

THE HEBREW STANDARD

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The Two-Edged Sword

A Story for Chanukah.

By ELMA EHRlich LEVINGER

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The praise of God is in their mouth, and a two-edged sword in their hands.

Men tell many tales of Judas the Maccabee, that lion of God, many stories of his light-hearted daring, his purity of heart and love for Israel. But few know how he wooed and won the maid Helen, golden-haired captive of Nicanor, only to lose her in the end.

In the early days of the struggle against Antiochus, tyrant over Israel, Judas Maccabeus met his Syrian general, Apollonius, in battle. The Lord was on his side, and though his troops were new in warfare Judas won a great triumph; the heathens were either slain in battle or saved their lives in flight, for they were sorely afraid, seeing that Apollonius, their captain, had fallen. But the men of Judas were filled with new courage upon that day; they rejoiced in their own strength and the strength of their captain, Judas; and Judas took from the dead hand of Apollonius his great two-edged sword in token of his victory. This was the sword that Judas the Maccabee ever afterward carried as long as he did battle for Israel, and it was this sword he still held when in the last days he fell fighting upon the battlefield.

Now this victory over Apollonius was but the first of many which Judas the Hammer won over the enemies of Israel. Although at first his men were untried for battle, hungry and ragged, some without helmets and others without spears, still he triumphed over the trained warriors Antiochus sent against him. For the Lord was on his side; and he was a mighty man of valor. Moreover the enemy fought in a strange land, but to Judas, bred in the hills about Modin, the mountains of his homeland were as well known to him as the features of his beloved. And since he fought to avenge her, Helen, whom the Syrians held captive, he fought with the strength of King David in the olden days.

As a boy in Modin Judas had loved his cousin Miriam, a bright-haired little maid who laughed at his clumsy wooings, but loved him none the less. And he had dreamed even then of wedding her and taking her to his father's house as his wife. But that was in the days before Antiochus began to trouble all Israel, and a true

man dared have no wife but the sword.

Among those whom the Syrians took captive when they swept over

a captive in the hands of the enemy. So that when he fought, Judas waged war not alone for the glory of God and the freedom of Israel, but also in

name; nor of the death of Antiochus the Madman, passing away amid tortures more horrible than those he devised for Israel's martyrs. But no

It was in the household of Nicanor that Judas met her the day he came to make a treaty of peace with the new governor over Judea. They say that Demetrius, the king, had sent Nicanor to Jerusalem to overcome Judas the Maccabee by force of arms, but that Nicanor, seeing him, loved him as his own brother and prayed that there should be peace between them. And although at first Judas feared the heathen general's craft, he soon gave him his heart, glad to have peace, for the land was weary of warfare.

So Judas came often to the house of Nicanor at Jerusalem, not only because the governor was his friend, but to see Miriam, whom the Greeks called Helen; for at the beginning of the war, when the victorious armies of Antiochus had swept the land, the soldiers of the king had carried away many women and children into captivity. Miriam and her sisters had been taken into the household of Nicanor, where they found their lot pleasant serving his wife, a gentle mistress, disposed to deal kindly with the Jewish captives. Miriam's rare beauty had won her many privileges, and when, under the gentle compulsion of those she served, she adopted the Grecian dress and customs and changed her name to Helen, she was treated less as a servant than a daughter of the household. And her desertion of the ways of her fathers troubled her but little, for in those days many fell away from the faith, and it was a hard thing to remain a Judean.

But when Helen met Judas after their long separation she hated herself for her disloyalty to her people, and vowed that, should she be tested again, she would show herself true-hearted and loyal even as Judas and his brethren had been.

"It was so easy to follow the ways of the Greeks," she told Judas one evening as they sat together in the gardens about Nicanor's house at Jerusalem. "My brethren have always loved the ways of the Grecians in their hearts, and when these people were kind to me—" She clung to him with sudden passion. "My Judas, when will you take me away from this house? I cannot be a Jewess in the home of Nicanor. But when we dwell together—"

"I dare not take a wife in these uncertain times," he told her, finding it

the land like an army of devouring locusts were the wife and daughters of Judas's uncle. In the fastnesses of the hills about Modin he often thought of her, bright-haired Miriam,

her name, seeking to rescue her, or at least to avenge her death.

There is no need to tell the Maccabee's battles, for are they not written in the books which bear his

man has set down the tale of his meeting with Miriam, the golden-haired Jewish maiden who the Greeks called Helen, and how he lost her in the end.



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hard to speak so calmly, for he loved her exceedingly and longed to listen to her pleading. "Now there seems to be good will and trust between Syria and Judea; Nicanor is my friend, and I trust him as a man trusts his brother. Yet there are too many Judeans among us who are restless and unsatisfied. To satisfy their lust for power they may seek to sow dissension between the court and us who seek to be faithful subjects of the king as long as he allows us to worship the God of our fathers in peace and safety. And should these trouble-makers by any chance again force our necks under the yoke, we who would keep the faith must be ready to defend our rights even with our lives."

He dropped her hand, and his own brown fingers tightened about his sword hilt. Helen's eyes glanced along the richly ornamented sheath, and she shuddered a little. For she knew that it was the two-edged sword of Apollonius he carried, the sword he had taken from the corpse of his terrible enemy. She was frightened to think of Judas, whom she loved for his tenderness, no longer her lover but the heroic leader, terrible as a lion upon the battlefield.

But Judas laughed and kissed her. "Fear not," he said, "for perhaps I am overzealous and see a sword in

every hand, although my former enemies offer me gifts and friendship. Let us wait but a month longer, or, at most, two. Then if there seems to be a lasting peace for Judea I shall bring you to my house as my bride, and the pain of our long parting will be wiped away in our love." Thus spoke the lion of Israel, never dreaming how soon he was to learn that for him there could never be peace or fulfillment until he slept with his fathers, his battles over at last.

For even at that moment Alcium, that false priest in Israel, was pouring lying tales into the king's ear, saying that Nicanor was playing the part of a traitor to his master, that he secretly aided Judas in his rebellious plans and hoped to place him upon the throne in the king's stead. All this did Alcimus treacherously tell Demetrius the king, and Demetrius listened willingly, right glad to hear evil reports of the hated Judeans. So he sent urgent letters to his governor, Nicanor, accusing him because of his friendship for Judas, bidding him at once send Judas the Maccabee in chains to the royal court at Antioch.

Helen heard of the matter, for she was treated as a daughter of the house of Nicanor, and she learned also how the great captain shrank from betraying his friend, yet dared

not face the anger of his king. And when she pleaded with Nicanor, begging him to defend Judas, he would promise her nothing; he only threatened her should she betray what she had learned to her lover.

The two met for the last time in the glorious gardens of Nicanor, and Helen broke down utterly and wept when she told Judas of the king's decree. "I am betraying Nicanor, who has always been as a father to me," she said, "but I cannot see you come to harm. Come no more to this place and no longer seek Nicanor in friendship, for after a bitter struggle he has determined to send you a prisoner to the king."

Judas's face grew white in the moonlight as he listened. "I do not believe you," he said harshly. "Nicanor is my true friend and you seek to breed hatred between us. I would have been as likely to give over my father's white head to the guards of Antioch as Nicanor to betray me to the king. I do not believe you."

She shrank a little, but continued to plead with him. "I can give you proofs," she urged. "Go from this place while there is still time. And if you have ever loved me, take me with you, for my life is not safe should Nicanor learn I have betrayed him. Not that I care to live should I be forced to part from you again," and she clung to him, kissing his robes and hands as a suppliant might, and humbling herself before him.

But Judas sprang to his feet, thrusting her aside. "I will seek Nicanor," he said quietly, "and learn the truth from his own lips."

She barred his path. "I will not let you go. He waits for you now—and there are others with him. There is a plot to overcome and send you in chains to the king."

"I do not believe you," he said again, in the same quiet, hard tones. "I am seeking Nicanor now," and he sought to pass her. But she clung to his robe and detained him.

"Have I ever lied to you before?" "No; but you acted a lie all the months when you pretended to be a Greek."

"I did it to save myself." "Old Eleazar and the little children of Hannah did not think to save themselves," he answered harshly. "How do I know but that even now you are using me for a tool, seeking to set me against Nicanor for some purpose of your own? But there will never be enmity between us, for he is my heart's brother. Nothing that you can say or do will persuade me that there is treachery in his heart."

The woman who had once been Miriam stood before him very fair and white, the light falling upon her golden hair and honey-colored robes. Her face contracted with pain at his words; then she grew suddenly clam.

"You will know I am not lying when I prove that I am no longer afraid," she answered him clearly. "When I was a coward before I clung to life in the hope that I might look upon your face again. But now I will not live to see you slain or dishonored." Leaping forward she seized the hilt of the great two-edged sword of Apollonius and drew it from its sheath. Judas gave a cry of horror, but he was too late. She fell at his feet, her life blood staining the

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honey-colored robes a deep crimson, her face quivering in the agony of death.

Judas threw himself beside her, seeking to staunch her wound, crying upon her to forgive him ere she died. But she did not answer. At last he rose to his feet, his face very old and tired. Should he seek Nicanor now and ask him the cause of her sudden madness? Or for one evening at least might he cease to be the warrior and mourn the love of his youth?

Even as he hesitated he saw several armored men passing through the outer court and into the house of Nicanor. They wore the livery of the king's household, and as they crossed the threshold one drew out a scroll. Judas strained his ears to listen.

"Is our prisoner ready?" asked the envoy from Demetrius, the king.

"If Judas's heart broke at his friend's treachery he gave no sign. He only bent to kiss the bright hair of the woman who had once been his playmate among the spring-flushed hills of Modin. Then, with the two-edged sword of his dead enemy in his hand he crept softly out of the moonlit gardens to fight anew the battle of his people and avenge the death of the golden-haired maid whom the Greeks called Helen.

Jewish Police Attend Services.

The annual services for the Jewish members of the Police Department were held last Sunday at Temple Emanu-El, and were attended by 400 uniformed members of the department, headed by Acting Commissioner John A. Leach.

The men marched from the East 51st Street Station to the temple at 43d street and Fifth avenue. The service included an address by Rev. Dr. A. Blum, department chaplain, and Rev. Dr. Joseph Silverman preached on "The Need of a Force to Maintain Law and Order." Rev. S. Schlager, cantor, read the services.

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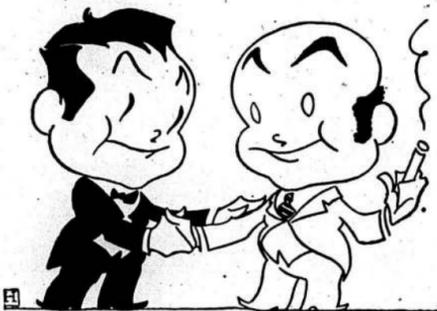
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Still Awaiting the Mandate Terms—Dr. Weizmann in a Minor Key—Important British Newspaper on Palestine's Boundary Question—A Wonderful Policeman—Dr. Haden Guest and Jews in Russia Under the Soviet.

London, Nov. 5, 1920.

There have been no further government statements this week on the question of Palestine, either inside the House of Commons or out. The questions and answers quoted last week in these columns have been found to be fairly reassuring. At the same time interest here is mainly centered on the statement that the terms of the Mandate would be ready shortly. Reference to this will clear up a lot of doubts that are now being expressed.

It is feared there will be small room for wide optimism when the terms are known, however, but what is generally expected is that all the statements of concessions and the speeches of the last three years will have narrowed down to a certain number of Jews being allowed more or less free entry into Palestine without any definite assurance of any national Jewish sequence. It gives an open door into Palestine, it is said, but it does not make the country a Jewish Fatherland. Instead, there is given a home for emigrants.

Dr. Weizmann's review of the situation at the Great Assembly Hall, London, last week, was held to be pitched in quite a minor key. He spoke in Yiddish. In one part of his speech he said: They could not allow the Jewish National Home to hang in the air. One of their main demands was that every inch of land which was free in Palestine and every inch of land which could be set free should be placed at the disposal of the masses of Jews who were entering Palestine. The land had been theirs and must again be theirs. They did not want to encroach upon anybody's rights. He had proved many times with figures in his hand that there was room for hundreds of thousands, if not millions, of new people in Palestine, and land must be provided for them. They demanded from the government such laws and such measures as would provide for this. Lastly, they demanded as the material foundation of the new home that in all great works which were to be commenced for the development of the country the Jews should be given the first opportunity on equitable terms. There was no idea of exploitation in this demand.

The Jewish people was ready, he added, to sink millions in the sands, the deserts and hills of Palestine. It was ready to sink its energy, its money, its industry, its knowledge, in order that Palestine might be developed, but the possibility must be given to them. These were the three chief demands which they made upon the Mandate and upon the present rulers of Palestine. From these demands they could not budge. Above all, they demanded that Jews should be able to go freely into Palestine. The introduction of the principles to which he had referred depended upon two factors. It depended first upon the English Government. The British Government must understand their main

desires, and he believed it did understand.

The government, continued Dr. Weizmann, had shown by the appointment of Sir Herbert Samuel that it was in sympathy with them, and up to date, though immigration was restricted, 80,000 Jews had permission to enter Palestine. He believed they had no ground to complain of the present government, either here or in Palestine. They did what they could in difficult circumstances. But governments changed and times changed, and as they were building not for a day but for future generations, and as they were laying the foundations of a building that was to last for all time, they demanded that all the things of which he had spoken should be expressed clearly, so that the whole Jewish people could understand it. It was not that they distrusted the government, but they were the trustees of future generations.

Upon the question of boundaries, a very interesting article appeared in the Times (a daily newspaper here regarded as one of the highest authorities in the country) last week. In part, this said: "Much has happened since the Sykes-Picot agreement. When it was concluded the Allied Governments had not contemplated the establishment of Palestine as a national home for the Jews, and the principle of the Mandate, forbidding the self-exploitation of a country in the interests of its protector, had not been given legal form. Palestine is not a British protectorate in the ordinary sense. She stands outside the divisions of international politics, and the establishment of a Jewish home there—we should prefer to say quite frankly a Jewish nation—is not a British but an international experiment, as much a part of French policy as of British. Opinions differ how this ideal of making Palestine the home of a revived Jewish nation is likely to work out, but that the ideal is noble and, if successful, will profoundly affect the world for good, there can be no doubt. It is, we would imagine, an ideal with which France should have much sympathy; was it not one of the motives with which the great Napoleon invaded Palestine? At any rate, since the Conference of San Remo it is hers now as much as ours; and we ask her to co-operate in giving it a fair chance of success. These frontier disputes are, in themselves, small matters; but their settlement may make all the difference between a Jewish Palestine that is merely an historical curiosity and a Palestine that is a real nation and a real power for good in the Eastern world."

A newspaper here has this week drawn attention to the fact that Whitechapel possesses a police inspector who is a fine Hebrew scholar. This is Inspector Eveson, who is not a Jew, but who for many years has devoted close attention to the study of Hebrew and Yiddish and as a consequence has gained the warm friendship of Jewish scholars and rabbis, with whom he delights to engage in biblical controversy, says the newspaper. During the coal strike of 1912 he was in Tonypany (a mining town in South Wales), in charge of a contingent of London police, and he became interested

in the Jewish community there and their little synagogue. On his return to London he put the needs of the synagogue before a number of his Jewish friends and in his own quiet way he succeeded in collecting \$305, which he forwarded to Tonypany. This fact has only just come to light. Since the early days of the war Eveson has been in charge of the Aliens' Office in the East End of London, and his knowledge of the Jews is an invaluable asset.

Dr. Haden Guest, who is one of this country's advanced thinkers, a man keenly interested in the labor movement and withal one who held a commission in the army during the war, has been to Russia recently, like so many other people, and has brought us back a further contribution to the medley of news we have from that country. Interviewed specially on the Jewish question, he denied the statement that the Bolshevik government was predominantly Jewish. This statement has been denied before, of course, plenty of times, but there is no reason why a fresh negative should not be added to the others. Of the People's Commissars, Dr. Guest says, who number about twenty, only two are Jewish, Trotsky and Sverdlov. On the central committee of the Communist party, which really controls the situation, there are only four Jews out of thirteen, namely Trotsky, Kameneff, Sinovieff and Radek. Dr. Guest's general impression was that the Jews are having a very bad time, but he had no opportunity of visiting any large Jewish center. He did not think there had been any interference with the synagogues, but the official Bolsheviks, of course, mainly turned their backs on religion of any sort and their whole policy was purely materialistic.

Thirty Youth Organizations United for Anti-Pogrom Work.

The Jewish youth has finally responded to the cry of anguish coming incessantly from our brethren in Eastern Europe. The news of the barbarous pogroms and bloody massacres of Jews which were being perpetuated for the last five months has touched the hearts of many young people. As a result, the Anti-Pogrom Committee of the Jewish Youth of America was organized several weeks ago, and it already has succeeded in uniting thirty organizations, among which are all Young Israel groups, the League of Jewish Youth, Mizrahi young people societies, several Y. M. H. A. branches, the Jewish War Veterans, several social clubs, etc. It is the purpose of this committee first, to co-operate with and support the American Jewish Congress in their efforts to end the pogroms through diplomatic and publicity undertakings; second, to solicit the co-operation of every conscious Jewish young man and young woman and young people organization throughout the country in the Anti-Pogrom movement. It plans to make a determined and powerful effort to put a stop to the inhuman persecutions of our defenseless Jewish people. Its executive committee meets every Monday evening at the Stuyvesant Neighborhood House, Stuyvesant and Ninth streets, New York city. Under its auspices a monster mass-conference will be held on Wednesday evening, December 8, at Public School No. 62. Prominent leaders of American Jewry will address this conference.

Reform Rabbis to Meet in Washington.

The Executive Committee of the Central Conference of American Rabbis announces that the next session of that conference will be held in the city of Washington, D. C., beginning with Wednesday evening, April 13, when the message of President Franklin will be presented and memorial resolutions will be read.

Thursday morning will be given over to reports of officers and in the afternoon Professor Lauterbach will read a paper, "The Attitude of the Jew to the Non-Jew." Thursday night is reserved for the alumni of the Hebrew Union College and Friday will be given over to problems in religious education, some committees presenting reports in the afternoon. On Saturday evening a paper on "The History of Preaching, With Special Reference to Jellinek," will be read by Rabbi Bettan. Reports will be read on Sunday morning, and on Sunday evening Hon. Oscar S. Straus will deliver an address on "Religious Liberty." The conference lecture will be delivered on Friday evening by Rabbi Louis Witt and the conference sermon on Saturday morning by Rabbi Abraham Hirschberg.

Rabbi Eichler Installed.

Buffalo, N. Y.—To mark the installation of Rabbi M. M. Eichler, as successor to Rabbi Max Drob, of Congregation Beth-El, a reception and banquet was tendered him in the synagogue annex. Fully 500 were present, and the gathering included all shades of Buffalo Jewry. Charles Polakoff, president of Beth-El, was chairman of the evening and Charles Dautsch acted as toastmaster.

Rabbi Louis J. Kopald of Temple Beth Zion, made a plea for a united Jewry. He struck the keynote of the sentiment of the evening with his appeal. He concluded by paying tribute to Rabbi Eichler. Other speakers were I. Z. Goodman, ex-president of the temple; Solomon Jacobson; Mrs. Alexander Bohne, president of the Women's Temple Society of Beth-El; Rabbi N. H. Ebin, of the United Orthodox Congregations, and Rabbi Marvin Nathan, of Temple Beth Israel of Philadelphia.

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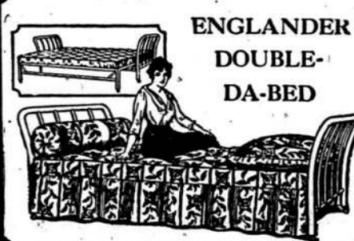
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Twenty-ninth Annual Assembly of Jewish Chautauqua Society.

The Jewish Chautauqua Society, a national educational organization, with a membership of more than 4,000, comprising prominent Jewish educators in every part of the country, will have its twenty-ninth annual assembly in Cleve-

land, O., December 26-31, inclusive. Headquarters of the convention will be at Hotel Statler and the coming gathering will be the largest in the history of the organization. One hundred and fifty delegates are already listed. The list includes rabbis and religious school teachers of national prominence.

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SPECIAL RATES DURING NOVEMBER AND DECEMBER

ITEMS OF INTEREST IN THE JEWISH WORLD

The Monongahela Valley Y. M. H. A. dedicated their new home at Donora, Pa., last Sunday evening.

Plans are being made by the Shreveport (La.) I. O. B. B. Lodge for a fiftieth anniversary celebration.

The Jewish Council of Glasgow, Scotland, announces the opening of a Jewish library during the current month.

A permanent Jewish theatre was opened in Vienna, Austria, on November 6 under the management of Egon Brecher.

Jacques Seligman, art dealer of New York and Paris, has sent a gift of \$5,000 to the Metropolitan Museum of Art of this city.

The Beth Shalom Congregation, Squirrel Hill (Pittsburgh) Pa., have appointed a committee to look for a site for a new synagogue.

A campaign will be inaugurated next Monday to raise \$25,000 needed for the new Montefiore Hebrew Orphans' Home at Montreal, Canada.

Over 200 new members were welcomed to the Congregation B'nai Jeshurun, Cleveland, O., at a dinner and dance held last week.

The Jewish hospital in Warsaw, which heretofore contained 140 beds, has enlarged its facilities and now contains 300 beds.

The cornerstone of the Hebrew Institute on Quincy street, San Antonio, Texas, was laid last week amid impressive ceremonies.

Wilfred M. Feiga, of Worcester, Mass., president of the Graduate Menorah Society, has announced his candidacy for the local Common Council.

Rabbi S. Margolies has arrived in Tacoma, Wash., to take up the duties of rabbi of Temple Beth Israel. Rabbi Margolies' home is in San Francisco.

The Pretoria (South Africa) Congregation has extended a unanimous call to Rabbi Salls Daiches of Edinburgh, Scotland, to become their rabbi.

Mr. Harry Morris has been elected, unopposed, a member of the Sheffield (Eng.) County Council. His brother has just been elected Mayor of Doncaster.

The remodeling of the Shaarei Tov (Reform) Synagogue of Minneapolis, Minn., having been completed, rededication exercises were held last week.

Employees of the Jewish Community in Warsaw demand a substantial increase of compensation. They threaten to go on strike if their demands are not granted.

A statistical list issued by the Warsaw Jewish Community shows the growing number of Jewish deaths in the city. Over 100 adult Jews died during the last week.

About fifty Jewish farmers of Jeffersonville, Sullivan county, N. Y., have formed an organization and will affiliate with the Federation of Jewish Farmers of America.

A Detroit (Mich.) chapter has been added to the Intercollegiate Zionist Organization, making thirty-three chapters now affiliated with the parent organization.

Dr. Martin A. Meyer, of Temple Emanu-El, San Francisco, Cal., is in Mt. Zion Hospital, that city, recovering from a surgical operation which he underwent recently.

The Polish Telegraph Agency announces that in many cities of East Galicia Jewish mass meetings adopted resolutions for a continuance of East Galicia under Polish domination.

For the benefit of Jewish children, who were not or could not be admitted to the Polish high schools in Warsaw, Jewish assimilationists have opened two new high schools in Warsaw.

The London (Eng.) County Council has expressed its willingness to arrange Hebrew classes at its evening institutes if a satisfactory number of students signify their intention of attending.

Assistant Corporation Counsel Berthold A. Cronson of Chicago, Ill., has been appointed attorney for the police department, succeeding John A. Bugee, Municipal Court Judge-elect.

In memory of his late wife, Mr. David M. Ellis of Philadelphia announces a memorial fund of \$30,000, and in the near future will announce in what form the benefaction is to be made.

Rabbi S. G. Bottigheimer, who recently resigned his position as rabbi of the Bloomington and Peoria (Ill.) congregations, has reconsidered and again occupies the Bloomington pulpit.

The Judea Ladies' Auxiliary have undertaken to furnish all the classrooms of the new building of the Talmud Torah and Judea of Cleveland, O. The work of remodeling the building has begun.

Warsaw newspapers print an appeal for aid from Kartuz-Bereza. The appeal, addressed to American fellow-townsmen, recites the fact that the entire city was burned and its population is in dire need.

Of the 4,000,700 francs which the French Government has advanced to the government of Morocco by way of loan, 500,000 francs have been definitely set aside for the erection of a Jewish school in Morocco.

"The Mandarin," which Herman Bernstein, former editor of the "American Hebrew," translated from the German and produced here a few weeks ago, has failed to interest the public and has been withdrawn.

Dr. Leon L. Solomon, a famous pathologist of Louisville, Ky., was elected third vice-president of the Ohio Valley Medical Association at their twenty-first annual meeting, which was recently held at Evansville, Ind.

Rabbi Morris Lichtenstein of Athens, Ga., has organized the Jewish students of the University of Georgia, which is located in Athens, into a student society for the study and discussion of subjects of Jewish interest.

The Congregation Ahavas Chesed of Jacksonville, Fla., has voted to admit women to its Board of Trustees, and three were elected at the last meeting to serve in addition to the twelve men heretofore comprising the board.

Mr. Samuel Gluckstein is the Mayor of Westminster (England) for the present year. He was first returned to the City Council in 1906 in the municipal reform interest, and has served as chairman of the Valuation, Assessment, and Law and Parliamentary committees.

The will of Jacob Wertheim, philanthropist and retired manufacturer of this city, who died November 14, leaves \$100,000 to the Federation for the Support of Jewish Philanthropies. The value of the estate is said to be more than \$2,000,000.

The Bavarian Minister of the Interior recently received a Jewish deputation, and expressed his regret at the continued anti-Semitic agitation at Munich. He promised to instruct the police to prohibit the display of anti-Jewish placards.

The Jewish Literary Society in Lodz has been closed by the Polish authorities. The "Voyevoda" (chief of police) of the city stated that it was done because of the charge that the society engaged in political activity against the Polish Government.

At Buckingham Palace on November 11 the King invested Mrs. Leopold de Rothschild Mrs. Arthur Sassoon and Mr. Herman Krohn as Commanders of the Order of the British Empire. Major Isidore Salmon was similarly invested the week previous.

There has been organized in Warsaw a committee to aid Jewish immigrants who arrive in large numbers from Ukraine. The new organization will co-operate with the Hebrew Sheltering and Immigrant Aid Society and the Joint Distribution Committee.

