

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

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## THE PRICE HE PAID

By E. A. H. ENDRES

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When Eli Markus stood under the Chuppa with Julia Stern, listening to the old rabbi's blessing, there was one man among the wedding guests whose black heart plotted evil against Eli. That man was Asa Falkenstein.

Eli and Falkenstein were prosperous farmers of Barotseland, Africa, whose large corn fields ran parallel with the Cape-to-Cairo railroad. Falkenstein had tried hard to win Julia's affection, and so when his rival, Eli, carried off the prize the loser's moroseness gradually turned to hatred. For several months Falkenstein was undecided just what method to pursue in order to injure Eli. After much pondering the crafty creature decided upon his plan of action. Soon thereafter Eli's barn burned down to the ground. Unfortunately insurance companies are not numerous in that part of the world, therefore Eli's loss was large. Also in a country where lumber is well nigh prohibitive in price and where the high cost of skilled white labor is appalling, the burning of a farmer's barn is a calamity of considerable magnitude. After that various animals on Eli's farm began to die. "It's poison that's killin' 'em off!" exclaimed the veterinary surgeon whom Eli had obtained to examine his stock.

Human nature is a complex mixture of mental impulses, guided more or less by man's will, and most of us have an erratic streak of some kind carefully hidden away somewhere beneath our cuticle. So when financial losses overtook Eli and he had secretly secured sufficient evidence to convince himself that Falkenstein was the cause of these losses his fury manifested itself in a strange way—Eli again returned to the vice which had held him in slavery for several years: DRINK.

Being of a choleric temperament, Eli's blind fury at the despicable and cowardly meanness of his neighbor threatened to get beyond his control. At times, when the smirking, oily, slippery, hypocritical Falkenstein rode by Eli's farm it required all the strength of Eli's will to keep from picking up a shotgun and shooting the vile fellow full of holes. It was chiefly to keep control over his

dangerous temper that Eli had again begun to drink.

Eli's wife had married him only on the condition that he would forever renounce his vice. "Drunkenness degrades a man and makes him akin to brutes, or rather, far inferior to them," she had succinctly remarked, "and I'll not live with you if you develop into a habitual drunkard." So when Eli broke his weak-kneed pledge to Julia her disappointment in him was colossal. After that their marital ship was frequently overtaken by violent verbal storms and shipwreck seemed imminent. This was Eli's desperate situation—fiscal and marital—when his cup of aggravation became full to overflowing through an incident that, although commonplace enough in that part of the world, brought his diverse troubles to a climax.

"Those damnable baboons will drive me crazy!" Eli fumed, angry clear through, as he stormed into the house one hot sultry afternoon when the pitiless African sun seemed determined to scorch every bit of vegetation. Several dozen baboons, each specimen weighing around two hundred pounds, had made a raid on his corn field, and besides causing great damage by trampling down corn stalks, they had stolen several bushels of corn on the cob before they were scared away. "Did they get at the 'mealies' again?" asked Julia, sympathetically, and there was a scared little tremble in her voice, for she knew Eli's symptoms well enough to instantly perceive that he had again started on one of his protracted sprees. Fiercely Eli turned upon the frail but determined little woman. His temper was like a red hot coal. "What are you doing around here at this time? I thought you were going over to Tyson's to collect that money for those pigs he bought from us over two months ago."

"I couldn't go because I've got a bad headache; this heat is terrible—it makes me feel faint," she replied. "But if I'm better tomorrow I plan to go in the cool of the dawn. I'll get it if Tyson has the money."

"I wish you wouldn't have so many headaches," Eli said curtly. "You're ailing a good deal lately. What's the matter with you? Why can't you go to bed earlier night,

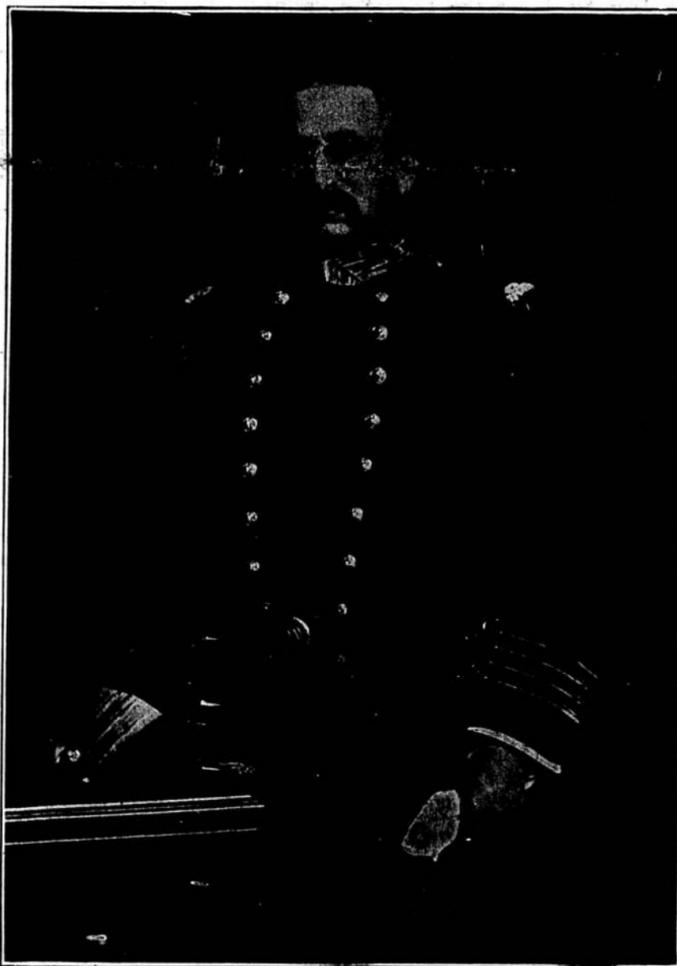


Photo by Pach.

### REAR-ADMIRAL EDWARD D. TAUSSIG.

Rear-Admiral Edward D. Taussig, U. S. N., retired, died at the Naval Hospital, Newport, R. I., last Saturday, after a long illness, at the age of seventy-four.

Admiral Taussig was born in St. Louis, Mo., November 20th, 1847, and graduated from the United States Naval Academy at Annapolis in 1867 when he was but twenty years of age. During the Spanish-American War he commanded the Bennington. He took possession of Wade Island for the government and was later appointed first American governor of Guam.

He later commanded the battleship Massachusetts, and his last active sea duty was in charge of the Indiana. In 1907 he commanded the Brooklyn Navy Yard and in 1909, when he had reached the age limit and retired, he was in command of the Navy Yard at Norfolk, Va.

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instead of sitting up reading the Bible." He flung the words at her viciously. His words went through Julia like a spear; his manner wounded her feelings, as her affectionate nature was exquisitely sensitive, and, like most emotional natures, she was prone to worry, so now she replied: "Don't start to find fault with me again, Eli. You know I'm not well," she pleaded. "The way you've been going on lately makes me worry and I can't sleep well. That's the reason I sit up late evenings and look for guidance and consolation in the Scripture. Somehow God's word renews my courage." Here Julia sighed as she thought of the many sacrifices she had made to follow the man of her choice, and how her new life in the African wilderness, far from friends and fond parents, threatened to become dull, wearisome, painful and replete with unexpected hardships and ill health. "That's the trouble with you," he snapped irritably. "You're stubborn! You will persist in your old-fashioned orthodox notions." Then with a sneer: "Bible reading! What's the good of it? You'd better get enough sleep; that's more practical. Don't forget that you're a farmer's wife now and you've got to hustle." Eli seemed possessed of an evil spirit, and as he continued his fault-finding he proceeded to give his caustic remarks a top dressing of profanity that would have excited the envy of a Bowery bartender.

Finally, one word leading to another, Eli brutally exclaimed: "Well, if you can't stand the climate you'd better go back to your parents!"

"Well you are a fool!" was Julia's testy and quick reply. Then, after the brutality of his behavior had aroused her anger, she added: "You won't need to say that a second time. I've been doing some thinking lately, and now your insulting words have decided me." There was a granite emphasis in her voice. Eli had listened attentively to every word. Now he deliberately knocked the ashes out of his pipe onto a corner of the kitchen table. His savage anger had given place to regret and fear. He realized that he had rashly overstepped the limits of her endurance. "Are you serious?" he asked, for he guessed that she contemplated leaving him. "I certainly am!" Julia responded with flashing eyes. "Do you think a self-respecting woman will meekly pocket such an insult?" For a moment he contemplated her with half-closed eyes. He now saw his disgraceful behavior and felt ashamed of it. His bad temper had played him many foul tricks in life and now he inwardly winced at the startling thought that Julia might leave him. Eli was not a bad husband and he was fonder of his wife than he realized, so now he said, contritely enough: "I'm sincerely sorry, Julia; please forgive me." "You have been behaving shamefully

lately," she replied coldly. "I refuse to live with a man who drinks and then comes home and quarrels and insults me." "If you leave me, Julia, I'll be a ruined man." Eli tried hard to keep the emotion he felt out of his voice. "I won't drink another drop—honest I won't." "You haven't manhood enough to keep your promises to me," she replied slowly, as if reluctant to voice the regrets she felt: Her voice trembled and she was ready to cry. Eli felt encouraged: "I'll make good this time, Julia, see if I don't." His wife came toward him; she was deathly pale as she laid her hands upon his wide shoulders and looked up at him. There were tears in her eyes now. "Oh, Eli," she cried, "if you only could chain down that drink evil within you how happy we could be."

"I can—and I must—and, Julia, I will." "If you don't, Eli, you'll break my heart." They gazed into each other's eyes for a full minute. Soul spoke to soul. Then he said: "If you leave me, Julia, you'll give me a wound I'll never recover from." "It would give us a wound that will never heal," she replied between sobs. "We have been very fond of each other before—" "I took to drink," he finished. "But now I'm through, so help me God!"

And he was through. Just two weeks later, when the insane craving for drink again returned and laid siege to his resolve, Eli Markus, in desperation, hearing that England wanted volunteers, joined the army. He had heroically decided that nothing less than the iron discipline of a soldier's life could cure him of his unfortunate habit. Subsequent events proved that he was right.

Two years passed. Not one drop of intoxicating liquor had crossed his lips. Eli was already a lieutenant and striving hard for a captaincy. He had distinguished himself on the battlefields of France. But his career as a soldier was approaching a sudden termination. However, for a short time longer, Eli's lucky star was still to remain in the ascendant. He was to earn the Military Cross for bravery. When his wife read his letter announcing that piece of news she somehow felt oppressed with a sense of impending disaster. She foresaw that Eli's high honor, now that he had been decorated, would spur him on to higher ambitions. Tearfully she surrendered herself to pensive resignation and waited for the future to announce its name.

Here's how Eli won that Military Cross: It was at Observatory Ridge. His command had to cross over a thousand yards of open ground in daylight, pass through four barrages of enemy artillery fire and come under an enfilade of machine-gun fire, beneath which his men rapidly withered. They were a part of some sacrifice battalions, sent in with almost no artillery support to stop a gap and so to prevent further enemy inroads.

In his next battle Eli was almost killed. This was during the attack on Thiepral and Thiepral Ridge. Eli's command was advancing on the enemy's second line. The English creeping barrage was so effective that he himself could not see the next trench until he was close to it. He was so dazed by lack of sleep, overfatigue, hunger and the terrible nerve-shattering noise that he was actually glad when a bullet hit him in the left breast like a sledge-hammer, and he toppled over into a shell-hole.

Eli's pain was intense. He could scarcely breathe. He considered himself to be a dying man. Presently a stretcher-bearer found him and dressed his wound. "I'm afraid you're done for, sir," he remarked, gravely, after he had asked Eli if he had any message to send home. "I've written my letters before the attack," the badly wounded man murmured, then continuing, in a whisper, he said: "I'm finished, I guess, so you'd better leave me and go to help someone else."

The stretcher-bearer gave Eli a heavy dose of morphine to allay his agony, then, propping him up to a sitting position and leaving a water-bottle at his side, he left Eli to his fate. The afternoon darkened into evening. Gradually the stars came out. Then a cold wind began to blow. All through the long night hours the miserable man suffered physical and mental tortures. For hours he was too weak to stir. Then the agonizing pain had returned and he could not sleep. Thousands of rats—large and vicious—were gnawing the dead and badly wounded. He fought them off and screamed for help, but no one came near him. Then his dazed brain reminded him that he had a signal pistol, so he discharged that and the dazzling white light rose several hundred feet into the air, but no help came.

About an hour before dawn, when Eli had been lying on the blood-drenched, cold ground over fourteen hours, he was suddenly aroused from a stupor by a furious burst of shelling near him. He reasoned that the enemy was probably putting a barrage behind the new English line to prevent the arrival of reinforcements. Eli could see the flame flashes of bursting shells to right and left of him. The shell-splinters angrily buzzed and screeched overhead. Then the shells began to burst closer and closer to where he lay. Soon it became very apparent to Eli that unless he could get out of the line of the barrage he would assuredly be blown to pieces.

Summoning all his will-power, Eli decided to make an effort to arise. He began to lighten himself by loosening his equipment, and as he was trying to get up there was a blinding flash in front of him. He had received a heavy blow in the center of his face, splitting it from forehead to chin. Dazed, but conscious, Eli managed to arise, and as he did so he was hit again. His nose was shot away, and most of the flesh had been torn off the right side of his face; also, his right eye was gone, an ear was missing and his lower jaw had been torn away completely.

Once on his feet, Eli painfully staggered out of the line of the barrage. Thoughts of his wife, awaiting him in far-off Africa, impelled Eli to superhuman efforts. All that the dazed man's brain was capable of understanding was that he must find his way back to the English guns. This was difficult. The whole horizon was brilliant with gun-flashes and with the sweeping, intersecting parabolas of flare-lights. Only in the direction could Eli see gun-flashes and no flare-lights. He staggered in that direction, his strength threatening to leave him at every step.

He was now fully under the control of his sub-conscious mind, a mind that every psychologist knows never makes a mistake. This force had led him unerringly onward around shell-holes, deserted trenches, dead horses and men, ditches, barbed wire fences. With his left hand he covered the hole in his chest; his right hand wiped the blood from his forehead so that the blood would not interfere with the sight of his remaining eye. Eli was paying a high price for military glory.

At last, after the torturing pains in his lung were drawing the last dregs of Eli's superb vitality out of

him, he reached the English lines. He was helped to the dressing-station. There he was immediately placed on a stretcher and sent to seven months of hospital. Five months elapsed before Eli was again able to stand on his feet.

Of course, when Julia found out what had befallen her soldier husband, she lost no time in seizing ink and pen. Thus every month there came propably at least a score of long and welcome letters to break the dull monotony of Eli's hospital life. Respect, admiration, sympathy, affection—these nouns that mean so much to each of us—were clearly discernible between the loving lines of each and every epistle. Eli read and reread them joyfully. Especially those paragraphs that dwelt rapturously and minutely on the little son that had arrived several months after Eli's desperate departure from home. How the proud father gloated over the fact that he would soon be able to return home and see Julia and that baby boy of his! This fond hope dominated his every waking moment and greatly hastened his recovery.

One day there came a letter telling Eli how Asa Faldkenstein, his former rival and enemy, had died after suffering horrible agony for months from a cancerous growth in his intestines.

The fact that Eli was now a father had somehow greatly altered his viewpoint about religion. Thus it transpired that much of his leisure during those painful hospital days was devoted to an earnest perusal of the Old Testament. Something in Eli's nature, that had lain silent and hidden in some remote corner of his heart, had now awakened. This something was reverence.

This materialist and sceptic, who had only tolerated a rabbinic marriage ceremony to please his bride, had somehow become regenerated and the almost extinct spark of spirituality within his soul had leaped into flame. Those lonely, agonizing hours, while he lay wounded on the battlefield, expecting to pass out of life, had set him thinking. Then, gradually, his brain began dimly to realize that such gigantic social upheavals as war are foreordained by an all-wise Deity. Eli vaguely felt that pain and suffering in this life are absolutely necessary to the human soul in order that it may, by contrast, be able to appreciate its exalted condition in a spiritual existence.

Never again would he sneer at his wife's old-fashioned orthodox notions about Jewish customs. Never again would he oppose her desire to seek consolation or guidance in the Pentateuch. Never again would he doubt the existence of a Deity. No! Henceforth Eli determined to cherish and guard all those poetical and inspiring usages of Judaism that he had formerly, in his ignorance, denounced as obsolete, useless and puerile.

When Eli finally reached home again he found that his farm had prospered. This was entirely due to his capable wife. As for Julia, she was overjoyed at her husband's return. She instantly perceived that the inner man had grown tremendously. She knew he had conquered his appetite for drink. He had won the victory and Julia was exceedingly glad. But merciful heavens, what a price he paid!

GROSS, FANNIE 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 Fannie M. Gross, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at his place of transacting business at the office of Milton Mayer, his attorney, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the eighth day of August, 1921, next.

Dated New York, the 27th day of January, 1921.

ISAAC HART, Executor.

MILTON MAYER, Attorney for Executor, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

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# NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

**More Honors Threaten Lord Reading—Jewish Friendly Societies Improve Their Financial Standing—Leonard Stein on Improved Methods in Palestine—Sir Alfred Mond on His Tour—General Smuts' Kind Words—West End Theatre Found for Yiddish Plays.**

Exclusive Correspondence of Hebrew Standard London, Jan. 7, 1920.

Everyone is talking of Lord Reading as the next Viceroy of India. His appointment is regarded as increasingly probable, although the most intense secrecy is being observed about the matter. Lord Reading has been for eight years Lord Chief Justice of England. The term of the Viceroy of India is five years, but it can be, and often is, extended. To a man of means it is a very attractive post, although it is by no means under present conditions a bed of roses. If Lord Reading accepts there will arise a very interesting situation, for both the Viceroy and the Secretary of State for India would be of the Jewish race.

Should Lord Reading accept, the post of Lord Chief Justice will go to Sir Gordon Hewart, whereupon Sir Ernest Pollock will take his place as Attorney-General, and the present Home Secretary, Shortt, will become Solicitor-General in place of Pollock. This will all be strictly according to custom, and custom in British legal matters is very strong and for many years has been unbroken.

One of our experts in Jewish friendly society work is Myer Cash, the chairman of the Association of Jewish Friendly Societies and grand treasurer of the Achei Brith. He declares that great progress has been made in recent years in improving the financial standing of Jewish societies of this sort. The introduction of the national insurance act helped a great deal in this direction because it showed many of the societies that their rates were actuarially unsound. The association is now giving special attention to the new unemployment insurance act which came into force in this country on November 8 and which includes every male and female worker, with but few exceptions. Says Mr. Cash:

"We felt that it was desirable that the Jews, especially alien Jews, should be looked after by their own people for purposes of unemployment insurance. But the provisions of the act placed great difficulties in the way, and it has been found impossible for the Jewish friendly societies to frame a scheme for the administration of the act, and we shall have to wait and see how the act works under the labor exchanges before taking further action. A very important committee of the association has been set up in connection with the national health insurance act. All the approved societies are now being valued, and it is hoped that large surpluses will accrue. The Jewish approved societies, with their lower sickness rate, will benefit considerably, and they have all agreed to pool the results of the valuation. The Central Financial Committee is the body that will have power to deal with deficiency societies, and if such deficiency is not a result of mal-administration they will be assisted to raise their solvency. The balance of any further surplus will be at the disposal of the committee to be applied for extra benefits to all members of approved societies

affiliated with the association. I hope that these benefits will include dental treatment, increased maternity benefits, provision for sick nursing and help in the after-care of tuberculous cases."

An interesting article has been contributed by Leonard Stein to the organ of the League of Nations here on the future of Palestine. In the course of this he says: "The concrete concessions for which the leaders of the Zionist movement have contended are modest. They ask first for the removal of obstructions. If the Jewish national home is to be built up, Jewish immigration must be freely permitted, subject only to considerations of a purely economic character. Palestine's power of absorption is at present admittedly limited. It is, however, in the opinion of every competent authority, capable of maintaining a substantially larger population than it at present possesses. Antiquated methods of agriculture, waste of the hydraulic resources which might be profitably utilized both for irrigation and for the production of power, inadequate communications, the absence of a tolerable port, the unchecked ravages of malaria, an oppressive system of taxation and a corrupt government, all these causes have combined to keep the economic prosperity of Palestine far below the level to which it is capable of rising and which it has in fact attained in the past. With their disappearance, immigration on a considerable scale will gradually become possible without any disturbance of the existing population. The first essential is, therefore, that Jewish immigration should be free to proceed as rapidly as the economic development of the country allows."

Prior to leaving London for Palestine, Sir Alfred Mond, interviewed, spoke in the most optimistic terms of the future of the country. He declared he was most anxious to witness its possibilities for himself, the progress that is being made, and to study the economic future. He hoped to travel as far as possible in the time available before the reassembling of Parliament. There is, he continued, an immense amount of work to do. The housing shortage is worse than here, and the country has practically to be rebuilt from the beginning. If plans are properly worked we could provide for three or four million people. Preparations have to be made for those Jews who want to go and, in fact, we have to make Palestine fit to be the home of the Jewish race. It is astonishing the enthusiasm that has been evoked. All kinds of Jews want to go to Palestine, chiefly those from Central Europe, Russia, Arabia and Poland. So eager are many that, failing other means of transport, people are actually walking from the Ukraine and drifting through via Constantinople. Great numbers of young men, aged from eighteen to twenty-two, are going, and university men, doctors and people of that sort are actually working on the roads which are being constructed to Lake Tiberias. Every day the authorities are besieged with telegrams from the starving Jewish populations of Central Europe, but many with capital are also going. The exodus from this country is comparatively small.

Money is coming in from all the dominions, and there is no need to hold out inducements to people to go to Pal-

estine. The difficulty is to restrain them until the land is more or less prepared for such a new population. There will be an enormous influx as soon as the country is ready. Palestine wants labor, as there is no surplus available. The revenue of Palestine is increasing.

In reply to a question, Sir Alfred said that he did not anticipate religious difficulties. There was already a good deal of co-operation in commercial matters between the Arabs and the Jews, and the population would improve with the advance of the country. All responsible Jewish leaders were anxious to secure Arab co-operation. It was very important for British interests to develop the country, and, as mandatory power, to discharge her obligations to the League of Nations. Palestine was a very important link with the East, both culturally and commercially. Some day there would be a through route to Bagdad, and the port of Haifa would be one of the greatest harbors in the Mediterranean.

