.



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In this country it is not necessary for the Jew to bow to the storm or bend his knee like bulrush to every passing breeze. He can best demonstrate his true American spirit by battling for his rights as an American citizen. There is nothing so much admired and appreciated in this country as true manhood.

The Jew in politics should have the best standards, as no race has suffered more than his from the abuse of the government. Be not blind in your support of Jewish candidates, for great discredit will come upon your people in any racial preference given to men who trade upon the name of Jew and who oftentimes are but the offscourings of the race.

Men of your race came into the world at the dawn of history, and while your children are scattered to the four winds of heaven it may be your lot to give the world another Mount Sinai, where the broken tablets may be reassembled and a new leader greater than Moses, who will restore the tabernacle and place the ark of the covenant where all the nations of the earth will assemble.

Men of Israel, you have played a great part in the past—you have suffered much, but your future will be bright if your work is for the up-building of the human race, and whether a new Messiah will come to your or not your lives should be lived in the land of freedom that the generations hereafter shall rise and call you blessed.

The best answer the Jew can make to his persecutors and detractors, particularly those who for ages have mercilessly harrassed him under the garb of religion, is to cite to them the cruelties and wrongs inflicted upon him and his constant trust in the protecting hand of the God of his fathers.

From prehistoric times the Jew has been a home-builder. Next to his altars he worships his fireside. His hearthstone has always been surrounded by wife and children, and no race maintains this love of home stronger than the Jew. I speak of homes in the true sense, not as we see them in this great city.

The Jew, to be a good citizen, must be true to his race; he must honor his father and mother; he must live up to the law and the prophets; he must, in his sorrow, clothe himself in sackcloth and ashes, and in the day of plenty he must give praise to the Lord of Hosts. Without these he is an outcast and will make a bad citizen wherever he lives.

Follow pursuits that have the least uncertainty, for worry brings more discomfort to the human race than any other ailment. Be toilers in the arts and sciences, be builders of something. Add to the world's wealth by the creation of some product, and your wealth will be a blessing and your health a joy and comfort to yourself and family.

The Jew has always sought the shelter of large cities. This was because he received better protection from his prosecutors. This instinct of preservation is no longer needed, and he is now as free to enjoy the open lands of the country as others. I warn you against continuing in large cities, as you will become enervated, weakened in manhood and morality and in the end become degenerate.

The world is getting smaller each year, and when the pending inventions are completed we will cricle the earth in less time than it took the ancient Jew to walk from Dan to Beersheba. Space is being annihilated, and the families of the earth must live in close touch with one another; and we no longer speak of far countries or distant people, for I can sail to Joppa in less time than the making of one full moon.

Much remains to be done by your race in the great struggle of life. Some of your sons have reached the

highest points of fame, and no art or science is complete without the long list of Jews who have adorned every page of history; but while you have won fame and riches, glory and renown, in all the gentle walks of life there remains one great task yet to perform, and that is to win the respect and confidence of the masses who are still steeped in ignorance of your race and who cling to the prejudices of the past.

CHRISTIANS MUST TAKE LEAD.

By DR. STEPHEN S. WISE.

Though a Jew, I am gravely concerned about the self-debasement of the Christian world, which is turning the life of Israel of Eastern Europe into a tale of shambles. And the lead in bringing this awful chapter to an end must not and cannot be taken by Jews, but by Christians. It is the body of the Jew that is hurt; it is the soul of Christendom that may doom itself.

And if it should come to pass that Christendom forbear not, then, though we walk in the valley of the shadow of death, we must not fear evil done us, but only such evil as we may be tempted to do. We must keep our heads unbowed, though bloody. The one thing we may not, dare not, do is to justify the baseness

of our oppressors, so to live as to give substance to the lies of them that defame us.

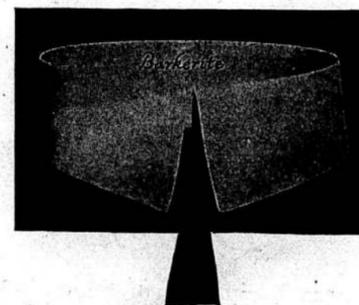
It is we who now, more than ever in the centuries of our tragic story, have reason to turn and pray, "Father, forgive them, though they know not what they do."