The building recently purchased by the Cleveland (O.) Hebrew School will be remodeled to suit the requirements of a modern school and when completed will contain eight class rooms, an auditorium, a gymnasium, banquet hall, club-room and offices.

A granite shaft was dedicated at Max Address Sq., Chelsea, Mass., on Armistice Day in honor of the soldiers and sailors of Chelsea who made the supreme sacrifice in the late war. The square itself is named in honor of a Jewish boy who fell at Chateau Thierry.

Felix V. Kander, who was a successful legal practitioner at Kansas City, Mo., for the past forty years, is dead at the age of 67. He was a graduate of Columbia University, New York, and acquired considerable reputation as legal adviser for several large corporations.

A settlement of the strike of the workers in the well-known wine cellar of Baron Rothschild at Rishon Le-Zion has been effected. Both employer and employees have accepted the government proposal of arbitration after six discharged workmen were reinstated in their positions.

The will of Aaron Kommel, of this city, who died October 21 last, disposes of an estate of more than \$200,000. The testator leaves \$3,000 to the Machizikei Talmud Torah and \$1,000 each to the Rabbi Jacob Joseph School, the Uptown Talmud Torah, the Talmud Torah Synagogue and the Yeshivath Tiferis of Jerusalem. Eleven other orthodox institutions got \$500 each.

A report from Lemberg states that Petlura's army, led by General Paclenko, retreating before the advance of the Bolsheviks, made a pogrom in Podwolotchisk (on the extreme border of Galicia), killing eighteen persons. The Jewish community of the town appealed to Poland for protection.

The Misses Nellie and Sara Kouns appeared before American vaudeville audiences for the past few seasons in order to acquire the necessary funds for their preparation for the concert stage. Last week the sisters made their recital in London, Eng., and were very favorably received by the critics.

Dedication exercises were held last month at Riverside Cemetery, Spokane, Wash., for the local boys who lost their lives in the recent war and whose bodies are being shipped to Spokane for burial. A portion of the cemetery has been set aside for Jewish boys, and Rabbi Leibert officiated at the dedication of that portion.

Mr. Louis S. Harris of Tredegar, one of the leading Jews of South Wales, passed away last month at the age of 57. Mr. Harris was secretary of the Tredegar Literary and Scientific Society, president of the Jewish Literary Society, honorary treasurer and secretary of the West Monmouth and Breen Jewish Orphan Aid Society and also past secretary to the Tredegar Hebrew Congregation. He made presentations of valuable books to the Tredegar Workmen's Library and to the library of the Tredegar Hebrew Congregation.

Charles G. Levi, who died at Dallas, Texas, last week, was one of the founders and original trustees of the Leo N. Levi Hospital of Hot Springs, Ark., which was erected in memory of his talented brother, the late Leo N. Levi. Mr. Levi, who was born in Victoria, Texas, in 1860, resided there until 1908, when he came to Dallas.

The committee caring for Ukrainian Jewish refugees in Bessarabia has received an official offer from the Brazilian Government to settle 2,500 Jewish families at government expense, says a report from Kishinev. The committee accepted the offer and is sending out a commission to investigate the conditions of the land.

Alderman M. Abrahams, J. P., ex-Mayor of Grimsby, England, has been re-elected an Alderman. He has been a member of the Town Council since 1894, and holds the position of chairman of the Health Committee, vice-chairman of the Watch and Housing Committees, also vice-chairman of the County Mental Hospital.

A bronze figure of Thorfinn Karlsefin has been presented to the city of Philadelphia by J. Rumford Samuel and placed in Fairmount Park. The statue is erected in tribute to the valiant Norse explorer who made voyages to the American mainland from Iceland and Greenland five centuries before its discovery by Columbus. Thorfinn Karlsefin was a brother-in-law of Leif Ericsson and the earliest European colonist to attempt a settlement on the coast of the new world.

Dr. Solomon Vineburgh, former secretary of the Federation of Jewish Philanthropies of Montreal, has succeeded Walter L. Solomon as head worker of the Council Educational Alliance of Cleveland, O. Mr. Solomon, who has been council head worker for the past seven years, will return to his home at New York, where he plans a long rest.

The Federated Loan Association of Philadelphia, Pa., opened for the transaction of its affairs on Monday, November 15, in its new quarters, 243 South Sixth street. Since that time the association has been deluged with hundreds of applications for loans. William Hirsch of New York, for many years interested in social service work, is manager for the association.

Mr. and Mrs. Isaac Baer of Denver, Col., were killed last week at Domingo, N. M., where their automobile was struck by a train. Mr. Baer was a pioneer resident of Leadville, Col., and later moved to Meeker, where he was elected as State Representative for several terms. He sold out his interests in Meeker, but a few months ago and established his residence in Denver.

David Wolbrette, for a number of years president of the Congregation Gates of Prayer, New Orleans, La., passed away last month at Colorado Springs, Col., while on a vacation. Mr. Wolbrette, who was born in Alsace in 1853, was educated abroad and came to America in 1872. He took an active part in the civic, charitable and religious life in New Orleans and was a member of many fraternities.

An Apology to the Hundreds Who Were Turned Away on Thanksgiving

We deeply regret that, despite preparations for an unprecedented rush on Thanksgiving day, our volume of business was away beyond anticipations and at 7 P. M. we had to close our doors, as we had no more food left. Hundreds were turned away disappointed, but their disappointment is no less than ours.

In order to acquaint these people with the wonderful cuisine of GARFEIN'S, on Sunday, December 5th, we will serve a SPECIAL CHANUKAH Dinner when we will repeat our Thanksgiving menu at the reduced price of \$1.75. We do this in order partly to compensate them for their disappointment and that they may have the pleasure of dining at GARFEIN'S.

Remember, GARFEIN'S is the one restaurant in New York City where there is no question as to Kashruth. Rabbi Guth of the Clinton Street Synagogue has his Mashgiyach on the premises constantly, and this department is under his personal supervision.

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Turkey GIBLETS Stuffed Poultry Neck
ROASTS (Choice)
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Plum Pudding or Apple Strudel
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ENGAGEMENTS.

HEILBRONNER-KASSEWITZ.—Mr. and Mrs. Jonas Kassewitz of 444 East Eighty-eighth street announce the engagement of their daughter Helen to Mr. Siegfried Heilbronner.

KRAUSS-LEVEY.—Mr. and Mrs. H. Levey of 557 West 124th street announce the betrothal of their daughter Mabel to Bernard Krauss.

LENKOWSKY-HARSTIN.—Mr. and Mrs. A. L. Harstin of No. 137 West 110th street announce the engagement of their daughter Bessie to Mr. Leonard Lenkowsky, son of Mr. and Mrs. Moe Lenkowsky.

LIPPMANN-WERNER.—Mrs. Alexander Werner announces the engagement of her daughter Rose to Walter L. Lippmann, son of Mr. and Mrs. Gustave Lippmann.

LOWY-COHEN.—Mrs. Lena Cohen of 25 East 107th street announces the engagement of her daughter Etta to William H. Lowy.

ROSENBERG-ELOSKEY.—Mr. Julius Eloskey announces the engagement of his daughter Naomi to Louis Rosenberg, son of Mr. and Mrs. I. Rosenberg of Flatbush.

ROTHOLZ-TRATTNER.—Mr. and Mrs. Julius Trattner of 1117 Westchester avenue announce the engagement of their daughter Alice to Mr. Jack Rotholz.

STEINFELD-POLLAK.—Mr. and Mrs. Henry D. Pollak of 136 West 113th street announce the engagement of their daughter Rita to Mr. Walter M. Steinfeld.

TICHTNER-LEUDESORF.—Mrs. S. Leudesdorf of 515 West 124th street announces the engagement of her daughter Dorothy to Mr. Bertram Tichtner.

MARRIAGES.

ABRAHAM-WINTER.—Mr. and Mrs. Jacob Winter, of 700 West 180th street, announce the marriage of their daughter Gertrude to Raymond, Abraham on Thursday, November 25, 1920, at the Hotel McAlpin. Rabbi Aaron Eiseman performed the ceremony.

BAUM-SCHWARTZ.—Mr. and Mrs. Nathan Schwartz, of 981 Whitlock avenue, announces the marriage of their daughter Bella, to William Baum, on Thursday evening, November 25, at the Juliette. Rabbi Max Reichler performed the ceremony.

CHALZEL-BLATT.—Mrs. Anna Blatt, of 999 East 163rd street, wishes to announce the marriage of her daughter, Stella, to Max Chalzel, on Sunday, November 14, at the home of the bride's mother, by Rabbi Max Reichler.

COHEN-LEVY.—Mr. and Mrs. Louis Levy of 920 Avenue St. John announce the marriage of their daughter Anna to

Mr. Jacob Cohen of Passaic, N. J., on Tuesday afternoon, November 30, at the home of the officiating minister, Rabbi Simon Paltrowitz.

COLLEGEMAN-RUBIN.—Maurice De Hirsch Collegeman to Sadye Rubin at the bride's residence, No. 1636 Forty-eighth street, Brooklyn, November 24, 1920, by Rev. Dr. Adolph Spiegel.

DAVID-LEVY.—Mrs. Anna Levy, of 562 West 148th street, announces the marriage of her daughter Hannah to Morris David on Thursday, November 25, 1920, at her home. Rabbi Aaron Eiseman performed the ceremony.

FLAX-PALATIN.—Mr. and Mrs. Morris Palatin, of 16 West 31st street, Bayonne, N. J. announce the marriage of their daughter Sylvia to Herman Flax, of Bayonne, N. J., on Sunday, November 28, 1920, at the Carlton Hall. Rabbi Aaron Eiseman performed the ceremony.

JUDSON-HEFFNER.—Arthur Abraham Judson and Paula Lorraine Heffner by Rev. Dr. Adolph Spiegel at his residence, November 21, 1920.

KAHN-ISENBERG.—Siegmond Kahn to Emma Isenberg by Rev. Dr. Adolph Spiegel, November 23, 1920, at his residence.

LEDER-SARZIN.—Mr. and Mrs. Herman Sarzin of 1226 Thirty-ninth street, Brooklyn, announce the marriage of their daughter Mollie to Mr. Nathan Leder of Manhattan on Thursday, December 2, 1920, by Rabbi Joel Blau.

LEVY-REGENSBURG.—Mr. and Mrs. Samuel Regensberg, of 326 Audubon avenue, announce the marriage of their daughter Florence to Jack Levy on Thursday, November 25, 1920, at their home. Rabbi Aaron Eiseman performed the ceremony.

MAIDMAN-KAUFMAN.—Mr. and Mrs. Morris Kaufman, of 14 West 115th street, announce the marriage of their daughter Annuta to I. Irving Maidman on Saturday evening, November 27, 1920, at the Ellsmere Hall. Rabbi Aaron Eiseman performed the ceremony.

MICHELIS-MEISNER.—The wedding of Mrs. Frieda Meisner and Otto Albert Michels of 518 West 151st street took place Wednesday, November 24, at the Hotel Astor, Rev. Isidore Frank of Mt. Neboh Temple officiating.

ORNSTEIN-STARR.—Bernard Ornstein to Fanny Starr at the Mansion, 57 St. Marks Place, November 23, 1920.

SEICHSELBAUM-GOLDSMITH.—Miss Nellie Goldsmith, of 904 Tiffany street, was married to Benjamin Weichselbaum on Monday, November 29, at the home of the officiating minister, Rabbi Max Reichler.

VEIGER-LUBLIN.—Samuel Veiger to Frieda Lublin at the bride's residence, 61 West 115th street, November 25, 1920, by Rev. Dr. Adolph Spiegel.

WARREN-GLASS.—Mrs. Sarah Goldman, of 870 Riverside Drive, announces the marriage of her daughter Beatrice Goldman Glass to David H. Warren, of 400 West 160th street, on Sunday, November 28, 1920, at the Hotel Pennsylvania. Rabbi Aaron Eiseman performed the ceremony.

WEIL-KAHN.—Mr. and Mrs. Jacob Kahn of 72 West 88th street announce the marriage of their daughter Florence Pearl to Morris Aaron Weil on Sunday, November 28, 1920, at the Juliette. Rabbi Aaron Eiseman performed the ceremony.

BIRTHS.

MORGANSTERN.—To Mr. and Mrs. Harry Morganstern (nee Gertrude Tarshes), a daughter, at the New York Nursery and Child's Hospital, Sixty-first street, November 27, 1920.

SHAPIRO.—Mr. and Mrs. Leonard

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Shapiro (nee Florence Lissner) of 1228 Grand Concourse, New York city, announce the birth of a daughter, Rhoda, on November 22, at Mulderig Sanatorium.

BAR MITZVAH.

ALEXANDER.—Mr. and Mrs. Jacob Alexander, of 601 W. 174th street, announce the Bar-Mitzvah of their son, Irving J., on Saturday, December 3, at Mt. Neboh Temple, 150th street and Broadway.

ELSON.—Mr. and Mrs. Edwin Elson, of 557 West 171st street, announce the Bar Mitzvah of their son Jules on Saturday, December 4, 1920, at Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

MOSKOWITZ.—Mr. and Mrs. Samuel W. Moskowitz of No. 68 West End avenue announce the Bar Mitzvah of their son Roy on Saturday, December 11, at the Jewish Center, No. 135 West Eighty-sixth street.

ROSENBLATT.—Rev. and Mrs. Joseph Rosenblatt of No. 50 West 120th street announce the Bar Mitzvah of their son Henry on Saturday, December 4 at Ohav Zedek Synagogue, 18 West 116th street. Reception at the synagogue.

ZIMMERMANN.—Mr. and Mrs. Alfred Zimmermann of 600 West 115th street announce the Bar Mitzvah of their son, Gilbert Leopold, at Temple Rodolph Sholem, Sixty-third street and Lexington avenue, Saturday, December 4. At home Sunday from 3 to 6 p. m.

SOCIAL NOTES.

A social event for Sea Gate was the family dinner and dance given by Mr. and Mrs. Max Koenig last Sunday, November 28, in celebration of the betrothal of their daughter, Sophie, to Benjamin Kass, son of Mr. and Mrs. A. L. Kass, of Brooklyn.

Mrs. Dora Pawliger of 1365 Lyman place left for Hartford on Sunday morning to attend the wedding of her nephew, Mr. A. Greenberg, son of Mr. and Mrs. Joseph Greenberg of Meriden, Conn. Mrs. Pawliger was accompanied by her daughter Birdie.

The Sisterhood of the Tremont Temple held an afternoon card party Tuesday, November 30, 1920, at the Hotel Pennsylvania, Thirty-third street and Seventh avenue. Tables were arranged for whist, bridge, euchre and lotto, and an enjoyable afternoon was had. There were many prizes awarded.

The Jewish Women's Relief Association of Greater New York celebrated the fifteenth anniversary of its activities on Tuesday, November 30, 1920, with a luncheon and card game at Hotel McAlpin at noon. There was a large gathering present. The Jewish Women's Relief Association was organized and incorporated for the purpose of helping recent arrivals to become self-supporting.

Mr. and Mrs. Joseph Polstein, of 115 East Seventy-eighth street, New York city, announce the engagement of their daughter, Anna, to Mr. Henry J. Davidson, of Los Angeles, Cal. Mr. Polstein has been actively interested in all the Jewish charitable organizations of New York, and is one of the directors of the Mizrahi Zionist Organization of America. He was one of the founders of the Congregation Zichron Ephraim and at the present time holds the office of president of the Congregation Kehilath Jeshurun, of East Eighty-fifth street.

"The Young Folks' League of the Institutional Synagogue will hold a monster Chanukah bazaar at the synagogue, 112 West 116th street, beginning with Sunday, December 5, and continuing through December 6 and 7. The proceeds of this function will go towards the completion of the new building. Miss Celia Jacobs is chairman of the committee and is being assisted by the Misses Rosengarten, the Misses Schwartz, Miss Clara Klein, Misses Levov, Misses Finkelstein, Dr. and Mrs. F. Goodman, J. Jacobson, Miss Lillian Wald, Miss Julia Stinch, Miss Mae Popkin and others. Judge Irving Lehman will open the bazaar.

Real Co-operation.

In passing council house two workers from a non-Jewish neighborhood center, situated far to the east of the council's building, saw the sign announcing the time and days for religious classes for children. They entered council house and asked that a sign be placed on the walls of their own home center to bulletin the religious classes held at council house. They stated that many Jewish children come to them seeking religious instruction and as they cannot offer Jewish teaching they earnestly desire to refer these children to council house where such training is given. Mrs. Julius Levy, chairman on Religious Schools for the New York section, says: "Although our classes are filled to overflowing, I shall make every endeavor to start additional classes immediately to fill this crying need."

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Mr. de Haas to Address Orach Chaim Study Circle.

Mr. Jacob de Haas, executive secretary of the Zionist Organization of America, will address the Orach Chaim Study Circle on Monday evening, December 6, at 8.30 p. m., on "Palestine as a Field for Industrial Development and Investment." The public is invited.

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LEVY, EMMA MARION.—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 Emma Marion Levy, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their place of transacting business, at the office of L. & I. J. Joseph, their attorneys, at No. 135 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of June, 1921, next. Dated, New York, the 23d day of November, 1920. EDWINA L. HAYMAN, ARTHUR S. MODRY, Executors. L. & I. J. Joseph, Attorneys for Executors. Office and P. O. Address, 135 Broadway, Borough of Manhattan, New York City.

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ARTISTIC FRAMES

Dr. Drachman Opposes World Congress.

The committee recently called by Abraham S. Shomer for the purpose of holding a Jewish World Congress held a meeting on Sunday, November 28, at the Annex, Broadway and Thirty-third street.

There was considerable discussion, and Rev. Dr. Bernard Drachman led the negative side. Dr. Drachman asserted he was unalterably opposed to the Jewish World Congress scheme in that it was for the organization of a Jewish international state. Jewish nationalism, internationally expressed, he could not find congenial with his ideals of patriotism or Americanism. "Such a policy would be pouring water on the mill of Mr. Henry Ford," Dr. Drachman said, "Mr. Ford accuses us of seeking world domination and speaks of the international Jew."

Dr. Drachman's stand brought a storm of protest. The first to attempt to refute him was David Goldblatt, publisher of a Yiddish encyclopaedia. He declared he knows Gentiles better than most Jews do, and that the Gentile likes the Jew who will fight for his rights.

That anti-Semitism is stalking abroad, even in America, Dr. Drachman admitted, but he said a world state plan was dangerous.

"A religious organization like the Catholic is all right," he went on, "but let us not deceive ourselves. The Jews are not united well enough in religion. When the Jews give themselves the external paraphernalia of nationalism they are playing with fire. In Eastern Europe Jewish nationality, and not religion, has been the cause of our troubles. Any claim to Jewish nationalism in this country would be tantamount to destruction."

The chairman, Mr. Shomer, set out to refute Dr. Drachman.

"I am a 100 per cent. American," he began, "and yet my heart goes out to my people, and if I can help them it is my duty to do so."

"When Ford slanders the whole Jewish people there is no one to answer for them. It is a headless body."

"Dr. Drachman is a good American but not a good Jew. He is a good Jew in the religious sense, but not in the nationalist sense."

92d Street Y. M. H. A. Activities.

A new activity of some of the intermediate clubs is to conduct open meetings to which the parents and friends of the members are invited. The first of these conducted by the Wayne Club was a great success. After a short business meeting a literary program was presented by the members and a talk on the ideal co-operation between parents, sons and the Y. M. H. A. was given by Rabbi Lee J. Levinger, executive director.

The Advertising Club has opened a series of interesting and informing lectures on phases of advertising. The first was given by Mr. Milton Weill, a member of the Board of Directors, on the "History of Advertising."

Professor Stair of C. C. N. Y. delivered a most interesting lecture on "Modern American Poetry" for the members of the Futillarian Club and their friends. The lecture was attended by a large group and its brilliancy has insured a friendly interest in the other lectures which the club will offer.

An associate rally is to take place on Saturday night, December 4, as a preliminary to the celebration of Chanukah. The program will consist of two one-act playlets presented by the Webster Dramatic Club, "The Capture," by Rufus Le Arci and "She Must Marry a Doctor," by Sholom Aleichem.

On Sunday afternoon, Dec. 5, annual Chanukah athletic games will take place. On Sunday night a basket-ball game and dance to the interest of the Schiff Memorial Fund will be conducted by the Harmony Club.

Courses for Teachers in Religious Schools of New York.

The courses for teachers in the Religious Schools connected with Reform Congregation in New York and vicinity have been arranged and are now being carried on, under the auspices of a Committee on Religious Instruction, of the Association of Reform Rabbis of New York.

Dr. Max Margolis, of Dropsie College, Philadelphia, will give a course of five lectures on "The Bible and Its Content," on the first Monday evening of each month, beginning December 6.

On the third Monday of each month the teachers will meet in groups, taking up the special periods in which teachers are most directly and immediately interested. Mrs. E. H. Oppenheimer will lead the Kindergarten group, and the other groups have as leaders Rabbis H. G. Enelow, B. A. Tintner and Isaac Landman. Rabbi Max Reichler will also give a course at 9 o'clock on the third Monday, on "How to Teach Hebrew."

All sessions are to begin promptly at 8 o'clock, the meetings being held in the rooms of the Shaaray Tefillah Synagogue (West End), on West 82d street. Plans have also been perfected for holding a special "Teachers' Institute" week towards the end of January, 1921, when several professors from the Hebrew Union College will offer special courses of considerable interest.

Young Women Pay Tribute to the Late Jacob H. Schiff.

On Thursday November 25, memorial services were held at the Young Women's Hebrew Association, No. 31 West

110th street in memory of the late Jacob H. Schiff. Mr. Schiff for the past three years had gone to the Young Women's Hebrew Association on Thanksgiving Day to bring a message of Thanksgiving to the neighborhood. Last week's program was an expression of this in music and prayer by the entire household.

Rabbi Cohen who was religious director during the time that Mr. Schiff came to the Y. W. H. A. pictured the scene of a year ago when Mr. Schiff came down the aisle and the congregation rose in reverence. He reviewed Mr. Schiff's address which urged that people and nations have forbearance with each other and pleaded for a unity of all people.

The auditorium was packed to the doors and hundreds of people were turned away. The resident choir, the choir of the Hebrew school children and the Halsey Chorus of men and women all sang impressively. Mrs. Unterberg, who was unable to be present, sent a message. Mrs. J. J. Hanauer presided. Mr. and Mrs. Felix M. Warburg and their children were present. It was all very inspiring and vividly portrayed the message intended—a wonderful glorification that such a man had lived.

The Harlem Forum.

Mr. D. Tannenbaum, who lately returned from Europe, will address the Harlem Forum on Sunday, December 5, at 11 a. m., at the Wadleigh High School, 115th street near Seventh avenue. Subject, "The Economic Condition of European Jewry; a Survey." Prominent artist will entertain. Admission is free.



Grandmother Says:

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which made her strong and healthy—and now my mama is giving me Eagle Brand, and I have gained over half a pound a week since I was three months old."

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AMERICAN JEWISH COMMITTEE DECLARES "PROTOCOLS" A FORGERY.

Hold Conference With Other National Agencies and Issues Statement in Which So-called "Protocols of the Learned Elders of Zion" Are Condemned as a Malicious Conspiracy.

New York, Nov. 30, 1920.—A conference to discuss the widespread campaign of secret anti-Jewish propaganda in the United States was called by the American Jewish Committee. This conference was participated in by the foremost national Jewish organizations and authorized the issuance of a public statement in which the so-called "Protocols of the Learned Elders of Zion" now being circulated in large numbers by secret agencies are condemned as a forgery and the charge that Bolshevism is part of a conspiracy of Jews and Freemasons to secure world domination is denounced as a malicious invention inspired by foreign reactionary forces for the purpose of breeding suspicion and hatred of the Jews and Freemasons in the United States in order to discredit "free government in the eyes of the European masses and thus facilitate the restoration of absolutism in government."

The signatories of the declaration which is addressed "To Our Fellow Citizens" include the following representative Jewish organizations: The American Jewish Committee, the Zionist Organization of America, the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations, the United Synagogue of America, the Provisional Committee for an American Jewish Congress, The Independent Order of B'nai B'rith, the Central Conference of American Rabbis, the Rabbinical Assembly of the Jewish Theological Seminary, and the United Orthodox Jewish Rabbis of America. The complete address follows: To Our Fellow Citizens:

During the war, by secret agencies, a document variously called "The Protocols of the Elders of Zion," "The Protocols of the Meetings of the Zionist Men of Wisdom," and "The Protocols of the Wise Men of Zion," was clandestinely circulated, in typewritten form, among public officials and carefully selected civilians, for the purpose of giving rise to the belief that the Jews, in conjunction with Freemasons, had been for centuries engaged in a conspiracy to produce revolution and anarchy, by means of which they hoped to attain the control of the world by the establishment of some sort of despotic rule. Some months ago this document was published in England. More recently it has appeared in print in the United States and thousands of copies have been circulated with an air of mystery among legislators, journalists, clergymen and teachers, mem-

bers of clubs, and indiscriminately to the general public. The London Morning Post has given out a series of articles as a commentary upon the Protocols, in which the charge of an unholy conspiracy between Jews and Freemasons is elaborated, and Bolshevism is characterized as a movement of, for and by the Jews and is declared to be a fulfillment of the Protocols. These articles, whose authorship is not disclosed, have now appeared in book form under the title "The Cause of World Unrest." During the past six months there have been sent forth weekly in Henry Ford's organ, the Dearborn Independent, attacks of extraordinary virulence upon the Jews. These assaults upon the honor of the Jewish people are all founded on the Protocols and on the discredited literature of Russian and German anti-Semitism, inspired by the minions of autocracy. Parrot-like they repeat the abominable charges that can only appeal to the credulity of a stunted intelligence—charges long since conceded to be unfounded by all fair-minded men. Ford is employing his great wealth in scattering broadcast his fulminations, regardless of consequences.

When the Jews of the United States first learned of these malevolent prints, they deemed it beneath their dignity to take notice of them, because they regarded them as a mere recrudescence of mediaeval bigotry and stupidity showing upon their face their utter worthlessness. These publications have, however, been put in circulation to such an extent that it is believed that the time has come, humiliating though it be to them, for the Jews to make answer to these libels and to the unworthy insinuation and innuendoes that have been whispered against them.