News that comes to hand about the Chief Rabbi's tour is all couched in a most cheering vein. At a special dinner to the Chief Rabbi at Johannesburg General Smuts proposed the toast of "The Jewish National Home." In the course of his speech he said: "The Jews' services to humanity are not finished yet, and you must remember that much more is desired of you in bringing about the better order of things to which we are all looking. You must look upon it as a prophesy of one of your own prophets, one of your greatest poets. You have still the old historic mission of Israel before you which is to testify to the great spiritual values in life." Up to date over \$100,000 has been collected for the Jewish War Memorial in South Africa.

I hear that it is the Scala Theatre which Ernest C. Rolls has taken for his experiment in Yiddish drama. Mr. Rolls is a man of ideas, and he has probably hit on a novelty which will attract audiences to this theatre, which has been empty for some months. It is proposed to stage West End successes in the Yiddish language, as I mentioned last week, and the entertainment will be run on repertory lines. The first play will be "Nathan the Wise," by Lessings, and it is hoped it will be ready by the end of February. The Scala Theatre is just off Tottenham Court road, in a district mainly populated by Jews.

**Zhabotinsky Feted in London—British Mandate Criticized.**

London (Jewish News Service).—At a mass meeting arranged in the East End of London in honor of Zhabotinsky, founder of the Jewish Legion, the latter stated that the Zionist motto now seemed to be "Be careful in all directions, make no mention of a Jewish state, only act quietly and businesslike." "It is a fallacy," said the speaker, "and worthless. True businesslike methods are needed, but the movement must be boomed, if we expect people to make the sacrifices. There is no use in hiding our disappointment over the British mandate and the frontiers allotted to Palestine. While we are glad that the mandate recognizes Hebrew and the historic rights of the Jews to Palestine, the provisions in the mandate relating to the practical carrying out of the plan are insufficient. Immigration and the question of land purchases depend too much on the good will of the High Commissioner, the mandate itself holds no guarantee of judicious decisions in the matter."

Zhabotinsky's advice is not to shout hurrah when the mandate is officially published, but applaud only the good portions thereof. "If we keep on doing creative work in Palestine," he said, "the mandate may become shaped to our own liking. Any despair would be ridiculous and wholly behind the mark. Keren Ha-Yesod is our greatest political weapon. Frontiers will, after all, be ultimately extended. There is a feeling in England just now against a large British army in Palestine, the danger is therefore that a local army will have to be created for home defense purposes and that this army will of necessity contain a large number of Arabs. It is up to the Jews, therefore, to supply the funds necessary for the maintenance of the small British army intact and maintain the Legion as organized at present."

Zhabotinsky further criticized the American plan of a separation of investment from donation funds.

Mendel Beiliss, who was on the platform, received an ovation when he brought greetings from Palestine.

**Seek to Organize New Jewish National Party in Germany.**

Berlin (Jewish News Service).—A movement to organize a new national Jewish party has become very strong in Germany. Influential Jewish circles maintain that the existing association, "Central Verein Deutscher Staatsbürger Juedischen Glaubens" (Central Association of German Citizens of the Jewish Faith), is unsuccessful in its movement to curb anti-Semitism. The movers of the new agitation demand stringent measures against further immigration of East European Jews, causing some dissatisfaction among Jews who are opposed to such restrictive plans. Paul Nathan opposes the organization of the new party and defends the Eastern Jews.

At a session of the Bavarian Legislature, a democratic representative claimed that the Jews of Munich did not participate in relief work since the anti-Semitic propaganda in Bavaria began. A conservative member of the House

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deplores the propaganda against Jews, but he makes a distinction between Bavarian Jews and foreign Jews, whom he calls a revolutionary element.

**Cordial Reception for Sir Alfred Mond, Dr. Weizmann and Prof. Warburg at Meeting of Palestinian Council.**

Jerusalem (Jewish News Service).—Dr. Chayim Weizmann and Sir Alfred Mond attended a session of the National Council and were cordially received. Dr. Weizmann said that if Jews are to finance Palestine, we must have better guarantees for the future. "While the present High Commissioner and local

administration of the country are good people," said the speaker, "they must maintain a neutral attitude. Zionism is now living through a critical period, because some lack confidence in its leaders." The speaker hoped that an understanding would be ultimately reached.

Sir Alfred Mond praised the Council which, he said, demonstrated Jewish ability for self-government. He said that he returns to England with stronger hopes that he will be able to serve Palestine better. Prof. Otto Warburg, who also attended, declared that Palestinian development is far too slow, especially in the field of agriculture.



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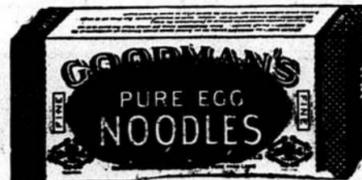
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ITEMS OF INTEREST IN THE JEWISH WORLD

A daily Hebrew free school has been opened in Salem, Mass.

Morris Stern has been elected as president of the San Antonio (Tex.) Chamber of Commerce.

The Anshe Emeth Sisterhood of Chicago held a thirtieth anniversary celebration last week.

The 50th anniversary of the institution of Temple B'nai Zion, Shreveport, La., was celebrated last month.

Rabbi Dr. B. Salomon has just completed his fortieth year as minister of the Old Hebrew Congregation, Manchester, England.

Mr. and Mrs. Moses, of Baltimore, Md., celebrated their sixty-fourth wedding anniversary last week. They both enjoy good health.

Plans have been completed for the organization of a new orthodox congregation to be located in the Elmwood section of Buffalo, N. Y.

At the annual meeting of the Benevolent League of Oregon and Washington Travelers, held last month at Portland, Emil Waldman was elected president.

Nashville (Tenn.) Jews last week raised \$2,500 for the preliminary expenses of a modern Hebrew school which is to meet at the Y. M. H. A.

Abraham Goldstein, former director of the Connecticut Zionist Bureau, has been appointed by the American Zion Commonwealth director for New England.

Esther Farber, of Detroit, Mich., at the age of ten graduated from the Ellis school this week with honors. Esther also takes pride in her ability to speak Hebrew.

The Hebrew Sheltering Home for the Aged of Los Angeles, Cal., has outgrown its present quarters, and a committee has been appointed to secure a requisite building site.

Samuel Weil, Jr., who died in Cincinnati, O., last week at the age of seventy-two, was at one time active in politics. For many years he was a member of the old Board of Education and was also a member of the old Board of Service. Up to four years ago, when illness forced him to resign, he was a member of the Board of County Commissioners.

The contemplated Jewish Hospital for Buffalo, N. Y., seems to be an assured fact. The first meeting and election of officers for the new association was held last Thursday night.

An order of the Swiss Government prohibits Schechita throughout the country, both when it is performed in Switzerland or even when it be imported from abroad.

Dr. Joshua Bloch has been appointed by the New York University to the Department of Semitic Languages and Literature, to succeed the late Prof. Abraham S. Isaacs.

The High Command of the army has ordered the immediate dismissal from services of all Jews holding commissions in the Roumanian Army, on the plea that they are Bolsheviks.

Samuel Kragen, a veteran business man and philanthropist of San Francisco, is dead at the age of eighty-seven. He was second vice-president of the Hebrew Free Loan Association.

"Freiheit," the organ of the Independent Socialist party of Germany, issued a strong attack against the Prussian Minister of the Interior for his decree forbidding employment to Eastern Jews.

The violin scholarship of \$1,500 presented by Kubelik the violinist at the Ithaca Conservatory of Music has been awarded to Grisha Monasievitch, a lad of eighteen, hailing from Philadelphia.

The Syrian Union has informed the British and French Governments that it is opposed to the Anglo-French treaty regulating Palestinian boundaries on the ground that Syria and Palestine are one country.

The Polish Minister of the Interior states that he would publish the report of the investigation made by the government of the pogrom in Lemberg, but that "official documents relating to the investigation have been lost and cannot be found."

Replying to the accusations of the peace delegates of Soviet Russia in the present peace negotiations of Poland and Russia, the Polish delegate stated that the charge of the Soviets that Jews have not been granted rights in Poland is incorrect, since by the publication of the law relating to national minorities in the Official Gazette of the country, Jews were granted all the rights they should possibly demand.

Jascha Spiwakowsky, who is the piano sensation of Europe this season, is announced for an American tour next season. His younger brother Tossy gives promise of developing into a wonderful violinist.

It appears from newspapers recently received from Soviet Russia that at a conference held by the Bolsheviks in Vitebsk, White Russia, it was decided to abolish all Jewish chedorim in Soviet Russia.

A Jewish People's Party was formed at Munich with the object of accomplishing a political union of all Jews of the state, and the further object of reorganizing the Jewish official Kehillas of Bavaria.

The Polish tobacco Regie government monopoly is replacing Jewish merchants in Galicia with Gentiles, under the pretext that they are helping war invalids. Those getting concessions, however, are all wealthy Poles.

A Warsaw newspaper publishes a report from the town of Kransopol, near Homel, in which it states that a pogrom in that town resulted in the death of twenty Jews and the burning of seventy-two Jewish houses.

One of the outstanding hits on the Keith Circuit this season has been Henry Santry and his band. Santry is a product of the Cincinnati (O.) College of Music and the son of Dr. and Mrs. Aaron Grodsky of that city.

The Congregation B'nai Amuna of Los Angeles will within a few weeks begin the erection of a modern synagogue building. The congregation, which is a recent organization, already numbers several hundred members.

To celebrate their fortieth wedding anniversary, Mr. and Mrs. Abraham Jonas of Oakland, Cal., gave \$1,000 to the Oakland Jewish Relief Federation and remembered many other Oakland and San Francisco institutions with substantial gifts.

Several hundred persons were unable to gain admittance to the dedication services of the new Jewish Home for the Aged at Rochester, N. Y., last week at which Mayor Edgerton was the principal speaker. Pledges of \$16,000 were made during the afternoon.

Protesting against the government raid of the large publishing house and book store of Gebethner and Wolf in Warsaw, all Warsaw book shops closed their doors for one day. The government had ordered the raid on suspicion that Bolshevik literature was sold there.

The Red Magen David has completed arrangements with the Joint Distribution Committee and the Zionist Organization of America whereby the Red Magen David will shortly launch a campaign to secure funds for the maintenance of Jewish War Orphans in Palestine.

Rev. Dr. I. L. Rypins, who after twenty-one years with the Congregation of Temple Mt. Zion of St. Paul, Minn., resigned last week, has been elected a director and vice-president of the Cosmopolitan Bank of that city, and will hereafter devote his entire time to the banking business.

High Commissioner Samuel has taken steps to prevent possible anti-Jewish demonstrations by Arabs in Palestine by forbidding the holding of any demonstrations not of a strictly religious character. It was a demonstration of this character which caused the pogrom in Jerusalem last spring.

The Kovno "Yiddische Stimme" reports that the conference of Lithuanian rabbis, recently aided by a money remittance from the United States, has decided to combat Zionism in Lithuania. The newspaper adds that it is the aim of the rabbis to seize control of the entire Jewish public life in Lithuania.

Joseph I. Gowler, who passed away at London, England, last month, was well known in philanthropic circles in his community. He was the founder and president of the North London Bikkur Cholim Society and spent much of his time at the Home for Incurables and the local hospital, bringing cheer to the inmates.

The automobile in which the late Prof. Israel Friedlander and Dr. Bernard Cantor were murdered in Poland was found among the interned automobiles of the Ukrainian Hetman Petlura. Polish military authorities decided to turn over the automobile to the Joint Distribution Committee and it was brought to Warsaw last week.

Sharp criticism of the Hebrew Sheltering and Immigrant Aid Society is contained in the annual report of Benjamin Stolz, president of the Federation of Jewish Societies, of Syracuse, N. Y., for its refusal to conform to the rules of the organization and determination to conduct a separate drive for funds, which ended disastrously.

The will of Mrs. Matilda Rich, of this city, who died on January 12, has been admitted to probate. It provides bequests of \$4,000 to Montefiore Home, \$1,000 to Mount Sinai Hospital and \$500 each to the Home for Aged and Infirm Hebrews, Hebrew Benevolent and Orphan Asylum and the Sanitarium for Hebrew Children at Far Rockaway.

Major Percy Simmons has been elected chairman of the London (England) County Council. The chairman of the London County Council performs the functions of a mayor of the Greater City. The County Council is a central body, including representatives of all of the twenty-eight boroughs, as well as the City of London proper.

The first application of minority rights for Jews was recently tried in the Appellate Court of Lemberg, Galicia. Two Jews refused to stand trial on Saturday, claiming that according to the Versailles treaty they were immune from violating their Sabbath. The court ruled in their favor, declaring their request just, even apart from the Versailles treaty.

Bronx Y. M. H. A. Now Numbers More Than Two Thousand.

At the annual meeting of the Y. M. H. A. of the Bronx, held on January 23, the following were elected to serve as directors for three years, their terms to expire in 1924: M. Maldwin Fertig, A. W. King, D. S. Mosesson, Chas. S. Nyman, J. D. Tobias, Philip Wattenburg, Wm. Mitchell and Geo. J. Kitias.

The year 1920 witnessed the greatest development in the history of this institution. The membership is now more than 2,000, in which is included a gain of 950 members during the past year. All the activities have increased, particularly the clubs, of which there are fifty-seven, with an active club population of 872. While growth in numbers is not a sure criterion of the effectiveness of an institution, improvement in the quality of the work done indicates positively, in so far as it can be measured, that the institution is rendering real service to the community. The Y is becoming, particularly for the immediate locality, the habitat of the young people. It provides a warm and socially attractive atmosphere for the furtherance of their social life, and affords them through the channels of its varied activities the best methods of spending their leisure in cultured and refined recreation.

The Jewish activities have particularly attained a rich fruition during the past year. The Talmud Torah, reputed to be one of the best in the city, has a register of 191 and an exceptionally high average of attendance. The League of Jewish Youth carries on the work of Jewish extension education. The zeal-

ous and intensive Jewish spirit of its members contributes most effectively toward providing the institution with the atmosphere of a Jewish community center. The Young Israel Synagogue is also an integral part of the Y. M. H. A. Under its auspices are conducted impressive orthodox services suited to the needs of the young people. This institution has now rounded out a development of Jewish activity that will conduct the child to manhood or womanhood under the inspiration of things Jewish. Starting in the Talmud Torah at eight years of age, the child finishes at fourteen and continues his interest in things Jewish by joining the League of Jewish Youth and can worship every Saturday in the same building where his religious training was begun.

Jews Were the First Advertisers in the World, Including America.

Berlin (Jewish News Service).—Professor Werner Sombart, the noted economist, declares that the first business advertisements printed in a newspaper came from Jews. Such an advertisement first appeared in the "Vossische Zeitung" of Berlin, on May 28, 1711, and it stated that a Jewish merchant from Holland has arrived in Berlin and stays in the Jewish Street at Bolsen's where he sells all sorts of tea at cheap prices. Those who desire to buy should come quickly as the merchant intends to stay but eight days. The name of the merchant is not given.

The first advertisement in America was published in the New York Mercury, on August 17, 1761, by a Jew, Hyman Levy, and reads as follows: "For sale at Hyman Levy's, Broad Street, all sorts of military effects. Best English army shoes and all that is needed for a successful war."

Actions' Committee's Meeting Urged to Be Postponed.

Jerusalem (Jewish News Service).—Dr. Chayim Weizmann and Menachem Mendel, Ussishkin, have both expressed the opinion that the meeting of the larger Actions' Committee of postponed owing to the inability of the American delegation to attend and the importance of not reaching any decisions without the co-operation of America.

The same opinion was expressed by Prof. Otto Warburg, of Berlin, and others who attended a meeting held by the foregoing in Jaffa.

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**MARRIAGES.**

**BENNETT-ROBERTS.**—Mrs. Annie Roberts, of 9 E. 109th street, announces the marriage of her daughter, Louise, to Leo Bennett, on Sunday, January 30, at the home of Mr. and Mrs. A. Claman, 325 W. 77th street. Rabbi Aaron Eiseiman performed the ceremony.

**COHEN-GORDON.**—Mr. and Mrs. Mair Bono, of 302 E. 103rd street, announce the marriage of their daughter, Ray Bono Gordon, to Benjamin Franklin Cohen, on Sunday, January 30th, at 911 Simpson street, Bronx, Rabbi Aaron Eiseiman performed the ceremony.

**HABER-ISAAC.**—Mr. Jacob Haber to Mrs. Bertie Isaac at the Belvedere on January 30, 1921, Rev. Dr. Adolph Spiegel officiating.

**JACKSON-ROSENTHAL.**—Mr. and Mrs. Samuel Rosenthal, of 1146 41st street, Brooklyn, announce the marriage of their daughter, Ida, to Jacob Jackson, of Brooklyn, N. Y., on Saturday, January 29th, 1921, at Chalfis. Rabbi Aaron Eiseiman performed the ceremony.

**KAIRY-GITTLER.**—On Thursday, January 20, Abraham Kairy of Aleppo, Syria, to Miss Sadie Gittler, at Carlton Hall, by Rev. B. A. Tintner.

**KOCH-FISCHER.**—Arthur Louis Koch to Ray Fischer by Rev. Dr. Adolph Spiegel, at his residence, on January 16, 1921.

**LEVY-SHAPIRO.**—Mrs. Rose Shapiro announces the marriage of her daughter Elise to Mr. Sylvester Levy, Sunday, January 30, at the residence of the officiating Rabbi M. Krauskopf.

**MENDOZA-KRAMER.**—Mrs. R. Kramer announces the marriage of her daughter Mary to Mr. Isidore Kramer at 861 East 162d street on Saturday night, January 29, by Rev. B. A. Tintner.

**MITTMAN-LEBLANG.**—The marriage of Benjamin Mittman to Malvina Leblang was solemnized at the home of the bride on Sunday, January 23, 1921, by Rev. B. A. Tintner.

**SAXL-MANTLER.**—Mr. and Mrs. Ignatz Mantler, of 1340 First avenue, announce the marriage of their daughter, Camillia, to Sidney Saxl, on Tuesday, January 25th, 1921, at 420 E. 71st street. Rabbi Aaron Eiseiman performed the ceremony.

**STONE-FRIEDMAN.**—At the Hotel Pennsylvania, Mr. Henry Stone to Miss Elyse Friedman, by Rev. B. A. Tintner.

**WEISS-HAMMETT.**—Mr. and Mrs. William Hammett announce the marriage of their daughter Esther to Charles Weiss at Temple Mt. Zion, 37 West 119th street, on Sunday, January 30, by Rev. B. A. Tintner, assisted by Cantor J. Schwartz.

**WILD-SCHWARZ.**—Mr. David Wild to Miss Helen Schwarz, on Sunday, January 30, 1921, at the Savigny, Rabbi M. Krauskopf officiating.

**BAR MITZVAH.**

**BURNSTINE.**—Mr. and Mrs. Abraham A. Burnstine, of No. 306 West 100th street, announce the Bar Mitzvah of their son Norman Saturday, February 5, 1921, at the Jewish Center, No. 131 West Eighty-sixth street, New York.

**HAMMER.**—Mr. and Mrs. Hugo Hammer wish to announce the Bar Mitzvah of their son, Robert Bernhard, on Saturday, February 5, at Temple Anshe Chesed, 114th street and Seventh avenue, at 9.30 a. m.

**BIRTHS.**

**BLECHMAN.**—Rabbi and Mrs. Nathan Blechman announce the birth of a son on Wednesday, January 26, 1921, at Lloyd's Sanitarium, 150th street and St. Nicholas avenue.

**LEVY.**—To Mr. and Mrs. Charles Levy (nee Helen Michaels) of Far Rockaway, a daughter, on Friday, January 28, at St. Mark's Sanitarium, Brooklyn.

**PERL.**—Born to Mr. and Mrs. Henry Perl, 210 West 107th street, a daughter, on January 28, 1921.

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**IN THE SYNAGOGUES.**

**ADATH ISRAEL** (551 E. 169th St.)—This evening Mr. Herman Halperin will speak on "The Place of Law in Judaism."

**AGUDATH JESHORIM** (117 E. 86th St.)—Rabbi G. Schulman lectures this evening and on Sabbath morning.

**AHAVATH ISRAEL** (502 W. 157th St.)—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning.

**ATERETH ISRAEL** (323 E. 82d St.)—Rev. Dr. David Davidson preaches Sabbath morning on "Service Not Servitude."

**B'NAI JESHURUN** (257 W. 88th St.)—This evening Rabbi Israel Goldstein will speak on "What Has America to Fear from Immigrants?" Sabbath morning on the portion of the week.

**BROOKLYN FREE SYNAGOGUE** (163d St. and Southern Boulevard)—Rabbi Louis I. Newman will speak this evening on "Why the Blue Law Campaign Has Failed."

**BROOKLYN JEWISH CENTER** (Eastern Parkway and Brooklyn Ave.)—Rabbi Israel H. Levinthal lectures this evening and on Sabbath morning.

**CENTRAL SYNAGOGUE** (Lexington Ave. and 55th St.)—Dr. Nathan Krass preaches Sabbath morning. Sunday at 11 a. m. Dr. Krass lectures on "Can a Jew be a Christian Scientist?"

**CONCOURSE CENTER OF ISRAEL** (2323 Grand Concourse)—This evening Mr. Solomon Grayzel will speak on "The Just State."

**GATES OF PRAYER** (Sumner Ave. and Van Buren Sts., Brooklyn)—Rabbi Jacob A. Dolgenas lectures Sabbath morning on the portion of the week. Dr. Joshua Block will address the Sunday morning forum.

**HEBREW TABERNACLE** (Broadway and 158th St.)—Rabbi I. Mortimer Bloom lectures this evening on "Any Stick Will Do With Which to Beat a Jew." Saturday morning Bar Mitzvah service.

**KEHILATH JESHURUN** (211 E. 85th St.)—Dr. Elias L. Solomon preaches Sabbath morning.

**MONTEFIORE** (Hewit and Macy places, Bronx)—Rabbi Jacob Katz, chaplain at Sing Sing Prison lectures this evening on "Galsworthy's Justice! How Criminals Are Made." Sabbath morning Rabbi Katz speaks on the weekly portion.