The world we must learn to forgive, though ourselves we shall never be able to forgive if we forget the injunction laid upon our fathers, "Be a blessing; bless them that curse thee."

It is the special shame of Christendom in America today that that tissue of lies and forgeries known as the "Protocols of the Jewish Peril" is being given circulation by a confessedly illiterate multi-millionaire, who has taken upon himself the onus of filing the gravest charges that have ever been uttered against Jews in this or any land. In America it is not enough for Christians to say that they have no part therein, that they place no credence in the charge.

It is their business, and above all in their Christian churches it is their duty, to cry out against these hideous falsehoods uttered against a whole nation. This is the time to protest before it is too late, before the disease shall have taken root throughout the land and become endemic and fatal to our moral well being."

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The Tragedy of a Scholar

By PROF. GOTTHARD DEUTSCH

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Philip Jaffe was born in February, 1819. It appears to me that few people, if any, remembered his centenary, yet he surely deserves to be remembered, for the story of his life is one which means more than an individual biography. It is the tragedy of a noble Jew. Indeed, it is a modern version of the old Ammon story, which still moves to tears our pious worshippers on New Year's Day and the visitors of the Yiddish theatres. Philip Jaffe was born in the city of Posen. The old-fashioned pious Jewish community, originally Polish, was at the time of Jaffe's birth considerably Germanized. His family name may point to a very learned rabbi, Mordecai Jaffe, who, born in Prague in 1530, was, during the last years of his life, rabbi in Posen, where he died in 1612. He had the ambition of substituting a better book for the Shulhan Aruk shortly before published by his older contemporary, Joseph Caro. A new book which rapidly becomes popular will always find severe critics, and Caro's work had the same fate. Many denounced it, and no doubt thought they could have done much better. Among them was the rabbi of Posen. He wrote a book of the same scope, but on a different plan, and did not succeed. This, however, is not the subject of our essay. Philip Jaffe may or may not have been a descendant of the rabbi. At any rate, he was a modern man.

We may think well or ill of the Prussian Government. One thing is certain—it was efficient. Its influence on the Jews is best tested by the fact that the Jews living in that section of the country which has now again become Polish, are fleeing to Germany as fast as they can. When Prussia occupied that section of Poland it first began to encourage secular education, and how well it succeeded is best proven when we compare the conditions of a city in the Prussian province of Posen with any city of the same size in Galicia or in Russian Poland. When Jaffe was a child, in 1825, the Prussian Minister of Education issued an order which demanded that every Jewish congregation establish a secular school in which only teachers possessing a government certificate were permitted to teach or send its children to Christian schools. When a Prussian Minister said something, he meant it, and his subordinate officials knew that they had to carry it out. This was the difference between Prussian Poland and Austrian Poland. In the latter country the same law had been decreed even much earlier, but the Jews did not want it and the officials did not enforce it because they could be bribed if they did not do so, and finally the government gave it up.

Even before this law went into effect progressive people had worked for secular education and had opposed old-fashioned rabbis who insisted upon the old Heder system. When Akiba Eger, the greatest Talmudist of that section, was called as rabbi to Posen some progressive people petitioned the government not to confirm him because he was an enemy of secular education. The rabbi was permitted to come to Posen, but in spite of his influence secular education progressed. So we can understand that Jaffe, although the son of very religious Jews, went through a Jewish elementary school and entered a high school. Having graduated from the latter in 1838, he entered a business house, because a Jew in those days could not study anything except medicine, and here the outlook was not promising. Jaffe, however, had an intense love for study, especially for history and in

spite of the warning that as a Jew he would have no chance of obtaining a position in which he could make use of his knowledge, he entered the university and studied history.