Speaking as representatives of the Jewish people, familiar with the history of Judaism in its various phases and with the movements, past and present, in Jewish life, we say with all solemnity:

(1) The Protocols are a base forgery. There has never been an organization of Jews known as The Elders of Zion, or The Zionist Men of Wisdom, or The Wise Men of Zion, or bearing any other similar name. There has never existed a secret or other Jewish body organized for any purpose such as that implied in the Protocols. The Jewish people have never dreamed of a Jewish dictatorship, of a destruction of religion, of an interference with industrial prosperity, or of an overthrow of civilization. The Jews have never conspired with the Freemasons, or with any other body, for any purpose.

From the time of the destruction of the Temple of Jerusalem by Titus, the Jews have had no political state. For centuries they were forced to wander from land to land, to flee for refuge wherever they might find it against bitter persecution. They were pent up in ghettos, were deprived of even the shadow of civil or political rights, and were made the objects of every possible form of discrimination. It is little more than fifty years since the Jews of West-

ern Europe became politically emancipated. Until the outbreak of the World War the Jews of Eastern Europe, constituting a majority of all the Jews of the world, were not even permitted to exercise the rights of citizenship in lands where they and their ancestors had dwelt for generations. The great mass of the Jews were hampered in every way in their efforts to earn a livelihood. Far from desiring to govern the world, they were content with the opportunity to live. Numerically they constitute less than one per cent. of the population of the Earth; and more than one-half of them are on the verge of starvation. The suggestion that, in their feebleness, they have been planning in secret conclave to seize absolute power and to dominate the ninety-nine per cent. of non-Jews upon the globe is a ridiculous invention than which even madness can conjure nothing more preposterous.

Where is the habitat of these so-called Elders of Zion, by whatever name they may be called? Who are these hidden sages? Whence do they come? What is the nature of their organization? The distributors of the Protocols are silent on that subject. Whence come these pretended Protocols? There have been various versions. One Serge Nilus, of whose identity little is known, a Russian mystic and an ardent supporter of Czarism, claims to have received them in Russia, in 1901, in manuscript form, from a Russian office-holder, who stated that the manuscript had been originally obtained by a lady, whose name is not given, and who, he said, obtained them in a mysterious way. In what language they were written is not stated. Where that manuscript now is does not appear. Nilus asserts that he submitted the Protocols to one of the Russian Grand Dukes, who, after examination, returned them with the despairing message: "Too late." Apparently there was no room for them in the Russian archives, and they suggested no task for the Czar's ubiquitous police to perform. In 1905, Nilus published at Tsarskoje Selo a second edition of a mystical book entitled "The Great in the Little," the first edition having been published in 1901. Into this later edition he incorporated for the first time the Protocols, which he claimed to have had in his possession for four years. In January, 1917, he published another book under the title "It is Near, at the Door," purporting to foretell "the coming of the Anti-Christ and the Kingdom of the Devil on Earth." In this book he announces that he had only then learned authoritatively from Jewish sources (what they were is not explained) that these Protocols were nothing other than a strategic plan for the conquest of the world, of putting it under the yoke of Israel, "the struggle-against-God," a plan worked out by the leaders of the Jewish people during the many centuries of their dispersion, and finally presented to the Council of Elders by the Prince of Exile, Theodor Herzl, at the time of the first Zionist Congress summoned by him at Basle in August, 1897. He declared that the Protocols were signed by the Zionist representatives of the thirty-third degree of initiation; that they were secretly removed from the complete file of Protocols that pertained to the first Zionist Congress; that they were taken from the secret vaults at the main Zionist office, which, it is said, "at present is located in French territory."

The Protocols as published bear no signatures. The identity of the Zionist representatives by whom they are claimed to have been signed is left untold. The location of the main Zionist office and of the secret vaults from which the Protocols were secretly removed remains a secret. It is, however, a matter of history that the first Zionist Congress was publicly held by Jews who came from various parts of Europe for the purpose of considering the misery of their brethren in Eastern Europe and of enabling them to find shelter in the Holy Land. Theodor Herzl was a distinguished journalist, a man of true nobility of character. He presided at the Congress, all of whose deliberations were held in the light of day. The insinuation that there was a thirty-third, or any other, degree of initiation in this organization is merely a malicious effort to bring the Jews into parallelism with the Freemasons and thus to subject them to all the fanciful and fantastic charges that have from time to time been laid at the door of Freemasonry, oblivious of the fact that fifteen Presidents of the United States, including Washington, and many of the leading statesmen of Europe and America, have been members of that order.

Nilus and his associates belonged to the Russian bureaucracy. In 1905, through the Black Hundreds, that body sought in every way to crush the Jews and to prevent the liberalization of the government. The time was propitious for the perpetration of a political forgery by a government that habitually resorted to the employment of agents provocateurs, a government which only a few years later, against the protest of the enlightened clergy of the world, ineffectually sought to convict Mendel Beilis on the charge of ritual murder. It is significant that one of his prosecutors has been active in distributing manuscript copies of the Protocols throughout the United States.

Irrespective of this history, bristling with suspicion, an analysis of the Protocols shows that on their face they are a fabrication and that they must have emanated from the bitter opponents of democracy. They are replete with cynical references to the French Revolution, and to the conceptions of liberty, equality and fraternity. They uphold privilege and autocracy. They belittle education. They condemn religious liberty. They assert that political freedom is an idea

and not a fact, and that the doctrine that a government is nothing but a steward of the people is a mere phrase. These are the very doctrines that one would expect from the protagonists of autocracy. Nothing can be more foreign to Jewish thought and aspiration than these brutal theories of reaction. That the Jews, whose very life has been a prayer for the blessings of liberty and equality, should hold them in contempt is unthinkable.

The document throughout is farcical in its absurdities. In the Russian original there is a passage, significantly omitted from the translation, to the effect that the English are the descendants of the Lost Tribes of Israel and the British Government is violently attacked for its liberalism. If climax there be to all this folly, it lies in the idea set forth in the Protocols that "the world ruler is to spring from the dynastic roots of King David" and that "the King of Israel will become the real Pope of the Universe and the Patriarch of the International Church," whatever that may mean.

It is needless, however, to elaborate, when one considers that the editor of the London Morning Post, in his introduction to "The Cause of the World Unrest," himself doubts the genuineness of the Protocols, and that the anonymous author of that book, after using them as his text, is unable to give them any higher certificate than that they may or

Continued on page 11

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NEW YORK EVENING MAIL
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Friday, December 3d, 1920 : : Kislev 22d, 5681

Sabbath begins at 4.33 p. m. Vayeshev. Gen. 37:1—40:23.
Rosh Chodesh Tebeth benschen. Haphtarah Amos 2:6—3:8.

Don't forget the Chanukah lights on Sunday evening next!

As Chanukah is with us once more, may our readers derive new inspiration from its Maccabean spirit.

Chanukah, the festival of light, should be potent to vitalize our hold on the ancient faith of our fathers, and to transmit this prize unsullied and undiminished in virtue to our children.

The Advisory Council for Palestine of the High Commissioner, Sir Herbert Samuel, embraces twenty-two persons. Four of these, including the High Commissioner himself, are Jews, six are Arabs and the remainder are non-Jewish Englishmen, Syrians and others. It is thus apparent that here, too, the civil administration of the Holy Land is being conducted on the broadest basis of fairness to all the inhabitants of the land, with full representation in the governmental councils of the different sections of the population.

Work on the formulation of the mandate for Palestine under the League of Nations is proceeding with measured and diplomatic slowness. Meanwhile the country is being administered as a sort of dependency of Great Britain. Expenditures on public utilities are being incurred, and to defray them a loan is to be negotiated. Whether this loan will be guaranteed by the British Government has not yet been decided. If, as appears to be entirely likely, such a guarantee is forthcoming, this fact strengthens the view we have hereinbefore expressed.

The decision of County Judge Burt J. Humphrey, of Queens county, in the matter of Hager, which we gave as a news item in our preceding issue, squarely bases its reasoning on the law as laid down in the leading case of Cohen vs. The Congregation Shearith Israel. The courts of this State permit disinterments in a Jewish cemetery to take place, harmonizing the modern American doctrine with that laid down by Reform Jews and ever bringing each particular instance within the exceptions stipulated by our rabbinic authorities. Such legal decisions, while binding, run contrary to the susceptibilities of Orthodox Jews. Time was, and not so long ago, when a different rule obtained in New York.

Because we do not think that "the whole world seems to be against us" (the Jews), nor that Jewish indifference (?) will compass our destruction, nor that the Jews are lost unless we fight under the banner of the newly formed committee for a Jewish World Congress, we are not inclined to look with favor on the movement sponsored by Abraham S. Schomer and his associates. Mr. Schomer has excellent intentions, is possessed of loyal Jewish feelings and abounds in energy. But he requires a little schooling in the field of Jewish statesmanship. A Jewish character midway between Mr. Schomer's cohorts and the group calling themselves the American Jewish Committee would be the ideal leader of this enterprise.

We are not surprised that President Anning S. Prall, of the New York Board of Education, "foresees the break-up of our great American democracy" once the suggestion be adopted that a part of the time given to public school instruction be devoted to training in religion. This view accords with our own. It is certainly laudable to teach the young generation the elements of their faiths. Such instruction they should undoubtedly receive, but at a time and in a place which have no connection of any kind with secular training. Now that the public hearings on this question are concluded, we hope the special committee of the board, as well as the latter body itself, will have both the strength and the courage to return an unfavorable decision thereon. Such a ruling might be criticized by fervid religionists, but not by Americans who love and value our American traditions.

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

A "100%" VIEW OF THE JEWISH CONGRESS.

WE are in full and cordial agreement with the statement made by Rabbi Bernard Drachman, of this city, at last Sunday's meeting of the Committee to Hold a World Jewish Congress, which was held at the Hotel McAlpin. Rabbi Drachman made a lengthy address in criticism of the short-sighted agitation for the holding of a world congress of Jewry, the main motive of which resided in the following sentence: "When the Jews give themselves the external paraphernalia of world nationalism they are playing with fire." This represents the vice of the position of the committee now seeking to further this matter, and Rabbi Drachman is to be heartily commended for the courageous attitude he took up and did not scorn to set forth.

When the Jewish congress movement, recruited on an essentially democratic basis, had for its object the securing of the civil, religious and political rights of Jews in such lands as still withheld these from them we sternly upheld the cause which it represented. But the present movement is accoutred with what Rabbi Drachman well calls "the external paraphernalia of world nationalism, and this has absolutely no connection with the grounds which would make the holding of a Jewish congress desirable, or even necessary.

Rabbi Drachman, as an Orthodox minister, has been a steady and consistent supporter of every worthy Jewish cause. When, therefore, he condemns this new Jewish congress movement, in the house of its friends, all fair and impartial members of the community cannot but be impressed by his useful action.

A Jewish congress which seeks to advance, either primarily or in a subsidiary sense, Jewish nationalistic ideals and aspirations is an extremely dangerous instrument in the hands of Jews who have not received a popular mandate in this behalf from those whom they affect to represent. Hence Rabbi Drachman's forceful judgment of the situation struck so fundamental a note. Hence the value of his remarks on the occasion specified.

Rabbi Drachman gave what we call a 100 per cent. view of the Jewish congress here because he is 100 per cent. a Jew.

Properly to develop the resources of Palestine requires the thought and painstaking attention of trained professional experts along a large variety of lines of human endeavor. The country, having been in an arrested stage of progress through so great a number of years, needs now, under its new administration, intensive activity to bring out its commercial, economic and industrial possibilities and to make its natural resources, whatever these are, responsive to the requirements of the modern world. We are glad to note that men equipped with the necessary training are paying particular heed to the problems presented by the Holy Land in the departments covered by these remarks. Such a course, infinitely to be preferred to petty Zionist politics, will work well for Palestine.

Professor Gotthard Deutsch, of Cincinnati, is usually and, we believe, correctly reckoned among the Reform Jews. Certainly he is a member of the faculty of the Reform rabbinical seminary, the Hebrew Union College. Hence his recent remarks, in the form of a communication to *The Jewish Chronicle*, on the subject of the Jewish attitude concerning Jesus of Nazareth are both interesting and refreshing. Interesting because he does not share the accepted views of the Reformers. Refreshing because his opinion represents a welcome support of the Orthodox position. The following is a fair sample of Professor Deutsch's view:

What I, however, consider as objectionable in assimilation is the affectation of habits outside of the Jewish camp, with the frantic desire of making the outside world forget that we are Jews. To the same class belongs, in my opinion, that affected view of Christianity which would apologize for Judaism. We hear a great deal of it in American pulpits. Jesus is, in the view of some of our reform rabbis, simply a reform rabbi of nineteen centuries ago, who preached exactly the same doctrines that are heard in our temples, and if the Apostle Paul and similar fanatics had not insisted on declaring him a god, and if the church councils had not formulated this idea into dogma, the whole world would now be reformed Jews. One rabbi, preaching on Friday evening, which happened to be the 24th of December, asked his congregation to recite the Kaddish in memory of this great Jew!

A paper entitled "Taking Stock of 'Reform,'" in the October number of *The Menorah Journal*, is of interest and deserves the attention of wide circles in American Jewry. Its author is Rabbi Louis A. Mischkind, a new and young recruit to the ranks of the Reform rabbinate in this country. Based as it is upon his impressions of the latest "annual picnic" the paper stresses the flatness, the staleness, the stagnancy of American Reform Judaism. The climax of the author's dissatisfaction with the present position of Reform is embraced in the phrase "our (the Reformers') spiritual poverty was to be found in our material wealth." Thus does this young man, whom we may assume to be dowered with the Jewish enthusiasm of our educated and talented youth, voice his complaint against the nothingness of Reform. And as he sounds the passing of the old order in the "annual picnic" in his opening remarks, Rabbi Mischkind's cry of distress because of present conditions in "American" Judaism may well be looked upon as a prelude to a constructive program of real reform. For what Reform needs is reform. It must revitalize itself before it can hope to revivify the synagogue. Compare it with Orthodoxy, which has preserved unsullied the thread of Jewish tradition and ceremonial practice, and is thus as vital and responsive to modern demands as ever it was in the past. But comparisons are odious.

LOVE'S CREATIVE VISION.

"And Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors." (Gen. xxxvii, 3.)

THE instinct of personal embellishment is a primary instinct. Beauty dwells together with love, in passionate and intimate companionship. In the realm of nature, among the growing and moving things, the delight of love expresses itself freely through the miracle of beauty, and both are mystic manifestations of the deep life of the universe bursting to the surface in the rapture and riot of forms and colors. In human life, while much is instinctive, there enters into this same effort at personal embellishment and decoration, from the war-paint of the Indian to the elaborate equipment of the modern man and woman, conscious selection and deliberate art—often artfulness. Withal, the merely utilitarian purpose of covering our nakedness and protecting the body from inclement weather is in reality a secondary aim, while the real purpose, at least from the thought and time spent upon it, appears to be decorative.

Shall we then wonder why Jacob sought to dress up the object of his greatest love in a garb of beauty? Does not God love His world, and has He not dressed it in a Joseph's coat of many colors: and is this not the reason why the meadows are aglow each springtime with flowers of every conceivable hue, and why the skies are slashed bright every morning and evening with the flaming tints of sundawn and sundown? The thing we love we feel impelled to enhance and beautify with every means at our disposal. Every resource of nature and art we would draw upon to cause our cherished object to stand forth in its own worth heightened by borrowed glory. . . .

For, mark you, there is one image which Love creates of the Beloved out of the stuff of dreams; and there is another image which life constantly holds up to the Lover. And the greatest disappointment of Love is to find that the outer image does not fit the inner: the fact rudely shattering the dream. And there are moments of uneasiness in every love . . . lest this might prove to be the case. Hence the most strenuous effort of Love is always to shape the Beloved into the image of its dreams. The keenest rivalry is not as between two loves but in one and the same love as between the fact and the dream. Life seems always jealous of our dreams, ready to snatch them away from us. Our efforts at dressing up the beloved object aim at a victory in this rivalry, as though by a gesture of heroic faith life could be given the lie—very often a pathetic attempt. . . .

Do you not see now what I am driving at? Not indeed at this external decoration of coats and colors: but, in sooth, at the inner ornamentation by means of thoughts and visions and such shining "stuff as dreams are made of"! Oh, how resplendent are the colors in which we mentally dress up the thing we love, how magnificent with every manner of grace and glory! Do you not see that Love itself is the finest decoration, pouring out of its own beauty and warmth upon the beloved, enduing it with a garb of mystic weave which, in splendor though not always in endurance, outvies all moral stuff on earth? And will you laugh at Love's persistent work of decoration? Will you call it only a vain dolling up, or perhaps inverted egotism? Or will you say rather that the beauty that is as profound as Love's eye is deep is true beauty? And will you say that love's blindness is a species of clairvoyance—a better and clearer sight? Will you say that fact cannot overcome dream—that a person is as he appears to Love's eye?

There is a word for all this, for the way Love enhances everything it sees, an awkward word perhaps—*idealisation*. But what would life be without idealisation? Does idealisation spell mere idle fancy, a sublimated kind of lying? Or is it something else: a denial and defiance of mere outer reality, and an unspeakably heroic endeavor—though I admit a pathetic one—of recreating the sum of reality by the vision of the mind? Most certain it is that without this creative act of the mind, which insists on perceiving the world through the eye of beauty and delight and love, nothing sublime could ever be produced. Art, literature, and even the everyday affections with the activities rooted in them, are means and results of idealisation. Religion is the highest form of idealisation known to man, for it comprehends all other means and methods of the enhancement of existence. We should be mere earthworms crawling out of the ground at the lure of the sunbeams and crawling back into it with the approach of the great darkness, if we were incapable of idealisation. As it is we shed the beauty that is within us upon this world of life and movement and warmth, making fair things fairer and transfiguring seeming ugliness into surpassing wonder: thus living in a fairy world created by the divinest power within us—the power of faith and love.

Let it be said that this idealisation has for its distinct purpose to make reality more real, to enhance the whole meaning and worth of life, to summon forth its hidden beauty and grandeur. And let this serve as a warning against mere decoration and false embellishment. By false embellishment I mean those comfortable theories, those preconceived notions, which we hang about life in order to suit mere convenience and fancy. Our stupidest assumptions about the world and the Self, rooted in whim and self-love, are decorative in purpose, to feign a beauty and worth that are not and cannot be. They are mere gaudy trappings, hung about us with no reference to inner meanings, which Life soon reduces to rags and tatters. Beware against them!

How can we tell the difference between sham trappings and genuine embellishment and idealisation? Often a little bird dips into a limpid pool and emerges therefrom fresh and clean. The world bathes in the eye of love as in a limpid pool, and when it issues forth, it bears an incomparable aspect of bloom and dew freshness. Look for this bloom and this dew. It is the dew of the resurrection.

JOEL BLAU.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—Rabbi Norman Saltz will lecture this evening on "The Maccabees of the Twentieth Century."

AGUDATH JESHORIM (113 E. 86th St.).—Dr. M. H. Harris lectures this evening on "The Cup of Envy." Rabbi G. Schulman preaches Sabbath morning.

ANSCHÉ CHESED (114th St. and 7th Ave.).—Rev. Dr. Jacob Kohn lectures Sabbath morning on the Sedrah.

ATERETH ISRAEL (323 E. 82d St.).—Rev. Dr. David Davidson preaches Sabbath morning.

BETH-EL (Fifth Avenue and Seventy-sixth Street).—Dr. Schulman preaches Sabbath morning. Sunday, at 11 a. m., Dr. Schulman lectures on "The Price for Being a Jew."

B'NAI ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—Rabbi Jacob A. Dolgenas lectures this evening. Sabbath morning on the portion of the week.

B'NAI JESHURUN (257 W. 88th St.).—This evening Rabbi Aaron Eiseman will lecture on "Do Jews Need Christianizing?" Sabbath morning on the portion of the week.

BROOKLYN JEWISH CENTER (Eastern Parkway and Brooklyn Ave.).—Rabbi Israel H. Levinthal preaches Sabbath morning.

BRONX FREE SYNAGOGUE (163d St. and Southern Blvd.).—Rabbi Louis I. Neuman will speak on "Is Jewish Influence in Finance a Menace?"

CENTRAL SYNAGOGUE (Lex. Ave. and 55th St.).—Dr. Nathan Krass preaches Sabbath morning. Sunday at 11 a. m. Dr. Krass lectures on "Why Are the Jews Hated?"

CONCOURSE CENTER OF ISRAEL (2323 Grand Concourse).—This evening Mr. Solomon Graysel, of the Jewish Theological Seminary, will speak.

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom lectures tonight on "Is Marriage a Failure?" Sabbath morning a service for the children.

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

MONTEFIORE CONGREGATION (Hewitt and Macy pl., Bronx).—Sabbath morning Rabbi Jacob Katz will preach on the Sedrah.

MT. NEBOH TEMPLE (Broadway and 150th St.).—Rabbi Israel Goldstein lectures this evening on "Parents and Children, Do You Know Each Other? Get Acquainted." Sabbath morning Rabbi Aaron Eiseman preaches on the portion of the Law.

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner lectures this evening on "Judaism for Jews." Sabbath morning, "Youth."

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

PENI-EL (W. 147th St.).—Rabbi Joel Blau lectures this evening on "A Jewish Reply to Presbyterian Conversionists." Sabbath morning, "The Abolition of Distance."

PETACH TIKVAH (Rochester Ave. and Lincoln place, Brooklyn).—Rabbi Raphael H. Melamed will lecture this evening on "Peculiarities of Genius." Sabbath morning on the Sedrah.

PINCUS ELLIAH (188 W. 95th St.).—Rabbi Israel Elfenbein preaches Sabbath morning on the portion of the week.

RODEPH SHOLOM (Lex. Ave. and 63d St.).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

SHAARI ZEDEK (23 W. 118th St.).—Rev. I. L. Brill preaches Sabbath morning on "A Coat and Its Consequences."

SINAI TEMPLE (Stebbins Ave. and E. 163d St.).—This evening Rabbi Max Reichler will speak on "Bolshevism and the Jews." Saturday morning, "The Peril of Ignorance."

TEMPLE EMANU-EL (Fifth Avenue and Forty-third Street).—Sabbath morning Dr. Joseph Silverman preaches on "The Silver Lining—Psalm 23." Sunday, at 11.15 a. m., "The True vs. the False About the Jew."

TEMPLE ISRAEL OF HARLEM (S. W. cor. 96th St. and Central Park W.).—Rev. G. Schulman lectures this evening on "From Darkness to Dawn." Sabbath morning, Dr. M. H. Harris on "The Cup of Envy."

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the portion of the week.

YOUNG MEN'S HEBREW ASSOCIATION (Lex. Ave. and 92d St.).—Dr. Nathan Stern lectures this evening on "The Jewish Peril."

ZICHRON EPHRAIM (163 E. 67th St.).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The First Exile."

CORRESPONDENCE.

Dr. Drachman on His Last Sunday's Address.
Editor Hebrew Standard:

Kindly publish these few lines in reference to my address before the Committee for the Organization of a Jewish World Congress in order to correct some erroneous impressions which may be given by the report of the same in the daily press.

I did not accuse the organizers of the movement of unpatriotic or un-American motives, nor of actually planning the organization of a Jewish World State. I gave them full credit for a sincere desire to cope with the terrible problem brought upon world Jewry through the aftermath of the war and the terrible recrudescence of anti-Semitism in Europe and to some extent here. What I said was that the plan suggested was one fraught with possibilities of danger inasmuch as its form would arouse the impression that the Jews were organizing a Jewish World State to which all Jews throughout the world would owe allegiance, and this impression would be taken advantage of by anti-Semites of the type of Ford to launch further false accusations against us. I did not denounce Nationalism per se. On the contrary I stated distinctly that Jewish Nationalism in Palestine is correct and proper through the logic of history, and that in Eastern Europe it is also conclusively correct inasmuch as all the various groups of the population in those countries are classed as national bodies. I called attention, however, to the undeniable fact that National claims on the part of the Jews have certainly been taken advantage of by the anti-Semites as a basis of hostility, and has at least been one of the causes contributing to the aggravation of anti-Semitism in those lands. I therefore advised strongly against any movement which might tend to carry these unfortunate conditions into lands which have hitherto been free from them.

We are all certainly anxious to do all in our power to safeguard the welfare of our unhappy people. May God give us the wisdom to find the right way.

BERNARD DRACHMAN.

Regina Rose Society

On Sunday afternoon, November 28, a large gathering took place at the residence of Alexander Rose, 237 West 113th street. The assemblage was composed of the numerous friends of the late Mrs. Regina Rose, who was widely known in social, musical and charitable circles and included among their numbers many prominent and well-known citizens. The purpose of the meeting was to organize a charitable society for the relief of the poor in her name as a tribute and memorial of Regina Rose.

An original poem was read by her father, Rev. Bernard Hast and addresses were delivered by David Steckler, Dr. Maurice Eisenberk and Alexander Rose.

The society was successfully launched with an enrollment of one hundred and fifty members as its founders and the following board of officers was elected: President, Mrs. S. Liebovitz; honorary president, Mrs. Fannie Hast; Vice-Presidents, Mrs. Elias Syrut, Mrs. David Steckler, Mrs. Samuel Rose, Mrs. Morris Endel; treasurer, Mrs. Sol. Newmark; secretary, Mrs. Maurice Eisenberg.

It has been planned to make the society not only of importance charitably, but of value from a musical and social point of view.

Jews and Nervous Diseases.

"Jews and Nervous Diseases" will be the subject to be discussed this Friday evening at the Forum of Shaari Zedek Synagogue, 23 West 118th street. Dr. A. A. Brill, the noted neurologist and author, who is professor of psychology at the New York University, will speak on the topic of which he is the recognized authority. The lecture begins at 8:15 sharp and is followed by a discussion.

The Friday evening Forum of Shaari Zedek Synagogue is attracting large audiences and the questions asked after the lectures are just as interesting as the addresses themselves.

Sunday evening, December 12, the Talmud Torah will have its Chanukah festival in the synagogue. The Maariv service and the ceremony of Kindling the Chanukah lights will be intoned by the children themselves. In addition thereto there will be produced a playlet, "The Festival Complete," written by the Rev. I. L. Brill, the minister of the congregation, a Hebrew rendition of Longfellow's "Judas Maccabeus" and songs and recitations.

Women's League to Give Chanukah Reception.