**MT. NEBOH TEMPLE** (Broadway and 150th St.)—Rabbi Aaron Eiseiman will lecture this evening on "The Irreverent American Trait in the American Character." Sabbath morning: "Judaism a Religion of Justice."

**MT. ZION** (37 W. 119th St.)—Rabbi Isaac Landman of Far Rockaway lectures this evening. Sabbath morning Mr. Beckhardt will speak.

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

**PENI-EL** (147th St. and Broadway)—Rabbi Joel Blau lectures this evening on "Follow the Crowd." Sabbath morning, "Little by Little."

**PETACH TIKVAH** (Rochester avenue and Lincoln Place, Brooklyn)—Rabbi Samuel M. Cohen, executive director of the United Synagogue, will speak this evening.

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

**SHAARI ZEDEK** (23 W. 118th St.)—Rabbi I. L. Brill preaches Sabbath morning.

**SHAARI ZEDEK** (Putnam and Stuyvesant Aves., Brooklyn)—Rabbi Harry Weiss will lecture this evening. Sabbath morning Rabbi Weiss speaks on the portion of the week.

**SINAI** (Stebbins Ave. and E. 163d St.)—This evening Rabbi Max Reisher will deliver the third lecture in the series, "Pilgrims," the particular subject being "The Pilgrims of Yesterday." Saturday morning, "Satisfied Slaves."

**SINAI** (Arlington avenue and Bradford street, Brooklyn)—Rabbi Maxwell L. Sachs will lecture this evening on "Is Pugilism an Art of Physical Construction or Human Destruction?" Sabbath morning on the portion of the Law.

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**TEMPLE ISRAEL OF WASHINGTON HEIGHTS** (181st St. and St. Nicholas Ave.)—Rabbi Morris Silverman preaches this evening and on Sabbath morning.

**TREMONT TEMPLE** (2064 Grand Concourse, Bronx)—Rabbi David Klein preaches Friday night and Saturday morning.

**WASHINGTON HEIGHTS CONGREGATION** (508 W. 161st St.)—Dr. S. Belderly will speak on "A Survey of Palestine" on Sabbath morning.

**YOUNG ISRAEL** (Pike St. and E. Broadway)—Dr. Samuel Buchler lectures this evening on "Education as a Remedy for Crime."

**YOUNG MEN'S HEBREW ASSOCIATION** (Ninth St., Brooklyn)—Dr. Barnett A. Elzas will lecture this evening.

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### Heads Are Smashed at Lecture About Talmud.

Munich (Jewish News Service).—At the meeting of the National Socialist Labor Party, an anti-Semitic organization, the lawyer Ruez delivered a lecture about the Talmud. He used this as an opportunity to grossly insult Jews and Republicans. But some Republican workers, who were in the hall, protested against the anti-Semitic utterances. It came to blows and many of those present went away with their heads smashed. Jews used to "break" their heads at the Talmud, but it remained for Gentiles to "smash" heads over the Talmud.

HEIDENHEIMER, ANNA.—THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, Free and Independent, to MILTON ROSENBLATT, IRVING ROSENBLATT, LAWRENCE ROSENBLATT, VIOLA HIRSCH, EDITH R. ALOE, FLORE WEINSTEIN, LILIAN STRASBURGER, SAMUEL A. TANENBAUM, HORTENSE FERNBERGER, EMANUEL STRASBURGER, FLORENCE SANDERS JOSEPH MAYER, DAISY B. FISCHER, LOUIS BAUMAN, ALFRED LUCK, HENRY PHILLIPS, ARTHUR ROSENBLATT, BYRON ROSENBLATT, CAMILLE GUMPE, MYRON ALOE, GEORGE ROSENBLATT, BERTHA MANSFIELD, CLARA TANENBAUM, I. EDWIN TANENBAUM, AMY STERN, MINNIE MAYER, HARRIET STIEFEL, ASHER MAYER, ALVIN BAUMAN, HERMAN STIEFEL, BEN STRASBURGER, BERTHA STRASBURGER, EDGAR ROSENBLATT, WALLACE ROSENBLATT, LILLIE WOLF, ALBERT ALOE, JOSEPH ROSENBLATT, CLARA VAN NISS, LUCILLE WEIL, CLARA PRINCE, SAMUEL STRASBURGER, HANNAH MAYER, ALEXANDER MAYER, FLORENCE BAUMAN, ELSWORTH BAUMAN, MOSES SANDERS, THERESE PHILLIPS, the heirs and next of kin of ANNA HEIDENHEIMER, deceased, Son: Greeting.

Whereas, BERTHA STRASBURGER, who resides at 225 West 86th Street, Borough of Manhattan, in the City of New York, has lately applied to the Surrogate's 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 ANNA HEIDENHEIMER, who was at the time of her death a resident of the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the second day of March, One Thousand Nine Hundred and Twenty-one, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. IN TESTIMONY WHEREOF, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

WITNESS, Honorable JOHN P. COHALAN, a Surrogate of our said County of New York, at said County, the 20th day of January, in the year of Our Lord One Thousand Nine Hundred and Twenty-one.

DANIEL J. DOWNEY,  
(Seal.) Clerk of the Surrogate's Court.  
WISE & OTTENBERG, Attorneys for Petitioner, 206 Broadway, Manhattan, New York City.

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## COMMENT ON LOCAL EVENTS

Dr. Schmarjahu Lewin's First Speech—Enthusiasm Without Results—Major Rothschild Working Overtime—New Jewish Strikes and Crisis of Jewish Institutions—Jewish Magazine Blunders.

(Jewish News Service)

Dr. Schmarjahu Lewin is the first of our recent foreign visitors to appear before the public masses. In Cooper Union a mass meeting was held, at which Dr. Lewin made an address. The Jewish public is well acquainted with Dr. Lewin's speaking talent. He is also very popular. Cooper Union was, therefore, packed to capacity and the masses staged an ovation for their popular hero and listened to him with great interest.

His speech had the following special object: He wanted to acquaint the American Jews with Keren-Ha-Yesod, organized by the Zionist World Organization, which American Zionist leaders refuse to recognize. Dr. Lewin certainly gained his object. The assembled multitude received his speech with a thorough enthusiasm. But of what use?

There were no practical results of the enthusiasm. American Zionist leaders were conspicuously absent. There was no collection for Keren-Ha-Yesod, either. The enthusiasm itself cannot continue forever. So that ultimately nothing will come out of it.

There can be no doubt of a danger which the American Zionist Organization risks by its attitude distinguished from that of the Zionist organization of the world—but the details are a matter for editorial comment rather than a report of New York Jewish activities.

More practical results may be expected from our second great guest, Major James de Rothschild.

Major Rothschild has practically never appeared before the public, yet interest in him is intense. He is discussed everywhere. Among Jewish millionaires as well as masses of the working people he is abundantly spoken of and has even become something of a legendary figure. Altogether there can be no doubt that the Jews of New York have a deep love and sincere respect for him.

Particularly interested is New York in Mr. Rothschild's wonderful energy. He works more than average American union hours. All day long until late hours of the evening he is engaged in many conferences. He speaks to many Jews, Zionists, non-Zionists and even anti-Zionists. He holds conferences with millionaires and leaders of radical labor masses. And it seems that his work may be crowned with success.

It is true that his plans to receive financial support for Palestine on a business basis have also found some enemies. It is known at least that Henry Morgenthau is opposed to those plans, and no one knows what Louis Marshall thinks about it and whether he will take a stand for or against it. But these are but individuals. We know that other influential American Jews have already taken a definite attitude of help for the realization of the plans of our idealistic and beloved guest.

In the Jewish world of labor we have to add this week a new strike: a general strike was declared in the dress industry. It is known, however, that this is only a partial strike, because one manufacturers' association has already settled with the union. Nevertheless, the new strike affects some 20,000 Jewish workers.

Added to the 50,000 striking men's tailors and many unemployed Jewish workers in other industries, there can be no exaggeration in the estimate that some 100,000 Jewish families in New York are now without work. That such condition reflects badly on other Jewish business activities in the city there can be no doubt.

Thus also Jewish charity institutions must suffer, especially institutions supported by large masses, the many hospitals, Talmud Torahs, day nurseries, orphan asylums, etc. Everywhere the cry can be heard that income is less than last winter and much energy must be used for the maintenance of these institutions in these hard times.

"The Jewish Forum" last week organized a concert for the purpose of covering its deficit. The idea was a good one and is practiced quite frequently by Yiddish newspapers, some of which are using the money for their own purposes, while others, which do not need the money, use them for the support of many charitable institutions.

We can only wish that "The Jewish Forum" improve its financial status and should not need to organize any more charity concerts. "The Jewish Forum" is an earnest and honest magazine of opinion.

What we wish, however, is that programs of its concerts should be Jewish, and not, as was attempted at its last concert, "adorned" with addresses against Bolshevism. Whenever anti-Semites call Bolshevism a Jewish movement we are justly enraged. Therefore why should a Jewish magazine choose Bolshevism as a topic for an address at its concert? There are enough Jewish topics in the world, why drag the Bolshevik question to a Jewish concert arranged by a Jewish magazine?

### Y. M. H. A. Shows Gains During 1920.

Increased activity in its various departments was reported by Judge Irving Lehman at the annual meeting of the Young Men's Hebrew Association, which is affiliated with the Federation for the Support of Jewish Philanthropic Societies, on Sunday evening, January 23. Judge Lehman announced that during the year there was an increase of thirty-three per cent in its membership and of sixty-six thousand in its attendance at the different functions carried on in the institution, the total attendance being 303,613.

Judge Lehman said that the institution is now being used to full capacity, and that all efforts are being made to give Y. M. H. A. members the fullest opportunity for moral, physical and mental development. The innovation of the past year was, he said, the interviewing of all new members by either a member of the Board of Directors or of the executive staff. In this way, he explained, the institution endeavors to find out the interests and qualifications of the new members in order to help them to choose intelligently those activities of the association which will best meet their needs.

There are now fifty-nine clubs and societies functioning in the building. There is a music department under the direction of Mr. A. W. Binder, who has organized a symphony orchestra, a choral society and a junior opera company. There are two dramatic societies, an educational department which conducts an evening school, a physical department, an employment department, a religious department, a summer camp and a Hebrew school.

In the physical department, Judge Lehman said that the increase in attendance required the association to conduct two classes on the evenings set aside for active members, but in spite of this the capacity of the gymnasium is taxed to its utmost. The attendance in the gymnasium, he announced, doubled during the past year. The institution now has among its members two metropolitan amateur boxing champions, one State boxing champion and the champion amateur rope climber of the United States. One of the members of the Y. M. H. A. represented America at the recent Olympic games.

The Y. M. H. A. is endeavoring to imbue its members with a love for Judaism, Judge Lehman said. In this connection it is conducting an experiment in keeping its building open on Sabbath evenings for such activities as the library and the social parlors which the Board of Directors think are in harmony with the Sabbath spirit. A special forum for discussion of topics of Jewish interest is held every Friday evening, and all the members of the building participate in a short service of song and worship. It was announced that five clubs devote their programs entirely to the discussion of Jewish subjects and an important part of the discussions of club leaders is devoted to Jewish club work, thereby equipping them to guide their groups along the lines of Jewish interest and Jewish knowledge.

"We aim to make this association," Judge Lehman said in conclusion, "a center of Jewish life and feeling, a place where the Jewish young man will feel that the spirit of the Jewish faith is a living force; that he is a descendant of the prophets and sages of old, bound to try to live up to their teachings—for his sake, for the sake of his people, for his country and for his God."

### "Citizenship Week."

The Hebrew Sheltering and Immigrant Aid Society of America has designated the week beginning Friday evening, February 11 and ending Saturday, February 19, 1921, "Citizenship Week," according to an announcement made by Mr. John L. Bernstein, president of the society. This is due to a suggestion made by Congressman Isaac Siegel. The Hebrew Sheltering and Immigrant Aid Society has called upon rabbis, national directors of the society in hundreds of cities throughout the country, communal leaders, educators and heads of organizations to co-operate with it so that "Citizenship Week" may be of nation-wide influence.

During "Citizenship Week" persons who have not yet become citizens of the United States will be urged to apply for their first papers and those who already have declared their intention, to apply for their final citizenship papers. Originally, Congressman Siegel suggested one day, namely, Lincoln's Birthday, February 12, but the Hebrew Sheltering and Immigrant Aid Society of America believed the idea so valuable and in order to make certain that the whole country may be reached and that the largest number of persons may be influenced, a whole week should be devoted to the furtherance of citizenship. The plans for "Citizenship Week" have been prepared under the direction of Mr. Joseph E. Eron, chairman of the Committee on Education of the Society.

### Edwin Markham at the Harlem Forum.

The Harlem Forum has provided a most interesting program for Sunday evening, February 6th, at 8 P. M., at the Wadleigh High School, 115th street and Seventh avenue, when Mr. Edwin Markham, the famous American poet, will speak on "The Poetry of the Prophets of Israel." There will be a pictorial review of "Palestinian Life and Customs" by Dr. Henry Keller, and Rose Klein's Kiddie Revue will be presented.

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ARTISTIC FRAMES

# PALESTINIAN GOVERNMENT, ARAB CONFERENCE AND STRIKES.

By GERSHON AGRONSKY, Our Special Palestinian Correspondent

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Twenty-five Arabian notables from a number of Palestinian cities have gathered in Haifa to a "congress," which their noted statesman Alforuki has called together with the aid of the Arabic press of the country. These notables were sent to the congress by Mohammedan and Christian clubs which still continue an existence in several cities. The delegates are all chairmen of these Mohammedan and Christian clubs and had very little difficulty in securing their election to the "congress"—as a matter of fact, they chose themselves. There was not even a shred of representation from the villages. From such important centers as Saffed, Tel Krem and other places, delegates either were not selected or arrived toward the close of the sessions. Still nothing prevented the "congress" to speak in the name of the "Arabian people" when they passed their resolutions or sent their memorandum to the League of Nations.

It was nothing unexpected after all. For weeks have Arab politicians here roused the latent "consciousness" of the people and threatened with such congress. The idea they were after was to create an assemblage as important in nature as the Jewish Assembly had been. But it seems that the propaganda of Alfaruki and the violent editorials of "Carmel" had but little effect. There came to the conference a little group of "effendis," aristocratic landowners, who are afraid of the newly enacted land laws, which will take away from them vast tracts of lands heretofore tilled by the "fellahs" of those effendis. Suffice to say that the Arab conference was not anywhere equal to the Jewish Assembly.

On part of the Jewish population the congress created great interest and peculiar respect. The Hebrew press during the progress of the conference printed complete reports without any comments and also reprinted from the Arab newspapers the debates, resolutions and other official material of the conference in "Ha-Arez." Dr. Glickson made the remark that if the congress sought to become the real mouthpiece of the Arabian population of Palestine, it must accomplish what the High Commissioner of Palestine, Sir Herbert Samuel, has placed as the principle of organization of the Jewish Assembly. It must really be representative of the Arabs, and in the elections, like in the Jewish elections, there should be reflected a substantial majority of the population, and, furthermore, that the congress thus elected should not pass any resolutions or embrace any policies contrary to those of the mandatory power.

The two conditions have not been met by the congress. It is not a representative body and it has taken an attitude in direct contrast with that of the mandatory power. The whole congress from its inception to its conclusion was a continuous protest against the government. It demanded that a parliamentary national government be selected by the Arab speaking population. It has protested against the government's policy of making laws, of recognizing the Zionist organization and the Hebrew language, of the advisory council selected by the Jewish Assembly, of the selection of Britishers and Jews to important government posts, etc.

The effendi politicians thought that they had chosen a psychological moment when the "Morning Post" began a campaign of threats of a Jewish danger, of a Jewish conspiracy to suppress the Arabian people in Palestine and other "blunders" of the British policy in Palestine. But they have made a mistake. They took too much encouragement from questions propounded by anti-Semitic members of the British Parliament without bothering to read the answers to

such questions. The answers showed clearly that the government did not intend to change its pro-Zionist course. Sir Herbert Samuel's remarks would not have been made then just at the time their conference was in progress. Samuel had stated that in the last few weeks there were movements afoot to change the complexion of the British policy in Palestine. Such movements were encouraged by articles printed in some of the London newspapers. But the High Commissioner assured the public that no changes had been contemplated in the policy of the government.

The delegates to the conference have read the statement. Nevertheless, they sent a long telegram to the meeting of the League of Nations Assembly in Geneva, with a demand for a change in the policy of the government which brought them a "Zionist danger."

There was a serious clash on Sunday morning in Jaffa between striking confectioners and the police. Five workers were wounded as a result of the friction, eight men were arrested, the spirit of the Jewish population has fallen and the hands of our internal enemies have been strengthened. It was an ordinary clash, probably unnoticed and unnoticable elsewhere. But Jaffa is a Jewish center and everything is commented upon here.

What actually happened was that in a Jewish confectionery shop there broke out, some two months ago, an ordinary strike for higher wages, better working conditions, etc. The two owners of the factory have decided to lock out the eighteen factory workers. Bitter feelings grew from day to day and particularly since the owners have employed Arabs in the place of the Jewish strikers and boasted that the police was with them and they had a right to employ in their factory whomever they pleased.

Rumors became current on Saturday that the police would accompany the strike-breakers to work on the following day, Sunday morning. A meeting was therefore held by the workers on Saturday night and a decision made to call a general strike. It appears that preparations for the general strike were poorly made and many Jewish workers who probably had no chance to learn of the sudden strike decision went to work on Sunday. The strikers, however, augmented by some curiosity seeking unemphatic, have staged a demonstration and taken a walk through the streets. A conflict of words broke out between the strikers and the workers. The owner says that the strikers broke into the factory and destroyed a motor.

Be that as it may, the verbal clash became more and more bitter, until a Jewish officer of the gendarmes appeared, who could not see the clash with equanimity and called for some more police, so that it was rumored broadcast that the police were with the strike-breakers. What happened afterwards is of less importance. Policemen, whether they be Jews or Arabs, have clubs, and they will use them whenever called upon to do so. And so some heads would be broken, and the rest is known.

The net total of the casualties, as previously stated, was five wounded, eight persons arrested, an unpleasant state of feelings between employers and employees and generally a bad taste in one's mouth.

Of course, a strike is always a strike and a worker who has been provoked and excited remains a worker, and a relentless employer an employer, and a policeman intent on making a record is a policeman—even in the holy city of Jaffa, no matter how it might otherwise appear to the harassed reader thousands of miles away.

The truth of the matter is that honest employers have constantly sympathized in this case with striking workers and they have condemned both the candy manufacturers and the "heroic" policemen of Jaffa, who seemed to scent in the strike a "red" danger. It is perhaps more important to learn the attitude of Sir Herbert Samuel in the matter, just as he reacted upon the congress of the Arabian speaking population of Palestine by his incidental declaration concerning the policy of the British government. A statement was issued on the morning following the brawl which per-

mits workers not only to strike, but to picket shops, as long as the workers are satisfied with "moral effect." What is not permitted, continues the statement, is to be in the path of those who do desire to enter the place where the strike is in progress. The object of the proclamation is to prevent the recurrence of what happened at Rishon-Le-Zion, where the striking workers not only prevented people from entering the wine cellar, but even locked out the owners themselves. Of course, the government could not approve of such syndicalist methods, but what happened after the "pronunciamento" of Sir Herbert Samuel was that the confectionery owners decided to submit the matter to an arbitration committee—the same committee, by the way, which settled the strike at Rishon-Le-Zion.

### Talmudical Institute Pupils Celebrate Chamisho Osar Beshabat.

A Chamisho Osar Beshabat celebration was held at the synagogue of the Talmudical Institute of Harlem, No. 10-14 West 114th street, on Monday afternoon, January 24. The celebration was arranged by the Ladies' Society of the institute, and was under the immediate direction of Mrs. J. Richman, president; Mrs. S. Stavitsky, vice-president; Mrs. J. A. Bernstein, and Mrs. R. J. Fischman.

As most of our readers know the Chamisho Osar Beshabat celebration is held on the 15th day of Shebat, when our ancestors who were settled in Palestine at that time observed this day as the beginning of the year as far as the raising of fruit trees was concerned. In remembrance of that day it is customary to eat a variety of fruits, and accordingly the children of the Talmudical Institute were served with refreshments and fruits over which appropriate blessings and prayers were said. An address was delivered by the senior Hebrew teacher, who explained the significance of the festival, and the boys sang various songs in Hebrew and in English, concluding with a rousing rendition of "Hatikvah."

### MUSIC AND DRAMA.

Miss Christine Burnham, the young pianist to be heard in her first New York recital at Aeolian Hall on February 8, is a pupil of the late Rafael Joseffy.

Miss Dicie Howell, soprano, whose recital has been announced for February 7 at Aeolian Hall, will present one group of modern songs in English by Deems Taylor, Cyril Scott, Edward Horsman, Howard McKinney and Alexander Russell.

Ignaz Friedman, the Polish pianist, whose New York appearances have created so much comment, will play his second recital at Aeolian Hall Saturday afternoon at 3 o'clock. Mr. Friedman will play: Rondo, A minor, by Mozart; rondo, C flat major, by Hummel; chaconne, by Bach-Busoni; sonata, opus 58, by Chopin; two Viennese dances by Gaertner, arranged by himself; etude No. 6, another of his own compositions; nocturne, and Don Juan fantasia, by Liszt.

The Wagenhals and Kemper thriller, "The Bat," by Mary Roberts Rinehart and Avery Hopwood, at the Morosco Theatre, New York, continues to set the lead for all dramatic shows in New York this season. Week after week "The Bat" goes on steadily showing the highest gross receipts for any dramatic attraction in the city. The play is now in its 24th week and will undoubtedly outstay every other new attraction on Broadway. At the same time another company is now in its fifth week at the Princess Theatre, Chicago, where it, too, is playing to absolute capacity audiences.