We have to pause here in order to obtain a clear view of the relation of the Jews to universities. There is a great deal of legend connected with it. There never was in Germany or in Austria a direct prohibition against Jews studying in universities, although Graetz mentions it in connection with the reforms introduced by the Austrian emperor, Joseph II. Universities were, as their name indicates, a sort of trade union—a union of professional people. For this reason they possessed the same autonomy which the guilds of mechanics possessed, and every university could accept or reject students as its authorities desired. For this reason it was probably the general rule, but never a state-made law, that German universities refused admission to Jews. For this reason also probably most of the German and Polish Jews who became physicians—and there were many such during the Middle Ages—attended universities in Italy, preferably in Padua. Beginning with the seveneenth century we find, however, Jews studying medicine in German universities. Tobias Cohen, the son of a Polish rabbi, whose work on medicine, written in Hebrew, is still an interesting study, received his education in the University of Frankfurt on the Oder. He tells us that he was the first Jew to enter the university, but even this is a myth, as is also the story of the serious opposition which he encountered, because the register of the university shows Jewish students before him and at no time any trace of objection to their presence. Be that as it may, it is a fact that it must have been unpleasant for Jews to study in German universities, because, as already said, Jewish young men from Germany went to Italy to make their studies until the beginning of the eighteenth century, when we see them enter German universities.

These students devoted themselves to medicine because a man may be attracted to a profession by his intellectual ambitions; but in spite of the supposed wealth of the Jews more or less everybody had to make a livelihood, and medicine was the only profession in which a Jew could expect to make a livelihood. There was also less prejudice against it. Medicine was a sort of trade for which a man had to prepare himself, but strictly academic studies like philosophy were considered dangerous. The case is illustrated by a letter which the famous rabbi, Jacob Emden (1696-1776) wrote to a student of medicine. He said that medicine was all right; it was a useful study, and it afforded a man an honest and respectable livelihood, but one should keep away from philosophy because "all that you can learn from these professors you can find much better in the Talmud." I doubt whether this would have scared all Jewish young men away from the universities, but they could not possibly utilize their studies, and therefore we hardly find them as students of any subject outside of medicine.

If it was difficult to obtain admission as a student it was naturally still more difficult—we may say impossible—to obtain admission to the rank of professor, although very exceptionally in some Italian universities a rabbi delivered occasional lectures on some subject like philosophy. With the spreading of secular culture among the Jews, at the end of the eighteenth century the question

became more practical. The Prussian law of 1812 which gave to the Jews full civic equality mentioned also the will of the king to enlarge these rights and give them in time also political equality with their fellow citizens. As a proof of the sincerity of the lawgiver, the law stipulated that Jews should be admitted to teaching positions in the universities. Whether this was meant seriously or not is hard to decide. It is quite certain that in 1812 it was not a practical question. It soon became so, however. In Heidelberg, which always

had a liberal atmosphere, a Jew by the name of Zimmern was, after some difficulties, really admitted as a lecturer. The German universities call such a man "privatdozent." Such a man must prove his scholarship before he is admitted to the teaching staff, but he receives no salary and has no academic standing with the other professors. At any rate, it was a step forward. In Prussia this step was attempted by a young law graduate, Edward Gans. He was connected with very pious families, being a grand-nephew of the rabbi of Berlin,

David Fraenkel, the teacher of Moses Mendelssohn, and also, on the father's side, of good orthodox descent. His grandfather had stipulated in his will that none of his daughters should wear the then fashionable Sheitel. The present generation, considering the Sheitel orthodox, will not understand it, and therefore it must be said in explanation that the Sheitel was already a reform instead of the old-fashioned bonnet, which covered the hair completely. Gans, who was a scholar of recognized prominence, applied for permission to lecture on



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law at the university in Berlin. He was refused. This was legally quite plain. Any man who possessed the qualification might offer his services as privatdozent, but it remained for the faculty and for the Minister of Education to decide whether he was to be admitted. Gans was persistent, and the minister feared that such petitions might be repeated and so he chose a short cut, and the clause of the law of 1812 which admitted Jews to teaching positions in universities was repealed. Gans saw that his prospects were definitely de-

stroyed and he took a short cut to professorship by conversion to Christianity.