The Women's League of the United Synagogue of America has invited its affiliated sisterhoods situated in New York and vicinity to a Chanukah reception to be held at the Students' House, 405 West 117th street, on Monday afternoon, December 6, from 3 to 5 o'clock. The president of each sisterhood has been asked to bring with her three additional members of her society, so as to create a more intimate relationship between the league and the members of auxiliaries throughout Greater New York.

Although the primary purpose of the reception is social, the respective presidents have been requested to come prepared to give a short talk on the activities of their societies, so that it will give them an opportunity to interchange ideas and be benefited by helpful suggestions. The main feature of the afternoon, however, will be the lighting of the Chanukah lights and the singing of the Mo'oz Tsur.

Washington Heights Orphanage.

A drive for funds for the new Washington Heights Orphanage will be launched at a mass meeting to be held at the Washington Heights Y. M. H. A. on Sunday, December 19.

The society will be operated as a branch of the Montgomery Street Hebrew Kindergarten, Day and Night Nursery, which has purchased the four houses, 841, 843, 845, 847 St. Nicholas avenue, in order to erect a model orphanage in which to house 100 orphans.

Hebrew Technical Institute for Girls Anniversary Celebration Postponed.

The fortieth anniversary celebration of the Hebrew Technical School for Girls originally scheduled for December 15 has been postponed until December 19 in order not to conflict with several communal affairs previously scheduled.

The exercises will be held in Temple Emanu-El, 43d street and Fifth avenue, at 2:30 p. m., and all those who are interested in the good work which this society has done in its forty years are invited to attend.

Harlem Zionists to Hold Chanukah Bazaar.

The Harlem Zionist Society will hold a Chanukah bazaar beginning Saturday evening, December 4, and ending Sunday evening, December 12, at the Zion Centre 226 Lenox avenue. The entire proceeds will be devoted to the Jewish National Fund, all the expenses incidental to the bazaar having been defrayed by the members of the Harlem Zionist Society.

A striking feature of the bazaar will be a collection of toys which may be purchased for Chanukah gifts. Another interesting booth will be the one devoted to paintings contributed by well known artists, and a third feature will be the Palestine Art Exhibit.

The ladies presiding over the booths will be dressed in Palestine costumes.

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We often read "Milk for your health's sake," but just what does that mean? The following is but one reason:

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Dec. 22—"Conditions in Palestine," Dr. Samson Benderly.
Dec. 29—"Jewish Ethical Ideas," Rabbi Louis Finkelstein.
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Discourse by REV. DR. S. SCHULMAN.
"The Price for Being a Jew."
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CHILDREN'S PAGE

IMPURITY AND UNHOLINESS.

DEAR CHILDREN:

The Holy Torah relates here the very painful incident of a proselyte in Israel who was born through impurity and unholiness, and who, because of his contaminated blood, in a furious outburst against the constituted authority of Israel made use of the holy name of the Eternal, and blasphemed. If purity and holiness are desirable and should be enforced, then impurity and unholiness must be severely suppressed. Therefore they placed him (the blasphemer) in ward until the decision of the Lord could be explained to them—"Vaynichouhu."

"They placed him alone," says Rashi, "not together with the 'Mekoshesh' (the one who gathered sticks on the Sabbath day, Numbers, 15), although they were in the same period, because they knew that the 'Makoshesh' incurred the penalty of death, as it is said: 'One that defileth it (the Sabbath) shall surely be put to death' (Exodus, 31). But they did not know what manner of death, therefore it is said there 'They put him in ward, because it had not been declared what should be done to him.' But in the case of the blasphemer it is said, 'Until the decision of the Lord could be explained to them,' because they did not know if he incurred the penalty of death or not."

"And the Lord spoke unto Moses, saying, Lead forth the blasphemer without the camp, and all that have heard him (all to include the judges) shall lay their hands upon his head. They shall say to him, 'Thy blood is upon thine own head, and we are guiltless as to your death, because thou hast caused it thyself,' and all the congregation shall stone him"; that is, the witnesses, in presence of all the congregation, shall stone him. Hence we infer that one's representative is considered identical with the one he represents.

"And unto the children of Israel shalt thou speak, saying, 'Whatsoever man that blasphemeth his Eternal shall bear his sin.' Where no warning was given him to make him incur the penalty of death through the Jewish tribunal his soul shall be cut off from among his people. 'But he that pronounces the name of the Lord (with blasphemy) shall be put to death if he pronounces the name, but he does not incur the penalty of death if he pronounces the attribute.'"

"And he that taketh the life of any man shall surely be put to death," as it is said (Exodus, 21) "He that smiteth a man so that he die shall surely be put to death." This only teaches us if he kills a man, whence do we learn that he also incurs the penalty of death if he kills a woman or a child? Therefore we are taught "Kol nefesh adam," which means "any living human being." "In the manner as he hath caused a bodily defect in a man (Kain inothen bo), so shall it be done to him." Literally, "so shall it be given to him," hence our Rabbins have taught that it does not mean that the same bodily defect shall be caused to the assailant, but that he should make compensation with money. The victim is considered as though he were a servant who is worth so much less on account of that bodily defect, and that deficiency the assailant must make good, as "iro'hen" "shall be given," signifies "money which is given" from hand to hand."

"Umakeh behema yeschalmenahi umakeh Adam yumath," Rashi translates it, "And he that smites a beast shall make restitution for it, and he that smites a man shall be put to death," "because," says Rashi, "the Torah already spoke of the killing of a beast, hence it refers here to the wounding of it, and here it refers only to the wounding of a man, because it does not say 'nefesh' (life), and the 'man' referred to here means one's parents, and it is written in the same paragraph concerning the wounding of a beast to teach us that just as a person incurs no penalty if he smote a beast after its death. So does one not incur the penalty of death if he smote his parents after death, although he does incur the penalty of death if he cursed his parents after their death. And, just as one does not need to make restitution for a beast unless he wounded it, so does one who smote his parents not incur the penalty of death unless he wounded them."

"One manner of judicial law shall ye have: the stranger shall be equal with one of your own country, for I am the Lord your Eternal." "I am the Lord of all of you. Just as I unify my name with you, so do I unify it with the proselytes. 'And Moses spake to the children of Israel, and they led forth the blasphemer to without the camp, and they stoned him with stones. And the children of Israel did as the Lord had commanded Moses'—they fulfilled the execution in all its details."

BROOKLYN NOTES.

Bikur Cholim Koshier Hospital to Hold Sixteenth Annual Ball.

The sixteenth annual entertainment and ball of the Bikur Cholim Koshier Hospital will take place on Saturday evening, December 4, 1920, at Kismet Temple, 92 Herkimer street. The committee on arrangements has secured notable talent, including Mme. Sophie Kurtzer, known as the "First Lady Cantor in America." She will be accompanied by a choir of thirty voices, under the direction of Mr. J. Margolies. The Bikur Cholim Koshier Hospital maintains hospital buildings at 830-834 Lafayette avenue, a dispensary at 84 Cook street and a nurses' home at 887 Lafayette avenue. During the past year the institution has largely increased its facilities for indoor patients and the dispensary, too, has been remodeled.

The officers of the Bikur Cholim Koshier Hospital are: President, Judge Jacob S. Strahl; vice-presidents, Mrs. B. Lippe, Mrs. R. Gross, Mrs. D. Gralnick and Mrs. C. Landesman; treasurers, Mrs. T. Levine and Mrs. S. Gralnick; trustees, Mr. J. Fink, Mrs. J. Bricker, Mrs. S. Quinn and Mrs. R. Rubinstein; superintendent, Mrs. S. Feinman.

Hebrew Day and Night Nursery of Borough Park.

An infant home is about to be opened in the Borough Park section for orphan babies and young children by the Hebrew Day and Night Nursery Association. A building at 1358 Fifty-sixth street on a plot of 170 by 120 feet has been purchased and the house, which is on one corner of the lot, is a beautiful sixteen-room cottage and will be used for an administration building and nurses' home. A dormitory for the children is to be erected. The plan is eventually to build a modern brick structure, up to date in every respect, to accommodate at least 100 children.

At present the society is making a drive for new members. There are at this time about 1,200 members enrolled. The meetings are held every Wednesday evening in the building at 1358 Fifty-sixth street.

The officers are: President, S. Gedinsky; vice-president, Mr. Schor; second vice-president, I. Bashist; secretary, J. Goode; treasurer, H. Cohen; manager, J. H. Luria.

The Brooklyn Civic Forum.
John Spargo, the distinguished American publicist, whose books dealing with the fallacies of Bolshevism enjoys wide circulation and are everywhere regarded as the most authoritative exposition of the subject, will address the Brooklyn Civic Forum on Sunday evening, at eight o'clock, in the Assembly Hall, of Public School No. 84, Glenmore and Stone avenues, Brooklyn. Mr. Spargo's

subject will be "Anti-Semitism—A Menace to America." The lecture will be followed by questions and open discussion. The public is invited.

"The Record Breakers" will be the attraction at the Star Theatre next week, and will present two lively burlettas entitled "Behind the Scenes" and "Going Up." The entire organization is new and is said to be one of the best. The costumes are exceedingly attractive and the chorus is one of exceptional merit. The Record Breakers Quartet is one of the big features of the show. George Bothner, the veteran mat artist who staged the wonderful wrestling scene in "Mecca," the Century Theatre success, has an excellent wrestling card arranged for Thursday evening's special feature and the usual Sunday concerts will be given.

Jewish Farmers to Convene.

The twelfth annual convention of the Federation of Jewish Farmers of America will be held December 11-14 at the Educational Alliance, East Broadway and Jefferson street, this city. The convention will open with a mass meeting on the evening of the 11th, when men of prominence in public life will deliver addresses. The following three days will be devoted to various executive sessions, at which questions of great concern to the farmer, of an economical, social and national character, will be considered.

Adath Israel Notes.

On Sunday afternoon, December 5, at 2 P. M., the children of the Sunday School will give an elaborately planned and thoroughly worked-out Chanukah celebration, including the presentation of a most interesting Chanukah playlet, at the Synagogue. The public is cordially invited.

"Maytime," now in its fourth season and the outstanding musical success of the past few years, will be the attraction at the Bronx Opera House week of December 6, matinee Wednesday and Saturday. It is under the direction of Messrs. Lee and J. J. Shubert, and has solidly established itself as the most popular offering yet sponsored by this enterprising firm of impresarios. The carefully chosen and adequate cast of the Messrs. Shubert mobilized for "Maytime" include Eileen Van Biene, Worth Faulkner, Otis Sheridan, Marie Pettes, Paula Ayers, Perce Benton, Miriam Kurzman, Alfio Giordano, Iseth Munro, H. F. Scott, Amy Leicester and others. In addition there are, of course, a dozen pretty young women of genuine vocal and terpsichorean talents, and an augmented orchestra.

The wonder show of the universe, Thurston, the master magician, will play at the Bronx Opera House week Decem-

There are some women who are fortunate enough to possess figures which can be fitted with ready-made corsets, but those who have suffered from ill-fitting corsetage will be delighted to know that they can have corsets made to their measure and properly fitted for almost the same price they would be compelled to pay for the ordinary stock corsets. Miss Elenore, whose emporium is located at No. 10 South Fourth avenue, Mt. Vernon, is an expert corsetier, and guarantees the fit of any of her products. In addition she maintains a "corset hospital," where you may send your old corset and, for a nominal sum, have it returned to you almost equal to new.

CHEBRA NESSIOTH CHEIN UBIKUR CHOLIM.

A Special Meeting of the members of the CHEBRA NESSIOTH CHEIN UBIKUR CHOLIM will be held at the Meeting Room, Lenox Cafe, S. W. Cor. Lenox Avenue and 116th Street, Borough of Manhattan, New York City, on Sunday, December 6th, 1920, at 2 o'clock P. M., for the purpose of voting on a proposition to change the name of the Society from its present name, CHEBRA NESSIOTH CHEIN UBIKUR CHOLIM to AMERICAN BENEVOLENT SOCIETY, INC., the name which it proposes to assume.

Dated, New York City, November 15th, 1920.
ABRAHAM MORRISON, President.
FRED D. MENKE, Secretary.

Want Column

Cosy, well-furnished room for gentleman in semi-private house in central Bronx. Box 254, Hebrew Standard.

THE NEW YORK COMMITTEE FOR SCHOOL EXTENSION WILL HOLD AN EXAMINATION AT ITS OFFICE, 24 EAST TWENTY-FIRST STREET, ON TUESDAY AFTERNOON, DECEMBER 14, AT 4 P. M., FOR THE PURPOSE OF SECURING QUALIFIED TEACHERS WHO MAY BE AVAILABLE TO TEACH IN THEIR DAILY HEBREW SCHOOLS. ALL THOSE WHO DESIRE TO TAKE THIS EXAMINATION WILL PLEASE SEND IN A WRITTEN APPLICATION BEFORE THAT DATE.

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ADELSON, JOSEPH.—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 Joseph Adelson, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their place of transacting business, at the office of Julius Miller, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1921, next.

Dated, New York, the 23d day of November, 1920.
FANNIE ADELSON, MINNIE SCHLANG, ISRAEL SHAPIRO, Executors.
JULIUS MILLER, Attorneys for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

RHEINBERG, MAX S.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max S. Rheinberg, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at her place of transacting business, at the office of Herman B. Goodstein, her attorney, at No. 1457 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1921, next.

Dated, New York, the 18th day of November, 1920.
IDA T. RHEINBERG, Executrix.
HERMAN B. GOODSTEIN, Attorney for Executrix. Office and P. O. Address, 1457 Broadway, Borough of Manhattan, New York City.

OPPENHEIM, AUGUSTUS G.—The People of the State of New York, by the grace of God, free and independent, to Joseph Oppenheimer, William Levinger, Fanny Essinger, Marie Levinger, Leo Oppenheimer, Eda Schwartzaupt, Benno Oppenheimer, Alfred Levinger, Theodore Oppenheimer, the heirs and the next of kin of Augustus G. Oppenheimer, deceased, send greeting:

Whereas, Alfred Levinger, who resides at 60 Broadway, Manhattan, the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Augustus G. Oppenheimer, who was at the time of his death a resident of the County of New York, deceased;

Therefore, you and each of you are cited to show cause, before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 28th day of December, one thousand nine hundred and twenty, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohan, a Surrogate of our said County of New York, at [L. S.] said County of New York, at

the 17th day of November, in the year of our Lord, one thousand nine hundred and twenty.
DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

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Continued from page 7
may not be genuine. Indeed, he goes so far as to say:

"We have said that this document flashes a blaze of light, and so it does, but whether this document is genuine or not, whether the blaze of light is true or false, can only be judged by internal evidence and probabilities. We may say at once that Nilus advances nothing in the nature of real evidence to prove the document, and that his account of how it came into his hands consists of assertion only, without evidence to support it."

And yet a document, thus discredited by its sponsors, is made the basis of an indictment against an entire people.

(2) The contention that the genuineness of the Protocols is established by the outbreak of Bolshevism in Russia twelve years after their publication, and that Bolshevism is a Jewish movement, is absurd in theory and absolutely untrue in fact. As well might it be said that a forged deed is genuine because twenty years after its date a relative of the person whose name is forged is falsely charged with being a disturber of the peace.

To say that the Jews are responsible for Bolshevism is a deliberate falsehood. The originators of Bolshevism were exclusively non-Jews. While it is true that there are Jews among the Bolsheviks, notably Trotsky, they represent a small fraction of the Jews and of the followers of Bolshevism. Lenin, who belonged to the Russian aristocracy and has not a drop of Jewish blood in his veins, was the creator as he has been the motive power of the Soviets. Tchicherin, who has conducted their foreign affairs, Bucharin, Krassin and Kalinin, all non-Jews, are, with Lenin, the brains of the Communist party.

The Bolshevik cabinet, known as the People's Commissars, consists of twenty members, of whom Trotsky and Sverdlov are the only Jews, and they are Jews merely by birth. Of the Central Committee of the Communist party, including Trotsky, there are four Jews out of thirteen. The so-called Extraordinary Commission, whose function it is to suppress opposition to the Bolshevik regime

from within, is directed by a triumvirate consisting of a Pole and two Letts, none of whom is of Jewish origin. Although Trotsky is the head of the War Department, his General Staff is composed exclusively of non-Jews.

In "The Cause of World Unrest" a list of fifty names is given, most of whom are classified as Jews and Bolsheviks, in order to establish the thesis that "nearly all of the Bolshevik leaders are Jews." An examination of the list shows that ten of the Jews included in the list are the leaders of the anti-Bolshevist movement in Russia; that a number of those who are classified in the list as Jews are not Jews at all; that a large proportion of those classified as Jews are men who are so obscure and hold positions so inconspicuous that whether or not they are Jews is not only uncertain but unimportant. They are certainly not leaders.

On the other hand, the leaders of the Mensheviks, who are the sworn foes of Bolshevism, are to a large extent Jews. Among the chiefs of the Constitutional Democratic party of Russia, who are strongly opposed to the Soviets, are Landau and Friedman, all prominent Jews. Among the leaders of the Peoples Socialist, the Socialist Revolutionary, and the Menshevik section of the Social Democratic parties, bitter opponents of the Bolsheviks are a large number of Jews. The leading anti-Bolshevist newspapers which of necessity are published outside of Russia, have Jews upon their editorial staffs. An overwhelming majority of Russian Jews have been ruined by the coercive measures of the Soviets. They have submitted to the confiscation of their property and are undergoing unspeakable hardships. The Orthodox Jews, whose numbers preponderate, remaining loyal to the faith of their fathers, regard the Bolsheviks as the enemies of all religion, and, therefore, hold the doctrines of Bolshevism in abhorrence. With comparatively few exceptions the Jews are looked upon by the Bolsheviks as belonging to the hated bourgeoisie and as favoring capitalism. The Zionists, who constitute a numerous and important element of the Jews of Russia, have been denounced by the Soviets as

counter-revolutionary, and many of them have been cast into prison and threatened with death—Zionists, we repeat, who are the followers of Herzl.

If the Jews are to be condemned because of a Trotsky, who has never in the slightest degree concerned himself with Judaism or the welfare of the Jews, then there is not a people that has ever lived that might not with equal right be condemned because in its membership there were men who are alleged to have advocated hateful doctrines. The Jew has traditionally stood for religion, law, order, the family, and the right of property. It is, therefore, the height of cruelty to charge him with responsibility for Bolshevism, when its doctrines, should they prevail, would inevitably lead to the destruction of Judaism. It is especially a brutal charge when one considers all that the Jew has suffered from the oppressive and discriminatory laws of Russian autocracy and from its effort to suppress every aspiration that the Jew had for freedom. It is a great tribute to the patriotism of the Russian Jews that, in spite of the indignities that they had to undergo, hundreds of thousands of them fought under the banner of the Czar, loyally and gallantly, and in large numbers laid down their lives in the Allied cause. The rosters of the army and navy of the United States contain the names of tens of thousands of Jews born in Russia who served so faithfully under our colors that they gained the unqualified approval of their officers, and proportionately many of them were awarded decorations of honor by a grateful country.

We have refrained from commenting on the libels contained in the Dearborn Independent. Ford, in the fullness of his knowledge, unqualifiedly declares the Protocols to be genuine and argues that practically every Jew is a Bolshevik. We have dealt sufficiently with both of these falsehoods. It is useless in a serious document to analyze the puerile and venomous drivel that he has derived from the concoctions of professional agitators. He is merely a dupe.

What is the motive of those who have set in motion this new onslaught of anti-Semitism? It is the motive that again and again has actuated autocracy and its adroit supporters—that of seeking a scapegoat for their own sins, so that they may be enabled under the cover of a false issue to deceive the public.

It is an attempt to drive into the solidarity of the citizenry of our country that has been its pride and its strength the wedge of discord, by arousing suspicion and inciting overt acts not only against those of Jewish origin but also against Freemasons, in the hope of discrediting free government in the eyes of the European masses and thus facilitate the restoration of absolutism in government.

The Protocols were manufactured in Russia under the bureaucracy, and the ammunition with which the campaign is conducted has been furnished out of the arsenal of imperialistic Germany and by those who are seeking to restore the Hapsburgs, the Hohenzollerns, and the Romanoffs on their former thrones. Ancient hatred and unreasoning prejudice and a failure to understand and know what the Jew really is, are likewise responsible for the readiness with which these falsehoods have been accepted by those who are ever willing to believe evil of their fellow-men.

We have an abiding confidence in the spirit of justice and fairness that permeates the true American, and we are satisfied that our fellow-citizens will not permit the campaign of slander and libel that has been launched against us to go unreproved. There is enough for all of us to do in the great task of building up our common country and of developing the principles on which it is founded. Let not hatred and misunderstanding arise where peace and harmony, unity and brotherliness, are required to perpetuate all that America represents and to enable all men to know that within her wide boundaries there is no room for injustice and intolerance.

The American Jewish Committee, by Louis Marshall, President; Cyrus Adler and Julius Rosenwald, Vice-Presidents; Isaac W. Bernheim, Treasurer. Execu-

Continued on page 12

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(Continued from Page 11)

tive Committee—Samuel Dorf, Abram I. Elkus, Albert D. Lasker, Irving Lehman, A. C. Ratschky, Horace Stern, Oscar S. Straus, Cyrus L. Sulzberger, Mayer Sulzberger, Isaac M. Ullman, A. Leo Weil.

The Zionist Organization of America, by Julian W. Mack, President; Jacob de Haas, Secretary.

The Union of American Hebrew Congregations, by J. Walter Freiberg, President; George Zepin, Secretary.

The Union of Orthodox Jewish Congregations, by Herbert S. Goldstein, Secretary.

The United Synagogue of America, by Elias L. Solomon, President; Charles I. Hoffman, Secretary.

The Provisional Organization for American Jewish Congress, by Nathan Straus, President; Morris Rothenberg, Chairman, Executive Committee; Stephen S. Wise; Bernard G. Richards, Secretary.

The Independent Order of B'nai B'rith and the Anti-Defamation League, by Adolf Kraus, President.

The Central Conference of American Rabbis, by Leo M. Franklin, President; Felix A. Levy, Secretary.

The Rabbinical Assembly of the Jewish Theological Seminary, by Max D. Klein, President; Samuel Fredman, Secretary.

The United Orthodox Jewish Rabbis of America, by M. M. Margolis, President.

Mt. Neboh Temple Notes.

The Sisterhood will hold a regular meeting on Monday afternoon, December 5, at 2 o'clock, in the vestry rooms of the temple.

The Young Folks League held its entertainment and dance last Sunday evening at the Hotel McAlpin ballroom. One thousand young folks attended, which was a great many more than were expected. A large sum was realized which will be utilized for charitable purposes.

Mr. Edward R. Cohn, president of the Congregation, is the chairman of the committee co-operating with the Union of American Hebrew Congregations in its campaign to raise funds to care for its activities. A canvass is being made of the members and friends of the Temple, and it is expected that the quota given to Mt. Neboh Temple will be raised.

Bronx Jewish Centre.

The Friday night lectures of the Bronx Jewish Center are gaining in popularity every week. Last Friday night Mr. Joseph J. Schwartz, social director of the center, spoke on "The Need for a Jewish Public Opinion."

A fine Chanukah concert and entertainment has been arranged by the center for Sunday night, December 5. A musical program in which Cantor Bernard Woolf and a number of other stars will take part has been arranged. The Hebrew school children will present a Chanukah playlet and addresses by Rabbi A. M. Kaplan and other prominent speakers will complete the program.

Rabbi Melamed Accepts Call From Far Rockaway.

It was announced in these columns some weeks ago that Rabbi Raphael H. Melamed of Congregation Petach Tikvah, Brooklyn, had received a call from Congregation Shaarey Tephilah of Far Rockaway, N. Y. Rabbi Melamed, we are informed, has accepted. In his new charge he will receive a salary of \$7,500 a year and a residence free of charge.

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MR. K. B. MOHEL takes pleasure in informing his many friends and patrons that the CARMEL HOTEL has again been enlarged and refurbished. 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.

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LAKEWOOD'S REFINED FAMILY HOUSE. Dietary Laws Strictly Observed. FEUERISEN and RUNENFELD, Props. 417 Forest Ave. Phone 212

Provisional American Jewish Congress Continues to Combat Anti-Semitism.

The spread of anti-Semitism in the United States is, unfortunately, not confined to the weekly attacks in the "Dear-born Independent" and to the anonymous publication of the "Protocols of the Elders of Zion," on which these attacks are based. The well-known publishing house of George P. Putnam Sons has recently been moved to reprint in book form the series of seventeen articles on the "Cause of the World Unrest" which have been appearing in the Morning Post of London, and which aim to attribute the present political and social unrest to the machinations of a mysterious "Formidable Sect" which is no other than the Jews. The Congress and other Jewish organizations have written to Mr. George Haven Putnam, protesting against the publication of this book on the grounds that it is no more than a malicious fabrication, the arguments of which have already been conclusively refuted. This protest did not, however, cause the firm to abandon its project.

The Provisional American Jewish Congress has now published in brochure form a brilliant and crushing expose of the allegations made in these articles. This refutation, written by the noted scholar and historian Lucien Wolf, shows clearly and effectively that the myth of a "Formidable Sect" is an ancient anti-Semitic weapon used as far back as 1790 in France, at which time the Jews were accused of being the cause of the French Revolution, and that this myth has been revamped after every great world occurrence in order to discredit the Jews.

This second brochure is now being circulated by the Congress Organization in several thousands of copies among editors, publishers, Christian ministers and men of prominence in public life. Copies of this pamphlet have also been sent to the members of the Executive Committee of the Provisional Jewish Congress who have been urged to bring the material contained in the pamphlet to the attention of editors and preachers of their respective cities.

Copies of this brochure, as well as of the first of Mr. Lucien Wolfe's articles replying to the grotesque charges made in the "Protocols of the Elders of Zion," may be had by applying to the office of the Provisional American Jewish Congress, 1 Madison Avenue, New York City.

The Mizrahi "Youth" Organize.

At a conference of Junior and Young People's Mizrahi clubs held in New York on November 2 the "Mizrahi Hatzoir," or "National Organization of the Mizrahi Youth," was formed. This organization includes all of the Junior groups affiliated with the Mizrahi Organization of America. It is at present composed of more than sixty clubs throughout the country, totaling in membership about 2,000.

The seventh annual convention of the Mizrahi Organization, recently held in Baltimore, gave official recognition to the "National Organization of Mizrahi Youth" and adopted a special budget for its activities.