The Philharmonic concert this (Friday) afternoon at Carnegie Hall, with Henry Hadley conducting, marks the American debut of the Russian tenor, Dmitry Dobkin, as the assisting artist. Mr. Dobkin will sing the "Song of the Hindu Jeweler" from Rimsky-Korsakoff's "Sadko," and an aria from "Tosca." For the orchestral number Mr. Hadley has chosen the "Roman Carnival" overture of Berlioz, a suite by Victor Herbert entitled "Woodland Fancies," "The Swan of Tuonela" by Sibelius, and Richard Strauss' "Don Juan." Tomorrow (Saturday) evening Josef Lhevinne makes his second Philharmonic appearance this season, performing the Tchaikovsky piano concerto in B flat minor in an all-Russian program. The symphony is the second of Borodin in B minor. The concert is under the direction of Conductor Josef Stravsky, who will also present Kalinnikoff's symphonic poem, "The Fir Tree and the Palm," and the "Capriccio Espagnol" of Rimsky-Korsakoff.

A new soprano who should be of interest to lovers of Jewish music will be heard in Aeolian Hall on the afternoon of February 10. This young singer is Miss Elizabeth Kriger, who hails from Portland, Maine. She was born in Russian Poland and came here as a very small girl.

Coming from a musical family, Miss Kriger began to sing as a child. She attracted attention with her beautiful soprano voice while still a schoolgirl, and after graduating from high school it was decided that she pursue her musical studies. When Alma Gluck was at the height of her career she happened to be in Portland and heard Miss Kriger sing. She was charmed with the beauty and

quality of her voice and urged her to keep up in her singing. Miss Kriger is a fine musician. She has studied the piano several years.

In selecting a program of entirely Jewish folk songs she has hopes of introducing some that are new. She is very much interested in some numbers by Rimsky-Korsakow and Moussorgsky.

The Wagenhals and Kemper production of "Spanish Love," at Maxine Elliott's Theatre, which has been one of the genuine successes of the season ever since it opened way back last August, is now forging to the front as one of the acknowledged leaders of the theatre for the year. Last week, the 24th of the play's stay on Broadway, broke all records of the Maxine Elliott's Theatre and saw the gross receipts higher than any week since it opened with the exception of holiday weeks. To celebrate the 200th performance of the play an extra matinee was given yesterday (Thursday), February 3.

Next Monday night Carnegie Hall will be packed to hear Mengelberg play Wagner, Beethoven and Liszt, conducting the National Symphony Orchestra in doing so. No other conductor who has visited these shores seems to have such extraordinary command over his players; he uses them as a pianist would use the keys of his instrument. Mr. Mengelberg, who commenced very modestly as conductor of a small orchestra in Lucerne, has risen to the greatest heights a conductor can possibly reach. Not only is he the omnipotent master of Holland's music, not only is he the great, universally acclaimed conductor of the symphony concerts at Frankfurt-on-Main, but he is also universally famous through his arranging marvelous festivals at Amsterdam.

His stay in this country will cover only a short period—a little over two months—and the concert on Monday night, for which we understand the ticket sale is enormous, will probably be the only one to be given at popular prices, and will probably, moreover, be the only one to be played on a week-day night. Manager M. H. Hanson has arranged this concert for Monday night so as to give an opportunity to hear this great concert to the thousands of co-religionists who object to visiting amusements on a Friday night.

No less a soloist than Yolanda Mero, the famous Hungarian pianist, has been engaged, and her playing of Liszt's concerto in A major and of Liszt's Hungarian Fantasy added to the orchestral numbers, which are Beethoven's Leonore Overture No. 3, Liszt's "Les Preludes" and, last but not least, Wagner's Overture to Tannhauser, will give this concert an exceptional musical and popular value.

Frances Starr will appear at the Bronx Opera House the week beginning Monday, February 7, under the management of David Belasco, in her latest play, "One," by Edward Knoblock, following her long engagement at the Belasco Theatre. Unusual interest attaches itself to Miss Starr's appearance in this play, as it marks the third which Mr. Knoblock has especially written for her. Several years ago Miss Starr scored a great success in Mr. Knoblock's "Marie-Odile," and duplicated it in the past two seasons in the same author's "Tiger! Tiger!" and now in his latest play has achieved the greatest triumph of her career.

Supporting Miss Starr will be the entire original cast of distinguished players that appeared with her during her long Broadway engagement and which includes such prominent favorites as Randle Ayrtton, Philip Desborough, Martin Lewis, Theodore Babcock, Marie R. Burke, Clara Sidney, Daisy Belmore and Lulu Ayrtton.

Henry Hull, Alma Tell and George Marion in "When We Are Young" will be the attraction at the Bronx Opera House week February 14.

Charles Dillingham's pageant of a thousand delights, "Good Times," entered upon its seventh big month at the New York Hippodrome this week. The great playhouse is enjoying its most successful season with the current spectacle, which is considered the most enjoyable as well as the most colossal production of the Dillingham series that has just celebrated its 2,500th performance at the Hippodrome. This week the water spectacle will provide the week's novelties, when new aquatic features will be introduced in the colorful and sensational "Golden Grotto" and "Land of Happiness" scenes which form the grand finale of "Good Times." The Berlo Sisters, expert diving mermaids, will provide a new routine of exhibition dives, and the thrilling high dive

will be made each afternoon by Margaret Stanton, while Agnes Mack will perform the daring feat each evening. In addition to the water spectacle Nanette Flack and Joseph Parsons will sing new songs, accompanied by the 300 water guards and nymphs. The disappearing water sprites will do the rest to mystify the huge audience. The comedy interludes are made amusing by Ferry Corwey, "Poodles" Hanneford, Marceline, Joe Jackson and fifty other clowns. Matinees are given daily.

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**Bronx Opera House** 149th STREET, EAST of 8d AVENUE. Pop. Prices. Mats. Wed. & Sat. BEGINNING MONDAY FEB. 7th. Following the long engagement at the Belasco Theatre DAVID BELASCO Presents **FRANCES STARR** In a new play by EDWARD KNOBLOCK "ONE" Supported by the original cast of distinguished players WEEK FEB. 14th. HENRY HULL — ALMA TELL and GEO. MARION IN "WHEN WE ARE YOUNG" Seats on Sale Monday, February 17th

**GOOD TIMES** AT THE **HIPPODROME** "Good Times Ahead," says Chauncey Depew. "Good Times" now at the Hippodrome," says Charles Dillingham. MATINEE EVERY DAY SEATS SELLING 8 WEEKS 'N ADVANCE

**ARTRIO-ANGELUS CONCERTS** Carnegie Hall, Monday Evening, February 7th, at 8.15 **National Symphony Orchestra** **MENGELBERG**, Conductor **YOLANDA MERO**, Soloist and ARTRIO-ANGELUS REPRODUCING PIANO Beethoven; Leonore Over., 3 Liszt; Preludes, Wagner; Tannhauser and Liszt; A Maj. Concerto and Hungarian Fantasy. POPULAR PRICES, 50c. to \$2.00. Mgt. M. H. HANSON, 437 FIFTH AVE

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Sabbath begins at 5.23 p. m. Mishpatim. Rosh Chodesh Adar Bentschen. Ex. 21:1-24:18. Haphtarah Jer. 34:8-22; 33:25, 26.

Temple Emanu-El has given a new turn to the ancient riddle: When is a rabbi not a rabbi? The answer is, When he is created rabbi emeritus for life at the princely stipend of twelve thousand dollars per annum.

Has Orthodox Judaism no Samson Raphael Hirsch, no Sabato Morais, no Joseph Mayor Asher today? Our leaders of the past were men filled with broad Jewish visions who inspired us to duty and to hope.

At the recent meeting of the Federation of Temple Sisterhoods in this city Rabbi Samuel Schulman said that we cannot have a live Judaism unless we observe our Sabbath. The sentiment does honor to the learned rabbi. We are glad he is alive to the obligation imposed on us by our traditions and responsibilities as Jews.

Rabbi Emil G. Hirsch complains that ever so many Jews of intelligence look at Judaism through Christian glasses. Well he may! The Reformers, among whom Rabbi Hirsch is to be numbered, have so long regarded Judaism from the standpoint of *Mah-yomru ha-Goyim* that it is no wonder if their diminishing followers do likewise.

There must be a surprising dearth of "rabbi-editors," otherwise it was unnecessary for our Cincinnati contemporary to follow the example of a Baptist weekly and offer to pay its readers for editorials at the rate of \$2 each for 250 words or less. Doubtless the editorial columns of *The American Israelite* will soon become colorful and interesting as a result.

Why did the recent official news bulletin of the Union of American Hebrew Congregations pay so little heed to the work of Rabbi Nathan Krass, who recently was feted in Cincinnati for his accomplishment? To judge from the report Rabbi Krass was a little bit of a tail to the large dog represented by those "in good" with the union. Perhaps an explanation will be made for the ban.

In these days, when the public school, the palladium of American liberty and progress, is being insidiously attacked, it is a pleasure to note the formation of the California Liberals Committee of Berkeley, in that far-away State, which has for its object the elevation of our citizenry by preaching the word of true Americanism through a proper explanation of our undying institutions. Primarily this association seeks to rescue the public school from the "attentions" of its "friends."

We await with interest the appearance of John Spargo's new book, in which the notorious Protocols and the anti-Semitic propaganda of which they are the outcome are crushingly exposed. The volume is published by Harper & Brothers and will issue from the press within the next few weeks. The author is favorably known as a Socialist thinker and has recently successfully mobilized non-Jewish public opinion against the organized campaign of abuse against the Jews of this country.

The Zionist section of the Anglo-Jewish press continues to be disturbed by the project to provide Palestine with a huge foreign loan and with the unstable condition of American Zionist relations in respect of the other branches of the movement. The loan is regarded with mingled feelings because it is not earmarked as Zionist. The American Zionist "secession" troubles our editorial confrere in London because America, in spite of the multitude of European counsellors, occupies a position of dominance in Zionist affairs at the moment. We fancy the American problem is easier of solution than the one raised by the loan.

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 PERIL OF TRADE UNIONISM.**

THIS journal distinctly eschews the duty and responsibility of dealing with the warfare between labor and capital, even in those branches of commerce and industry in which our co-religionists are preponderatingly, nay almost exclusively, represented. In the latter instance, indeed, the questions at issue, despite racial affiliations of the combatants, are not of a Jewish nature or interest. And we emphasize the remark that the religious content of such struggles is absolutely non-existent.

Yet, where American labor leaders of the Jewish race (we do not say faith) rouse the willingness to dare and do of their followers by appeals to class distinctions, by references to what is going on in lands beyond the seas where labor is superficially in control of the governmental agencies, we deem it incumbent upon us to point out the very grave danger of such procedure. The appeals to the *soviet* inclinations of the Jewish laborer born in and brought up amid Russian surroundings may be a *tour de force* from the point of view of effective platform oratory; at the same moment, however, it constitutes in and of itself a positive disservice to the Jewish cause here in free America and abroad as well.

We believe it is fair to say that the recent charge leveled at Jews, that they consort with and materially aid the cause of the Bolsheviks, has lately been brilliantly and successfully repelled. Now come vocal and vociferous leaders of labor, whom the non-Jewish world of America more or less mistakenly identifies with our community, and hold out the state and governmental policy inaugurated by the Bolsheviks as exemplars. Thereby the work of the true and altruistic Jewish leaders is rendered entirely fruitless, for what credence can be given their words in the face of ill-timed and irresponsible statements such as those to which we have just alluded?

Perhaps the labor leaders in question were only thoughtless; perhaps they have, like Leon Trotsky, sundered themselves irrevocably from their community. In either instance they should positively declare themselves for the sake of the well-being of the people of their race.

Wilbur F. Craft's volume on the Bible in the schools has even penetrated into far-off New Zealand. It is the forerunner of a propaganda the object of which is to destroy sectarianism in lands blessed with this inestimable franchise.

The editor of *The Jewish World*—of course, he is the Chevalier Bayard of the Jewish press throughout the universe—chides us for "lifting" a contribution from *The Jewish Chronicle* without having credited that periodical as the source. Just like Bayard, however, he rushed in without observing that we had apologized in our succeeding issue for our failure to accredit the contribution to its proper source. Such mistakes occur even in the greatest of newspapers, and what the error has to do with our orthodoxy only the *preux chevalier*, the London editor himself, can say.

The memoirs of Count Sergius Witte, the eminent Russian statesman of the old Czaristic regime, are now being published in *The Daily Telegraph* of London, and, as was to have been anticipated, contain considerable material of Jewish interest. Count Witte was not only no anti-Semite; in fact, for a Russian he was moved by strong philo-Semitic sentiments. His memoirs throw a strong sidelight on the late Theodore Roosevelt, who, when President and on his own initiative, brought up the subject of the American passport in Russia in the hands of our citizens of the Jewish faith. President Roosevelt spoke feelingly on this subject, which he described as "the last cause of irritation between the two peoples," and sternly advocated its unhesitating removal. As is well known, the failure of the Russian authorities to profit by Colonel Roosevelt's advice lost them, in the Taft Administration, as Count Witte observes, the friendship of the American people.

We fail to appreciate the position of those at the recent annual convention of the United Synagogue in this city, who contended in favor of refraining from the adoption of any attitude of opposition to the present nation-wide propaganda for "blue" Sunday laws, on the ground that this agitation has no specific concern with the Jews. We think they labor under a ponderous delusion. While it may be true that the Crafts' cohorts have thus far made no reference to Jews in their vapors, yet, should they succeed in their self-appointed task, they will inevitably train their heavy artillery on this community with its Seventh Day Sabbath, with its appropriate desire to work on the first day of the week since it observes the seventh, and with its steady insistence on being properly safeguarded in its civil and religious rights. Moreover, while the Jews are not of themselves concerned with the Christian observance of Sunday, our fortunes are bound up with those of the liberal elements of the population. From and by them there is abiding prospect that Jewish susceptibilities in the matter of Sunday observance will be cared for. Were the Sunday zealots to succeed in their agitation Jewry would fare ill and no distinction be made between observant Jewish Sabbatarians and those who desecrate our holy Sabbath. We therefore regard the failure of the United Synagogue to act in the premises as proceeding from an egregiously mistaken notion, an ostrich-like policy of silence in the face of a present and convincing danger. Our regret at this result is only tempered by the thought that the United Synagogue has little or no sanction or appeal, not even within the confines of Jewry itself.

**FIRST-FRUIT.**

"The first of the first fruit of the land thou shalt bring into the house of the Lord thy God." (Ex. xxiii, 19.)

OFFER Him the first-fruit of thy land—yes, and of thy heart, mind and soul, too. The first stir of love, the first flash of thought, the first gleam of inner illumination. And as the first-fruit of thy land, nourished by the soil and nurtured by wind and weather, springs up spontaneously in order to take part in the universal venture of growth, so shall thy thought and thy vision and thy tenderest yearning turn to the Maker of their own accord; for what grows in the soul no less than what grows in the soil has its appointed place in the divine adventure. Is God less pleased with soul-grown fancies than with soil-grown fruits? Does He take less delight in the harvest of the spirit than in the harvest of the field? The efflorescence of the mind, with all its rich colors visible only to the inner eye, does it mean less to Him than the richly tinted embroidery of the meadow? When a life has its spring awakening and forthwith sends up its shoots and blossoms, is it a lesser miracle than a branch in early bloom, than the burgeoning beauty of buds that open beneath the final genial rays of the sun?

God moves about through the domain of His creation as in a vast room lined with mirrors. And whithersoever His glance falls there He sees reflected His own creative thought. All things give Him back—Himself. Flowers visualise His ideal of beauty; waves His throb of power and eternal restlessness; stars His light and the long leisurely swing of His thought; and all living entities His dynamic urge of growth and becoming. A stupendous swing around the circle of eternity is God's thought: all things proceeding out of Him and anon returning to Him in the pale imaged beauty of the created world. Pale, I say, because shining from opaque matter-cluttered surfaces. God, in creating these, did, like all artists, but re-create Himself. Therefore do all things give Him back the voluntary tribute of His own Self—or as much of Him as may within their limitations radiate from themselves.

It is when the endless circular swing of God's thought reaches and passes through man's consciousness that He receives back its most perfect reflection: for here it is mirrored in the same limpid insubstantiality as was its original essence when first setting forth on its journey through aeons and worlds. Here, in the human consciousness, petals glow with unearthly colors; here is a beauty that never struggles with the hardness of material shapes and outlines; here is a goodness transcendently good—unweakened, undaunted, undefeated by the dark forces; and here, only here, is the light that never shines on land and sea. Does the moon find pleasure in its image in the lake? Do white daisies dreaming under the stars look up at them of nights, demurely wondering at the affinity between little daisies and blinking stars that may, for aught one knows, be just daisies of another, an enhanced sort, with radiant petals of silvery light dotting the supernal fields? And is there not a like affinity, as between a fair face and its portrayed semblance, between the lesser mind of man and the larger mind of God? And, shall not therefore man regard it his first, his very first, duty to give back to God, in thought and vision, the pure essence of His divinity?

When the farmer brought the first-fruit of the land to the house of God, he did but enact by symbolic gesture that which those same fruits would do of themselves if left on the sacred altar of field and orchard, since, unplucked by human hands, they give back to God the incense of their beauty and truth. Can man match this spontaneous worship of growing things with a worship that like theirs is but a rendering to God what is His—the divine thought thrilling within perishable brain-cells?

But, in the case of man, there enters a disturbing element, a possible resistance more unyielding for all its insubstantiality than the hardest matter. Man has it in him to turn to God the face of the Adversary rather than the image of the divine. His thought may seek the hollows rather than the heights of the world. Or, he may allow himself to be ruled by chance and circumstance, give his thought to a thousand and one passing incidents, and turn to the divine things of life only as a last resource, unwillingly perhaps, under the compulsion of adversity and distress. The human tendency is to give back to God not the first fruits but the gleanings, if not the unsightly offal of our lives.

All this, of course, means that Religion is with so many an afterthought and not a forethought. A species of blurred hindsight. Or let us say, it is an escape from something and not an avenue leading to something.

But what is it we always seek to run away from? Why do we so live as to be put to the necessity of seeking a refuge from something dark and impending? We build up our lives on the false foundations of the self, and it is always this petty self we must run away from. The day comes when our harvest field is bare and barren, with but a few dry wisps rattling in the unfriendly storm. Then, it is these wisps of a misspent life, these last gleanings of a defeated hope, gathered together in a fit of wan helplessness, that we bring to the house of God. How do the stairs of God's altar creak with the burden of misspent lives!

So live, my brother, that you have nothing to run away from. Live in the serenity of the spirit, that leaves the self out of account, and therefore stays unruffled when the self is beaten. And let this serenity be so serene, so pure and transparent, as to be the shining mirror of all the divine graces. This means fullness of living, to reflect back to God the human image of His exalted Self. This means offering Him your choicest and best—the first-fruit of your life. Yes, the first stir of love, the first flash of thought, the first golden gleam of the soul's untroubled vision.

JOEL BLAU.

NEWS FROM PALESTINE

**Give-and-Take-Solution of the Boundary Question—Falling Prices After High Prices—Ussishkin's Declaration Concerning Reorganization Commission—Herbert Samuel's Answer to Arabic Memorandum—A Jewish Army.**

By Our Jerusalem Correspondent, **GERSHON AGRONSKY.**

(Copyrighted by Jewish News Service, Inc.)  
 Jerusalem, Dec. 31, 1920.—The matter of our boundaries is still being discussed, although for a number of weeks now they have been fixed up in London between the British Premier, Lloyd George, and the French Premier, Georges Lyautey. It sounds like a slap in the face what we have received of the give-and-take-settlement of the Palestinian boundary question. In addition to losing Chorán and Golan, two old and important wheat centers of Palestine, and even though we shall be constrained to be subjected to France and Arabian gendarmes, dressed in French uniforms, if we shall desire to use the waters of Litany River, it is not unlikely that the Eastern bank of the Jordan and Lake Genezareth will become the center of wandering tribes, which may overnight become our arch-enemies—the manner in which negotiations were conducted between France and England is offensive in the extreme. It looks as though they were continuing the chess game begun at Versailles, where peoples and nations were traded in, and the British and French statesmen at the conferences were following out the old diplomatic game of "Make your will his own so that he will make his will like yours." Nevertheless, as we were discussing boundaries let us consider what we have received at the conferences. We received the settlements of Benias and Kuntra. These towns cannot compensate us for the loss of Horan with its corn and wheat. The government has forbidden the exportation of wheat from Palestine so as to let us feel what it means to lose a wheat center. Now we have more wheat than the land needs and prices have begun to fall so that merchants complain that this is one of the worst years they had.

Prices have begun to drop all around. Nearly all products have been slightly cheaper in the last two weeks, except wood and coal, which keeps on getting higher day by day. The money depression has generally been caused by the slump in the Zionist activities, and, incidentally because of the fear of a possible cessation of all relief work, so that, after all, people cannot take advantage of the reduced prices and as a result, the largest business establishments of Jerusalem, Jaffa, Haifa, etc., have been forced to make wholesale sales without customers.

The "National Council" elected by the recent Palestinian Assembly took up the grave economic condition of the country without reaching any decision. As a matter of fact, the second session of the Council passed without any decision being taken by it in any matter. At a time when important questions pressed for decision, they would concern themselves with fighting Ussishkin, who, at the invitation of the President, has given a complete review of the situation. The principal point in Ussishkin's discourse was the matter of the Reorganization Commission, consisting of Julius Simon, DeLime and Robert Skold, and which split with Ussishkin and his associates of the Va-Ad Ha-Zeirim. The principal questions then were: Purchase of land, immigration of chaluzim and the work of education. The Reorganization Commission sought to stop all immigration until there should be enough means for chaluzim to prepare a thorough colonization or else to secure better working conditions. As to purchases of land they declared categorically that as long as there was no money in the Zionist treasury and the Keren Ha-Yesod has not yet begun to function, there should be no purchase of any land. And as to education, since it is a Palestinian question, the Zionist Organization should give up its responsibility in the matter and turn it over to the National Council with a subsidy. Ussishkin, who believes the Jewish people will have to lend a hand as soon as Palestine will begin to show work, has placed himself in direct opposition to this attitude and demanded that every chaluz who could find some employment in the country should come in, that every track of soil that may be purchased should be taken possession of, and, as to the work of education, he declared that taking it away from Zionist control would take away its soul.

In the same sense spoke Professor Otto Warburg, who is now in Palestine. Although not a member of the administration, the professor is always the "great advisers of rulers" and, upon observation of conditions, he concluded that the Zionist Organization had no right to discontinue its educational activities. The professor went further and declared that if other organizations, like J. C. A. for instance, will concern themselves with colonizations there is no danger, but that education must remain the function of the Zionist organization. Such was said by Professor Warburg in Haifa, away from the Jerusalem session of the National Council.