It was a serious question whether the king had the right to repeal a law. Prominent jurists said he had not, but it was a time of reaction after Waterloo, and who would dare to raise a constitutional question before a court against the will of the king? So the matter stood until 1847. A new law on the condition of the Jews had to be made because the kingdom of Prussia was composed of so many different territories, each of which

had a different law, and conditions had been so altered that the old law could not be applied. The new law was considerably liberal in spite of the fact that the king, Frederick William IV, was perhaps more of a reactionary than his father, who was responsible for the law of 1812. The law stipulated again that the Jews should be admitted to certain positions in universities. It would be too intricate to enumerate them in detail, but the object was that strictly technical instruction like medicine or mathematics could be trusted to a

Jew, while subjects which required that mystic national spirit supposed to be needed for civic education, like the language of the country, history, political economy, etc., should not be entrusted to Jews. In the same year the first Jew, the physician, Dr. Robert Remak, also a native of Posen, was admitted as privatdozent to the University of Berlin. He was a freethinker but a staunch Jew. He died as such, and his son, who also was medical professor in Berlin, also remained a Jew. This is quite a rare record. The law of 1847 did not last long, because a few months later the revolution of 1848 broke out, which was followed by the promulgation of a constitution, April 6, 1848, which abolished all disabilities on the ground of religion and social station, and so the Jews were theoretically eligible for any public office. It is an old experience that between theory and practical application there is always a gap, and indeed it was not until 1872 that a Jew was admitted to a full professorship in a Prussian university.

It seems that the prejudice was strongest in subjects which we have described as requiring a national spirit. Jaffe had finished his course of studies and had made quite a reputation for himself by editing a work on the history of popes. It is a strictly clerical labor. It is a collection of abstracts from the official documents issued by the popes. For the benefit of those who might regard such a work as merely mechanical I shall quote the remote analogy that a plain bookkeeper could not make an inventory of a hardware store unless he knew the business especially. Jaffe's book was so scholarly that the pope received him in audience and thanked him for his work. This was already after 1848. The law would have permitted Jaffe to obtain a professorship, but he was clearly told that law was one thing and sentiment another. We know it in America, when we think of the theoretical qualifications for the presidency of the United States and of the sentiment in case a Roman Catholic, an avowed freethinker or a Jew should be a candidate. Jaffe, who was devoted to his calling, gave up hope and turned to the study of medicine. He might have been successful as a practitioner, but he was not satisfied. History was the choice of his soul, and he returned to it.

At that time a great historic work was in progress. After the war with France the German spirit became very buoyant, and the leading liberal statesman of Prussia, Baron von Stein, conceived the plan of collecting all material for German history. It was a gigantic undertaking both from the point of view of the means required and the scholarship needed. Jaffe was employed on this work and did his part splendidly. He was finally appointed extraordinary professor. This is a special institution in German universities somewhat difficult to explain to Americans because it has not an exact equivalent in American universities. The main thing which is required for understanding it is that it is not a full professorship. The latter was the goal of Jaffe's ambition. It is not at all unusual—in fact, it is rather the rule—that a man would first be appointed to an extraordinary professorship, and when a vacancy occurs a full professorship will be granted to him. When Jaffe was appointed in 1862 Prussia had become more liberal, because the new king, William, succeeding his brother Frederick William IV, while a reactionary by inclination had so much appreciation of conditions that he was willing to make a concession to the spirit of the age. Very likely in this sense Jaffe accepted his promotion. Finally he lost patience, and perhaps on the advice of some Christian friend, yielded to the temptation, and in 1868 was converted to Christianity. He had

struggled for more than twenty years; he had worked without compensation; he had turned to medicine and had come back, always hoping that the outlook would be better, and finally, after these many years, he had yielded to make a sacrifice of his honor. And even this was not rewarded. From the time that he had become baptized he showed signs of melancholy and, finally, in a fit of despair, undoubtedly reproaching himself for having abandoned his noble stand of self-respect, he died by his own hand April 3, 1870. His tragedy is not without parallel, although most of the scholars who have acted like Jaffe have borne their humiliation and have allowed their children to enjoy the material benefits of their father's moral suicide.