The aim of the "Mizrahi Hatzoir" is to spread orthodox Judaism and its national ideals among the Jewish youth. Its activities are religious, educational, social and athletic. Many of the clubs include among their activities Sabbath services, Hebrew classes, study of Jewish history, Jewish observance and Jewish problems.

The following officers of the "Mizrahi Hatzoir" were elected: Rabbi Meyer Berlin, honorary president; Dr. Meyer Waxman, honorary vice-president; Dr. Henry Keller, president; Mr. Jacob Marrus and Mr. Hyman Goldstein, vice-presidents. The members of the Executive Committee are Mr. L. Simon, Mr. L. Lober, Mr. M. Sparber, Mr. I. Rosengarten, Miss J. Pinta, Mr. N. Brilliant, Mr. S. Levy, Rabbi I. Goodman, Miss R. Gross, Mr. Siegel, Mr. Reifman, Mr. Cohen-Margolies and Mr. L. Gross, all of New York; Mr. P. Stein, Chicago; Rabbi H. M. Cohen, Kansas City; Mr. A. Finkelstein, Baltimore; Mr. M. B. Weiss, Pittsburgh; and Rabbi A. B. Hirmes, Atlanta, Ga.

The headquarters of the "Mizrahi Hatzoir" are at 138 East Second street, New York.

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TEL. LAKEWOOD 153

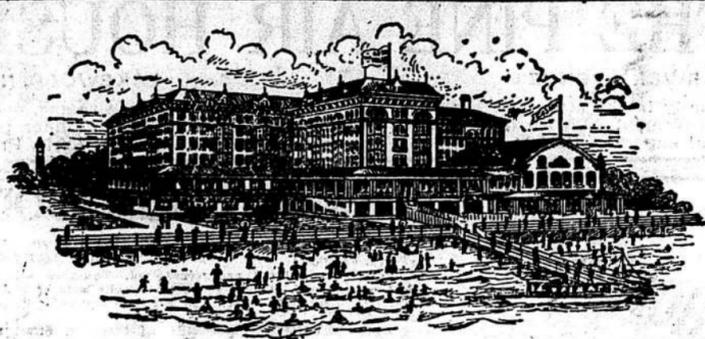
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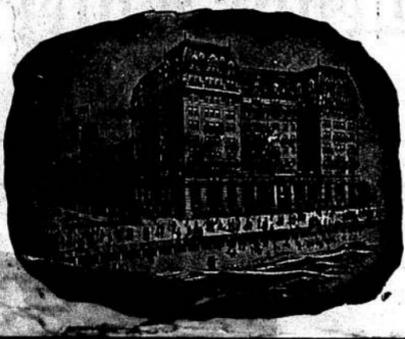
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Bus meets patrons at station. Special rates during Fall and Winter. For terms communicate with JOSEF GROSSMAN.



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Fire proof.
Unusually attractive at all seasons. Luxurious lobbies; spacious verandas and sun parlors overlooking the ocean. Charming afternoon musicales and evening concerts. A palatial residence for those seeking rest and recreation. Sea water baths. Fire proof garage.

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Rooms with running water and private baths. Electric lights, elevator and every modern convenience. Famous for good home cooking. Special low Winter rates.
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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, 3608-47. **STRICTLY KOSHER**
THE NEW SEABRIGHT Mrs. G. DAVIS, Prop.
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Electric Lights in Every Room. Open All Year.—Steam Heat

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

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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.

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HERMAN FISHER, Formerly Caterer for a Quarter of a Century of Philadelphia, Proprietor.
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Hot and Cold Sea Water Baths Free.

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OWNERSHIP MANAGEMENT OF J. MANDEL
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The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.
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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.
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An Apology from Garfein.

Ordinarily when a merchant advertises for business and gets results, he feels a sense of keen satisfaction, but that is not the case these days with Mr. O. Garfein, the proprietor of Garfein's Restaurant. In these columns Mr. Garfein announced an unusually attractive dinner for Thanksgiving Day at the special price of \$2. He anticipated a large crowd and prepared accordingly, but to his surprise people came early and overwhelmed his place, and at six o'clock he had to close his doors and at seven o'clock his place was literally cleaned out. He was compelled to turn away hundreds of would-be diners after six o'clock, and Mr. Garfein feels sorry that they made the trip in vain and offers his apologies.

In order partly to compensate them for their disappointment, Mr. Garfein announces a special Chanukah dinner for Sunday, Dec. 5, from 11 a. m. to 9 o'clock p. m. He will repeat the same menu as provided on Thanksgiving Day, but at the reduced price of \$1.75 instead of \$2 as heretofore. This time Mr. Garfein is making advance preparations for an unusually large attendance and promises that his larders will be filled with enough food to supply all who come, no matter how late.

As many readers of the Hebrew Standard know, Garfein's has established a reputation for strict Kashruth. Nothing need be taken for granted as the entire establishment is under the personal supervision of Rabbi Guth of the Clinton Street synagogue whose personal representative is on the premises at all times and who acts as Shomar over everything. Garfein's service is faultless, the cooking has that tasty appetizing touch only found in private homes and the surroundings equal those of the theatre and hotel district. Try the special dinner next Sunday and you will not be disappointed.

The members of the Congregation Anshe Chesed (Euclid Avenue Temple), Cleveland, O., held a dinner last Saturday night in celebration of the seventy-fifth anniversary of the congregation. Ex-Senator Theodore E. Burton of Ohio and Rabbi Abram Hirschberg of Chicago were the principal speakers.

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SOUTH VERMONT and ORIENTAL AVENUES.
Open all year. Fire proof. Strictly Kosher.
Bookings for Winter Season upon request.

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S. VIRGINIA AVE., and BEACH. ATLANTIC CITY, N. J.
Finest location. Newly decorated and refurbished. All modern improvements. Jewish dietary laws strictly observed. Excellent cuisine. Special fall and winter inducements.
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Mrs. Yetta David, formerly of the New Ardmore Hotel, announces that she has acquired the beautiful Davis Hotel at 171 St. Charles Place. Every room with bath. Newly furnished. Jewish dietary laws strictly observed. Open all year. Moderate rates.
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Bell Phone. Hot and Cold Water. Private Baths.
Strictly Kosher. Centrally located. Large rooms. Modern improvements. Homelike surroundings. Reasonable rates. Special inducements for fall and winter.
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*RELIGIOUS WORK AT THE TRIENNIAL.

By ROSALIE S. PHILLIPS.
 The ninth triennial convention of the Council of Jewish Women convened in the city of Denver, at Temple Emanuel, on the evening of November 7, 1920. The program began with an invocation from Rabbi William S. Friedman, followed by greetings of hearty welcome from the president of the Denver section and the president of Colorado's Federation of Women's Clubs.
 Mrs. Caroline S. Benjamin of New York city gave a most stirring address, wherein she pleaded for more intensive teaching of Judaism to the young girl, who today was in pitiful ignorance of the Bible and traditional history.
 Mrs. Nathaniel E. Harris, the national report read at the November open meeting of the New York Section, C. J. W., by Mrs. Phillips, one of the delegates.

president, gave a brief outline of the work of the council during her administration. She stated that six years ago there were but 56 sections in 34 States and that today there are 164 sections, with a section in Cuba and four in the provinces of Canada, added to which are 41 Junior sections in many cities of the United States. She announced that but a few weeks ago there was organized in Paris a section of the council and that all preliminary arrangements for organizing in Holland and Belgium had been perfected.
 It may be of interest to remember the work done by the council at Ellis Island, which was used as a concentration camp during the period of the war. Of the five organizations doing immigration work at this point, the council was the only woman's organization permitted to work there.
 The total enrolled membership of the council is approximately 40,000, and it has fourteen regularly appointed committees which are so diversified in their

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scope that every member should identify herself with one or more of them, covering, as they do, religion, religious schools, philanthropy, legislation, social hygiene, purity of the press, etc.
 The closing of the evening's program was a benediction rendered by Rabbi C. E. H. Kauvar of Beth Ha Medrosh Hagodol, followed by a reception.
 The business proceedings of the convention opened officially Monday morning at Brown-Palace Hotel, with the delegates in attendance all eager to listen to reports and to transact business. After an invocation by Dr. William S. Friedman, the national president rendered a beautiful tribute to the passing on of two honorary vice-presidents, our own dear Mrs. Aaron N. Cohen of New York city and Mrs. Isidor Neuman of New Orleans, La., and workers from various sections, and asked the audience to rise for silent prayer. Special reference was feelingly made to the deaths of Jacob H. Schiff, Samuel Grabfelder and Colonel Harry Cutler.
 Next in order followed reports from chairmen on credentials, rules, badges and program, which were adopted as read. It is not necessary to give you these reports in full. To those of you who would like to see copies of the official program I will be glad to show them after the adjournment of this meeting.
 The executive secretary presented an elaborate report and read greetings in letters and telegrams from thirty-six sections. Among them was one from the Board of Directors of the New York city section. A Jewish woman was also read from the Union of Jewish Women of London, Miss Gertrude Stillman president who promised close co-operation with the council.
 In the spring of 1920 the council launched a national campaign for funds. The sum collected was \$90,101.63, one-twelfth of which amount was contributed by the New York section. The treasurer reported that on September 30, 1920, cash on hand was \$4,812.94, which, with investments amounting to \$79,732.80, made the total assets \$84,545.74. Next followed the report from the chairman of the Finance Committee who, among other things stated that the incoming administration will begin work under auspicious circumstances, owing to the result of the recent campaign for funds.
 At the close of the morning session the delegates met according to their States to elect members to serve on the Nominating Committee to prepare a ticket for the election of national officers, a precedent established by preceding conventions. At the New York State meeting, attended by all delegates from the Empire State, the honor of acting as chairman was conferred upon me, and, after the usual transaction of business according to parliamentary procedure, Mrs. William Lewi of Albany was declared elected a member of the Nominating Committee to represent New York State.
 The afternoon session was devoted to the reading of reports of special committees, Scholarship Fund, Plan and Scope, Soldiers' Welfare, Council Extension, Organizing Supervisors and Farm Work. In connection with the latter was an interesting poster exhibit, which was a feature of the convention. Farm work is the council's newest activity, a pioneer effort which is destined to become one of its greatest achievements. It has established its work in many States and has shown the importance of the continuance of extension of its activities. In those States where Jewish farmers are located. It is often suggested that the congestion of the city Ghettos be relieved by sending Jewish families to farms. This department of the council's work is of tremendous interest and promises to be one of its important undertakings.
 The evening session was devoted to the discussion of religion, which for reverence and fervor was unequalled. After an inspiring address and invocation by Dr. Kaurar, the president announced that the program for the evening would be confined solely to Jewish activities and topics. Mrs. I. L. Rypine, chairman of Committee on Religious Schools, in a most comprehensive report stated that it was the aim of the council to have religion taught to children who are unaffiliated with congregational schools, and urged sections to co-operate with the rabbis in their various cities. In a questionnaire circulated, 88 sections sent in replies. Forty-seven sections answered

(Continued on page 16.)

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(Continued from page 15)

that they had religious schools in operation, the largest being in Montreal. Thirteen sections reported working against mission schools to counteract proselytizing. New York City alone reported that it gives outings to its pupils of religious classes, and that it had established a Junior Republic and Girl Scouts in connection with its school. Ten sections replied that they had religious study circles attended by council members. Two sections reported that as the outcome of their religious schools two synagogues had been organized. The keynote of the report was to urge the delegates to return to their sections prepared to foster a greater interest in the study of the Jewish religion by organizing in each section religious study circles—in short, for a stronger, united effort in behalf of Judaism—to be Jewish, and to be more Jewish. It was recommended by the chairman that a survey be made by the council of all children not affiliated with any religious school, and the establishment of religious schools wherever needed—to cooperate with the existing religious schools, and that an appropriation be made by the national board for the traveling expenses of the chairman of Committee on Religious Schools, and that text books, etc., be distributed.

Mrs. Max Margolis of Philadelphia delivered a scholarly and inspiring address on "Judaism and Our Youth." She made a soul-stirring appeal for a better understanding of our holy religion—for a Judaism that must be an instrument of life—for this to be so we must know and practice the precepts laid down in the Torah and not be colorless, passive and unmoral, which ultimately means death, not life—the Torah being truly forever "a tree of life for all those who grasp hold of it." Time prohibits my placing before you the detailed points of this further appeal to "be more Jewish."

Mrs. Felix Levy of Chicago, chairman of Committee on Religion, achieved distinction when she presented her report in a most convincing and powerful manner. She, too, pleaded for a Jewish reawakening, reminding the council of its wonderful opportunity to unite the scattered and divided forces of Israel—standing as we do on a platform endorsed by all Jews, orthodox and reform, radical and conservative, Zionist and anti-Zionist. "Judaism is a religion based on knowledge," she declared, "in fact, the only word we have in Hebrew, for religion means knowledge." "My people die for lack of knowledge," says the prophet. "If this generation knows little, the next will know less."

Based on report blanks sent to sections, she stated it was evident that while sections are very active in bringing to the attention of the children of the religious schools the celebration of the Holy days, very little is done to make council members appreciate that neglect of Sabbath and non-observance of fast and fast days must mean the slow disintegration of Jewish life. It is not enough that we send Hanukkah baskets to the poor while we entertain our children with Christmas trees and we are willing to prepare Seder services in prisons and institutions, but fail to realize the importance and beauty of having them in our own homes.

In summing up the situation she said, "The council's existence is unjustified if it does not strengthen the loyalty of its members to Judaism and deepen the religious consciousness of the Jewish community." If it can be arranged it would be an inspiration to have Mrs. Levy visit us and bring her own direct message.

New Attacks Against Jews and Jewish Religion in Polish Diet.

Warsaw (special cable to I. J. P. B.). Another attack against Jews was made in the Polish Diet, coupled on this occasion with an attack against the Jewish religion. Deputy Chapinsky declared the necessity of combating by the Poles or Jewish clericalism as expressed in Jewish "cheders" (religious schools), "tsadiks" (rabbis of the violent Orthodox type) and the like. The deputy added that the Jewish clericalism as shown in those institutions was much more dangerous than Polish or any other clericalism.

Deputy Hirschhorn, replying to the accusation, stated that if there existed any such thing as a Jewish "clericalism," it would merely be a private affair of a few persons, that the Jewish religion was not and could not be a religion of the State and could not force itself upon anybody, while Polish clericalism attempted, with the help of governmental machinery, to spread its influence throughout the length and breadth of the land.

Father Lutoslavsky, well-known anti-Semite, took the floor and made the sensational statement that, according to the Jewish Talmud, it was perfectly in order for a Jew to persecute a Christian, and that the number of Jewish criminals by far exceeds that of Christians. Other invectives and vile accusations against Jews were contained in the priest's address.

A number of Jewish deputies asked to be permitted to answer the anti-Semitic accusations, but as the session was closed they will be unable to take the floor until later.

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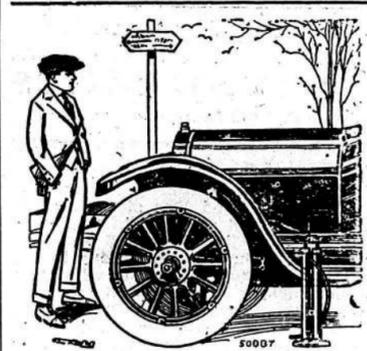
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Polish War Minister Quotes Morgenthau as Authority for His Actions. Warsaw (special cable to I. J. P. B.)

Deputy Greenbaum's address, based, as it was, entirely on facts, created a profound impression on the anti-Semitic members of the Diet.

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Why the Sabbath? Why will Jewish artists choose the Jewish Sabbath for the public exhibition of their talents?

Converts Worse Than Jews, Says Polish Newspaper. Warsaw (special cable to I. J. P. B.)

Persecution of Jewish Newspapers Debated in Polish Diet. Warsaw (special cable to I. J. P. B.)

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Did you read the list of casualties as they came to us daily? Did you peruse the lists of the men who were singled out for distinction and honor, and did you catch the full significance of these

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American Zionist Medical Unit in Palestine Aids Arabs.

Just how much the American Zionist medical unit has become a part of the life of Palestine in its efforts to wipe out disease and remove unsanitary conditions is shown in its latest report to the Zionist Organization of America. For the year ending May 1, 1920, the clinics of the unit, stationed throughout Palestine, treated 68,677 patients, including Arabs and Christians, as well as Jews, with a total number of 353,557 visits. The five hospitals of the unit handled 3,658 patients, while 14,697 home visits and 13,429 laboratory examinations were made.

During April alone, 23,857 clinic visits, 1,317 laboratory examinations and 963 home visits were made, while 5,837 clinic patients and 350 hospital patients were treated. There was a slight decrease in Moslem patients during April over the preceding month, probably due to the Arab disturbances, yet nearly 2,000 clinic visits were made by Arabs during the month, according to the report. In Safed almost one-third of the clinic patients were Arabs, while in Haifa and Jaffa about one-fifth were Arabs. In Hebron there were over twice as many Arab as Jewish clinic patients. The unit, composed of American doctors and nurses, together with local physicians and nurses they have recruited has been in Palestine two years. Dr. I. M. Rubinow, New York physician, is its director.

Jewish Speeches in the Polish Diet at the Ratification of the Riga Peace Treaty.

Warsaw, Oct. 26 (special cable to I. J. P. B.).—At yesterday's session of the Polish Diet, when the ratification of the Russo-Polish peace treaty was taken up, Deputy Hirschhorn, on behalf of the Jewish Club, made the following statement: "The Jews rejoice at the termination of the war. It will now no longer be possible to persecute the Jews on the strength of false and vile accusations. Nevertheless, we cannot forget that the peace concluded in Riga is reactionary in character and therefore not bound to be of long duration, like the treaty of Brest Litovsk. The principle of self-determination of nations was not adhered to at Riga. In districts of doubtful national majorities a plebiscite should have been ordered, yet the leaders of the Polish delegation were afraid of a plebiscite, knowing full well that the Jews of those districts would never vote in favor of a government which carried on an anti-Semitic policy, something the Polish Government has not yet learned to eradicate. As a result, Poland, which had the sympathies of the whole world before she established her independence, is now looked upon as a seat of reaction."

In the name of the Polish Socialist party, the Jewish Deputy Dr. Perl reminded his National Democratic colleagues of their former pledge not to sign any peace with "Lenine, Trotzky or the Jewish Internationale." The treaty has been unanimously ratified.

Palestine Arabs Becoming Reconciled.

Despite occasional forays by irreconcilables, which take the form of stone throwing at wayfarers in isolated sections of the country, the Arabs are giving many indications that they are preparing to accept the inevitable preponderance of Jews in this country. Only a few days ago a distinguished party of Arab notables made a visit in state to the Zionist Commission. The party included General Ruffian Pacha Megill, ex-military governor of Kerak; Lieutenant Colonel Ida Bey El Kaser and Sheikh Feis Megill, Ibrahim Megill and Emin Megill. They extended an invitation to the head of the commission to visit Trans-Jordan. The Damascus press is beginning to admit that the recent anti-Zionist campaign was a political blunder. They attribute to this campaign the clash with the French. This new point of view is finding expression not only in the press, but also in the clubs, which not so very long ago were hotbeds of anti-Jewish propaganda, and among the non-Jewish populace in general.

An amusing sidelight on this attitude is revealed in the Arabic bi-weekly Nafes-Azria, which was suppressed after the Jerusalem riots last Easter and whose editor, Halli Baidas, was imprisoned. The ban having been lifted, the Nafes-Azria was issued with all the copy that had been set up on March 1.

Jewish Schools Organized by Czecho-Slovakian Government.

Prague, Czechoslovakia (By I. J. P. B.).—The Czechoslovak Government has seen fit to organize a number of Jewish schools in the cities of Bosowitz, Lundenburg, Misslitz and Ung. Brod. This is the first attempt at a compliance with the provisions of the Treaty of Versailles which demands of each of the several governments set up from the former Austro-Hungarian Monarchy the creation of government-maintained schools for the minority nationalities within their respective borders. The Czechoslovak Government thus becomes the first to bring into practice the solemn provisions of the Peace Treaty. It is only to be expected that the government will follow out its policy in the other cities and communities of Czechoslovakia where there is a Jewish population to the end that the provisions of the treaty directed to the protection of minority races and nationalities be given full application in practice.

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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 Abraham Wislar, No. 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January, next.

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

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

HYMAN, SYDNEY M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 132 Broadway, in the Borough of Manhattan, City of New York, on or before the 31st day of January, next.

KAHN, HENRIETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Kahn, 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, Seligberg, Lewis & Strouse, No. 43 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 1st day of February, next.

ULMAN, JULIEN STEVENS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julien Stevens Ulman, 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 23rd day of February, next.

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

COHEN, BENTON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benton Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of his attorneys, Goldsmith, Cohen, Cole & Weiss, at No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of January, 1921.

COHEN, JOSEPH MEYER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Meyer 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 Meyer & Siegel, her attorneys, at No. 43 Park Row, in the Borough of Manhattan, City of New York, State of New York, on or before the 15th day of March, next.

YOUNKER, HERMAN.—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 Herman Younker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, Borough of Manhattan, City of New York, on or before the 27th day of April, 1921, next.

BACHARACH, AARON.—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 Aaron Bacharach, 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 Jeffrey J. Lewin, her attorney, at No. 41 Warren Street, New York City, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1921, next.

KAPLAN, ALBERT A.—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 Albert A. Kaplan, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at No. 7 Vestry street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1920, next.

BRENSLIBER, THEODORE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theodore Brensliber, (sometimes known as Tonia Brensliber), 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. Sarason, Esq., No. 171 Madison Avenue, Borough of Manhattan, City of New York, on or before the 30th day of December, 1920.

MOLENDO, 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.

MANN, JOSEPH H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph H. Mann, 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, her attorneys, No. 128 Broadway, Manhattan, in the City of New York, on or before the 31st day of January, next.

KOLISCH, IDA.—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 Ida Kolisch, 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, Saul J. Dickheiser, Esq., and Rogers, Esq., No. 66 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

DOCTER, ROSA.—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 Rosa Docter, 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, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of April, next.

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 his place of transacting business, at the office of Nathan Tok, her attorney, No. 58 Essex Street, in the City of New York, on or before the 14th day of January, 1921.

KAUFMAN, ISIDOR.—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 Isidor Kaufman, 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, Samuel N. Freedman, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.

LEFKOWITZ, GUSSIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gussie Lefkowitz, also known as "Gussie Herbert" and "Gussie Lindner," 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 Nathan D. Stern, his attorney, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of May, next.

KLEIN, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Klein, 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 Samuel Sturtz, their attorney, at No. 138 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, next.

HERZOG, CELIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Celia Herzog, 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 Chas. S. Rosenthal, attorney for the Administrator, No. 874 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of May, next.

STERN, SOPHIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Goldsmith, Cohen, Cole & Weiss, their attorneys, at No. 61 Broadway, Borough of Manhattan, City of New York, State of New York, on or before the 21st day of May, next.

STEINER, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Steiner, 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, Guggenheimer, Untermeyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

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

BLUMENTHAL, BABETTE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 1st day of March, next.

GOLDENTHAL, CAROL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carol Goldenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place Wm. Klein, Attorney for Administrator, Office and of transacting business, in care of Wm. Klein, her attorney, No. 120 Broadway, in the City of New York, on or before the 7th day of February, next.

NASANOWITZ, MARCUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, Esq., No. 66 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of February, 1921.

PFERBERLUM, 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 Pferberlum, (also known as Abraham S. Pferberlum), late of the County of New York, deceased, to present the same, with vouchers, to the subscriber, at her place of transacting business, at the office of Modie Harris, her attorney, No. 20 Broad Street, Borough of Manhattan, on or before the 25th day of March, next.

SCHALL, IKE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ike Schall, also known as Isaac Schall, 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, Rudolf Stand, her attorney, No. 160 Broadway, in the City of New York, on or before the 15th day of February, next.

SULZBACHER, JETTE.—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 Jette Sulzbacher, 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. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

HELLER, KATIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Katie Heller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Emanuel Van Dermoot, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1921, next.

DUBROWITZ, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Dubrowitz, 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 Kornbluth & Pollack, their attorneys, at No. 27 East 22d Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of March, 1921, next.

STEINAU, ISAAC.—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 Isaac Steinau, 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 Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of April, 1921, next.

BAMBERGER, HERMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Bamberger, 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 Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of May, next.

MAYER, REBECCA.—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 Rebecca Mayer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, William Klingenstein, No. 305 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of May, next.

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

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.

GERSON, ROBERT.—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 Robert Gerson, 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 Merryn Wolf, their attorney, at No. 6 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of April, 1921, next.

FRAGNER, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Fittner, their attorney, No. 149 Broadway, in the City of New York, on or before the 5th day of January, 1921.

LESZMAN, ERIK.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Erik Leszman, 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 Solomon Ginsberg, her attorney, at No. 52 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of May, 1921, next.

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

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.

UNGER, ADOLF L.—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 Adolf L. Unger, also known as Adolph L. Unger, 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 Frank F. Bergefeld, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1921, next.

SIDENBERG, CHARLES.—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 Charles Sidenberg, 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, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 30th day of April, next.

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 their 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 30th day of April, next.

BRITENBACH, 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. Britenbach, 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 Klingenstein, No. 305 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of May, next.

JENNIE M. BREITENBACH, CHARLES KLINGENSTEIN, JULIUS M. BREITENBACH, Executors. WILLIAM KLINGENSTEIN, Attorney for Executors, No. 305 Broadway, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

FRANK, CHARLES R. GOLDSMITH, JULIUS DAHLMAN, Executors. BERTRAM SOMMER, Attorney for Executors, No. 1 Madison Avenue, Borough of Manhattan, New York City.

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

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. Monheim, 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.

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. 55 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.

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, 1921, next.

WEINBERG, ANSEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ansel Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of May, next.