How right Ussishkin's position is, may best be seen from the fact that without any special difficulty on the part of the Zionist Commission, chaluzim for the most part are engaged in various public works. While, to be sure, the initial expenses fall upon the

Zionist Organization and it was computed that the cost of a chaluz until he goes to work with his tools, which become his property, is from 10 to 15 pounds; in the last few days there opened a new field of public works between Lud and Sarafend, where the Jewish legion once had its position, which gave employment to some 700 chaluzim. In such way the road was opened for the reception of another 1,000 chaluzim, who are now scattered in Trieste, Vienna and other places awaiting transportation to Palestine. And for such comparatively small number, there is needed the comparatively large sum of from 10,000 to 15,000 pounds. Still this sum is expected to be raised either through some of the newly formed workers' organizations or by the use of the foundation capital of the proposed workers' alliance.

In connection with the employment of chaluzim we desire to mention the fact which the local press points out with special pleasure: An Arabian contractor who took some government work in Tirah and Tul Kerem has preferred to employ Jewish workers to his fellow countrymen, even though he pays the Jewish workers five shillings a day more, which is twice as much as he would pay his Arabian employees.

Such an instance can serve as a fitting answer to the hysterical demands of the just closed Arabian "Congress," but the "Congress" did receive an official reply to its memorandum. The answer written by General Deeds in the name of Sir Robert Samuel states that the government acknowledges the receipt of the memorandum in which the statement is made that the Congress is the lawful representative of the Arabian people. Information in possession of the government is to the effect that the "Congress" merely represented some very small groups. Since the government would like to consider the proposals contained in the memorandum it would like to know first of all which organizations were represented by the delegates and how large was their membership. This letter was received by Arif Pasha Dedjany last Sunday, Monday it was printed in the newspapers and the respectable "Congressmen" called a session for the following Monday to consider how to answer the simple questions propounded by Sir Herbert Samuel.

While everybody talks about "chaluzim" no one pays any attention to the "lost battalion" of the Jewish Legion, which stayed behind here—five companies of soldiers and two companies of officers. There was an edict of the government to recruit an army of 300 men, and since the budget of the government expires in March, the general staff in Egypt declines to authorize further recruiting, as it is unknown who will pay expenses after March. The local government is not in a position to maintain a Jewish regiment, as it would cost about 200,000 pounds a year, and there is little possibility that "Keren Ha-Yesod" would spend its money for such a purpose. While everybody in the British War Office is keen about Indian and Egyptian home forces, nobody pays any attention to a Jewish army. And over in England, under the pernicious propaganda of the "Morning Post," questions are asked in Parliament how long the British taxpayer is to pay for the expenses of a Zionist Palestine. Sir Herbert Samuel intends to form a sort of home defense, which may finally stop the mouths of our slanderers in Parliament and out.

Let us hope so, anyhow.

**Mrs. Bloch Again Heads N. Y. Auxiliary, Denver Jewish Consumptive Relief Society.**

The New York Ladies' Auxiliary of the Jewish Consumptive Relief Society, Denver, Colo., had their directors' meeting and election of officers at the home of Mrs. J. Zelenka, 771 West End avenue, on Monday, January 24, 1921. Mrs. Louis Bloch was re-elected for president for the fifteenth time, and the others elected were: Mrs. H. Kruleuch, first vice-president; Mrs. J. Zelenka, second vice-president; Mrs. P. Krulewich, treasurer; Mrs. H. B. Greenberg, financial secretary; Mrs. A. G. Davidson, recording secretary; Mrs. C. Fields, corresponding secretary; Mrs. Irving Crane, publicity chairman; Mrs. D. Davidson, Mrs. Max Lindz and Mrs. Mark Harris, trustees.

The next meeting will be held at the Young Women's Hebrew Association, 110th street and Lenox avenue, on Monday afternoon, February 7, when a social hour will be provided and to which all members and their friends are cordially invited.

**B'nai Jeshurun Religious School.**

The second issue of "Ner Tamid," which is the school paper, has met with a response which is, even more encouraging than the response which greeted the first appearance of the school publication. The stories, the humorous columns, the school news, the rabbi and faculty page, the Jewish topics, the puzzles and questions, and last but not least the editorials, offer a variety of interest which not many school papers could equal.

High School 11 held its second dance of the season on Saturday evening, January 22, in the vestry rooms of the temple. Rabbi and Mrs. Goldstein attended as the honorary guests. Selma Rosenthal and Burton Unger acted as hosts. The evening was a success from every standpoint, including that of numbers. At the end copies of "Ner Tamid" were distributed as souvenirs.

THEY CRY OUT!

By RICHARD ROHMAN.

Frankly, relief work is not the most pleasant in the world. To be sure, it has its spiritual recompense when one sits down to take account of how he has, in some small way, been of benefit to suffering humanity, but the daily grind of the work is unrelenting and, more often than not, the days pass shrouded by an atmosphere whose heaviness is unmistakable.

It is indeed the good fortune of your readers whose work does not make the demand upon them to be spared the daily recital of harrowing circumstances confronting the Jewry of Baltic and Eastern Europe. A steady stream of grief-bent relatives bearing the news of starvation and want—the daily experience of men, women and little children afflicted by years of war, economic depression, persecution and exile—a huge volume of mail from Warsaw, Dvinsk, Budapest, etc., accounts from trained observers in the war-devastated areas of Eastern Europe—these are the things which meet the daily attention of the organization which has done such valiant work to rehabilitate European Jews since August, 1915, the Jewish People's Relief Committee.

The work is unrelenting, hard, sometimes almost heartbreaking, always without even an artificial glamour of heart-free excitement. The atmosphere is too heavy for that.

Somehow the work has to be done—the cries for clothes and shoes and food are too plaintive; wherever they are weak because starvation knows how to stifle the voices of the needy, they cling to a sensitive soul, even in their weakness, like green fruit to a mother limb.

Now, the Jewish People's Relief Committee is making an appeal for clothes, clothes that have been discarded for something more in style, clothes which do not look "just so," garments which usually leave the house when you hear the insistent vociferation, "Old clothes, old clothes, old things; I buy old clothes!"

The appeal is made so that the committee may help obliterate so tragic a picture as accompanies this article. The campaign beginning February 1 will be continued for a period of four weeks and is so organized as to result in the acquisition of a maximum amount of clothes, foodstuffs and books.

The war and its aftermath has played tremendous havoc with the education of Jewish children in the war-stricken zone. There is an acute need for books, and the campaign of the Jewish People's Relief Committee is a definite step toward removing the bans of ignorance from the eyes of the little folk.

The books, printed in Yiddish, Hebrew and the languages of the countries for which they are intended, will be shipped along with the clothes and foodstuffs.

Do you think the following reports recently received from investigators in the stricken areas should engage your interest and that you should contribute to the campaign for \$2,000,000 worth of clothes and other supplies:

From Dvinsk:  
 "The need of shoes and clothes is indescribable. Grown-ups and children roam the streets absolutely naked and barefoot. Fathers of families cannot leave their homes, when it grows cold, in search of employment.

"It is winter now and the city is without fuel. Even when money is offered shoes and clothing cannot be bought.

"The need is becoming more acute as immigrants from Soviet Russia, returning to Latvia and Lithuania, pass through this city. The majority remain, and it is obvious that those who stay are among the poorest. If we could have clothing and shoes we could save many lives."

From Warsaw:  
 "The material conditions are terrible. Until now the children have been receiving three meals a day; these have been reduced to two. They consist of cocoa without bread for breakfast; soup with fat, without bread, for dinner.

"The children are naked and barefoot. One little girl in my presence came to school in stockings without shoes on a day when the thermometer registered six below zero."

How does the following appeal from the Rev. Dr. Judah L. Magnes strike you:

"It is bitter cold today. My boys and I walked to school this morning, rejoicing in the cold, bright sunshine. We were all dressed warmly and snugly.

"As I saw their rosy cheeks and merry eyes peering from under their warmly lined caps and coats and sweaters and mufflers, I wondered what might be happening to thousands of other children for whom this freezing weather comes as a curse.

"How are our little brothers and sisters far away in bleak cities and towns of Eastern Europe warming their little bodies and eager hearts?"

"Can it be that at night they shiver for lack of warm covers and that during the day they tremble with cold because of torn shoes and ragged garments?"

"I look into my own closet and I see that I have plenty of warm covers and clothing and more than enough.

"Can I withhold my hand from giving that which I can do without, and what may save the health and even the life of some shivering child, some bent-over man or woman?"

Prof. Solis-Cohen Pleads for Unity.

The first annual Hurwitz Memorial lecture was delivered under the joint auspices of the Hurwitz Educational League and the Harlem Forum in Wadleigh High School auditorium, Sunday evening, January 30. Prof. S. Solis-Cohen of Philadelphia, one of the foremost leaders in American Jewry, treated the topic, "The Necessity for Union Among the Forces of Religious Conservatism in Judaism," and said: "We have no Jewish nation at the present day. Judaism is a religion, not of belief, but of life. The Greek Orthodox Church regards its doctrines as orthodox (right thinking) because of its beliefs. But one is a Jew only if he lives the Jewish life, and he may think whatever he may, provided he believes in the Unity of God, the uncreated Creator of the Universe."

Prof. Cohen pleaded for one Judaism, with emphasis on work rather than on words. "Orthodox, Reform, Conservative are empty designations," he said. "Judaism proper does not demand rigid belief in dogma; it permits to the individual freedom of worship as he pleases. But there must be reverence for the law which has come down to us from ancient times.

"There ought to be a tribunal," the speaker went on, "a sanhedrin of authoritative rabbis of world Jewry, to determine, in the light of modern conditions, just what the law is. Judaism is not a religion merely for Palestine, where only a fraction of the people can settle. If it cannot function in the diaspora it is bankrupt and could not appeal to the Jew living outside of Palestine. But Judaism has an eternal world message and will never be bankrupt. We should not, therefore, try to reduce the principles of Judaism to a mere nationalism, which is devoid of all that is best in Judaism.

"Nationalism as a theory of Jewish life, such as is propounded by Dr. Schmeryah Levin, was introduced by those who tried to separate the Jewish people from their religion. And this is just what Dr. Cohen is most heartily opposed to." He added: "I am not speaking against Zionism. I was a Zionist before Herzl. I went out of the Zionist Organization when it took up the false idea of Jewish nationality, devoid of religion. Except for religion, we Jews have no function, as such, in the world. Only a union of the forces for

the conservation of the Jewish religion can hope to establish the proper influence of Judaism, not only for a better Jewish life throughout the world, but for better spiritual conditions among the various nations of the world."

The audience, numbering over a thousand, was deeply impressed by the words of this veteran in Jewish public life. Among the other participants in the program were Cantor Josef Rosenblatt, who chanted the "Hazzkarah"; Ethel Polland Hubbell, soprano, and Blanche Susskind, pianist. Dr. Henry Keller presided.

Temple Beth-El Activities.

Temple Beth-El Men's Club has developed a forum for the discussion of vital problems that has aroused considerable interest. At the meeting held on January 19 the problem of Trade Unionism was discussed. The subject was developed through debate followed by general discussion. Messrs. Moritz and Sulzberger presented the issue, one speaking on the advantages of Trade Unionism and the other on the disadvantages. Many of the members of the club participated in the discussion, some of them citing personal experiences of business and industrial life.

During the early part of February Prof. Shepherd of Columbia University will address the Men's Club on the subject "History Tells Us," and on March 19 the club will conduct a ball and entertainment.

The Young Folks' League of Temple Beth-El has presented a number of one-act plays before various organizations, including the Y. M. H. A. Recently the league presented three plays to the congregation and the proceeds of the evening were used for the purchase of curtains, completing the equipment of "The Little Theatre."

The Young Folks' League is vitally interested in social service, and collected over \$400 for the European war relief fund now being made up.

Recent meetings of the Young Folks' League were addressed by Rabbi Richard M. Stern of New Rochelle, Rabbi Ranson and Dr. Schulman. On March 20 the league had a basketball game and dance in the vestry rooms.



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# CHILDREN'S PAGE

## GIFTS TO HEAVEN.

DEAR CHILDREN:

"Onward and Upward" has ever been Israel's motto. Formed of the earth, like every other mortal, he yet would not let his earthly tenement drag him downward, he fain would turn earth into heaven, his very body, his field, his house, his cattle, all his possessions would he sanctify unto the Lord! These spiritual aspirations were reckoned with by the Holy Torah, which said "And if a man sanctify a field which he hath bought, which is not of the fields of his possession, unto the Lord, then shall the priest reckon unto him the amount of the estimated value of the year of the jubilee; and he shall give the estimation on that day, as a holy thing unto the Lord. In the year of the jubilee the field shall return unto him of whom he bought it, to the one to whom belongeth the possession of the land." "There is a difference," says Rashi, "between a field that he bought and a field of his possession; a field that was bought cannot be divided among the priests in the jubilee year, because he cannot sanctify it except until the jubilee year, as it is destined to leave his possession in the jubilee year and revert to its owners, therefore if he desires to redeem it he should redeem it with that amount of money that is estimated for a field of his possession, but if he does not redeem it, and the treasurer sells it to another, or if he does not redeem it in the jubilee year, the field shall revert to the one of whom the one who sanctified it bought it, and lest you say to the one of whom the last purchaser bought it, that is to the treasurer, therefore it was necessary to mention "to the one to whom belongeth the possession of the land" as an inheritance from his fathers, and these are the original owners who sold it to the one who sanctified it. "And all estimations of value shall be according to the shekel of the sanctuary." Whenever "shek-alium" is mentioned in reference to estimation of value, it means "the shekel of the sanctuary"—"twenty gerahs shall be the shekel." Twenty maoth, that was the original value, but afterward a sixth was added to it, and our Rabbins said six silver "maeh" equalled a "dinar," "and twenty-four "maoth" equalled a "selah."

"Only the first-born which shall, by being first-born, be sacred unto the Lord, among cattle, no man shall sanctify: whether it be ox or lamb, it is the Lord's." He cannot sanctify it for any other sacrifice, inasmuch

as it is not his. "And if it be an unclean animal," this does not refer to a first-born, as of that it cannot be said, "then shall he redeem it according to the estimated value," nor does it mean the firstthing of an ass, as that is only redeemed with a lamb, which is a gift to the priest, and not for any other holy purpose, but this refers to the holiness of the temple repairs, as previously it spoke of the redemption of a clean animal which was stunned, and here it speaks of one who sanctifies an unclean animal and its estimated value is applied for the repairing of the Holy Temple, "then shall he redeem it according to the estimated value that the priest shall place upon it, "and if it be not redeemed" by its owners "then shall he redeem it according to the estimated value of that the priest shall place upon it, "and if it be not redeemed" by its owners "then shall it be sold according to the estimated value" to others. "But any devoted thing, which a man may devote unto the Lord of all that he hath." Our Rabbins are divided in their opinion. Some say anything that was devoted and not specified for what purpose, belongs to the holiness of the temple repairs, but how can I reconcile the command to Aaron "Everything devoted in Israel shall be thine" (Numbers 18), when it is specifically stated, when one says "I devote this to the priest." And others of the Rabbins say, everything devoted and not specified belongs to the priest, "it shall not be sold nor redeemed," but should be given to the priest; that is, according to those who say things devoted and not specified belong to the priests, but according to those who say that things devoted and not specified belong to the fund for Temple repairs. This passage is interpreted as referring to things devoted to the priests (Talmud, Erkin) as all are agreed concerning things devoted to the priests, that they cannot be redeemed before they come into the hands of the priest, but things devoted to the Most High (for repair of the Holy Temple) may be redeemed. "Every devoted thing is most holy unto the Lord." Those who say that things devoted and not specified belong to the fund for repairing the Holy Temple brings this passage in support of his argument, and those who claim that things devoted and not specified belongs to the priests interpret it as meaning that the things devoted for the priests apply to most holy sacrifices and sacrifices of minor holiness, and it is given to the priests, as we have learned in the treatise of Eskin, if he vowed to give its money equivalent, and if it was a free-will offering he gives the benefit thereof "of man"—that is, if he devoted his Canaanitish man-servants or maid-servants.

"Anyone condemned, who shall be condemned to death among men, and one says I offer his estimated value is as though he says nothing—"he shall be put to death," inasmuch as he is going to die, therefore he cannot be redeemed—he has no monetary value and no estimated value. "And every tithe of the land," this refers to the sacred tithes—"of the seed of the land"—corn—"or of the fruit of the tree"—wine and oil—"belongeth to the Lord," the Lord acquired it and from His table he has commanded you to bring up and eat in Jerusalem, as it is said "And thou shalt eat before the Lord the tithe of thy corn, of thy wine and of thy oil" (Deuteronomy 14). "And if a man will redeem any part of his tithe, the fifth part shall he add thereto"—of his tithe, but not of his neighbor's

tithe, he who redeems his neighbor's tithe does not add a fifth—and what is his redemption in order to permit him to eat it in any place the money shall be brought up and eaten for what he buys for it in Jerusalem, as it is said "Then shalt thou turn it into money" (Deuteronomy 14). "And concerning the tithe of the herds, or of the flocks, whatsoever passeth under the rod, the tenth shall be holy unto the Lord." When he came to give tithes of them, he makes them pass through a door, one after another, and the tenth he strikes with a rod chalked red to make it recognizable that it is the tenth. He does thus to the lambs and calves of each year; it shall be holy "to offer its blood and fat upon the altar, and the owners may eat the meat. "He shall not search whether it be good or bad, even if defective he may eat it as tithe, and it cannot be shorn nor used for work.

כורחהו

### Immigrant Aid Society Annual Meeting Will Tax Hippodrome Capacity.

Although the Hippodrome has a seating capacity of 5,000, there is a big demand for tickets for the annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America, which will take place there on Sunday afternoon, February 13, at 2:00 o'clock.

The reports to be presented at the meeting deal thoroughly with the society's work abroad and at home, and in view of what the society has accomplished during the past year there is a general desire to know the exact details.

Those desiring to be present at the meeting are therefore urged to make immediate application to the Hebrew Sheltering and Immigrant Aid Society, 229 East Broadway, New York city

Under the chairmanship of Advocate Schlossberg, a meeting of the Jewish People's Party consisting exclusively of Russian refugees, held at Paris, declared that it would fight Bolshevism with all its power, and it was also opposed in any movement seeking the establishment of a Jewish political organization including the whole world. The aims and principal demands of the association will be to seek for Jews equal rights and a cultural autonomy.

ULMANN, SOLOMON B.—The People of the State of New York, by the grace of God, free and independent, to Blanche Vesnitch, Lucille Vesnitch, Cecelia, Duchess of Montmorency, Cecil C. Blunt, William Blumenthal, Elaine Cory Ulman, Morrison Ulman, Audrey Barclay Ulman, Anthony Barclay Ulman, Granville Oldfield Barclay Ulman and Rutgers Barclay Ulman, Send Greeting:

Upon the petition of Joseph S. Ulman, who resides at 19 West 51st Street, in the Borough of Manhattan, New York City. You and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records in the County of New York, on the 11th day of March, 1921, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Joseph S. Ulman, as trustee under the last will and testament of Solomon B. Ulman, deceased, should not be judicially settled, and why the Guaranty Trust Company of the City of New York should not be appointed a co-trustee to act in conjunction with said Joseph S. Ulman in executing the trust created under the last will and testament of Solomon B. Ulman, deceased.

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. Cahalan, a Surrogate of our said county, at the County [Seal] of New York, the 24th day of January, in the year of our Lord, one thousand nine hundred and twenty-one. DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

### The Annual Meeting of the Members of the HEBREW TECHNICAL INSTITUTE

will be held at the Institute Building Stuyvesant and East Ninth Street, New York City, on Sunday, February 6, 1921, at eleven o'clock, A. M., promptly. Only formal business, as prescribed by the By-Laws, will be transacted. **Molse L. Erstein, Secretary**

## Want Column

WANTED—An English speaking rabbi by a modern orthodox congregation in a large city, within commuting distance of New York city. State experience and qualifications. Address E. S., Box 95, care of Hebrew Standard.

WANTED COOK for small institution; easy menus; must assist other light duties; excellent position for refined Jewish woman. Write 779 Lafayette street, Bridgeport, Conn.

WANTED.—EXPERIENCED JEWISH COOK; small family; apartment; references required. Address BOX 7, care Hebrew Standard.

High school graduate, knowledge of French and Spanish, desires position where Sabbath is observed. "Harris," care of Hebrew Standard.

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### "Awakening Hungarians" Boast of Anti-Semitic Propaganda in America.

Budapest (Jewish News Service).—In the local newspaper, "Magyar-Orszag," a leader of the pogrom organization, "Awakening Hungary," writes an article in which he presents the aims and objects of his organization, which are, first of all, "the spread of a strong and vigorous anti-Semitism." He boasts that his organization succeeded in starting anti-Semitism in the United States and Sweden.

He further states that his organization now has one-half million members and that they have succeeded in driving out Jews from many employments and placing Gentiles in their positions.

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**SOCIAL NOTES.**

Mr. and Mrs. J. B. Davis of Brooklyn are en route to Palm Beach, where they will spend the season at the Royal Ponciana Hotel.

Mr. and Mrs. M. B. Lande, of No. 1200 Madison avenue, gave a dance at their home last Saturday night in celebration of the birthday of their son, Elliot.

A reception and luncheon was tendered Mrs. R. James de Rothschild last Tuesday afternoon by a number of ladies prominent in local Zionist affairs.

Mr. and Mrs. Louis Bauman of No. 574 West End avenue celebrated their golden wedding last Saturday night with a dinner and reception at the Hotel Biltmore.

Mrs. A. Shapiro of No. 361 Vernon avenue, Brooklyn, has left for Palm Beach, Fla., where she will spend the remainder of the season at the Royal Ponciana Hotel.

Sergeant Bertram Strauss and Beatrice Lewis were married at the Royal, 112th street, on Saturday night, January 29, by Rabbi B. A. Tintner. Sergeant and Mrs. Strauss will leave for Coblenz, Germany, on the transport Cantigny.