THE STATUS OF THE JEW

By S. SPURGEON MEDHURST, F. T. S.
(Peking).

After having for more than eighteen centuries been the football of the nations, the butt of criticisms, a focus of envy and a victim for the club of malice the world has made a tardy and partial compensation to a people it could neither assimilate nor crush. The homeless Jew is once more a landed proprietor. Amid the startling plethora of amazing events during the last few years none is of greater significance. It should prove a fascinating field for romance. The debt the world owes the Jew has yet to be totalled. But although a Christian minister, I do not include Christianity as one of the items in the account. I mention this lest, writing as a Christian in a Jewish magazine, my silence should be misunderstood. Undoubtedly Christianity owes much to Jewish history, Jewish philosophy, Jewish mysticism, but there is nothing in the process of science, nothing in modern psychology, which makes it essential that Christianity should have descended through Judaism. Had Jesus been born a Hindu, a Confucianist or a Burmese priest, the authority which centers around his personality would have been the same. His teaching would have remained unaltered, although, of course, Christian theology would have assumed an entirely different hue. Aside, then, from all religious controversy there are five important truths which the Hebrew nation has taught the world and which the world could have received in no other way than by means of the peculiar history and national characteristics of the Hebrew race.

(1) *The Jew has always been a practical illustration of the strength derivable from resisting external influence.* During the Babylonian captivity and during the Dispersion, and since then during the Christian era, the Jewish nation successfully repelled all threatening alien influence. Although mingled among all races of mankind the Jew has never lost his individual soul, and today he is returning to Palestine because throughout the centuries and in spite of every adverse circumstance he has preserved his soul poise. The Jews, while not the only people who have preserved this treasure, are the only people who have preserved this treasure, are the only people who have kept it safe in the midst of environments which from every point of view were absolutely damning. Their self-preservation, with their extraordinary history as a background makes the Jew an unparalleled illustration of the immortality of the individual.

(2) *The Jews have always been the pioneers of liberty.* From the exodus out of Egypt to the present time the Hebrew has never been an oppressor, although, in the course of Jewish individuals, as in the case of that prophet priest Jeremiah, who lived in the days of Josiah, the last period of the Kingdom of Judah, have suffered for their temerity when speaking out of the irresistible impulse of a spiritual vision, but, speak-

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ing generally, since their national settlement of a great economic problem by the dispossession of the Canaanites from the "promised land" in accordance with what was believed to be a divine command the Jew has always upheld the banner of liberty. It was the subject of the triumphant anthems of the prophets in the halcyon days of the nation's prosperity, it has been the inextinguishable hidden fire in every subsequent period of obliteration. This consciousness of spiritual freedom has always prevented the Jew from accepting a position of inferiority. It is doubtful if the Jewish genius has ever, as has again and again happened elsewhere, succumbed to the inhibitory influences of the life of a bird in the cage. The history of the Jew proves that ambition and hope, if pure and sincere, are unconquerable, and that those who possess these never suffer degradation.

(3) *The Jews are a living example of the value of a religious authority.* The secret of the political victory of the Hebrew in Palestine is his continued and unshaken faith in the promises of his scriptures. Religion has often failed because its devotees have thought weakness, have thought failure, have thought loss, but relying on the inspired utterances of his prophets, the mouthpieces of the Almighty, the Jew has never thought himself into a position of final submergence in the ocean of humanity, the Holy Land permanently alienated from this forgotten race. Few have had their faith tested as the faith of the Jew has been tested, but the Jew has never lost sight of the divine intervention to which he owes his origin, and consequently has always anticipated an ultimate divine triumph over all enemies. Because "the law, the prophets and the writings" gave assurance of final victory, victory was the national destiny. No other race has furnished such a monumental testimony to the might of a firm religious belief based on accepted authority which did not interfere with the growth of individuality.