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. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

WEINBERG, ANSEL.—The People of the State of New York, in the grace of God free and independent, to Mount Sinai Cemetery, Bridesburg, Pa., Arthur Meyer, Sanford Bernheimer, United Hebrew Charities, Erna Rosenberger, Mt. Sinai Hospital, Montefiore Home for Chronic Invalids, May Straus, Blanche Boas, Corinne Bauman, Lucille Lowenstein Milner, Cora Lowenthal, Blanche Klein, Fred Skirkin, Alex. Landau, Alvin Hoyer, Isidor Meyer, Edwin Hochstadter, Samuel Bernheimer, Guaranty Trust Co. of New York, as Executor of Edw. A. Kerbs, deceased; Adolph H. Kerbs, as Executrix of Edw. A. Kerbs, deceased, and to all persons interested in the estate of Ad. Hayman, deceased, who at the time of his death was a resident of Waldorf-Astoria, 34th Street and 5th Avenue, Borough of Manhattan, State, City and County of New York, Send Greeting:

Upon the petition of Minnie Hayman, residing at Hotel Waldorf-Astoria, 34th Street and 5th Avenue, Alf Hayman, residing at 615 Fifth Avenue, New York, City, and the said Edw. A. Kerbs, residing at 309 West 81st Street, New York City. You and each of you are hereby cited to show cause, before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 7th day of December, 1920, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Minnie Hayman, Alf Hayman and William R. Rose, as Executors of and trustees under the last will and testament of said deceased, should not be judicially settled.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said county, at the County of New York, the 10th day of November, in the year of our Lord, one thousand nine hundred and twenty.

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WOOLF, ALFRED E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred E. Woolf, 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 Rose & Paskus, her attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of May, next. Dated, New York, the 15th day of November, 1930. IRENE B. WOOLF, Ancillary Executrix. ROSE & PASKUS, Attorneys for Ancillary Executrix. No. 128 Broadway, Borough of Manhattan, New York City.

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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THE JEWS AND THE PURITANS

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

The question whether and in how far the Puritans of early New England were influenced by Hebraic ideals is a most interesting one, and the recent countrywide observance of the tercentenary of the landing of the Pilgrim Fathers on the stern and rockbound coast of the Old Colony makes a discussion of this interesting subject apposite. The Pilgrims led the van of the advancing Puritans, and their view of life undoubtedly colored the habits of thought of the later Puritan leaders.

Properly to delimit our inquiry we must go back to the famous Mayflower Compact itself. This document, drawn up and subscribed to by the Pilgrims voyaging in the Mayflower, bears date of November 21 (old style 11), 1620, and reads as follows:

"In the name of God, amen! We whose names are underwritten, are loyal subjects of our dread sovereigne Lord, King James, by the grace of God, of Great Britaine, Franc and Ireland king, defender of the faith, &c., haveing undertaken, for the glorie of God, and advancement of the Christian faith, and honor of our king and countrie, a voyage to plant the first colonie in the northerne parts of Virginia, doe by these presents solemnly and mutuallly in the presence of God, and of one another, covenant and combine ourselves together into a civill body politick, for our better ordering and preservation and furtherance of the ends aforesaid; and by vertue hereof to enact, constitute and frame such just and equall laws, ordenances, acts, constitutions and offices, from time to time, as shall be thought most meete and convenient for the general good of the colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cap-Codd the 11 of November, in the year of the raigne of our sovereigne lord, King James of England, Franc and Ireland the eighteenth, and of Scotland the fifty-fourth, ANO Dom 1620."

We must carefully note at the outset that the forty-one signers of this compact agreed to plant their colony for the glory of God and the advancement of the Christian faith. Thus they did not seek to set up an asylum whither the oppressed of all

nations and those of alien faiths might repair. In point of fact neither the Pilgrim Fathers nor the Puritans of the subsequent Massachusetts Bay Colony, while their settlements were established as places of refuge from persecution for themselves, were aught but stern and unyielding to such as did not agree with them in their view of affairs, spiritual and

were controlled by the early Puritans. So the interest of these early Puritans in Hebraic ideals was confined to a copying of Biblical names for their children, a modeling of certain principles of government on those described in the Bible, and somewhat of an amateurish devotion to the study of Hebrew.

When the statement is posited, as

the spirit informing the Mosaic *dinim*; that Elder Brewster possessed a Hebrew chrestomathy, and that Hebrew characters were cut on the tombstone of William Bradford, one of the Mayflower pioneers. But, one may rightly and fairly ask, Do all these incidents taken together, or each one of them by itself, prove a thesis of this kind?

There is, accordingly, small or no comfort for the Jews in the answer we have made to the question stated at the outset of this paper. He who looks to see a new Jerusalem established in seventeenth-century Puritan New England, with Moses, our teacher, as the great prototype of all political and spiritual theories, is doomed to a grievous disappointment. The congregational church of the Pilgrim Fathers and the Puritans was a Christian, a Protestant sect, which taught complete conformity to its own ideals and punished backslidings. In proof of the last assertion we offer the reader the name and career of Roger Williams, who was profoundly and more genuinely impregnated with the ancient Hebraic ideals in church and state than any of the Puritans. But Roger Williams and his work have no place in the present disquisition.

Having said so much concerning the paucity of direct evidence of the influence of Hebrew thought on the Puritans, it is but fair to add that in one respect, especially at a much later period than that which we are now considering, two straws showing the direction of the wind of this influence may be discerned. The former of these has reference to the identification of the Red Indians with the Lost Ten Tribes of Israel. The latter relates to the study of Hebrew in New England.

The Puritans were interested in the Indians, whom they sought to convert to Christianity. Here, too, not much or very strong evidence of the existence of an Hebraic influence is to be discovered, save as the controversy raged whether the Indians were the descendants of the Lost Ten Tribes. If a fine theory is to be spun out of such a controversy, which raged furiously in a literary way and which was sternly combatted by those who upheld the negative, then theories must be substituted for facts.

In the case of the Puritan study of Hebrew we are on a firmer soil, for the clergy of New England, while under no circumstances to be looked upon as scholars in the sacred tongue, prosecuted their acquiring a knowledge of this language with diligence. Indeed, Hebrew was for a long time a compulsory subject of study at Harvard College, and the commencement exercises of the institution, down to the beginning of the nine-



A HARVARD SENIOR OF THE 17TH CENTURY, DELIVERING HEBREW ORATION AT COMMENCEMENT

temporal.

Yet it is undoubtedly true that Hebraic ideals, as preserved in our Bible, played more or less of a conspicuous part with the Pilgrims and the Puritans of those times. In this statement we do not include the Jews of the time, the seventeenth century, or earlier. There were at no time Jews in the Massachusetts Bay Colony and the Old Colony while they

has occurred, that the bone and sinew of the Puritan commonwealth were the theocratic state of the Hebrews, as depicted in our Bible, with all that this implies, such is in reality a gross exaggeration. It is true that the titles of one or more of the Puritan officials were drawn from Biblical precedents; that the Puritan lawgivers sought in their legislation to approach the ideals suggested by and

The actuality is that the Pilgrims and the Puritans were strict sectaries, narrow and intolerant in their outlook, who were steeped in the Bible and the faith they heard expounded from their pulpits. A true Hebraic influence in such case and on such men is as far to seek as would be a Greek or a Roman ideal, which the Puritans were bound to condemn as "other worldly."

teenth century, always made suitable provision for the delivery of the Hebrew oration by a member of each graduating class.

The Puritan study of Hebrew was an intellectual exercise, and in a measure a necessary preparation for a theological career. Harvard at the time was controlled by the clerical influence, and what was more natural than that congregational divines should stress the practical aspects of ministerial training?

Summarizing the foregoing outlines we declare it to be an egregious blunder which sees a direct and positive influence of Jewry and Judaism on the Pilgrim Fathers and the Puritans of early New England. The Bible, particularly the Old Testament—which is the Bible of the Jews—was an ever-present ideal of the Puritans and measurably affected their political and spiritual notions. But their sectarian viewpoint was an exclusively Protestant Christian one, and here the Hebraic influence is nowhere to be found. The Mayflower Compact itself made no mention of anything that might even be tortured to spell out such an influence. The

Puritan legislation, while it undoubtedly harked back to the great precedents set up in the Bible, was thoroughly suffused by the Puritan conception of Protestant Christianity.

If Hebraism were able to prove that it influenced the Puritan conceptions of the state, of the life to come, of thought, we should be glad to display the order thereof. By "Hebraism" we signify the body of notions and ideals associated with the Jewish name throughout all past ages. But no such evidence of this influence exists, and we have only meagre indications of an interest, a passing fancy, which not only is not an influence, but which proves the opposite. If the Pilgrim Fathers and the Puritans had been seriously influenced by Hebrew life and thought, the experiences which Roger Williams underwent before he founded his Rhode Island plantations would never have occurred. Therefore the result of our present inquiry is of a negative nature, but interesting as contributory to a more complete knowledge of the processes of American origins.

THE MAYFLOWER TER-CENTENARY.

Next Friday the official celebrations of the tercentenary of the Mayflower begin at Plymouth. The voyage of the Pilgrims was of permanent consequence directly to New England and indirectly to Old England. To the Jewish settlers in America the regime of such leaders as Cotton Mather was not altogether pleasant, for though he founded the Massachusetts code on "Cosaic" models, he had little toleration of the heirs of Mosaim. Religious toleration was not, however, long in coming, and on the whole equality was won in the colonies before it was attained in the homeland. It is an interesting detail that on the Mayflower itself one of the pilgrims, General Bradford, was a devoted student of Hebrew. "Though I am grown aged," wrote Bradford, "yet I have had a longing desire to see with my own eyes something of that most ancient language and holy tongue in which the law and Oracles of God were written and in which God and angels spoke to the holy patriarchs of old time, and what names were given to things from the creation."—London (Eng.) *Jewish Guardian*.

Ford's Attack Unfair and Unwarranted

By **MARTIN GLYNN**

Former Governor, New York State—Editor Albany Times-Union.

Surprise, indignation, denunciation have followed the publication in Henry Ford's Dearborn Independent of a series of articles on "The World's Foremost Problem: The International Jew." Characterized by Rabbi Wise as a "direct libel against the Jewish people," branded by Congressman Goldfogle as "slandrous utterances upon the Jewish people . . . so shameful and outrageous that they ought to be denounced by every decent man and woman in America, Jew or Christian"; and declared by Judge Rosalsky to be the work of "a madman who is a menace to American institutions," these articles merit and should receive the condemnation of everyone who believes in the principles of eternal justice and fair play. "Such attacks," continues Congressman Goldfogle, "serve to create base bitterness and cruel prejudice and are aids to the vile growth of anti-Semitism, especially at this

noble land of freedom—this land which holds aloft the torch of human liberty whose resplendent rays penetrate the darkest recesses in the furthestmost parts of the earth, giving comfort and cheer to the oppressed and downtrodden and guiding humanity to an existence of tranquility, equal opportunity and happiness—that there should appear that which could even be construed as an attack upon any race is almost unbelievable. And that such an attack could be directed against a people who have taken such a prominent part in the activities of the ages; who have proven their sterling worth through the centuries; who have surmounted seemingly unpassable obstacles, overcome almost unconquerable opposition, and have arisen serene and brilliant as the evening star after the turmoil of the storm; who have given to the world some of its brightest intellects and most noble person-



HON. MARTIN GLYNN

time when the world is trying to bring about peace among all peoples. Such attacks help to encourage the bigots and fanatics who are guilty of outrages upon the Jews abroad." And he eloquently and forcefully adds: "How miserable and utterly heartless is the man who would add to the frightful distress of the grief-stricken Jews in Europe by fanning the flames of religious hatred! I believe every fair-minded American recognizes that the unprovoked attack by the Ford publications is discreditable and merits the rebuke that Rabbi Wise administered. Publications containing attacks upon a race or a religion, tending to bring about and promote religious hatred and intolerance, ought not to be permitted to pass through the mails. The mails ought to be closed to them and I shall urge that when Congress meets, especially as I am on the Postal Committee. In Congress I will give my efforts to secure legislation for the punishment of such villifiers." And Judge Rosalsky has prepared a measure making it a libel to publish about any person of any particular sect, creed or race or any group of such persons that which will expose him or them to hatred, contempt, ridicule or obliquy and punishing violations by a prison term not to exceed three years.

That there should appear in this

ages, and who have taken such a prominent part in every field of activity in this country, is absolutely incomprehensible. An attack upon the Jews has no place in this age of enlightenment and, at the hands of any publication identified with America, is an outrage against the institutions and spirit of this country. It is a waft of foul atmosphere from the dark ages whose odor is nauseating to the nostrils of every fair-minded man and woman in the land. He who attacks the Jews and places upon their shoulders responsibility for any of the adverse conditions that now prevail in the world not only makes himself ridiculous, but subjects himself to the scorn and condemnation of everyone with a normal sense of justice.

An attack upon the Jews is a relapse into a condition of mind thought to have disappeared forever from the enlightened nations of the earth. It is a fall from the upward and onward march of progress back into the valley of indefensible intolerance. It is a reincarnation of a diabolical spirit antagonistic to equality of rights, to the obliteration of class barriers, to the brotherhood of the races and to all of those noble impulses by which humanity has been drawn closer and the world made a brighter and better place in which to live.

"The history of the Jews is beautiful," says Heine, but it is a history of sorrow and suffering and of injustice and persecution. It is a history of many gloomy centuries in which the nobility of character of this wonderful people shines forth as one of the most precious possessions of earth. It is a history full of brilliant achievements under the most adverse conditions of survival when every effort was made by the narrow and the cruel to crush them out. As Lord Beaconsfield has said:

"Expatriation, exile, captivity, confiscation, torture on the most most extensive scale; a curious system of degrading customs and debasing laws, which would have broken the heart of another people, have been tried in vain. The Jews, after all this havoc, probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands and prospering in most."

And the American who raises his voice or wields his pen in the pursuit of that which would injure the Jews or increase their burdens in any part of the world would be but exhibiting a spirit of the basest ingratitude for a people who have exercised a potent influence and have been identified with all that is comprehended by the term American for the past four hundred years. It would be well for the public to remember the important part which men and women of the Jewish race have taken in the discovery, the settlement and the life of the new world. The earliest constitutions of the New England colonies were framed upon the model of the Mosaic code. The Hebrew commonwealth was frequently referred to in sermons during the revolutionary period as a model and a guide, and Rev. George Duffield, pastor of the Third Presbyterian Church of Philadelphia, in a sermon preached on May 17, 1776, drew a parallel between George III of England and Pharaoh of the Exodus, "inferring that the same providence of God which has rescued the Israelites from the bondage of Egypt intended to free the colonies." Jews took a prominent part in the discovery of the new world. The money for the voyage of Columbus was raised by Queen Isabella. Wealthy Jews helped largely. Of the sailors who accompanied Columbus on his voyage of discovery a number had Jewish blood in their veins. There was a Jewish interpreter named Luis de Torres, a Jewish surgeon, Marco; a Jewish physician, Bernal, and it is declared that Roderigo de Triana, a Jew, was one of the first to catch sight of the land of the Bahama Islands. The first Jews in America made their home in Brazil, but they soon came to New York; first they came from Spain and Portugal; then from England, the Netherlands, Germany and Poland, and they scattered throughout New York, Pennsylvania, Maryland, Virginia and South Carolina.

One of the sturdiest Jews and one of the leaders of his co-religionists in this country was Asser Levy, who, it is said, "was the first Jew that ever owned real estate in America, being the owner of a parcel of land on which the capitol at Albany now stands."

"The patriotism of the Jew is one of his greatest virtues. In this he stands peerless in the mighty tomes of history," says Joseph Krauskopf. And that patriotism has been demonstrated through his residence in America. Jews fought in the revolution and twenty-four of their number were officers.

Haym Salomon of Philadelphia advanced to the revolutionary cause the vast sum of \$658,007.13, not one penny of which has been paid back to his heirs. Manuel Mordecai Noah of South Carolina was an officer on the staff of General Washington and gave \$100,000 to the cause. Jews fought in large numbers in the war of 1812, and in the Mexican war, and some 8,000 fought in the Civil War, and in the Northern army seven Jews received medals for bravery from the hands of Lincoln himself. There were 5,000 men of Jewish faith in the Spanish-American war and in the great world war fought for the perpetuation of democracy 200,000 Jewish lads from the United States fought beneath the Stars and Stripes. In the 77th Division alone there were 14,000 of them, and in Argonne Forest this division captured 54 German guns. This shows that at Argonne the Jewish boys from the United States fought for democracy as Joshua fought against the Amelekites on the plains of Abraham. In an address on the so-called "Lost Battalion," led by Colonel Whittlesey, of Pittsfield, Major-General Alexander shows the fighting stuff these Jewish boys were made of. In some way or another Whittlesey's command was surrounded. They were short of rations. They tried to get word back to the rear telling of their plight. They tried and tried, but their men never got through. Paralysis and stupefaction and despair were in the air. And when the hour was darkest and all seemed lost, a soldier lad stepped forward, and said to Colonel Whittlesey: "I will try to get through." He tried, he was wounded, he had to creep and crawl, but he got through. Today he wears the Distinguished Service Cross and his name is Abraham Krotoshinsky.

And not only in the profession of arms, but in every other field of human endeavor in this and other countries in which people of the Jewish race reside, have they taken a most important part. We find them through the centuries eminent in astronomy in mathematics, in the realm of letters, in the domain of art, in the ranks of explorers, in the world of music, in surgery and medicine, on the bench and at the bar, in education, in banking and finance, in the marts of trade, in conduct of international and internal commerce. Space will not permit the presentation of the multitudinous details that this subject would require to adequately describe it. Suffice to say that the Jew has performed in every sphere of life a work which has brought honor to himself and benefit to his fellow men. And he has performed it in spite of the infamies and atrocities to which he has been subjected through many centuries and in numerous nations.

To America he has proven to be one of the most patriotic, the most sturdy and the most loyal of her children. He has upheld her ideals, he has sustained her institutions, he has given his blood and his life that she might be preserved. He has taken a foremost position in her national life. He has proven himself to be among the most stalwart of her citizens. He has been among the most generous of her citizens, pouring forth most copiously his treasure for every public enterprise and every philanthropy for which the public has been called upon for aid. He has been one of the most staunch supporters of the government in the crises through which it has passed and has aided to the extent of millions of dollars people not only of his own race, but suffering humanity

in every war stricken country of the world.

But criticisms, such as have just been hurled against the Jews, will in no way injure their standing or detract from the high position which they occupy. They may well view this attack in the same light with which Edmund Burke saw when he declared:

"He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper."

And so attacks upon the Jews only serve to call the attention of the world anew to the sterling qualities of that race, to the great contributions it has made to civilization and the progress of the world, and to the exalted place which it occupies among the peoples of the earth.

The man who wrote these vitriolic screeds against the Jews for Henry Ford's weekly would have refrained from his folly if he only had acted on the wisdom of that wise old owl, Edmund Burke, who once said:

"I do not know the method of drawing up an indictment against a whole people; I cannot insult and ridicule the feelings of millions of my fellow citizens. . . . I really think that for wise men this is not judicious; for sober men, not decent; for minds tinctured with humanity, not mild and merciful."

THE CONTRIBUTION OF THE JEW TO AMERICAN DEMOCRACY.

By REV. PERCY STICKNEY GRANT, Church of the Ascension (Protestant), New York City.

The possibility of the infusion of a truer and full-blooded democracy into the spectral throne upon which since the Declaration of Independence we have been trying to live, seems likely to be helped forward very materially by that race which has come to us in large numbers of late, the Hebrew. It is a significant fact that the Hebrews in New York during the last ten years have, generally speaking, cast their votes and voices in favor of the reform movements.

The Hebrew people have small sense of leadership. This is a piece of good fortune. If they had a sense of leadership, they would join the clan, or the hurrah of the feudal lord, or kiss the hand of theocracy. Some of them, as it is, have aligned themselves with powerful organizations. But the ancientness of Hebrew civilization, the very antiquity of their political life, has carried the race as a whole beyond political organization.

They represent a moral rather than a military national ideal; principles are dearer to them than military or political force. Their career has made them individualistic. They occupy an intellectual censorship far higher than either the boss or the baron has ever dreamed, and it is this coming of the intellectuals, professional and brainy folk, who do not hark back to outworn social forms, but forward to match their ideas with new forms, that promises so much to American politics. I expect to see the Jew almost the savior of American ideas. He will take them out of the theoretical stage—where a good citizen is presented with liberty at the same time smothered under conditions which prevent its expression and enjoyment—he will fashion democratic institutions so that their liberties may be enjoyed by all—*Fair Play for the Workers.*

Attack on Jews a Crime Against America

By REV. DR. HUGH BIRCKHEAD

(Rector Emmanuel Protestant Episcopal Church, Baltimore, Md.)

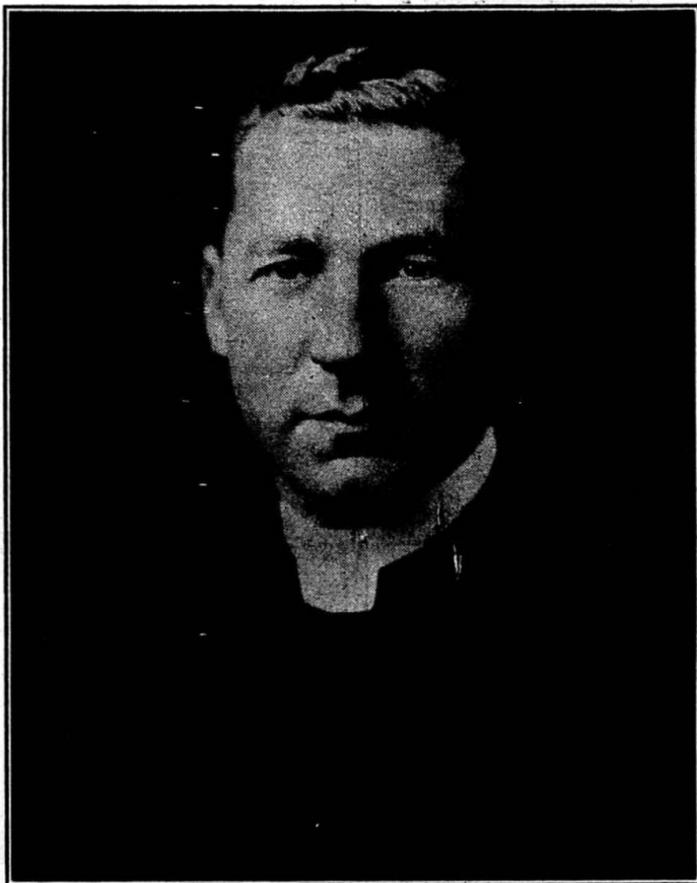
"The Great Jewish Conspiracy" as "revealed" by the London Morning Post in England and by Henry Ford's "Dearborn Independent," in America, was held up to scathing ridicule on a recent Sunday night by the Rev. Dr. Hugh Birckhead at Emmanuel Protestant Episcopal Church, Baltimore, Md., in a sermon on that subject.

Such a conspiracy, Dr. Birckhead said, to establish a Jewish super-state under the cloak of Zionism and Masonry was so absurd and so against the radical instincts of the Jews as to need no defense if it were not for the influence of these maligners upon the ignorant masses of people. He said

"The essence of this book is published in England and America under the title of 'The Jewish Peril.' It was taken up by the London Morning Post under the title of 'The Cause of World Unrest,' in which the Jews are blamed for every disturbance, from the French revolution to Bolshevism.

"This was an amazing thing, and was rebuked and ridiculed by the best elements in England. It would not concern us in America vitally if similar articles had not suddenly appeared in Henry Ford's Dearborn Independent—a long series of definite attacks on the Jews.

"Why be disturbed over Henry Ford? One reason is that a public statement so atrocious, so utterly



(Courtesy Jewish Times)

REV. HUGH BIRCKHEAD

the whole spirit of America was against such criminal stirring up of race hatred.

At first Dr. Birckhead sketched the record of the Jews in America—as Supreme Court judges, Governors in three States, as United States Senators and Representatives, as owners of great newspapers and as great bankers and business men.

"Any attack against the Jews as a race not only is an offense against the spirit of America," Dr. Birckhead said, but is a crime against Christianity. Simply because this crime has been constantly committed through 2,000 years makes it one no less today. The source of these attacks is mysterious and seems to come indirectly from Russia, where every evil thing is blamed on the Jews.

"A Russian book, apparently, is the source of the present anti-Semitic outbreak, and this book purports to reveal a plot of the Zionists to overthrow the governments of the world and establish universal Jewish supremacy, with a son of the House of David on the throne. It charges that the Masonic orders are being used to further this end.

against the principle which makes America possible, ultimately may cause bloodshed as well as hatred. Another is that the Jews are an important factor in American life and will become more so, and a clear understanding now as to their influence is necessary. A third reason is that anyone who deliberately sends forth such shafts of hate should be condemned publicly by every Christian and every Christian minister should set his face against such propaganda.

"I cannot tell why Henry Ford should lend himself to such a vicious thing. At the very best, he is the victim of minds cleverer than his. At the worst, he is seeking publicity through the preaching of hate. In making this charge of a Jewish conspiracy for a Jewish superstate, Ford overlooked two two great facts: The history of the Jews shows them brilliant, industrious, shrewd—but lacking in the one great quality necessary for a superempire, cohesion; the Jew primarily is an individual and always has been a failure as a nationalist. The other fact is that no one ever suffered so from autocracy as the Jew and no one would lose more by the return of autoc-

racy than the Jew. Democracy is gaining slowly throughout the world and you will find the Jew in the forefront.

"I have this to say to the Jew: America has a right to look to him for wonderful results. In this country as nowhere else the floodgates are open for his suppressed genius, energy, talent and will. Other nationalities are weary of failure and success while in him success is fresh. The opportunity is open to him to prove himself and to uphold high standards, not only of business, art, music and benevolences—as he has done already—but also of inclusiveness. Let him show the Christians how to love. That would be the greatest gift of all.

"For 10 years I lived in the East Side of New York, the greatest Jewish neighborhood in America, and the greatest tragedy I saw there was the Jew leaving behind him the one priceless thing, his faith. In gaining the freedom of the New World he was losing his religion. For him the way out is through true American Judaism. The way for him to be the very best American is to be the very best Jew.

"He should not fear such men as Henry Ford. The whole spirit of the nation is against Ford in these attacks against the Jew, who has America on his side. The Jew has given to me and to the world the most precious ideals and ideas of life. The world was lifted by one Jew to its very heights. If we have failed the Jew it is most of all because we have failed Him who died upon the cross."

HOW ABOUT THIS JEW?

Sam Lyons, a prominent citizen of Danville, Ky., who died on July 25, left a will wherein he remembered practically every Jewish, Protestant and Catholic charity in the neighborhood with substantial sums!

This type of Jew is not so rare as one imagines. The Jew of our day and country, America, does not discriminate against suffering because the victim has a different faith.

If he is a genuinely upright Jew he readily sees the human tie between himself and others, especially those who are in distress or ill.