The Ladies' Auxiliary of the Central Jewish Institute and their friends to the number of sixty-five, tendered a luncheon last Monday to Mrs. Samuel I. Hyman and Mrs. Alfred E. Kornfeld, upon the occasion of their departure for Palestine. A fund of \$1,000 was raised for them to distribute as they saw fit among the war-stricken peoples while in Europe and Palestine. And during the luncheon Florence Stern, a child pupil of Prof. Auer, played selections on the violin. Rev. Dr. Elias L. Solomon made a fitting speech of farewell.

On Thursday, January 27, at noon, Mr. Nathan Low was married to Miss Estelle Michaelis at the home of the groom, No. 2 West 88th street, Rev. Dr. Henry S. Morais officiating. The bride was given in marriage by her uncle, Mr. H. Sisenben, and the groom was escorted by his uncle, Mr. Nathan Weiss, while Miss Doris Levene, a niece of the groom, played the "Lohengrin" Wedding March as a piano solo. A dinner was served immediately after the ceremony. The young couple left for San Francisco, where they will permanently make their home. A few of those present were Mrs. J. Lefkowitz, mother of the groom; Mrs. Morris Schlesinger, Mr. and Mrs. Schlosser, Mr. and Mrs. Max Schwartz, Mr. and Mrs. Ignatz Schwartz, Mr. and Mrs. Arthur Low, Mr. and Mrs. Herbert H. Levene, Mr. and Mrs. Joseph Low and Miss Rose Low.

**Miss Fischel Engaged.**  
The engagement of Miss Bertha Marion Fischel to Dr. Henry A. Rafsky has just been announced.

Dr. Rafsky was born in New York city in June, 1890, and is a graduate of the New York University Medical School with the class of 1913. After his graduation he became an interne in the Harlem Hospital. He is a specialist in stomach diseases and has been associated with Dr. Max Einhorn since February, 1918. He is also connected with the Post Graduate, Harlem and Lenox Hill Hospitals in the gastroenterological departments. He is a contributor to medical literature on stomach diseases and is doing extensive research work along these lines.

Aside from Dr. Rafsky's medical affiliations, he is vitally interested in Jewish religious education. Dr. Rafsky is one of the few men in the medical profession who is scrupulous in his observance of the Sabbath.

Miss Fischel is the daughter of Mr. and Mrs. Harry Fischel of 118 East Ninety-third street. She is a graduate of Barnard College and has been active in social and communal work. She was a captain of war relief drives and helped in army canteen service.

**Peni El Notes.**

On Tuesday last, January 25, the Sisterhood of Temple Peni El held a delightful social and business meeting, in connection with the installation of the newly elected officers. First on the list, comprising the latter, stands Mrs. Annie Friedman, the new president, who earned her office in recognition of her past services as vice-president, and later as the secretary of the organization for the last three years. Mrs. Friedman is the wife of Mr. Emanuel Friedman, president of the congregation, so, that in connection with this election, there arises the situation believed by the rabbis to have obtained in the care of Abraham and Sarah—the husband ministering to the religious needs of the men, the wife to those of the women. The other officers are Mrs. Silberberg and Mrs. Hast, vice-presidents; Mrs. S. Jacobson, treasurer; Mrs. Solomon, conductress, and Mrs. Joel Blau, secretary. These ladies were installed by the minister of the congregation, Rabbi Joel Blau, in a felicitous address, shot with pleasing humor, in the course of which he pointed out that the chief function of the sisterhood is to co-operate with the congregation in the promotion of the Jewish cause. The address was greeted with great applause, and fittingly responded to by Mrs. Friedman in her inaugural speech.

At this same meeting the sisterhood decided to co-operate with the Hoover Fund for Starving Children, and also voted to adopt a Jewish war orphan. Furthermore, a committee of ten has been formed to collect funds for the Washington Heights Memorial Monument to be erected in Mitchell Square in honor of the 300 fallen soldiers.

The meeting concluded with an entertainment in which the following took part: Mr. Roy Cantor, Miss Rosin, Miss Joseph, Mr. Jeska and Miss Lillian Friedman.

Both the sisterhood and the congregation are putting forth every effort in arranging for a theatre party to be held at the Cohan and Harris Theatre on the evening of March 21. The play to be given is "Welcome Stranger." A huge success is confidently expected, the proceeds to be turned over to the treasury of the large religious school conducted by the congregation.

**The Miriam Gottlieb Aid Society.**  
The annual meeting and installation of officers of the Miriam Gottlieb Aid Society and Consumptive Transportation Fund took place at the Juliette on Thursday afternoon, January 25. The following officers were elected and duly installed for the ensuing year: Miss Carrie G. Tekulski, president; Mrs. E. Osterman and Mrs. Albert Lucas, vice-presidents; Mrs. Luhs, treasurer; Mrs. Louis Tekulski, financial secretary; Mrs. S. Kaufman, corresponding secretary.

A fine musical program was rendered by Mr. E. Weil and Mrs. Emanuel recited in splendid style.

The society will shortly celebrate its twenty-fifth anniversary by a public banquet, (strictly kosher), arrangements for which are well under way. Mrs. L. Cohen, of No. 615 West 150th street, is the chairman of the committee in charge.

**BROOKLYN NOTES.**

**Rabbi Harry Weiss Installed in Shaari Zedek.**

A very large congregation and most interesting exercises marked the formal installation of Rabbi Harry Weiss as rabbi of Congregation Shaari Zedek, Putnam and Reid avenues, on Friday evening, January 21. Rabbi Weiss has only been in Brooklyn a few weeks, in which time he has already made himself beloved by his congregation for his earnestness and his unusual pastoral ability.

The principal address of the evening was delivered by Rev. Dr. Samuel Schulman, of Temple Beth-El, Manhattan. Dr. Schulman praised the character and record of Rabbi Weiss. He said the congregation of Temple Shaari Zedek needs a man like Dr. Weiss at this time. The enemies of the Jew, he said, are not alone on the surface, but are within the Jew himself. Ignorance of the teachings of Israel, he said, is the cause of the desertion by so many Jews of their religious duties. Seventy-seven per cent. of the young Jews of today are not living up to their teachings, he said.

Supreme Court Justice Edward Lazansky made a short speech of welcome to Dr. Weiss in behalf of the Brooklyn laity.

"I thought that I was a pretty good Jew, and that through my life I have been trying to do good things," said Justice Lazansky, "but Dr. Schulman has opened my eyes."

"Stand behind your rabbi and don't consider him a thing of necessity. Give him your reverence and your soul; he is giving you all and will lead you to the path of righteousness. Come back to your religion and think of God and your comrades."

Other speakers were the Rev. Dr. Alexander Lyons, rabbi of the Eighth Avenue Temple; the Rev. Dr. Samuel Chen, of the Keap Street Temple, and the Rev. Dr. Louis Gross, of Temple Israel.

Rabbi Weiss thanked the congregation and the speakers of the evening. At the conclusion of the exercises the Sisterhood of the congregation gave a reception to Rabbi and Mrs. Harry Weiss.

**Slotchen-Cohn Engagement Reception.**

The engagement reception of Miss Frances Slotchen to Mr. Milton H. Cohn was celebrated Sunday afternoon, January 23, at the Regina Mansion, Willoughby avenue, and there was a very large assemblage of relatives and friends present to congratulate the young people.

The bride-to-be, who is secretary to Mr. Joseph Leblang, of cut-rate theatre ticket fame, was greeted by a large number of theatrical people, who also were in attendance to offer their congratulations.

The afternoon was spent principally in dancing, for which an orchestra of five pieces furnished the music, and a buffet lunch was served. A few of those present were: Mrs. Jennie Slotchen, mother of the bride-to-be; Mr. and Mrs. Wm. Cohn, parents of the groom-elect; Mr. and Mrs. Volkman, Mr. and Mrs. N. Crystal, Mr. and Mrs. Chas. M. Slotchen, Jr.; Miss Florence Cohn, Mr. Philip Volkman, Mr. and Mrs. Chas. Slotchen, Mr. and Mrs. Shapiro, Mr. and Mrs. Weinberger, Mr. and Mrs. Pasternack, Mr. and Mrs. LaPietous, Mr. and Mrs. Hoffman, Mr. and Mrs. S. Krebs, Mr. and Mrs. Pritchup, Mr. and Mrs. Michaels; Misses Jean Furman, Bessie Kaufman, Molly Seiken, Mr. Matty Bernstein and Miss Essie Rubin, Mr. Irving Cohen and Miss Adalade Breslaw; Mr. Joseph Keith, Mr. John O. Goldberg, Mr. H. H. Levene and daughter Doris, Mr. Wm. Levitt, Miss Edna Golub, Mr. and Mrs. Jack Rosenshein, Mr. and Mrs. David Aaronson, Mr. Moe Ducore, Mr. S. Gerson, and Mr. Louis Bondi.

**Brooklyn Synagogue to Build.**

At the last meeting of the Brooklyn Synagogue congregation, held on January 26, it was decided to take immediate steps to build the proposed new temple on the site owned by the congregation on Eastern Parkway, near Albany avenue. Ground will be broken early in March.

The new temple will be a fine structure of about 1,200 seats, and special care will be taken to provide adequate facilities for the Hebrew and Sunday schools, and for the social activities of the congregation. The temple will cost about \$200,000.

Mr. Jacob D. Posner is chairman of the building committee.

**Benefit for Hebrew Home for Aged.**

A high class performance of Keith vaudeville will be given at the Academy of Music tomorrow (Saturday) night for the benefit of the Brooklyn Hebrew Home for the Aged. It is promised that no solicitations of any kind will be made during the evening.

In addition to the vaudeville a feature of the program will be the appearance of Rev. A. Jasson, the popular cantor of the Congregation Petach Tickvah, who will sing arias from "La Juive" and "The Pearl Fishers," some Jewish folk songs and "Retzeh."

**Orach Chaim Study Circle.**

A Bible class is being conducted every Monday evening at 8.30 at the Orach Chaim Synagogue by Dr. Moses Hyamson, the minister of the congregation. At present the book of Joshua is being expounded in a most interesting and instructive form.

Informal discussion always follows the lesson, while refreshments are served by the ladies of the Orach Chaim Sisterhood. The public is cordially invited to take advantage of this opportunity.

The hospitality committee consists of Mrs. Harry A. Rubinsky, chairman; Mrs. Joseph Levine and Mrs. M. Boas Lande.

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**Friedlander Educational Conference Put on a Permanent Basis.**

At a meeting of the Friedlander Educational Conference of the Jewish Youth, held Saturday evening, January 29, at the Central Jewish Institute, a constitution was adopted and permanent officers elected.

The Friedlander Conference is formed of the representatives of nine organizations of Jewish young people of New York city, representing 12,000 members. Through it the needs of the Jewish youth for Jewish education are being made vocal under the name of the late Prof. Israel Friedlander. The organizations represented are the Intercollegiate Menorah Society, Intercollegiate Zionist Association, Y. M. H. A., Y. W. H. A., Young Judea, the League of Jewish Youth, Young Israel Synagogue, Teachers' Institute of the Jewish Theological Seminary.

The newly elected officers are: President, Leon Hoffman, Menorah; vice-president, Miss Jellin, of the Intercollegiate Zionist Association; recording secretary, Miss Fineglass, Y. W. H. A.; corresponding secretary, Mr. Leon S. Lang, Young Judea; treasurer, Mr. Steinberg, Jewish Youth. Mr. Geroge Hyman, the retiring president, is leaving this week on a trip to Palestine.

The activities of the Friedlander Conference will be, first, to organize an annual rally of the Jewish youth on the

plan of the great memorial meeting for Prof. Friedlander, held last October at City College. The purpose of these annual rallies shall be to stimulate interest in Jewish education among the mass of Jewish young people. Second, to co-operate with all existing institutions in establishing regular courses and popular lectures on Jewish topics to be held in the various institutions which desire them. Third, the publication of these valuable lectures and other important material for Jewish education by occasional bulletins. Fourth, in time to come the Friedlander Conference hopes to show the need for a Friedlander memorial building as a central office for its work and with lecture halls for classes in Jewish subjects, not for specialists, but for all young people who are interested.

The first three parts of the program represent the immediate necessity, which the young people themselves will try to cover. The fourth is a community problem, toward which the Friedlander Educational Conference is working.

An editorial in "Morning Post" accuses the joint foreign committee of the Anglo-Jewish Association with having caused embarrassment to England and the Allies during the progress of the late war by their insistent demands for equality for the Jews of Roumania and Russia and privileges for Palestine.

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Summer Season, Asbury Park, N. J.

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

NOW OPEN — THE NEW

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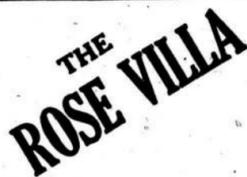
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The newest and most modern hotel in Lakewood. Jewish dietary laws strictly observed. Hot and cold running water in all rooms. Rooms with bath attached or en suite. Booklet and rates on request. Tel. Lakewood 82.

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



501 Monmouth Ave., Lakewood, N. J.

NOW OPEN FOR THE SEASON 1920-1921

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



OPEN THE YEAR ROUND THE FAIR VIEW LODGE

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

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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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Ideal location. Rebuilt and redecorated. Equipped with all comforts and conveniences. Large rooms with or without bath. Jewish dietary laws strictly observed. Reasonable rates. Make reservations now.

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High class private boarding house. Ideal location. Home comforts. Very suitable for commuters. Running hot and cold water in every room. Superior cuisine. Also caterer to banquets and dinner parties. Phone 1561 Montclair.

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Open all year. Hotel accommodations, all conveniences, including private bathrooms. Two hundred acres of grounds, all sports on land and lake in front of house. Homelike. Two hours from city. JOSEPH D. WEIL

## Poland Promises Solution of Jewish Question.

Warsaw (Jewish News Service).—Premier Witos gave the following written statement for publication in today's "Haint": "The entire Polish Cabinet fully realizes the importance of the Jewish problem in Poland. Several members of the Cabinet were instructed last week to work on the problem. No details were to be presented, but the questions were to be settled as they come up in practical application. Jews have no cause to complain, there can be no doubt now of political rights for the Jews, but, in return, the Polish Government expected loyalty on their part." "Haint" learns independently of the designation of a separate committee of the Cabinet, comprising the ministers of internal affairs, foreign affairs and finances to work out the entire program of Jewish-Polish relationship. A Boys' Kosher Camp in the Adirondacks.

The many friends of Mrs. L. Solomon, proprietor of "The Irvington" at Lakewood, N. J., will be interested to know that she has purchased a very beautiful property at Schroon Lake, in the heart of the Adirondacks, known as "Moon Hill Camp," which she will open at the beginning of the summer season as a camp for boys. "Moon Hill Camp" covers 125 acres of land and has a frontage of three-quarters of a mile directly on the lake, and in addition has a wonderful bathing beach. Due announcement of the opening of Mrs. Solomon's new venture will be made in a later issue.

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Borden's Eagle Brand Condensed Milk has helped more babies grow into healthy manhood and womanhood than all other prepared infant foods combined. Gail Borden first prepared this infant food more than 60 years ago for the welfare of babies, and since then it has been a help to mothers when all other foods have failed to agree with their babies.

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## The New EDGEWOOD HOTEL

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Rebuilt, refurbished and redecorated. Running water in all rooms. All comforts and conveniences. Baths. Reasonable rates. Make early reservations. Jewish dietary laws strictly observed. S. SHINER, Prop.

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

WE SPECIALIZE IN DIET. TABLE GUESTS ACCOMMODATED

## HOTEL IMPERIAL

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



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

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Finest location right in the Pines. Newly built and equipped with every modern convenience. Jewish dietary laws observed. Reasonable rates. Home comforts.  
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An up-to-date family hotel affording the guest every comfort and convenience. Handsomely furnished. Jewish dietary laws observed. Phone: Lakewood 201.  
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LAKEWOOD'S REFINED FAMILY HOUSE.  
Dietary Laws Strictly Observed.  
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Our Oldest Ladies' Society to Celebrate.

Wherever a synagogue is established there the seed of charity is sowed and it flourishes. When a group of New York's English born Jews came together to establish Congregation Shaaray Tefila—now known as the West End Synagogue—seventy-five years ago, their wives and mothers organized the Ladies' Benevolent Society of the congregation, one of the oldest Jewish women's philanthropic organizations in New York city, which on February 11, 12 and 13 will participate in the anniversary celebration of the synagogue.

Although its original functions of visiting the sick and preparing the dead for burial have to some extent fallen into disuse, this society, now in its seventy-fifth year, distributes coal and Passover supplies to the needy poor and co-operates with the Federation for Support of Jewish Philanthropic Societies, of which it is a member. The society at its inception had a committee of seven members, a visiting committee of three members and the following officers: Mrs. John M. Davies, first directress; Mrs. I. N. Samuel, second directress; Mrs. Moses Morrison, treasurer, and Rev. S. M. Isaacs, honorary secretary.

The efforts of these good ladies of old New York to aid their unfortunate coreligionists aroused widespread attention and interest. Sir Moses Montefiore, having received from them a message of condolence upon the death of his wife, Lady Judith Montefiore, wrote: "The address of condolence which you lately transmitted to me exhibited so high an appreciation on your part that it is gratifying to me now to bear witness to the prevalence of this sentiment in her heart. In token, then, of her warm solicitude to promote to the extent of her ability the efforts to ameliorate the conditions of our less fortunate brethren, in which it is most gratifying to see the ladies of New York take so active an interest, I have the pleasure to hand you the enclosed donation to the funds of the Ladies' Benevolent Society as a parting gift from her and in memory of her good will."

The society today has the following officers: Mrs. William C. Popper, president; Mrs. E. Mamelsdorf, first vice-president; Mrs. E. Goodman, second vice-president; Mrs. A. T. Gutman, treasurer, and Miss Florence Benjamin, secretary.

As the synagogue grew the city grew and the demands of the needy increased. The Shaaray Tefila Sisterhood was organized in 1890 for personal service among the needy Jews of the West Side. After the removal of the synagogue from Forty-fourth street to Eighty-second the Sisterhood became responsible for the care of all the Jewish poor from the Battery to 110th street west of Fifth avenue. During the last six years the Sisterhood has been independent of subventions and has raised sums annually approximating \$10,000. The Sisterhood was the second organization of its kind in the city. This society, too, is now a member of Federation. The Sisterhood assists the United Hebrew Charities by sewing for the poor and maintains special foundations for the education of worthy and indigent children and for child-caring among the poor. Its officers are: Mrs. Max L. Levenson, president; Mrs. Martin Nathan, vice-president; Mrs. Edward Goodman, treasurer; Mrs. Simon Gottschall, recording secretary; Miss H. Moeller, corresponding secretary. A junior sisterhood has also been organized and Miss Hoeny Kramer is its present head.

The most recent women's organization of this congregation is its Mothers' Club, whose purpose is to bring the mother into closer relationship with the synagogue and the school. Mrs. Martin Strauss is president and the other officers are: Mrs. Leon Victorious, vice-president; Mrs. Felix Moysse, corresponding secretary; Mrs. Simon Gottschall, recording secretary; Mrs. A. Levaux, treasurer; honorary president, Rev. Dr. Nathan Stern, and honorary vice-president, Rev. Dr. F. De Sola Mendes, and the following directresses: Mrs. Born, Mrs. Becker, Mrs. Morris, Mrs. Groskin, Mrs. Goldstein, Mrs. S. Berger, Mrs. Sonn, Mrs. Gertner, Mrs. Grotta, Mrs. Levenson, Miss Julia Weill and Mrs. Reichert.

WINTER RESORTS—LAKEWOOD, N. J.

# THE PINE AIR HOUSE

290 RIVER AVENUE LAKEWOOD, N. J.

Directly in the pines and near the lake. Large grounds. Large rooms, every improvement. Jewish dietary laws strictly adhered to. Kitchen under personal supervision of Mrs. Kaplan. Telephone 105-R.  
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Cor. Fourth St. and Madison Ave.  
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Rebuilt, redecorated and refurnished. Equipped with all latest conveniences. Rooms single or en suite with or without bath. Home comforts. Jewish dietary laws observed. Reasonable rates.  
NEW BLYTHEWOOD ANNEX, Corner 7th Street and Madison Avenue also open. Phone Lakewood 356.  
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Open all year. All modern improvements and conveniences. Jewish dietary laws strictly observed. Reasonable rates. Home comforts.

**SPENCER INN**  
403 FOREST AVE.  
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Exclusive location. Newly furnished and decorated. Equipped with all modern improvements. Home comforts. Jewish dietary laws observed. Reasonable rates. Summer season, Asbury Park, New Jersey.  
A. ELLONSON.

# HOTEL GROSS

316-318 SEVENTH STREET LAKEWOOD, N. J.

Located in the finest section of this renowned Winter Resort, the HOTEL GROSS has been entirely renovated, redecorated and furnished with every modern improvement. Running water in all rooms. Dietary laws strictly observed under supervision of Rev. Dr. Philip Klein and Rabbi S. D. Posner of Jersey City, N. J. Summer Season, Saratoga Springs, N. Y. Tel.: Lakewood 447-W.  
GROSS & BAUM, Props.

S. Goldberg of Glenwild, Sullivan Co., Prop.  
**The Lenox Hotel**  
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The LENOX HOTEL has been completely renovated, refurnished and redecorated. Equipped with all latest improvements; running water in every room. Suites with bath. Strictly Kosher cuisine. Home comforts. Write for information.

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All modern improvements and conveniences. Jewish dietary laws strictly enforced. Telephone, Lakewood 116-W. Summer season, Hotel Plaza, Long Branch, N. J. E. SACKS & CO.

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Ideal location in the Pines near the lake. Running water in every room. Large rooms. Hungarian cuisine. Dietary laws observed. Open all year.  
Tel.: Lakewood 194-W.

**The IRVINGTON** Formerly The Rudolph  
Clifton Ave., Lakewood

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

WINTER RESORTS—LONG ISLAND

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

During the rebuilding of our hotel, which was recently destroyed by fire, we are located at the OCEAN CREST ANNEX, No. 129 Beach 64th street, where we will be pleased to receive our guests. Open the entire winter. Dietary laws strictly observed. Steam heated throughout.  
J. LIFSCHITZ, Prop.

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Heller and Heller.

Editor Hebrew Standard.

In your issue of January 1 I noticed the contrast between two Hellers—Jacob Heller, desiring to excommunicate Prof. M. M. Kapien because he does not agree with him, and Nachman Heller, whose broadmindedness was shown in taking part in a Christian church celebration.