(4) *The Jews have given the world an unexampled lesson of the power of will.* Palestine has not only been held up before every Jewish boy and girl as the national *ultima thule*, but the nation has always willed that the land of their forefathers should be returned to them. This magnificent forecasting of events has been for the Jew more than a hope; it has been a spiritual fact only awaiting material realization. He has bent all his energies toward its accomplishment. He has willed it steadily through centuries of disappointment. For this he has acquired wealth. For this he has spent riches. He has been asking, asking, asking through the centuries, not with the lips, but with that consecrated psychic force known as Will, and therefore he has now drawn to himself what seemed to be the inaccessible. The world owes much to the Jew for this dramatic demonstration of the magnetic power of the Will; and as the world has suffered in the past because of its wholesale oppressions of the Jew, so now it will benefit as in their own land the Hebrews are able to nurse into full efflorescence their might spiritual qualities. The greater calamity that could now happen would be for the Jews to neglect in their prosperity the graces they have cultivated in their adversity.

(5) *The Jewish people have given the world the clearest example of the theocratic ideal.* The national epic commences with the call of Abraham; it is continued in the deliverance from Egypt; it is established in the divine legislation of that most unique of men—Moses. From the body of laws he left behind him the student is led to infer that the holy sovereign of the nation is God, the Supreme Intelligence, obedience to whom ensures

perfect harmony; that no political theories are safe which ignore the social; moral and religious nature of man; that the family is a divine institution based on monogamy, and, finally, that love is the "fundamental principle of all righteous law." The history of the Israelites alone among the histories of humanity harmonizes the theocratic ideal with the practice of brotherhood. Scattered promiscuously among all people the Jew has never foresworn allegiance to his invisible Divine Ruler, and so stands for the ideal political economy.

This theme might of course have been expanded in several other directions, but I have purposely limited myself to instances in which the claim of the Jew to be the spiritual leader of mankind is indisputable. Some of the qualities I have attributed to the Hebrews may be found among other peoples but minus the necessary *mise en scene*, and hence lacking in dramatic force. The theocratic ideal is found in the literature of India, the British peoples have never lost their grip on themselves, the power of will is embedded in the Buddhist philosophy, Americans have been the champions of liberty, the history of all races has always been a more or less successful struggle against external influences, but it has been the Jew's special privilege to preserve his ideals and refuse to disintegrate amid the most powerful of disintegrating influences.—*Israel's Messenger*, Shanghai, China.

AMERICANIZING INFLUENCES AMONG JEWISH IMMIGRANTS.

By CHARLES S. BERNHEIMER, PH.D., New York, N. Y.

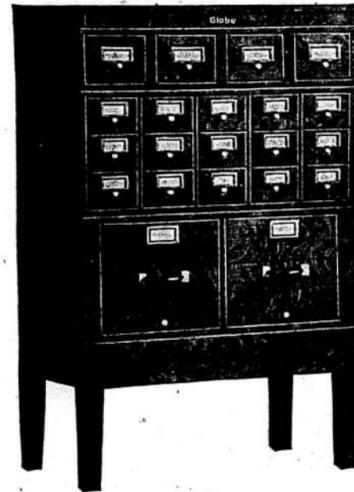
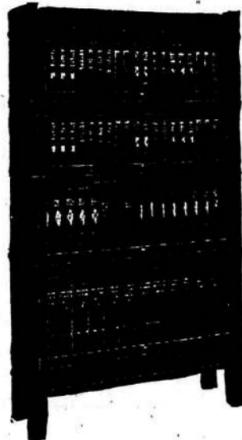
It is the purpose of this article to review some of the influences that have been brought to bear on the Americanization of the Jewish immigrant. Chief among the agencies discussed are the alliances, the settlements and the social centres. These have been pioneers in the work of enabling the immigrant to adjust himself to conditions in this country. In view of present-day efforts to promote so-called Americanization, it is desirable to point out what have been some of the leading Jewish organizations that have helped in the real process of Americanization. They have established themselves in sections of the various cities where Jewish immigrants have settled in large numbers; they have given opportunity to the immigrant and his children to be moulded into the social forces of the community; and they have permitted the talent of the Jew to utilize their machinery so that he would have an outlet for the growth of his social, recreational and cultural life.