Education and benevolence are the pillars of fire in the Jewish philosophy and faith.

Mr. Sam Lyons evidenced it in practice and his example should be followed by many other Jews and Christians!—*The Modern View.*

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Tweedie Boot-Top Co. St. Louis, Missouri

Religious Freedom and Our Pilgrim Fathers*

By RABBI DAVID PHILIPSON

It would seem to be particularly appropriate that representatives of liberal movements in religion should foregather in a meeting like this to celebrate the tercentenary of the landing on these Pactorian shores of those protagonists in the struggle for religious freedom, who were the pioneers in that toilsome journey of the years which made possible the great achievement of the fathers of this republic, as expressed in the immortal words of the first amendment to the Constitution of the United States, "Congress shall make no law respecting the establishment of religion nor prohibiting the free exercise thereof." This is the charter of our religious liberty, for, whether we call ourselves Christian liberals, or Jewish liberals, or religious liberals, without any further sectarian label, we are all one in our American religious liberalism.

* Address at International Fellowship meeting held at Boston, Mass., October 2, 1920, in celebration of the Tercentenary of the Landing of the Pilgrim Fathers.

spirit, if not in the flesh, and as such brethren we are the spiritual descendants of the brave men and women who three hundred years ago embarked upon the great adventure, the end of which is not yet. True, among those pilgrims there was no representative of the Jewish faith, and some might, therefore, find it incongruous that a spokesman for that faith should appear here. But it is because, as an American citizen and a religious liberal, I look upon myself and those I represent as spiritual heirs to the legacy of freedom bequeathed to all strugglers for religious liberty by the Pilgrim Fathers, that I feel altogether at home here with my American brethren of all shades and opinions.

From another angle, too, it is quite meet that a Jewish voice be heard in the chorus of praise extolling the daring of those intrepid Englishmen whose names are on all our lips today. Read the history of Plymouth

Colony by Bradford, peruse the sermons of Robinson, delve into the thought of Brewster, and the indebtedness of those leaders in the pilgrim movement to the writers of the Old Testament stands out clear and indubitable. The theocracy of ancient Israel was reproduced in the theocracy of this pilgrim movement. God being ruler, no man, be he king or potentate, no human institution, be it sacrificial system in ancient days or established church in later times, could in the final instance stand between God the Father and the human creature, God's child. This is the fundamental teaching of the great prophets, psalmists and thinkers of the Old Testament, and it is the no less fundamental claim of their disciples, these pilgrim fathers of ours. If through this undaunted facing of the perils of the unknown sea and the distant wilderness these pilgrims brought the blessings of religious liberty to the modern descendants of the ancient people of the Bible among others it would seem but poetic historical justice inasmuch as they have drawn their inspiration from that Bible.

Truly God does work in wondrous ways. The Pilgrims, those devout and earnest students of Israel's inspired chronicles, became the instrument through whom a home of religious freedom our blessed America was secured for the latter-day children of Israel, outcasts and pariahs in every European land in medieval days. There is not a Jew in all America and in all the world but utters a prayer of thanksgiving to God for the Pilgrim Fathers, who so fully repaid their debt to the Old Testament by laying in this land the foundations of that religious freedom from which none have benefited more than the still living descendants of the stock that produced Abraham, Isaac and Jacob, Moses, Isaiah, and Jeremiah, Jesus, Peter and Paul, the founders and propagators of Judaism, the mother religion, and Christianity, the daughter faith. Blessed, yea thrice blessed, be the memory of these fathers of modern religious liberty.

It seems to me that to them and through them a new revelation had been vouchsafed to the world. Again the voice of God sounded as in the ancient time, "I am the Lord your God who brought you out of the house of bondage;" from the oppression of a state church had the pilgrims fled, from bondage of religious intolerance had they been freed. This was the new Canaan, this was the new promised land. Therefore we sing hosannah at this anniversary season and together join in a fervent Hallelujah, Praise unto God!

My thoughts at this time cannot but turn back to the days ago and occupy themselves with that time. As a Jew I cannot but recall the conditions of Jewish life in that year sixteen hundred and twenty, the point of departure for our gathering today. Far be it from me to mar this happy occasion by rehearsing the dread story of persecution and murder, of expulsion and torture which formed the constant background of Jewish existence in that black period. But I cannot refrain from calling to mind the fact that in that year in which the Pilgrim Fathers set sail from Europe no Jew could live as a confessor of his faith in the land of England. Expelled from the land in 1291, they were not permitted to return until Cromwell's day, in 1655. True, recent research has brought out the fact that there were a number of Jews living in England during this period, but they could not confess their religion openly. They were known as Portuguese. They were Jews secretly. It is, therefore, very probable, nay, almost certain, that

until they came to Holland, which, indeed, barring Turkey, was the one European country in which the Jews lived free from oppression, the followers of Robinson and Brewster may never have seen a Jew in proper person. What a far cry from such a condition of affairs to this Interdenominational Fellowship Gathering. And yet I feel sure that could those real freemen speak today they would confess themselves rather contemporaries of ours than of the tyrannous repressors of the rights of conscience of their own time.

It is also of extreme interest to recall in this connection that the very year in which the Jews were readmitted to settlement in England marked the coming to this country of the small band of Jews who have been called the Jewish Pilgrim Fathers. In the first half of the seventeenth century Jews had settled in South America and the islands of the Caribbean. When religious persecution pursued them also thither a few hardy spirits embarked in one of these southern ports in a boat named the Santa Catarina, and, making sail for the north, landed at New Amsterdam in 1655, thirty-five years after their Christian fellow-seekers,

for a new home set foot on the shore of New England. The passengers of both the Mayflower and the Santa Catarina had the same mission—the quest for religious liberty. Neither knew of the other, but here their disembodied spirits meet and here their undying heroism fills the mind. A whole world is celebrating the exploits of the Pilgrim Fathers, and rightly so. Those humble Jews who were refused a landing in New Amsterdam by Peter Stuyvesant, and were admitted only after lengthy negotiations, are little known. But I am sure that you will not consider as inappropriate the mention of them here by one who as an American glories in the opportunity of paying reverence to the memory of the Pilgrim Fathers in company with his fellow-Americans, but who can also not forget on this great occasion the tremendous contribution made to the cause of religious liberty by those thousands and tens of thousands of Jews who throughout the centuries lived in wretchedness and misery, endured disgrace and infamy, and went to their death rather than renounce their ancestral faith. Had these Jews in all the persecuting lands of Europe been willing to accept the



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dominant religion they would have lived at ease. But nay, they would not, they could not cast out the truth as they saw the truth. Then endured nameless woes and countless ills, the ghetto's plague, the garb's disgrace, rather than become recreant to their soul's conviction.

Of all these myriads, known and unknown, sung and unsung, the small company who landed here in 1655, the names of the most of them are not even known, are the sign and symbol for me. As a Jew in faith I feel constrained to make mention of them also on this day. They symbolize Judaism's contribution to the cause of religious freedom, the high cause that is the real glory of our country, the true grandeur of our nation. To my mind this is America's greatest achievement. This was something altogether new in the world, the separation of church and state, the right of the individual to approach his Maker as he would. Towards this the great deed of 1620 led the way. True, the old world spirit of religious bigotry appeared time and again in the colonies, but these were only survivals from a dark past that were bound to disappear in the light of the advancing day. The progress was steadily on-

ward and forward. The United States became the hope of mankind. Here every religion could develop untrammelled. Here liberal movements flourished as nowhere else. The seed sown by the Pilgrim Fathers has produced a marvelous fruitage. These fathers were picked men. They were the precursors of the millions who came after them and through the spirit set in action by the Pilgrim Fathers have made our country a homogeneous composite, if I may use so paradoxical a term, a unity out of great diversity, the melting pot in which many incongruous elements have been fused. Through this process our nation has become the chosen people of these latter days. This was finely expressed some time ago by one of America's leading thinkers when he characterized the people of this country in these terms:

"Differing as the inhabitants of this country do in all other respects they are alike in this, that they have been chosen, selected from the nations of the earth by their responsiveness beyond the responsiveness of their kindred, to the ideals of freedom. All who have come to our shores have come because they have wanted more opportunity to live, to be men among men, and they have

believed that here the opportunity would be found. They have wanted economic freedom, religious freedom, freedom of mind, political freedom. Thus in respect of precisely that kind of mental and practical similarity which is essential to a great national organization, which shall combine unity in greater matters with endless differences in minor things, the inhabitants of the United States are the picked men of the world."

This unity in greater things was brought out strikingly and emphatically during the great war. And notably the higher religious unity! How many an interdenominational fellowship meeting was held in every city in the country; yea, interdenominational fellowship meetings, not only of religious liberals, as is this gathering, but of conservatives and liberals, of Jews and Protestants and Catholics, of all men coming together as children of one Father merging their earth-made distinctions in their God-made likenesses. And what interdenominational fellowship meetings like the camps and the battlefield presented! What moving tales came to us of priest and pastor and rabbi fellowshipping in bringing religious messages and religious comfort to the wounded and the dying! The war frequently produced an exaltation of spirit that made it appear as though men had indeed succeeded in piercing beneath the artificial distinctions of creed and dogma and of finding the fundamental and elemental brotherhood that makes the whole world kin. It seems that the fervid longing of the great singers of religious brotherhood had found realization, and that the day had come when Jew and Gentile, Protestant and Catholic, believer and unbeliever had found one another as men and gazing into one another's souls had recognized their spirit likeness.

But we seem to have been experiencing a reaction from the glorious sentiments which bathed men's souls in those years of common struggle and common danger. The old bitterness which during the war suffered eclipse seem to be reasserting themselves. We had fondly imagined that the old hatreds, antipathies and prejudices had burned themselves into ashes. But the ashes are being stirred and the coals which we had fondly imagined were altogether extinguished are again being fanned into flame by the fomenters of religious, racial and national antagonisms. A great interchurch movement has failed; liberals and reactionaries are still far apart; enemies of the Jews are making anti-Jewish propaganda, even in this country; there are many disturbing signs. Was, then, all the advance along the lines of fellowship during the war period merely the excitation of hysteria? Merely a war symptom? Are we really falling back into the old pre-war attitudes? God forbid a calamity like that! I cannot believe that all the splendid manifestations of unity and fellowship that cheered our hearts and exalted our spirits were merely a passing show with no element of permanence. I have the firm faith that there have been definite steps forward despite the occasional alarming symptoms of retrogression. And that faith of mine finds nourishment in a gathering like this. Of all the meetings throughout the land in this tercentenary year none, I take it, is more significant than this of the future possibilities that lay hidden in the dash of the Pilgrim Fathers into the unknown. A meeting like this could not possibly have been held in that year 1620 or for a long time thereafter. But through these three hundred years the spirit of religious freedom has been growing and growing. We here are enjoying the usufructs of that growth. This is our heritage from the Pilgrim Fathers. As is said

in a famous Biblical passage, so say also we, "We will not give up the heritage of our fathers." Shall we who are called religious liberals not dedicate ourselves anew in this commemoration year to the high task of contributing what we can, be it in lesser or greater degree, towards making ever firmer the foundations of religious liberty which the pilgrims laid? Shall we not strive to keep our America the home of religious freedom, and to confound every reactionary effort to sectarianize our public institutions? Shall we not continue the work of the Pilgrims to keep forever separate Church and State in each and all their departments and to render inviolate the rights of individual conscience in all matters affecting freedom of speech and freedom of thought? That truly is the great task of religious liberalism, aye, of the true American spirit. That American spirit has been dearly bought; we hold it in trust. That trust we as religious liberals may never betray. We must bequeath it un sullied to those who come after us, even as an American latter-day poet has so well expressed it in the lines: Our Fathers in a wondrous age,
Ere yet the earth was small,
Insured to us our heritage
And doubted not at all
That we, the children of the heart,

Which then did beat so high,
In later time shall play like part
For our posterity.
Dear bought and clear a thousand years
Our father's title runs;
Make we likewise our sacrifice,
Defrauding not our sons.

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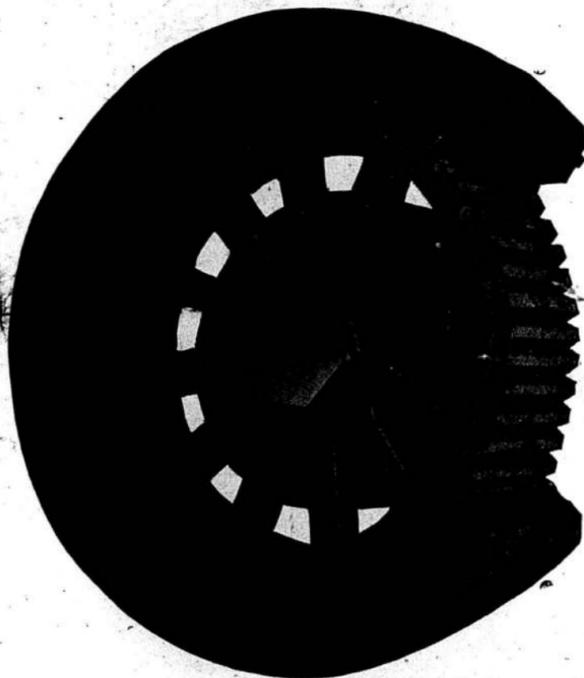
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Jews in Science in America

By Prof. B. HARROW

PHOEBUS LEVENE

I am decidedly prejudiced in favor of Dr. Levene, for not only is he a very great scientist, but, like Dr. Loeb, and unlike many other scientists, he is a decided liberal in politics. I wonder whether it is the Jew or the Russian in him that makes him liberal—"liberal," please understand, not necessarily "Bolshevist" (such an emphasis is so necessary nowadays when anti-semites rejoice in putting "red" and "Jew" in the same melting pot).

Like all the intellectual Russian Jews I have met, Dr. Levene has a very vivid personality. He is quite at home on every topic that you would expect an intelligent man to be interested in. Though research in bio-chemistry is his life work, he devotes no inconsiderable portion of his time to belles-lettres and art, and the subject of politics is forever an absorbing passion with him. Like all

really big men, you never feel oppressed with his bigness. He makes you feel thoroughly at home from the minute you enter his office.

At the Rockefeller Institute, of which he is a member, and where he is head of the chemical and bio-chemical division, Dr. Levene has laboratories for himself and his assistants that are as excellently equipped as any I have ever seen elsewhere. With the ample funds at the command of the director of the institute, nothing is left undone to perfect the means by which successful research can be carried out. Do you need anything, provided it's at all within reason, you will get it just as soon as the nearest factory can supply it.

Such ideal conditions have aroused comment among the "little men" elsewhere, for they say, "Yes, no wonder they turn out considerable research work. We could, too, if we would

have the means they have. First, they get a good salary, and then they get everything they need to put their ideas into operation."

To these aspersions one may answer that none of these eminent men received his appointment at the Rockefeller Institute before he had already given convincing proof of his ability. Neither Dr. Levene nor Dr. Meltzer had adequate facilities—or anything near adequate facilities—before they came to the institute. They shifted from one place to another, forever hampered by lack of funds, lack of assistance, lack of equipment. Yet, despite these drawbacks, these two scientists managed to enrich science.

But really the "little fellows" who bark are still further beside the point; for a well-equipped laboratory and an adequate salary does not make the mediocre man a genius. These give genius freer play; they are little use to the "little fellows."

Dr. Levene's work has dealt largely with the chemistry of compounds of physiological importance. Perhaps his work on the nucleus is the best known and most widely appreciated.

The nucleus of every cell consists of a protein peculiar to it, to which the name "nucleo protein" has been given. These nucleo proteins are even more complex than many of the ordinary proteins which, as you may know, are the characteristic features of protoplasm. When the nucleo proteins are decomposed in a carefully regulated way we get a protein analogous to the common varieties of this substance, and "nuclein," which, in turn, can be further decomposed into simple substances.

It is the chemical constitution of these nucleins that Dr. Levene has so thoroughly and successfully investigated. And let me add that there are few problems in chemistry that present greater difficulties.

He has been able to show that not only do these nucleins consist of phosphoric acid, sugars and purines or pyrimidines—all three substances to which the chemist and physiologist attach distinct meanings—but he has shown how these three are combined together to form the original nuclein. He has, in other words, given us a picture of the structure of a nuclein.

Dr. Levene's researches on other body constituents, such as lecithin and the mucoids, is little less well known. He has also made some valuable contributions to the general subject of animal oxidation—the general process by which the cells utilize the food presented to them.

Work of such a kind, involving experiments on a vast scale, could not be possible without the active support of many able assistants. Perhaps the best known of these assistants is Dr. D. D. Van Slyke, who, though not a Jew, received his Ph. D. under Moses Gomberg at Michigan and further postgraduate training under Dr. Levene's supervision. Aside from Dr. Slyke, the one who has most collaborated with him is Dr. Meyer, who is a Jew.

Dr. Levene was born in Petrograd in 1869 and graduated from the St. Petersburg Imperial Military Medical Academy in 1891. From 1896-1904 he was associate chemist of the pathological institute in the New York State Hospital, and during 1904-5 he was Herter lecturer in pathological chemistry at Bellevue Hospital Medical School. In 1905 he became a member of the Rockefeller Institute.

The Legend of the Wandering Jew

By HAHAM DR. M. GASTER, London, England

Legends, like rivers, are often lost in the desert. They disappear in the sands of time only to come to light again at some distant part least expected. There, if circumstances are favorable, they broaden out like a wide stream, and often divide into small channels, taking each one its own course. This is precisely the case with the legend of the Wandering Jew. It has reappeared again and again, and now, in a new setting on the stage of the New Theatre, a new interpretation has been given to the legend which for the last few centuries has aroused the deepest interest of Christendom, and has had a great influence upon popular belief and poetic imagination.

Apparently of rather modern origin, starting as it were from a story told by the student Paulus von Eitzen (afterwards Bishop of Schleswig), in 1542, the little booklet which contained that story, and which was printed for the first time in 1602, spread far and wide with lightning rapidity. It was translated into most

of the European languages, and has found a home in the folk lore of many nations. The story, briefly told, runs as follows: Whilst Jesus was carrying the rood he paused for a while at the door of a cobbler who was looking on. The cobbler would not allow him to rest, but said to him, "Haste on thy way." And Jesus replied, "I go to my rest, but thou shalt go on without rest until I come back again." From that moment the man called Ahasuerus in that form of the legend felt himself impelled to leave his house and family, and he wandered without ease and without rest throughout the world, seeking death and not finding it, until the time of the coming back of Christ. From the conversation which the Bishop is alleged to have held with that mysterious man who thus had been an eyewitness to the crucifixion, the latter was able to tell him many details not recorded in the Gospels, and also many of the experiences of his long and unsteady life. He spoke almost every known language.



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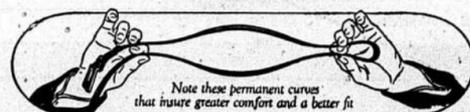
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THE HEBREW STANDARD MONTHLY MAGAZINE SECTION

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 of over \$600,000 to Haym Salomon—a fabulous sum for those days. In the Civil and Spanish-American wars Jews were the first to volunteer and furnished more than their pro rata quota to all branches of the service; and today the Jew is foremost in our citizenship and in every movement for good government.

Since the publication of this wonderful story, popular imagination has found such a man in many a place. Records were published of his appearance in many churches, where he stood listening to the sermons, always sighing and sobbing, quiet of demeanor, frugal in his food, but refusing hospitality. He had been seen also in England on several occasions, and a writer at the beginning of the eighteenth century gave a full description of his appearance and of the way he had been tested by scholars and divines, no one being able to detect any imposture. This I mention merely as an example illustrating popular credulity, and that peculiar psychology of the masses who can easily be induced to believe in the most absurd fables if only the story is plausibly told and in such a manner as to appeal to certain prejudices. One need not go much farther for modern illustration than the articles in the *Times* about the murder of the Czar, or the fabrication of the "Jewish Peril." These are apt parallels—however remote they may appear—to the same spirit or disposition which gave such a vogue to the legend of the "Wandering Jew." It pleased the people, and, as will be shown, is more the type of the Christian spirit which produced it than of the Jew which it was meant to represent.

But, before proceeding further, it is interesting to remark that the legend of such a wandering Jew had its origin in England many centuries before that latest version obtained such a wide circulation. It is also from the monasteries of England that the first blood accusation came. Briefly, Roger of Wendover, in his chronicles, and after him Matthew of Paris (the latter borrowing from the former), told the story of an Armenian bishop visiting England some time in the middle of the thirteenth century, who also came to St. Albans. There the monks asked him about Joseph of Arimathea, the original owner of the famous St. Graal, the center of the well known cycle of the great epical romances of England. He, as is well known, is stated to have brought the St. Graal to England, and to have mysteriously disappeared, or to have migrated back to the East, where he was believed to be still alive. The Armenian bishop was at once ready with the answer, and substituted the story of a certain Cartaphylus for that of Joseph with whom he identified him. This Cartaphylus was a porter at the gate of the court of Pilate. He struck Jesus on the back, telling him to haste, and Jesus gave him the same answer: "I will haste and go to my rest, but you will go on." Since that time Cartaphylus, though baptised by Ananias, continued to live and often to visit the monasteries in the East. This story was repeated by many writers of the thirteenth and fourteenth centuries, and although not then a popular legend—printing did not yet exist, and cheap books were not yet produced in their thousands—the legend reached many people, and was known in many learned circles in the countries of the West. Dante alludes to it, French and Spanish writers refer to it, but the time was not yet propitious for a wider circulation. Not so in the sixteenth century, when, after having disappeared, the legend again came to life in that form in which it has now become famous. How great its influence has been can best be shown by the novels, romances and poems, the authors of which have been inspired by this legend.

I have no intention of giving here a bibliography. It is sufficient to refer to Graesse and Neubaur. It is interesting, however, to see the interpretation which has been placed hitherto upon the Wandering Jew by these poets and writers, starting with Goethe, 1774, and finishing with "Carmen Sylva," the late Queen

Elizabeth of Rumania, 1882, the former in his "Fragmentary Poem" and the latter in her "Jehovah." Some see in him the Prophet of Freedom. Andersen makes him "The Angel of Doubt" and representative of the stern, unbending faith in "Jehovah," a view shared also by other writers and dramatists. Others see in him "ever" living, painfully upwards striving humanity, whilst "Carmen Sylva" again sees in Ahasuerus the type of the doubting, questioning spirit. It need not be pointed out that the popular interpretation which rests upon that religious conception which has manifested itself continually in the relation between Christians and Jews, sees in the Wandering Jew the type of the Jewish nation wandering through the world, owing to an ancient curse, and doomed to wander until the second advent. It is this belief alone which gave to the legend its wide popularity, and is a true expression of the inward feeling connected with this legend. It is a strange commentary on the Religion of Love so profusely claimed by Christianity in contra-distinction to the more stern Jewish conception of justice and mercy. Where is that love overflowing in so vindictive and cruel punishment of a man who simply made quite an innocent remark,

even if it were harsh? Where is that abundance of forgiveness which is always dinned into our ears in face of that everlasting relentless hatred and persecution? This very legend is a flagrant contradiction, and the difference comes out much more clearly when we pursue it to its more remote origin, for I believe it to be one more example of the usual adaptation of Jewish and other Oriental stories to Christian views.

We also have an "Everliving Jew" in our legend, who also wanders through the world often disguised, and who awaits the advent of the Messiah. He is none other than Phineas, zealous for his God, who appears afterwards as the Prophet Elijah, and who in that guise is always present on every occasion when a child is initiated into the Covenant of Abraham, to whom the doors are open on every Passover evening during the Seder to bid him an easy entrance and a happy welcome, for he is the messenger of true human freedom and human salvation. Blessing follows the footsteps of this "Everliving Jew," who, in the ancient and mediæval legends, is a ready helper in time of distress. And out of this grand figure of the prophet an everliving witness of the love of God for

(Continued on Page 10)



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Henry Ford's Challenge and a Jew's Reply

By DR. STEPHEN S. WISE

There is a putative "Jewish peril," the peril of a vile forgery entitled "The Protocols and World Revolution," published, one regrets to note, by a hitherto reputable publishing house of Boston, a forgery which is not only an indictment of but a crime against a whole people. The very phrase, "Jewish peril," sounds like some mad Nietzschean cry that the Jews have poisoned the world with Christianity. Wherein lies the "Jewish peril"? Is it in the Jewish Bible, Old and New? Is it in the God of the Jewish Bible? Is it in the Sabbath of the Jew? Is it in the Prophets or the Apostles, or in Jesus the Jew? Is it in the spectacle of the unimpairable and miraculous loyalty of the Jew?

And yet certain perils are bound up with the so-called "Jewish peril"—perils that are real and not fictitious. The "Jewish peril" is the cry of every group in Europe to-day which desires the restoration of the old pre-war order, whether in militarist Germany or in Czarist Russia. It is a brazen attempt to find some scapegoat, an excuse for a return to the order that was. While mobs may be diverted for an hour from pursuing their purposes, the cry of the "Jewish peril" is no solution of the problem which has created worldwide unrest. Polish mobs may forget about the crimes of Polish imperialism whilst committing unspeakable crimes against Jewish men, women and children, but this solves no problem.

After the Jews shall have been crushed, if crushed they are, to be, what is to become of their blood-whetted destroyers? Instead of seeking a true and abiding solution of the problems of the world, the anodyne of the "Jewish peril" is offered to a world largely under arms by them either responsible for the world or ready to capitalize it to the end that the old order of imperialism and militarism may be re-established.

Yes, there is a "Jewish peril," real and undeniable—the peril not occasioned by the Jew but to the Jew. If it be willed by the world, so shall it be! Physical pain and suffering can be borne for centuries without collective hurt. No so spiritual hurt, which after a time leaves its ineffaceable mark upon its victims!

Consider what is happening in East European lands. Can these things be and be done without the doers being terribly and even carelessly hurt? If war leave its marks for evil upon them that wage it, what shall be said of them that wage war against such as answer not? War is redeemed in some part by the risks taken by the warriors. What of the morale of such as war upon the unweaponed, that make a business as does Eastern Europe of slaying the defenceless because they are Jews?

And this is happening in Europe to-day with results bound to be terrible if not fatal to East European nations. Can Europe hope to be spared the ruinous hurt done in its lands to every finer moral sentiment? Europe cannot remain unhurt by the treatment of the Jew in which European lands indulge to-day—by the virtual exile of the world's greatest scientist, Einstein, from the academic hall of Germany; by Hungary's barbarous treatment of its Jewish citizenry; by Poland's ghastly excesses against its Jewish men, women and children; by the Ukraine's hellish dealing with its Jewish victims.