To Jacob Heller we may say, "Velo Kapdan Melamed," and Nachman Heller can be compared to our "Hillel Hanosi," who made a good Jew out of a Gentile who came to ridicule Judaism by telling the great rabbi he would become a Jew if he could teach him the Jewish religion while standing on one leg. Rabbi Hillel told him the Jewish religion consists fundamentally of one sentence, "Love thy neighbor as thyself." If this was good orthodoxy to Hillel Hanosi, why is it not good orthodoxy to Jacob Heller?

What is orthodoxy? From the Greek word ortho (straight), or right. Orthodoxy means correct in doctrine. What is correct doctrine? To the Jew that wears Peies, the one that cuts it off is not an orthodox! To the one that wears a full beard, the one that shaves is not an orthodox! To the one that wears a Zizes the one without a Zizes is not an orthodox! To the one that is Mechodesh Lavona, or goes to Tustlich, the one that does not observe these ceremonies is not an orthodox! And so forth and so on. "Gam se raici." In certain places where the males wear long coats and the women wear sheitels, those that do not follow them are not orthodox, and should it happen that a woman dies in childbirth it is attributed to the sin of a certain woman that refuses to cover her head with a sheitel. You find the same degrees of orthodoxy in congregations. Some practice mechiras chomez for Pesach! In some the women are segregated in the upper balcony; in some the men sit on one side and the women on the opposite side. In others men and women sit together, but will not allow an organ; others will allow an organ, but object to sit with uncovered head. So forth and so on. And each one claims to be orthodox.

Far be it from me to belittle these ceremonies and customs, for "Minag Israel is Torah" insofar as they do good in their time and place, but when they outgrow their usefulness and do harm I'kol Israel, those that desire to change a minog have a perfect right to do it according to the Talmudic teachings. They say, when you are in doubt, follow the people, "Puk chazie ma ama debar." Regarding the different sects, we always had them, like Perushim and Zedukim in the time of Jesus. Among the Talmudists we had the school of Hillel and the school of Shamai—Beth Hillel and Beth Shamai—but while they differed in interpretation of the law, they were both orthodox. No one man or class of men has the right to claim superiority. According to our prophets, "Ubeshem Israel Yechuna" is a good Jew. The Great Father said, "Kol Israel yesh loem chelek l'elam habe." It is a crime to start sectional fights among our brethren. It is time to make our motto, "Back to the Bible! Follow the teachings of our great Prophets." Sholem, sholem, omar Jehovah. Peace, peace!

Orthodoxy and Reform are misnomers in Judaism. It was adopted from Christianity. The Greek church claims to be the only orthodox church. The Catholic church claims the same, etc. Even the Christian Scientists claim it, though they are unchristian and unscientific. I say that it is against the injunction of Moses, who said "Ubechukeseim lo sel-eichu." While Christians apply these

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terms, we must not imitate them. The Jewish principle in religion is the Shema Israel!

One God without an appendix.  
 One Israel without an appendix.  
 One Torah without an appendix.  
 As the Medrash says, "Kudshe Beruch Hu Yishroel, v'oraise chad Hu."  
 Each one remains one, and therefore they exist forever. For where there is no appendix, there can be no appendixitis.  
 DR. L. W. ZWISOHN.

Now Another Rabbi "Soaks" Us.

Editor Hebrew Standard:—

Thank you for the clipping from the "Standard" that you were good enough to send me. I must express my admiration for your courageous spirit in sending me what some of my friends in the legal profession tell me is good evidence for procedure against you for libel, slander and whatnot. Will your courageous spirit induce you to print this reply to your vehement, if somewhat malicious and very incorrect editorial?

On the ninth of December, last, some Jewish citizens of Providence wrote to me stating that they "desired to form an orthodox congregation," and inviting me to be present "at a large meeting of friends to take place on December 19, from 7 to 10 p. m. So I accepted their invitation. All the speakers that evening stressed the need for a synagogue conducted along traditional lines.

I received subsequent invitations to visit Providence, but the stress of other work made my acceptance of such invitations impossible. But in response to a request from Mr. Marshak, the secretary of the synagogue, I drew up a platform for the new organization, two sections of which may interest your soul-shocked, naively-credulous, deeply-and-militantly-orthodox nature. They are:

1. We want a Synagogue that is traditionally Jewish, that can appeal to those of us who have lived under the splendid influence of the old orthodox spirit.
2. We want a synagogue where you can attend decorous services Friday nights and Saturday mornings.

Veracity does demand that I admit that one of the statements of the platform was that the synagogue be used for services every morning and evening. Of course, under that provision, I can see that you are correct in saying that it is the intention of the Providence Conservative Synagogue to hold services Sunday evenings. Candor also demands that I admit that I am ignorant of any real orthodox "shuel" that omits its services Sunday nights. But list, Mr. Editor, to the saddest news of all. The Providence Synagogue has not, to my knowledge, had any services as yet. Those services that you so sadly lament in italics were only business meetings called to get enough members to organize the congregation.

Dear Mr. Editor, you know the evil that results from printing unfounded rumors. You, yourself, object to the propensity of your fellow-editor in Dearborn to print such bosh. Shouldn't you then make an effort to get your facts straight before printing them? I have found that editors of other papers, devoted to Jewish news, do often make such efforts. Again, is it fair to charge the United Synagogue, or the Seminary with the shortcomings of its members or alumni? Have not we Jews for over a thousand years complained bitterly because the shortcomings of the individual Jew have been charged to our entire race?

Assume that all your charges are correct. Why blame the Seminary or the United Synagogue? Do you blame the "Agudas Horabonim" each time a hechsher is given out by one of its individual members for food that is not kosher? Do you blame the Union of Orthodox congregations each time one of its constituent congregations sells seats on Shabbos or Yom-Tov to hear one of the renowned cantors perform? Be fair. You edit a paper, the purpose of which we are led to understand is to voice Jewish opinion. Though you are responsible to no one, I feel confident that you must be possessed of a conscience. You must realize that it is hardly fair to accuse two orthodox rabbis who have served their communities many years, and whose Jewishness has never been questioned of disloyalty to our religion, on what you admit is merely a report. A two-cent stamp and a few moments of your stenographer's time could have brought the fact to your attention.

JESSE BIENENFELD.  
 Worcester, Mass., Jan. 31, 1921.

Free Classes in Lip Reading.  
 Editor Hebrew Standard:

It may be of interest to a number of your readers who are afflicted with a defect in hearing—be they in business, in the professions or at home—that the Board of Education is conducting an evening class in lip reading under the tutelage of Miss Louise I. Morgenstern, in Evening School 93, corner of 93d street and Amsterdam avenue, on Monday, Tuesday and Wednesday evenings, from 7.45 to 9.45.

The hard-of-hearing or deafened students attending this class are an intelligent and refined class of people who gladly grasp this opportunity of studying the "subtle art" of lip reading with Miss Morgenstern. They are gladly welcoming all those of their fellow sufferers who have not yet heard of the sunshine and renewed hope this study is capable of bringing into the lives of those who are ambitious and energetic enough to give it a fair trial. As one of them writes:

There's new hope for a life in avenues wide,  
 All on account of lip-reading.  
 Where courage and faith and achievement abide,  
 All on account of lip-reading.  
 Society's pleasant and business is fun;  
 A lecture's a treat, you'll miss not a one;  
 And everything's right when you see how it's done.  
 All on account of lip-reading.  
 Trusting that you will publish this notice for the benefit of those suffering in the silence, I am  
 One of the Lip-Readers of Room 309,  
 Evening School 93, Amsterdam Avenue and 93d Street.  
 New York, Jan. 28, 1921.

Marshall Appeals to Reform Jews to Save the Youth.

Appeals for more adequate support for the work of the Union of American Hebrew Congregations were made by Mr. Louis Marshall, Daniel P. Hays and Ludwig Vogelstein, at a dinner given by the officers of the Association of Reform Congregations of Greater New York to presidents and rabbis of the leading reform temples at the Hotel Pennsylvania.

Mr. Hays urged the Jews of New York to contribute their share of the three and one-half million dollar fund which the Union of American Hebrew Congregations is raising for its ten years' extension program.

Mr. Marshall dwelt on the need of Jewish education for the Jewish youth. "The older people are still loyal to Judaism," he said. "They still have a Jewish heart and a Jewish consciousness. The Jewish youth is being weaned away from Judaism. They seem to take an interest in radicalism, economics and sociology. They do not seem to get into the spirit of our faith. We must get them into the synagogue even though we have to take them by the buttonhole and bring them into it. I do not think that there is a member of the Temple Emanu-El who is under forty."

The hosts at the dinner included Mr. Hays, Mr. Vogelstein, Mr. Philip J. Goodhart, Nathan J. Miller and Ben Altheimer.

Palestine a British Mandate, Not a Colony.

Jerusalem (Jewish News Service).—Sir Herbert Samuel made the statement today that Palestine is not a British colony, as has been stated by some enemies of England and Zionism.

The High Commissioner declared that while England and her colonies have an understanding as to the amount of postage to be charged mutually between them and the mother country, postal rates between Palestine and Britain must be on the basis of foreign postage. "Britain has not made Palestine a colony. It is an independent state under a British mandate, and therefore not to be included in the cheaper postal rates as those prevailing between England and her colonies," said Sir Herbert Samuel.

The Commissioner issued an order declaring that the Immigration Department of Palestine is the only authority for the issuance or visa of passports and that Egyptian money may be legally current in the country.

At a session of the National Council elected by the Palestinian Assembly, held last Monday, the decision was made to send a delegation of Palestinian Jews to the Jewish centers of Europe and America, with the object of acquainting the Jews of the world with the actual conditions of the Jews in Palestine and their immediate needs and desires.

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Memorial to the Jewish Relief Martyrs.  
 It is impossible to forget the sense of consternation which seized American Jewry when on July 10 the tragic news was flashed across the world that Professor Israel Friedlaender and Rabbi Bernard Cantor, of New York, in the performance of their duties to humanity and to their people in particular, met a martyr's death at the hands of Bolshevik soldiers who mistook them for Polish spies.

Prof. Friedlaender, one of the most distinguished scholars of our generation, prompted by the call of duty to his people, had applied for leave of absence from the Jewish Theological Seminary, and tore himself away from the arms of his wife and little ones. With a full consciousness of the risk he was to undergo, he thrust himself heartily into this work. In a similar spirit Rabbi Cantor accompanied him.

American Jewry, alive to the magnitude of the sacrifice of these two martyrs, has endeavored in several ways to fittingly perpetuate their memories. At one of the most remarkable memorial meetings held in New York city—in Carnegie Hall on September 9, 1920—all sections of American Israel were represented. As an indication of the esteem these two martyrs enjoyed, this meeting was participated in by nearly all the national and local institutions of consequence in the land. In order that this meeting should have a lasting memory the committee thought it proper to publish the proceedings in book form. This book has now been published and forms an appropriate tribute to the memory of these two heroes.

The book begins with an imposing list of organizations, Jewish and non-Jewish, national and international, under whose auspices this meeting was held. This is followed by brief biographical sketches of Professor Friedlaender and Rabbi Cantor, from which an idea may be formed of the lives and activities of these two men.

After this introductory matter follow addresses and tributes by practically all the distinguished Jews in America. Of particular interest are the addresses by Dr. Cyrus Adler, chairman of the meeting; Mr. Louis Marshall, Hon. Julian W. Mack, Rev. H. Masliansky, Hon. Abram I. Elkus and Dr. Judah L. Magnes. These addresses are touching tributes to the memories of the martyrs.

Appended to this volume are the letters, resolutions and telegrams received from distinguished men throughout the world, and from organizations, national and international. Of special interest are the communications from Mr. Felix M. Warburg, chairman of the Joint Distribution Committee, who was in Europe at the time, and from Mr. Jacob H. Schiff, who, writing from a sick bed, paid homage to the men who had made the supreme sacrifice.

As the tasks in which these two martyrs were engaged is not yet accomplished, this volume will no doubt serve to remind the Jews of America to continue their co-operation in the same direction. The assistance, financial and moral, of American Jewry, should continue to go forth to our co-religionists abroad whose agonies have never been equalled in the long tragedy of the Jewish people.

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#### Reorganization of Jewish Congress Committees.

Conferences for the reorganization of the local committees which have been acting as branches of the Jewish Congress Organization have lately been held in a number of cities. The work of reorganization has been taken up in anticipation of the new election for delegates to the permanent American Jewish Congress. Such committees are made up of delegates from the various local organizations of each city. Already new committees have been established in Wilmington, Del.; Camden, N. J.; Newark, N. J.; Paterson, N. J.; Scranton, Pa., and Waterbury, Conn.

In a number of cities mass meetings were held in the interest of the Congress Organization. The most recent of these mass meetings were held in Waterbury, Conn., and Scranton, Pa. A large audience attended the mass meeting in Scranton last Sunday evening, which was addressed by Mr. Morris Rothenberg, chairman of the Executive Committee. A considerable sum of money was collected for the purposes of the Congress Organization. Mr. Isadore Finkelstein presided at this meeting. Among those who served on the committee were Messrs. A. L. Schiller and Max J. Finkelstein. The mass meeting was also addressed by Rabbi Gutterman.

The last bulletin issued by the Provisional American Jewish Congress contains a number of cables which the Organization received from the Committee of Jewish Delegations in Paris with reference to the presentations made recently by the Jewish representatives to the League of Nations in Geneva. This bulletin also includes important material relating to various other activities of the Organization.

#### Blind Girl Heads Graduating Class.

Rosa Cohen was born blind, but she led her class of thirty-five boys and girls graduated on Thursday from Public School 127, Seventh avenue and Seventy-eighth street, Brooklyn. She is the first blind girl known to have been graduated from the public schools, and so impressive was her standing and a piano recital which she gave that residents of Bay Ridge have started a movement to provide her with a musical education.

Rosa is fourteen years old. Since she was a baby she has been an inmate of the Sunshine Home for the Blind, on Thirteenth avenue, Dyker Heights. Like other blind children, she was about two years behind the normal age in leaving kindergarten and entering grammar school, but proved so proficient that she easily caught up with the others, skipped a grade and reached the top of her class. Her marks in mathematics and every other subject except English were 100 per cent, and in English she got 96. She has composed simple pieces for the piano, dances well and sews. She made her graduation dress, uses the typewriter and wants to go to college.

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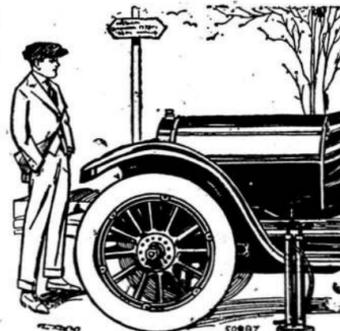
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A MESSAGE TO OUR PARENTS.

By Mrs. C. Fischel.  
Realizing that children brought up amid the distractions of a crowded city, and convinced by experience that such children are handicapped from the point of view of health, happiness and education, I concluded that there would be a great demand for an exclusive camp in the mountains under Jewish dietary laws.

With the increasing medical and physiological advances of science, the physical care of children has advanced by leaps and bounds. Educators have been continuously conducting experiments in schools, so that the mental and emotional life of the child is becoming better understood from day to day. Many of the so-called difficult and undisciplined children are often misunderstood, and the parents or guardians often fail to realize how lasting and tremendous are some of the things that happen to children in their early plastic years; things which for lack of right influences may make or mar the individual.

Doubtless at some time has come the realization to you that your child has reached that difficult age when you, though the best and most conscientious of parents, feel that an outside source can give her the right stimulus and necessary discipline. The home atmosphere, centering as it usually does, in the growth of the child, does not seem to stimulate her; perhaps she has developed a strongly antagonistic will; possibly no sense of responsibility has been aroused. It is at this time that parents should turn to a good camp for that incalculable child training and growth which the camp is so well suited to give. New environment awakens a sense of responsibility; competition with children of the same age arouses a dormant or flagging ambition. I myself have taught for years, have studied the best methods of child development, with attention to the individual needs, and I feel I have devised a well organized method of taking care of children from 5 to 16 years of age.

We search for the child's greatest need. The children have constant care, both in their play and study. Many children in their homes are too much with older people. The association with other children is excellent discipline and training in itself, besides being natural and pleasant.

We have a large country place of eighty-five acres of woodland, a private lake, with abundant opportunities for all kinds of sports. Swimming, rowing, horseback riding, tennis, baseball, basketball, farming and all field sports are thoroughly enjoyed. Nor is the home atmosphere lacking. Everything is done with a view to comfort, restfulness, refinement and healthful relaxations. The children are encouraged to be thoughtful and gentle with each other and their elders; to be tidy and systematic in personal habits, prompt and thorough in duties. Emphasis is placed upon keeping the children youthful and natural in their tastes and games. Unnatural precociousness is discouraged in every case.

If you have been confronted by the realization that your child needs something more than you can give her just now, I am sure you will be interested in my message to you. Therefore, every sacrifice will be made to secure the teachers and counsellors who have ability to work in harmony with our ideals—a broad educational outlook and a sympathetic understanding of children.

JEWISH CALENDAR.

5681 1920-21  
Rosh Chodesh Adar, Wednesday, February 9  
Rosh Chodesh VeAdar, Friday, March 11  
Purim, Thursday, March 24  
Rosh Chodesh Nisan, Saturday, April 1  
1st day Pessach, Saturday, April 23  
7th day Pessach, Friday, April 29  
Rosh Chodesh Iyar, Monday, May 9  
Lag b'Omer, Thursday, May 26  
Rosh Chodesh Sivan, Tuesday, June 7  
1st day Shavuoth, Sunday, June 17  
Rosh Chodesh Tamuz, Thursday, July 7  
Fast of Tammuz, Saturday, July 23  
Rosh Chodesh Ab, Friday, August 5  
Fast of Ab, Saturday, August 13  
Rosh Chodesh Ellul, Sunday, September 4  
Rosh Hashanah, Monday, October 2  
Yom Kippur, Wednesday, October 13  
1st day Succoth, Monday, October 17  
Shemini Atzereth, Tuesday, October 24  
Simhath Torah, Tuesday, October 25  
\*Also observed the day previous as Rosh Chodesh.

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Not only should we aim for the knowledge which life shows is so valuable, but to set in motion powers in the child to get this knowledge for himself and to know what self-reliance means. They must make mistakes, learn to choose, discarding the harmful and selecting the better, conducting their experiments with the world.

A well body means a healthy, progressive mind. There is no better way to accomplish good results than by wholesome exercise in the open air. Campers are taught to appreciate the needs of the human body and the favorable and unfavorable influences that act upon it.

Weekly entertainments are given where our campers recite, dance and play in French and English. We teach our pupils to mingle at the table in the auditorium, on the lawn, to move in the circles of refined society, so that they acquire the poise, the tact, the facile power of self-expression. It is so arranged that your children will always play, work and associate with carefully selected companions of their own age. We have services on Saturday. In all their fun and frolics they are taught to appreciate their parents, who often have to sacrifice and struggle in order to give their children this wonderful vacation.

In a word, our campers learn to live their summer with a plan and a purpose, so that when they return home they have a feeling of self-reliance; they have formed new and worth-while friendships; they are full of health, vitality and enthusiasm, ready for a good winter's work.

There is no one more just than a child. It will never forget the good education and guidance it is given when young, and when in later years it grows up to be a good Jewish citizen it will be a blessing to his parents and community.

True to Form.

The newspapers of the United States have no sympathy with those who stir up religious or race hatred. They have shown this on many an occasion in the past. It is, therefore, not at all surprising that a large and very influential part of the American press has not only printed the statement directed against anti-Semitic propaganda which was issued by leading Jewish organizations last week, but by its editorial treatment of the subject has dealt a heavy and telling blow against the wicked campaign of hatred, abuse and misrepresentation recently carried on in this country by Henry Ford and others. Ford has come out into the open, and we have an opportunity to measure the depths of his ignorance and malevolence. The other Jew-haters are in cowardly fashion hiding their identity behind the names of book publishers willing to sell their reputation for the money or other valuable considerations offered to them. The editorial comment in the newspapers shows that their editors have sized up the situation, and realize how utterly mean, reckless and wicked this anti-Semitic campaign is. The world is troubled enough nowadays by a congeries of hatreds and by the evil consequences of envy, jealousy and bigotry. The men and women—for there are women identified with this campaign—who stir up the evil passions which lead to strife, dissension and violence are enemies of the human race. The American press stands for enlightenment and fair play between man and man. It has treated this campaign with the vigor and the decisive opposition which it merits. And in doing so it has run true to form.—Jewish Exponent.

A Constructive Fight.

Dr. Joseph Silverman and Dr. Joseph Schulman, of New York city, disagree on the subject of anti-defamation. Rabbi Silverman urges that a special Sabbath be set aside on which every rabbi in America should preach against anti-Semitism. Rabbi Schulman objects, correctly, we think, and would fight this poison in a much more constructive way. Rabbis should emphasize clean living and high ethical conduct on the part of all Jews rather than criticize our neighbors.

There is further a danger in Rabbi Silverman's proposal. If a thousand pulpits were to discuss this subject, by previous agreement, greater publicity would be given to the subject than all the scurrilous and infamous sheets have been able to arouse. We are not so sure that every rabbi is competent to handle the subject. An injudicious word might be spoken, to rise and plague us when this controversy is finally settled.

We best fight anti-Semitism by so living that narrow Americans will be forced to concede that the Jew is an asset in America. Jews uplift the tone of business. Jews give millions to worthy philanthropies. Jews are found in all reform movements. Let the pulpit emphasize the need for Jews to do their very utmost along ethical and humanitarian lines.—Rabbi Rudolph I. Coffee, in the Sentinel.

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Jewish Martyrdom in Poland. The history of the Jews chronicles innumerable records of trials and tribulations, troubles and sufferings, tortures and tormentings, in all times and climes, countries and continents, ages and generations; but the excesses and pogroms, perpetrated on the Jews, continually, for the last two years, since barbaric Poland was made an independent Republic by the grace and good offices of the Allies, at their august sessions, in the course of signing the treaties of Versailles, supersede former atrocities and erstwhile cruelties a hundred fold. At the connivance and instigation of the government, both soldiers and civilians, citizens of the regenerated Poland maim and mutilate, butcher and slaughter, ravish and violate, torture and assassinate men, women and children of all classes and ages, for no other reason, cause, text and pretext but being sons and daughters of Abraham, Isaac and Jacob, and Sarah, Rebecca, Rachel and Leah. Suffering, as the Poles themselves did for one hundred and fifty years, under the knout of Russia, the scourge of Germany and the cudgel of Austria, they are wreaking vengeance now on innocent and defenseless Jews and moistening the soil with Hebrew blood and Israelitish marrow.