A number of non-sectarian settlements and social centres situated in densely populated Jewish neighborhoods have contributed in like manner to the process of Americanization.

The largest local Jewish agency is the Educational Alliance, which has been on the lower East Side of New York city for more than thirty years. It established classes for teaching English to foreigners; it organized graded day classes for immigrant children; it opened summer evening classes for the teaching of English to immigrants. These activities were, in course of time, taken up as part of the public educational system of New York city, as a consequence of which the Alliance largely gave up its pioneer work along this line, although it still continues some classes in English and citizenship where its special services appear to be needed. Its lectures in English and Yiddish and its adult organizations are instances of its work promotive of Americanization among the older generation. Its dramatic, musical and social entertainments, its roof garden, its clubs

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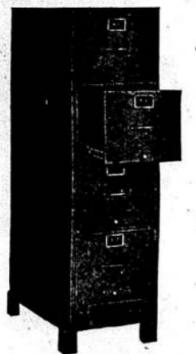
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and classes, its Jewish, educational, social and physical activities need but be mentioned; they are recognized as part of the process by which thousands of Jewish immigrants have been enabled to become Americanized.

The agencies distinctively known as settlements which have assisted in this process in New York city are the Recreation Rooms and Settlement, located on the lower East Side; Welcome House, located further north on the East Side; the Henry Meinhard Memorial House and the Federation Settlement located in the upper portion of the East Side. Another group are the sisterhoods and brotherhoods; on the lower East Side the Sisterhood of the Spanish and Portuguese Synagogue and the Emanuel Brotherhood; further north the Bethel Sisterhood and the Emanuel Sisterhood, and in the Harlem section, Temple Israel Sisterhood.

There are also Y. M. H. A.'s; one on the upper East Side, one on the West Side, and one in Washington Heights, besides which there is the Young Women's Hebrew Association in Harlem.

The Council Home is under the auspices of the New York section of the Council of Jewish Women. Its activities include a mothers' club, an immigrant girls' club and several

"English to Foreigners" classes, besides clubs, Jewish history classes and other "centre" features.

The Hebrew Educational Society, in the section of Brooklyn called Brownsville, performs a function in that district similar to the Educational Alliance on the lower East Side, but its work is on a much smaller scale. It was one of the organizations which over two decades ago was established for the promotion of education among immigrant Jews. Its activities include club, class and social work, a Jewish school, as well as the promotion of neighborhood social improvements.

In Chicago the Chicago Hebrew Institute looms large in the promotion of Americanization of the Jewish community. It established a Bureau of Civics and Citizenship which assists in securing first and second papers and conducts lectures on Americanization. The Bureau has under its supervision a New Citizen's League, composed of men and women who have secured assistance from the bureau. The Institute includes in its activities the various cultural, educational and social clubs, classes and departments which obtain in social centre agencies. Other Americanizing influences in Chicago are the Lawndale Civic Centre, Temple Judea Social Centre, Herzl Community

Centre and Lawson Community Centre. These organizations are located in a rapidly growing Jewish community of Chicago—Lawndale. The Maxwell Settlement was for a number of years located on the West Side of Chicago, but latterly devoted considerable of its attention to social work in the Lawndale district. In the northwest section of Chicago the Jewish Educational Alliance is the Jewish social centre of the district.

In Boston the Y. M. H. A. has followed an Americanization program which provides classes in English and in American history and government and celebration of legal holidays, Americanization meetings and lectures. It co-operates with the city authorities, who furnish teachers for classes organized by the association. The activity of the association along this line exemplifies Americanization work undertaken by a number of Y. M. H. A.'s throughout the New England States.

One indication of the recognition by the Jewish community of St. Louis of the problem involved is the fact that a conference was recently held of representatives of Jewish organizations to take up the matter of teaching English in the homes to small groups.