Consider the character of the charges included in the general indictment, the "Jewish peril." The Jew is said to confuse the mind of

the world through processes of disintegration and corruption of public opinion. The seriousness and credibility of the charges is shown by the accusation that the capitalist Jew is in league with the workingman Jew to upset the world, the Jewish millionaire and the proletariat Jew conspiring to bring about the overthrow of civilization.

No, Europe, that is Christendom, cannot remain unhurt and unbowed by this savage, godless treatment of its Jewish people. The Jewish people will survive as survived they have. They are brought low for an hour, but they will rise again. But their persecutors are perhaps forever fallen. Let Poland slay its Jews, yet will Israel live. But will Poland live, and, though it live, will it not be morally maimed and spiritually broken for all time?

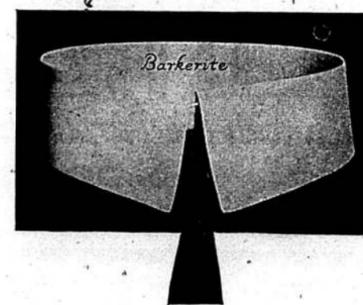
I have said that Israel will live and that, grievously unjust though the charge of the "Jewish peril" be, Israel will recover from every wound inflicted. And yet in another sense this

is not true. The gravamen of the "Jewish peril" lies in the fact that the Jew succumbs to his fears rather than remain sustained by his pride and resolution. And, be it confessed, Jews do succumb in all lands. Austria has during the past months witnessed a very frenzy of Jewish baptisms—the baptism, not conversion—of poor, cowardly, broken Jews, who flee to the baptismal font as to a refuge from their Christian persecutors. These flee not to Christianity, but from Christians. This is alike Israel's peril and Christendom's shame.

It is the special shame of Christendom in America to-day that that tissue of lies and forgeries known as the Protocols or the "Jewish Peril" is being given circulation by a confessedly nearly 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 people.

This is the time to protest, before it be too late, before the disease shall

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have taken root throughout the land, and become endemic and fatal to our moral well-being. The world long smiled at the symptoms of national disease in Germany and neither within nor from without Germany was there an attempt made for more than a generation to cure the disease. Suddenly the plague broke loose; it was too late. This is the time for the voice of Christianity to make itself heard in the land against a most godless and anti-Christian conspiracy against the security of the Jew and the honor of Christendom.

A cure must be found for both—the peril of the one and the shame of the other. It is Christendom that must end both—not for Israel's sake alone or chiefly, but for its own. 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 be 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.

The very title of the pamphlet, "The World's Foremost Problem: The International Jew," is a direct libel against the Jewish people at a time when the world is beset by problems national and international, and is by indirection an attempt to seize hold of the Jew as the scapegoat solvent of all its problems. The Ford screed is the most insidious of appeals to explain world unrest by erecting the bogey of Bolshevism as an invention of Jewish capitalism and Jewish proletarianism leagued together *ad hoc*.

What Henry Ford's motives may be, it is not easy for one to determine who is unfamiliar with abnormal psychology or psychiatry. It may be that this adventure in the retailing of the contents of old garbage pails represents a prospective Presidential candidacy. It may be nothing more serious than a publicity feat of the not unknown Ford products. Back of Henry Ford's invasion of the field of Jewish libel may lie abysmal ignorance, but that ignorance is being utilized with a skill and adroitness compact of malignity.

I am a Zionist. I have been asso-

are not only powerful but that they aim to be omnipotent—in other words, the conquerors of the world. If the legend be true, how reconcile this imagined conquest of the world, this fabled omniscience of the Jew with the status of half the Jews of earth? The Jews of Eastern Europe, whom, I say it with infinite sorrow, we seem powerless to save; the Jews of Central Europe, who have entered upon an era of unparalleled misery—scapegoat in deservedly broken Germany, shuttlecock of Austria, despised victim of Hungary! If we

aimed at power, if we cherished designs of world-supremacy, would we not will to keep ourselves alive? Five to seven million Jews are in blackest, awfulest misery, and in America, including the gifts of non-Jews, not more than fifteen millions have been given by three million and more American Jews during the year.

Does it savor of great power and conquering world-might to admit that of ten millions asked for by the Zionist Organization of America as the Palestine Restoration Fund not two millions have come to hand? Is

not Zionism in itself a token of want of power? Some Jews wish to rebuild the Jewish homeland, but many more must flee thither for refuge. So poor and powerless are we that we cannot even afford to bring to Palestine tens of thousands of homeless Jews struggling afoot and starving throughout Europe.

Mr. Ford further charges that the Jews of the world have apparently secured the five points of the star—the purse, the press, peerage, Palestine and proletarianism—the sixth point to be the Prince of Israel.



DR. STEPHEN S. WISE

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 to 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 to pray: "Father, forgive them, though they know 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."

Henry Ford's series of articles in The Dearborn Independent, now reprinted in pamphlet form under the heading, "The World's Foremost Problem; the International Jew," is not so much a challenge to the Jew as an affront to public opinion, as an insult to every public decency. Before the war and the state of psychic disturbance which it has brought about, not even a Henry Ford would have dared to publish material resting for the most part upon the so-called Protocols, a forgery so clumsy, so stupid, so obvious that none save Henry Ford could be deceived thereby.

ciated with the leaders of the Zionist movement for twenty-three years—Herzl, Wolfsohn, Nordau, Weizmann, Sokolow, Brandeis, Mack. I am entirely familiar with the words and works of the Zionist leaders throughout all these years. No man that is sane can for a moment believe that the Protocols are anything other than an amazing forgery, designed after the pattern of many older forgeries to place in the mouth of Jews sentiments and purposes hostile to the world. Zionism set out to concern itself frankly and publicly with a great public purpose, invoked and secured the support of the enlightened peoples of the earth, that support finding its consummation in the San Remo decision of April, 1920, which awarded to Great Britain the mandate over an ultimately Jewish Palestine. This San Remo decision of England, France, Italy and America was, to use a term as it is used in the Christian world, one of the most Christian acts of nineteen hundred years.

The gravamen of the Ford charge is that the Jews have set out to conquer the world. I for my part pray for the conquest of Christendom by Christianity, for the world's sake, for Israel's sake, that Jews may be free once again, as they ought to be, to concern themselves with the problem of self-mastery and self-conquest. The allegation is that Jews



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Would God that a Prince of Israel who was on earth nineteen hundred years ago, He whom Christians name the Prince of Peace, might come to earth to teach and to lead them that call themselves by his name and withal reject him indeed.

Ford challenges in the terms "the Jew believes that the world is his by right; he wants to collect his own, and the speediest way of doing so is the destruction of order by revolution." This is utterly and abominably false. The Jew does not believe that the world is his by right. I reply to Ford's challenge—the Jew believes that right must rule the world.

Ford's challenge takes the form: "There were as many Gentiles killed by Gentiles as there are Jews in the world,—it was a great victory for Israel." In truth, one million Jews and more have been killed by war or through the aftermath of war within the last six years. Hundreds of thousands of Jews were slain in the Russian army, Jews infinitely more loyal to Russia than to Romanoffs. One hundred thousand Jews have been butchered by the Fords of the Ukraine within two years. Ford is dastardly enough to point out that few Jews could have died in battle in any army, for only crosses are to be

seen in the war cemeteries of Europe, and this defamation of our honored, hallowed dead in every war cemetery comes with poor grace indeed from the abetting father of the skulking, shirking Edsal.

Ford's challenge assumes "Jews today are the only people whose special and extraordinary privileges are written into the world's Treaty of Peace." Special and extraordinary privileges forsooth! Because the democracies of the world set out to recognize the rights of minority people in Eastern Europe—Jews included! And these special and extraordinary privileges are being honored in the breach altogether by Poland and other East European lands, which will find support of all their injustice to the Jew in the Ford words and works.

Though, because of the limitations of space, I must postpone the discussion of what Jews think of non-Jews in answer to the challenge of Ford, I will tell what one Jew thinks of non-Jew. No man ought to be free to have the power which Henry Ford is exercising for evil. No man, though as rich as Ford or Croesus, ought to be suffered to libel a whole people in a land the well-being of which depends upon the spirit of understanding and of conciliation, of

tolerance and of good-will. Ford declares that the authorship of the Protocol, basic to his own challenge, is imputed by Jews to a criminal or a madman. The reply of one Jew to Henry Ford is that his work, "The World's Greatest Problem: The International Jew," is the work of a criminal or a madman. And I do not believe, despite certain significant intimations, that Henry Ford is a madman.

Henry Ford is seeking to introduce into American life a tendency that is divisive, disruptive and morally fateful. The American people will have none of him and of his ways. When once the American people—lovers of fair play and of justice—understand that Henry Ford is seeking to introduce the spirit of or that makes for pogromism into America, they will abhor and renounce him. Henry Ford needs to be reminded that America is not a matter of *cheap engines*, but of a *precious spirit*. Henry Ford shall not be suffered to cheapen the spirit of America; he shall not be suffered to vulgarize and corrupt America's soul.

The challenge reads that we are attempting to destroy Christianity. One Jew replies: Far from that; the evil is that there is not enough Christianity in the world. If there were, Henry Ford, his incendiary word, his criminally inciting purpose, would not be tolerated for an hour. Henry Ford challenges in the terms, "The Jews are said to come and meet and go in every capital of Europe with a nameless program." Not a program! It is not a Jewish program, but Christian pogroms that bring us together. Henry Ford calls himself a Christian. No Ukrainian hooligan, slayer of women and children, was ever more truly guilty of the spirit of the pogrom than is Henry Ford. God pity and forgive Henry Ford. God save America and keep America true to the American hope of good-will and brotherhood among men.

SIGNS OF AWAKENING.

To the intelligent and impartial observer it has long been a puzzle how enlightened Christians could tolerate and even support the methods and measures of Christian evangelists. No attempt has ever been made to hide the real motives that prompt these individuals to carry on their revivals in the manner in which they do. Yet ministers and associations of ministers, claiming to be enlightened and progressive, have always lent their support and endorsement to this sort of "soul catching." But whether some of these evangelists have carried their performance beyond the limit of evangelic practice or the public has already had a sickening plenty of it there are occasionally signs of awakening on the part of some Christian ministers who have the courage to repudiate the sort of religion preached by the Billy Sunday and Gypsy Smith type of evangelists.

To us Jews this is significant only in the manifestation of a broader and more enlightened spirit. We would not, of course, dictate or even advise our Christian neighbors as to how to promote their particular system of religion. We are fully aware of the difference between their viewpoint and ours when it comes to gaining converts. We do not coax and cajole any one into joining our faith, much less do we attempt to make converts by hypnotic performances such as revivalism even at its best is attempting to do. But the greatest difference between the Christian conception of religion and our own is to be found in the fact that with us religion, to be worthy of the name, must satisfy not only the cravings of our emotional nature, but also the demands of reason. While our neighbors center their system of religion upon dogma and belief, we lay the

greatest stress upon knowledge and doctrine. While they emphasize creed, we emphasize deed. While with them emotionalism alone represents the sum and substance of religion, with us only that emotionalism is to be encouraged which is in accord with reason and intelligence.

The one thing, however, that both Christian and Jew are alike interested in is the preservation of religion as such and the promotion of religious ideas and ideals. Regardless of the differences as to the systems of belief and practice, all religionists are eager to see religion established on a high plane of morality and ethics so that it might merit the respect and reverence in which it has always been held by man. But to do this religion must never be robbed of its dignity and decorum and must never be reduced to a practice or performance that is fit for the gutter rather than for the House of God. And it is for this reason that the signs of awakening which are at times manifested by individuals who had been in the habit of supporting and encouraging methods and measures by which religion is dragged into the mire prove highly gratifying.—Rabbi Mendel Silver, New Orleans, La.

Continued from page 7

His people, who waits for the advent of the Messiah, fanatical prejudice has made the figure of a Jew bent under a cruel and vindictive curse, traversing the world, seeking death and not finding it, to whom repentance is of no avail, and for whom love and mercy do not exist.

The author of the drama which is now being played has, perhaps, unwittingly realized this the true character, and makes the Wandering Jew expire as a Jew, unbending in his faith, dying at the stake, burned by the fanatical inquisitors, the worshippers of a distorted religion of hate and not of love, of cruel vindictiveness and blind persecution, instead of mercy, tolerance and forgiveness. What a grand contrast, Ahasuerus and Elijah.

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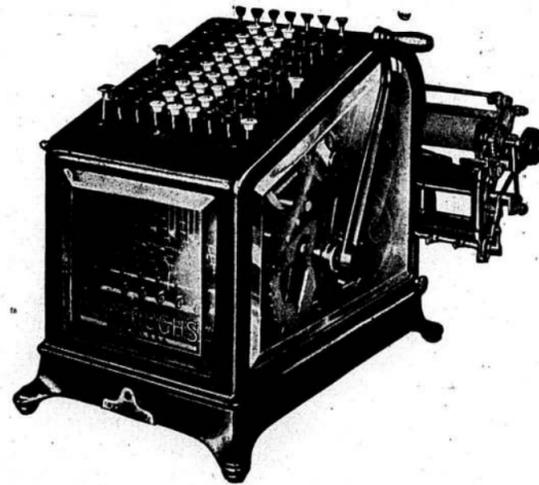
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JEWES AND GENTILES.

From "The Letters of Benammi."

MY DEAR COUSIN:

Jews must be the most tolerant people in the world. I have come to this conclusion after recalling Jewish teaching which regulates the attitude of Jews to Gentiles and their intercourse. It must have been an ancient tradition among Jews that every human creature is a child of God, and that as such, whatever be his creed, race or color, the fundamental principle of all Jewish ethics applied to him, namely, "Love thy neighbor as thyself." Rabbi Meir was famous for that well-known piece of exegesis where this teaching is incorporated. According to Rabbi Meir, a Gentile whose life is based on the Torah deserves as much respect as a high priest, which means that he deserves a great deal. And his reason? It is written of the Commandments that man should live by them. Observe, says the rabbi; the reference is not to priest or to Levite or to Israelite, but to man.

I can scarcely conceive a nobler piece of reasoning than this, and as Rabbi Meir may be taken to be a typical great Jew it follows that he enunciated an accepted Jewish doctrine. Remember, in the age in which it was written, heathendom was predominant. Such Christians as there were were not numerous and probably little heard of, living their lives in quiet corners. Yet in a heathen world Rabbi Meir was able to make the statement he did. It is perhaps a little difficult for us moderns to appreciate fully the immorality, the cruelty and the idol worship which characterized the Roman world in the first three centuries of the Empire. Take up any book which deals with the social life of these days (say, Gibbon), or refer to the actual literature of the time and you will obtain a glimpse of a world whose ideals and practices were in total contradiction to those of Jews. Yet Rabbi Meir could rise sufficiently above externals to lay down his declaration.

Nor was he alone. The Jew is expressly told that the command to rise before the hoary head undoubtedly applied to heathens. Old age was old age in whatever garb it appeared, and the respect due to it could not be affected by religion or race. I regard this, too, as a beautiful doctrine, which fits in so well with the whole Jewish outlook; it is capped by the injunction in Caro's code, which declares: "He who sees a Christian sage must utter the benediction, 'Blessed art Thou, O Lord, being of the world, who hast bestowed of Thy wisdom on man.'"

The rabbis were greatly concerned to be first in their greeting when they met a non-Jew. One of them, a disciple of Rabbi Meir, was fond of saying that if a Jew was taught wisdom by a heathen it was the Jew's duty to call the other by the title of rabbi; that is, "my master." The Talmud went very far along this road of tolerance and consideration. It is ordained therein in regard to heathens that Jews must feed their poor with the Jewish poor, visit their sick in the same manner as sick Jews were visited and bury their dead with the same respect as was meted out to the Jewish dead. And to think that such toleration was proclaimed in the early centuries of the common era! Why, the world has not yet learned anything like such large-hearted tolerance even today.

It is related of Rabbi Judah that he even went so far as to send presents to his heathen friends on their festivals. When we bear in mind how the old rabbis were intent on hedging round the Jew so that he should not be corrupted by the practices of heathendom, this conduct of Rabbi Judah is symptomatic, and per-

haps it is natural enough. It was not the heathen to whom the Jews objected; it was the vices of heathen religions. As Beruriah, the wife of Rabbi Meir, was fond of saying, it is not the destruction of the wicked that is desirable, but the destruction of wickedness. So, too, Rabbi Joshua, who lived towards the end of the first century, who taught that all good men have a share in the world to come. Whatever "the world to come" meant in his generation, certain it is that it was a great good to which the Jew looked, and in which he hoped to share; and yet here was a Jewish teacher who included others as well as the Jew. "Good men," he said. And what is a good man? The answer is in no uncertain terms. A good man, if he is a Gentile, is one who is classed among the so-called "Children of Noah," for whom seven regulations were laid down; to wit, that they should be good citizens, that they should not be guilty of blasphemy, idol worship, immorality, murder, robbery and eating the flesh of live animals. I think it would be true to say that this minimum code would meet with the acceptance of all right-thinking people at the present time. It is a code within reach of everybody, and therefore the idea of the "good man" associated with Rabbi Joshua's dictum is comprehensive in all conscience. Maimonides gives classical expression to this Jewish doctrine when he says that those who keep the seven ordinances laid down for the "children of Noah" are regarded as the righteous among nations, and have a share in the world to come. Jews may have intercourse with them, may co-operate with them in charity, and it is the duty of Jews to maintain them in case of need. "The Book of the Pious" only confirms this view, and Rabbi Judah Hachassid impresses on his readers their duty not to deceive any one, whether Jew or Gentile, and not to quarrel with any one, no matter what his religion may be. In intercourse with non-Jews, he continues, be as straight and honest as with Jews, and if in business a non-Jew has made a mistake to his disadvantage it is your bounden duty to point this out to him.

This attitude to Gentiles accords admirably with the best prophetic teaching. "My house shall be called an house of prayer for all peoples," is part of the message of the Second Isaiah. The builder of the temple himself prayed that the stranger "when he shall come and pray towards this house" might receive a favorable hearing.

I cannot help feeling that doctrines such as these stand in striking contrast to those preached and practiced by Christians for many a century. In the Middle Ages the Catholic Church taught that it was an act pleasing in the sight of God to take advantage of Jews, to rob them of their property and to tease and maltreat them, to say nothing of subjecting them to slaughter and rapine. It is a contrast which does credit to the Jew, and which shows how nonsensical is the statement that the modern anti-Semites of the latest brand are publishing, that some Jews are Jews first and Englishmen second. Was Rabbi Meir a Jew first and a Roman second? Was Maimonides a Jew first and an Egyptian second? Was Rabbi Judah Hachassid a Jew first and a German second? All three, surely, were above the narrow nationalism which is implied in the modern anti-Semitic doctrine. Would a Scotchman, I wonder, be taunted with being a Scotchman first and an Englishman second? The very phraseology bears witness to lack of thought. If the accusation is to have the least appearance of sense it should be not that some Jews are Jews first and Englishmen second, but that they are

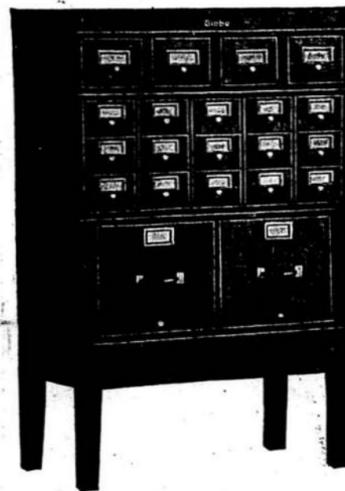
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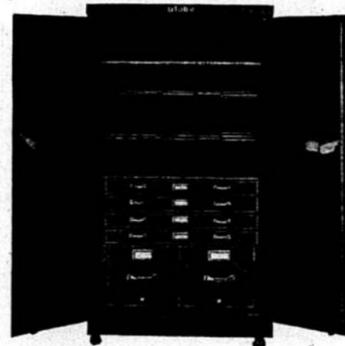
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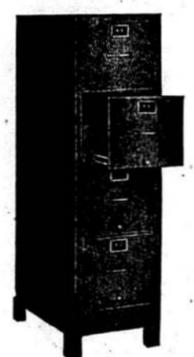
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Jews first and British second. That would imply, I take it, that being by blood Jewish, which, after all is neither fault nor merit of theirs, they are British by citizenship. This, surely, applies to all the races within the British Empire who own allegiance to King George V. In that case the term Jew means broadly one who is of Jewish blood and who values the Jewish outlook on life, which he strives to make a reality in his own; one who accepts the doctrine of Rabbi Meir, regarding all good men with respect, and practices toleration both of views and of peoples. Such a man must be able to contribute a great deal that is very valuable to the general stock of the British commonwealth, and therefore to say that a man is a Jew first and British second is to pay him a fine compliment indeed. Until the world learns to adopt and to practice the high standard of tolerance which the Jew has set long ago there is obviously still room for him in the world. The anti-Semites of these times appear, however, to have lost all sense of proportion. Their pride is intolerable and their narrowness sickening. Their attitude to Jews brings to mind Heine's verses addressed to Edom:

Ein Jahrtausend schon und langer
Dulden wir uns brüderlich,
Du, du duldest dass ich atme,
Dass du rasest dulde ich.

In view of the definite statement of Rabbi Meir and of the Talmudic injunction in regard to the poor and the sick of heathen peoples it appears to me that there is no reason whatever why Jews should not enjoy intercourse with Gentiles. Indeed, the facts of modern life make this a necessity. Jews meet Gentiles in business, in politics, in education; in short, at work and at play. And, so far as the Jew is concerned, his religion teaches him not to look at the race or creed of his neighbor, but only at his conduct. It ought to be made clear, I think, that if the Jews claim to be the chosen people, they regard that claim not as a cause for being puffed up, but rather as a reason for maintaining a higher standard of personal conduct than non-Jews. But they do not exclude non-Jews from following their example. Rabbi Joshua's dictum makes that quite clear, and Rabbi Jochanan ben Zakkai, in a dictum of his, taught much the same lesson. Just as the sin-offering, he said, makes atonement for Israel, so works of kindness and of love make atonement for the

Gentiles. Moreover, in the past, when tolerance was meted out to him, the Jew was quite ready to associate with non-Jews. It is recorded that in the fifteenth century rabbis invited Christians to their homes and returned their visits. During the Golden Age in Spain it was by no means rare for Jews and Gentiles to be exceedingly friendly. In Italy there are many cases on record of this friendliness; that of Dante and Immanuel, of Rome, is perhaps the best known. In Holland in the seventeenth century, where, likewise, the Jew was tolerated, there were many cases of friendship between Jews and non-Jews. Quite generally it may be said that where friendly intercourse does not exist the fault does not lie with the Jew. As early as the reign of Constantine, Christians were urged to have no communication with Jews, and the Church continued to teach this doctrine for well nigh a thousand years. Hate begets hate, and if the Jew was not well disposed to the Gentile surely the fault was the Gentile's. It may be argued, with good reason, I think, that naturally Jews have the social instincts strongly marked, and if in any country it is observed that the Jew keeps to himself it may be taken as tolerably certain that his neighbors have given him the cold shoulder.

In our own day the anti-Semites are guilty of preaching an anti-social doctrine. This is a crime in a world that needs above all else friendly feelings between classes and nations, and it is as well to point out where lies the responsibility for this inexcusable wrong. Fortunately, anti-Semitism is a sure sign of low morality, and low morality cannot hope to succeed in the long run. Unprejudiced Christians have always been ready to admit the high standard attained by Jewish social morality. By way of illustration, let me recall one of the traditions of Toynbee Hall, though I cannot vouch for its actual historicity. It is said that on one occasion the late Canon Barnett declared that there was only one true Christian among the residents. He was Harry Lewis. You know, of course, that Harry Lewis was a Jew.

Your loving cousin,
BENAMMI, in London (Eng.).

JEWISH NATION, PRIDE OF ASIA.

A Hindu View.

By PROF. H. P. SHASTRI.

History is a record of surprises. Events come and go with dramatic rapidity, and very often our predictions do not answer the purpose. The happenings of the world are only dim reflections of the occurrences in the spiritual world, and, ignorant as we are of the transcendental laws governing the world, we fret and frown, smile and mourn. The wheel of the Law rolls on mercilessly, guiding the nations on the path of evolution, and those who put up their will in opposition to the Law are crushed.

The destiny of Asia has witnessed many changes; and now her ever-glorious nations have been reduced to nonentities, to learn the lessons conducive to their true amelioration. Jewish dispersion was perhaps needed. But for this Europe would have been in darkness. The great schools of thought founded by the Jewish thinkers and their high culture were meant to reach the darkest

corners of Europe, to uplift and civilize the people there who had to play later on such an important part in giving scientific inventions and discoveries to the world.

Now is the turn of Asia to rise once more. The Western civilization is wanting in something. It is not catholic. It engenders and perpetuates prejudices which result in great complications. It is aggressive. The Law wants peace and universal brotherhood, irrespective of caste, color and creed. This is the message of Asia to Europe. The Law has fitted the Jewish people to represent Asiatic ideals of toleration, sufferance, good will and peace. Combining as they do all that is best in Asiatic culture and also in Western culture, theirs is the duty to interpret East to West and West to East. Today the Pan-Asiatic and the Pan-Turanian movements are progressing rapidly, and all the minor differences of sects and opinions are being sunk for good. A mighty force is being created and some misguided people may think that these are the black forces working against Europe. But our ideals stand for universal good. What is needed is this: that Europe

should restore the Jewish people to their original home in Asia, and there will be no cause of misunderstanding. The nations of Asia are ready to embrace the Jew, who is their pride, and follow his lead in matters having bearing on the West. The Jew is not at all vindictive, and "forget and forgive" is his principle. He will, therefore, teach the Turk to be moderate, and a great menace to Europe will end forever.

The Asiatic nations want Western education, which the Europeans have not successfully imported to them. The Jew is quite at home in science and art, and, acquainted as he is with the Eastern psychology, he is best fitted for the task. He is loved and respected all over Asia, and if established once more in his ancient home he will exert very peaceful influence on Eastern diplomacy. He will unit the divided hearts of some of the Asiatic nations and his word will be law to them.

In short, Asia claims that her lost sons be restored to her and her pride and essence, now scattered all over the world, be once more made over to her.

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