In Detroit there is an educational director associated with the United Jewish Charities. The work of organizing classes for foreigners in the neighborhood where Jewish immigrants reside has been considerably stimulated by this department.

In San Francisco the Council of Jewish Women has established a "Council Flat," where afternoon classes for mothers and evening classes for the employed are conducted.

The reference to local organizations in various parts of the country merely illustrate some of the work done among Jewish populations in a number of communities for the purpose of promoting Americanization.

Among national organizations the Council of Jewish Women has established a Department of Immigrant Aid, which maintains a representative at Ellis Island and other ports of the country, who look after immigrant Jewish women and girls. The Council is also stimulating the establishment of classes in various cities of the country in connection with the various public educational systems with a view to having Jewish women join "English to Foreigners" classes.

The Hebrew Sheltering and Immigrant Aid Society is another national organization which has been most helpful to Jewish immigrants, assisting them upon their arrival in this country in many ways and helping them in their English and civic education. Five thousand were assisted in securing their naturalization papers during the past year. Not only in the main office in New York city but in the branches established in Baltimore, Boston, Chicago, Philadelphia, San Francisco and Seattle is this work carried on.

Pre-eminent among national Jewish organizations is the Baron de Hirsch Fund, which has been an Americanizing element for several decades. The particular problem of the fund has been the assistance of the Jew as an agriculturist. Its agricultural school, formerly located at Woodbine, N. J., is now being established at Peekskill, N. Y. In its earlier years the Baron de Hirsch Fund assisted a number of organizations throughout the country that dealt with Jewish immigrants. As these organizations became able wholly to support their educational and social work the Baron de Hirsch Fund withdrew.

This review of the Americanizing influences intended to be descriptive of the movement which has been under way since Jewish immigrants came to this country in the early eighties of the last century gives some indication of the manner by

which the social needs of the Jewish immigrant have been met by Jewish national and social organizations.

JEW AND PROTESTANTS UNITE TO AID CATHOLICS.

At Albany, N. Y., Protestants, Jews and Catholics joined in a week's campaign to raise \$80,000 for the "Blessed Sacrament Church" (Catholic). The Albany Daily Press sees in this a noble instance of Albany community spirit and says that this co-operation "is an appropriate symbol of a noble attitude. When men and women of all faiths can unite freely and with open hearts for a common cause, the American principle of religious liberty is vindicated. When they are united for the benefit of only one of their number, the principle of human fellowship is carried to an extreme development.

It would be a mistake to herald this incident as phenomenal or amazing, however. It is merely an expression of the mutual good will and confidence which have long controlled the relations of Albany folk of every creed. It is a symptom of

a thoroughly admirable condition, and the result of the week's campaign will prove it such."—*American Israelite*.

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Writing in a recent issue of the London (Eng.) *Sunday Times*, Mr. T. P. O'Connor, M. P., says:

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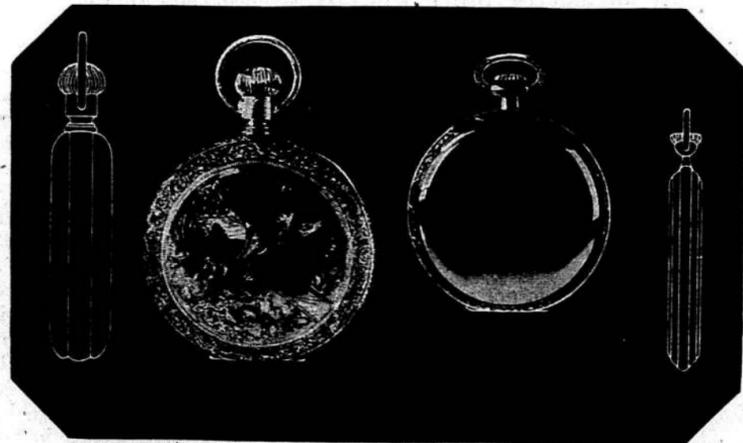
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