Following the Mosaic law and in pursuance of tradition, Polish Jews never shave their beards, mustaches and whiskers; these facial ornaments of the Jews are somewhat tabooed by the Poles of the supposedly Christian persuasion, who invented a new sort of amusement, pulling and cutting Jewish beards and whiskers, removing ferociously, at the same time, the skin, flesh and bones from the Jewish faces and causing terrible affliction and unbearable pain. There are Jews, indeed, whose flowing beards give them patriarchic looks and majestic appearances, sources of inspiration and objects of appreciation for the oldest race on earth, who gave mankind God, Jesus, Bible and ethics. Why Assyrians, Babylonians, Romans and other nations and peoples of pre-historic days and olden times disappeared from the earthly surface, leaving no trace behind them? The Jews being exceptional, outliving their oppressors and conquering their persecutors, the beard proving the connective tissue and coupling link between the ancestry and progeny. The Jew, walking through the streets of Warsaw, Lemberg and Cracow, with his bearded face, could never injure the commerce, industries and trades of the given places. Why then this barbaric treatment? Why then this fiendish atrocities? Why then these savage perpetrations? Old Jews, whose sons sacrificed their lives for the world democracy, whose daughters joined the ranks of the Red Cross and whose moneys bought ammunition and other material for the fighting armies, poor and bereaved Jews are slowly but surely annihilated, just for the sporting delight of bloodthirsty soldiers and their murderous superiors. European exchanges and foreign correspondence contain scores of cruelties and ferocities in connection with the pulling of whiskers and cutting of beards. A man of Warsaw writes to his friends in New York begging him to interest the American Jews in their unfortunate kinsmen in Poland and get them out of the hellish quarters and the pandemonial regions. Life in Poland for the Jews is unbearable, the degradation and humiliation baffling all descriptions; the killed as martyrs for the sanctification of the name of God of Israel are certainly better situated than the living in constant misery and continuous wretchedness. The writer of one of the letters relates of his experience, which may be added as augmentary dirges to the Book of Lamentation. He visited one of the rabbis in a Polish provincial town and, as it is customary with the Jewish people, the visitor extended the rabbi his right hand with the traditional salute of Sholom Aleichem, which the rabbi tearfully responded with the reverse of the sentence failing, however, to offer his hand to the one outstretched by the visitor. Defending his white and flowing beard from its atrocious marauders, the rabbi had his right arm amputated! Gloomy and pensive, the rabbi remarked, he praises the Lord for His mercy that endureth forever, for having two arms, he could easily dispense with the service of one, but having only one beard he could never lose the latter, the arm, therefore, made a good substitute. This rabbi certainly overbalances a thousand others, rabbis and laymen, for piety and devotion, submissively accepting God's punishment without any plaint or murmur. Fellowmen, who is the better of the two, the Polish soldier or the Jewish rabbi? Civilization and twentieth century, what do you say about that?

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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 subscriber, at her place of transacting business, at the office of Meyer D. Siegel, her attorney, at No. 63 Park Row, in the Borough of Manhattan, City of New York, State of New York, on or before the 7th day of March, next.

Dated, New York, August 27, 1920. EDNA R. COHEN, Administratrix. MEYER D. SIEGEL, Attorney for Administratrix, Office and P. O. Address, 63 Park Row, Borough of Manhattan, City of New York.

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 Wolf & Ottenberg, No. 206 Broadway, Borough of Manhattan, City of New York, on or before the 27th day of April, 1921, next.

Dated, New York, the 20th day of October, 1920. FRED MARKS, JULIA M. YOUNKER, IRA M. YOUNKER, Executors. WISE & OTTENBERG, Attorneys for Executors, 206 Broadway, Borough of Manhattan, New York City.

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. 414 Warren Street, 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.

Dated, New York, the 25th day of October, 1920. BESSIE BACHARACH, Administratrix. JEFFREY J. LEWIN, Attorney for Administratrix, Office and P. O. Address, 414 Warren Street, Borough of Manhattan, New York City.

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 the office of Modie Harris, her attorney, at No. 20 Broad Street, Borough of Manhattan, on or before the 15th day of April, 1921, next.

Dated, New York, the 1st day of October, 1920. ANNA KAPLAN, SAMUEL M. KAPLAN, IRA I. KAPLAN, Executors. BROMMBERG, Attorneys for Executors, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

KLEIN, WILLIAM.—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 William 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 Rogers & Rogers, their attorneys, at No. 66 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of June, 1921, next.

Dated, New York, the 3d day of December, 1920. ETEHEL KLEIN, AARON KLEIN, Administrators. ROGERS & ROGERS, Attorneys for Administrators, Office and P. O. Address, 66 Broadway, Borough of Manhattan, New York City.

HENRY, WILLIAM.—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 William Henry, 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 Spornberg & Connolly, their attorneys, at No. 347 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of June, 1921, next.

Dated, New York, the 14th day of December, 1920. GORDON HERZBERG, LOUIS S. SPORNBERG, Executrices. SPORNBERG & CONNOLLY, Attorneys for Executrices, Office and P. O. Address, 347 Madison Avenue, Borough of Manhattan, New York City.

MOLENDON, 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 Molendon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Greenthal & Greenthal, their attorneys, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1921, next.

Dated, New York, the 30th day of September, 1920. RENWICK H. MOLENDON, SOLLY ABRAHAM, Executors. GREENTHAL & GREENTHAL, Attorneys for Executors, Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

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

Dated, New York, September 1st, 1920. GUSTAVE KOLISCH, Administratrix. SAUL J. DICKHEISER, Attorney for Administratrix, 271 Broadway, New York City, Manhattan.

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, 1921, next.

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

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.

Dated, New York, the 5th day of November, 1920. JENNIE KAUFMAN, Executrix. SAMUEL N. FREEDMAN, Attorney for Executrix, No. 135 Broadway, Borough of Manhattan, City of New York.

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 Herbst" and "Gussie Lindner," 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 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.

Dated, New York, the 9th day of November, 1920. JULIUS J. MICHAEL, Executor. NATHAN D. STERN, Attorney for Executor, 115 Broadway, New York City.

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. 198 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.

Dated, New York, the 9th day of November, 1920. SAMUEL STURTZ and MAX SILVERSTEIN, Attorneys for Executors, Office and P. O. Address, 198 Broadway, Borough of Manhattan, New York City.

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 her attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

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

GOLDENTHAL, CAROL.—In pursuance of an order of Hon. John P. 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 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.

Dated, New York, the 27th day of July, 1920. MARTHA GOLDENTHAL, Administratrix. WM. KLEIN, Attorney for Administratrix, Office and P. O. Address, 120 Broadway, New York City.

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, Esqs., No. 66 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of August, 1921, next.

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

PFERBLUM, 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 Pferblum (also known as Abraham S. Pferblum) 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 Modie Harris, her attorney, No. 20 Broad Street, Borough of Manhattan, on or before the 15th day of March, next.

Dated, New York, the 2d day of August, 1920. GUSSIE PFERBLUM, Administratrix. MODIE HARRIS, Attorney for Administratrix, No. 20 Broad Street, Borough of Manhattan, New York City.

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 Rudolph Stand, her attorney, No. 160 Broadway, in the City of New York, on or before the 15th day of March, next.

Dated, New York, the 2d day of August, 1920. SADIE SCHALL, Administratrix, C. T. A. RUDOLPH STAND, Attorney for Administratrix, C. T. A., No. 160 Broadway, New York City.

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 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.

Dated, New York, the 28th day of September, 1920. MOLLE UNGER, Administratrix. FRANK F. BERGFELD, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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 Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of February, 1921, next.

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

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 Mervyn Wolf, their attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of April, 1921, next.

Dated, New York, the 24th day of September, 1920. MAX GERSON, MICHAEL BLUM, RACHEL BLUM, Executors. MERVYN WOLFF, Attorney for Executors, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

LESMAAN, EIK.—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 Eik Lesmaan, 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 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.

Dated, New York, the 19th day of November, 1920. TESSIE LESMAAN, also known as TOBIE LESMAAN, Administratrix. SOLOMON GINSBERG, Attorney for Administratrix, Office and P. O. Address, 52 Broadway, Borough of Manhattan, New York City.

COHEN, MICHAEL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, I. B. Ripin, No. 256 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of April, next.

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

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.

Dated, New York, the 28th day of September, 1920. 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, Moses M. S. & I. S. Isaacs, No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 15th day of April, next.

Dated, New York, the 4th day of October, 1920. ANNA SIDENBERG, EDITH R. S. ALEXANDER, BLANCHE S. BAER, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, No. 52 William Street, Borough of Manhattan, New York City.

BENDHEIM, BERTHOLD.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Berthold Bendheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at 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.

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 subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

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

LEVI, LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levi, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Lauchman & Goldsmith, their attorneys, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1921, next.

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

FRANKENTHAL, CARRIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carrie Frankenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Wolf & Kohn, his attorneys, at No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of May, next.

Dated, New York, the 30th day of October, 1920. WALTER J. WOLF, Administratrix, C. T. A. WOLF & KOHN, Attorneys for Administratrix, C. T. A., No. 277 Broadway, Borough of Manhattan, New York City.

WEIL, 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 Weil, 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, Guggenheimer, Untermeyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

Dated, New York, the 10th day of November, 1920. LOUIS MARSHALL, MARSHALL WEIL, Executors. GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executors, 120 Broadway, Borough of Manhattan, New York City.

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.

Dated, New York, the 15th day of November, 1920. LESTER MELTUS, BENEDICT S. WISE, Executors. WISE & OTTENBERG, Attorneys for Executors, 206 Broadway, Borough of Manhattan, City of New York.

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, in the City of New York, on or before the 15th day of March, 1921.

Dated, New York, September 1, 1920. HERMAN LEOPOLD MEINSTEIN, Administratrix. SAUL J. DICKHEISER, Attorney for Administratrix, 271 Broadway, New York City, Manhattan.

LEVY, EMMA MARION.—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 Emma Marion Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of L. & 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. I. J. JOSEPH, Attorneys for Executors, Office and P. O. Address, 135 Broadway, Borough of Manhattan, New York City.

RHEINBERG, MAX S.—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 Max S. Rheinberg, 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 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 19th day of November, 1920. HERMAN B. GOODSTEIN, Attorney for Executrix, Office and P. O. Address, 1457 Broadway, Borough of Manhattan, New York City.

BERNHEIMER, GERTRUDE.—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 Gertrude Bernheimer, 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 Rose & Paskus, their attorneys, at No. 128 Broadway, in the City of New York, on or before the 18th day of June, next.

Dated, New York, the 4th day of December, 1920. WILLIAM R. ROSE, MEYER A. BERNHEIMER, Executors. ROSE & PASKUS, Attorneys for Executors, No. 128 Broadway, Borough of Manhattan, City of New York.

ADLSON, JOSEPH.—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 Adlson, 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 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 ADLSON, MINNIE SCHLANG, ISRAEL SHAPIRO, Executors. JULIUS MILLER, Attorneys for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

FINE, 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 Fine, 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 Matthew Swerling, his attorney, at No. 74 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of July, 1921, next.

Dated, New York, December 17, 1920. MATTHEW SWERLING, Attorney for Administrator, Office and P. O. Address, 74 Broadway, Borough of Manhattan, New York City.

GUNTHER, NATHAN.—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 Nathan Gunther, 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 Julius J. Michael, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of July, next.

Dated, New York, the 30th day of December, 1920. ADOLF MOSBACHER, NATHAN D. STERN, Executors. JULIUS J. MICHAEL, Attorney for Executors, 115 Broadway, N. Y. City.

COHEN, JOHN P.—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 John P. Cohalan, 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 his attorneys, Wolf & Kohn, No. 277 Broadway, in the City of New York, State of New York, on or before the 17th day of March, 1921, next.

Dated, New York, the 30th day of September, 1920. RENWICK H. MOLENDON, SOLLY ABRAHAM, Executors. GREENTHAL & GREENTHAL, Attorneys for Executors, Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

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

Dated, New York, September 1st, 1920. GUSTAVE KOLISCH, Administratrix. SAUL J. DICKHEISER, Attorney for Administratrix, 271 Broadway, New York City, Manhattan.

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, 1921, next.

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

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.

Dated, New York, the 5th day of November, 1920. JENNIE KAUFMAN, Executrix. SAMUEL N. FREEDMAN, Attorney for Executrix, No. 135 Broadway, Borough of Manhattan, City of New York.

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 Herbst" and "Gussie Lindner," 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 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.

Dated, New York, the 9th day of November, 1920. JULIUS J. MICHAEL, Executor. NATHAN D. STERN, Attorney for Executor, 115 Broadway, New York City.

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. 198 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.

Dated, New York, the 9th day of November, 1920. SAMUEL STURTZ and MAX SILVERSTEIN, Attorneys for Executors, Office and P. O. Address, 198 Broadway, Borough of Manhattan, New York City.

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 her attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

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

GOLDENTHAL, CAROL.—In pursuance of an order of Hon. John P. 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 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.

Dated, New York, the 27th day of July, 1920. MARTHA GOLDENTHAL, Administratrix. WM. KLEIN, Attorney for Administratrix, Office and P. O. Address, 120 Broadway, New York City.

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, Esqs., No. 66 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of August, 1921, next.

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

PFERBLUM, 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 Pferblum (also known as Abraham S. Pferblum) 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 Modie Harris, her attorney, No. 20 Broad Street, Borough of Manhattan, on or before the 15th day of March, next.

Dated, New York, the 2d day of August, 1920. GUSSIE PFERBLUM, Administratrix. MODIE HARRIS, Attorney for Administratrix, No. 20 Broad Street, Borough of Manhattan, New York City.

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 Rudolph Stand, her attorney, No. 160 Broadway, in the City of New York, on or before the 15th day of March, next.

Dated, New York, the 2d day of August, 1920. SADIE SCHALL, Administratrix, C. T. A. RUDOLPH STAND, Attorney for Administratrix, C

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Dated, New York, the 14th day of January, 1921. SAMUEL D. FRIEDMAN, ISIDOR MISHKIND, Executors. JACOB SHAPIRO, Attorney for Executors, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## The Jew in Nineteenth Century American Literature

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

The reader must not expect to find in these remarks a list of all the American Jewish authors who have contributed to letters during the nineteenth century or a catalogue of their writings. Perhaps few or none of the authors will be specifically referred to. Certainly, if their works are mentioned, it will be merely for illustrative purposes. The subject of the Jew in American literature has become of transcendent interest and importance, perhaps, only since the dawn of the twentieth century. In our modern age the Jew is a useful and prominent citizen of the republic of American letters, and he has influenced his environment to such an extent that many non-Jewish writers in America make frequent reference to him, the place of Jews in America and the genius of the race.

In the nineteenth century the situation was strikingly different—at all events during the first seventy or eighty years of that period. For it is to be remembered that in the eighteenth century the only Jewish man of letters in America was Judah Monis, of Harvard, whose contributions to literature were confined to pedagogical productions, and that the place occupied by the American Jew in letters at that time is best depicted by the theological interests of the Mathers and their colleagues among the New England clergy and the literary diary of Ezra Stiles of Yale.

But, growing out of the theological interest of American Christendom in American Jewry, the nineteenth century beheld the American Jew asserting his right of place in American literature. In the first half the Jewish authors were few in number and did not secure an abiding place among readers through their works. Like Noah and Judah of New York, they were journalists and dramatists, writers of ephemeral pieces, which served their day and then vanished save as recalled by antiquarians. But even the authors of ephemeral productions performed a useful service for Jewry in America. They proved that the American Jew had fully entered into, because he completely comprehended, the interests of the general community of which he was a part, and that his identification of himself with the spirit of America was active and vital.

When, for example, Henry Wadsworth Longfellow wrote his lines on the Jewish cemetery at Newport (shortly after the interment therein of the mortal remains of Judah Touro), his muse responded to the historic call of the little God's acre in question and brought Americans to realize that Jews of ancient lineage and honorable careers were part of

ests were bound to react on the small but steadily growing Jewish community of America. Its ministers had been from their profession engaged in literary pursuits from the outset. They and their successors worked their furrow with assiduity. The first Jewish writers in America on Jewish themes were Jewish ministers or such members of the com-

grown by leaps and bounds and not until American Jews had by intellectual training been brought into intimate contact with the course of events in world-Jewry did a great and representative figure among American Jews in letters arise. In some respects this figure has never been equalled by another American literary Jew; certainly none that has

yielded but two small octavo volumes, filled with chaste and choice poetic musical outpourings, due to the fact that her life stretched over so brief a span.

Emma Lazarus was a *Sephardi*, a Jewess descended from those who at one time were the proud and honored denizens of Spain and Portugal. Her forbears had come to America long before the great waves of Jewish immigration from Northern and Eastern Europe began to beat against our shore. She was passionately, patriotically an American, and her Jewish consciousness was subdued, if not altogether extinguished, through the material prosperity with which she was surrounded. Her desire for literary expression at this time of her life was fulfilled by the works of non-Jewish interest which she wrote, in which respect she duplicated the experience of the ephemeral writers of the Jewish faith whom we have obliquely noticed.

When the eighties of the nineteenth century opened the terrible aspects of the Jewish situation in Russia revealed to Emma Lazarus her lost Jewish soul. Those dreadful persecutions caused her Jewish consciousness to be moved to the depths and inspired her thenceforth to devote her talent and energy to the service of her people. Her fine Jewish poems—for all her productions of Jewish interest are equally and absorbingly fine—date from the last six years of her short life. Her muse, then, almost at one stroke, lifted American Jews to their rightful position among men of letters, entitled as they were thereto as stern seekers after knowledge, as the Transatlantic representatives of the people of the Book.

Many of the poems of Emma Lazarus are well worth quoting here for their true poetic value, for the intense Jewish spirit and strong Americanism which fire them. But in a brief paper of the present kind a series of quotations is neither necessary nor desirable. Perhaps her splendid sonnet, in which she strikingly epitomized the spirit of America, represented by the Statue of Liberty standing in the harbor of New York, may be offered here as a fine illustration of her literary genius: Not like the brazen giant of Greek fame,



EMMA LAZARUS SEES THE STATUE OF LIBERTY AND THEN WRITES HER SONNET

the American nation. When other members of the great New England school of letters, notably James Russell Lowell, who was profoundly interested in and made frequent references in his writings to Jews, the theological interest of the earlier writers was replaced by one that may be called, and, in fact, was strictly literary.

Naturally such intellectual inter-

community as had care for the education and upbringing of youth. And the religious interests of the community were served by the earliest Jewish journalists of America, for the first American Jewish journals date from the middle of the nineteenth century and were the forerunners of the great press which has thus developed into its present-day representatives.

Not until the community had

arisen since has surpassed her. We refer to Emma Lazarus (1849-1887), whose poetic output was of such fine quality, was informed with the breath of genius, was at once thoroughly American and loyally, even intensely, Jewish, that her career may rightly be regarded as epitomizing all that is highest, greatest and best in the work of the Jews in American letters. Her inspiration

With conquering limbs astride from  
land to land;  
Here at our sunset gates shall stand  
A mighty woman with a torch, whose  
flame  
Is the imprisoned lightning, and her  
name  
Mother of exiles. From her beacon  
hand  
Glow world-wide welcome; her mild  
eyes command  
The air-bridged harbor that twin  
cities frame.  
"Keep, ancient lands, your storied  
pomp!" cries she  
With silent lips. "Give me your  
tired, your poor,  
Your huddled masses yearning to  
breathe free,  
The wretched refuse of your teem-  
ing shore.  
Send these the homeless, tempest-tost  
to me.  
I lift my lamp beside the golden  
door."

One ought never grow tired of  
quoting this fine sonnet, where  
America and Jewry have been equally  
and inextricably fused in the crucible  
of the imagination of the poetess.  
For we like to believe that the Amer-  
ican Jewish literary activity has pro-  
ceeded out of two main currents of  
human action: One, the Jew's love  
of his faith and race, represented by  
his deathless heritage and glorious  
traditions; the other, the Jew's love  
of America, the country wherein he  
has set up his home, in whose fortunes  
he is deeply and nobly con-  
cerned, whom he serves with an all-  
consuming patriotic devotion that is  
born of his attachment to her soil  
and free institutions.

Literature and life are transform-  
able terms we are told by the great-  
est writers of the human race. No-  
where is this fact better and more  
clearly evidenced than in the work of  
American Jewry illustrated by Emma  
Lazarus in American letters.

#### A PAGEANT OF PILGRIMS.

While it is customary to speak of  
most Western nations as Christian,  
every one knows that the United  
States numbers among its best citi-  
zens many who profess other faiths.  
There are more than 3,000,000  
Jews in this country whose fore-  
fathers did not come over on the  
Mayflower.

Of peculiar interest therefore is  
the fact that, by way of commemo-  
rating the landing of the Pilgrims  
three centuries ago, representative  
Jews of this city are giving a Pageant  
of Pilgrims this week at the Educa-  
tional Alliance Auditorium. One  
hundred and fifty will participate,  
and the pantomimes will serve to call  
attention to the varied activities of  
the Alliance.

Those who have found in America  
the Promised Land are not unmin-  
dful of their debt to the intrepid ad-  
venturers of 1620 who dared un-  
known seas in order to escape reli-  
gious persecution.

No people have suffered more for  
their beliefs than the despised chil-  
dren of Abraham. Fleeing from op-  
pression in the Old World they have  
sought and found in this hospitable  
land a refuge and a sanctuary.

After all, the Jews were really the  
Puritans of the Orient. Not only  
were they bold to proclaim their faith  
in the land of their exile—refusing  
to bow the knee to Baal—but when  
opportunity afforded they established  
firm foundations of political liberty  
and popular education.

Strange as it may appear that  
American Jews should be celebrating  
the coming of the Pilgrims, it is al-  
together fitting and profoundly signifi-  
cant.—*New York Evening World.*

## The Jews Are Great Writers

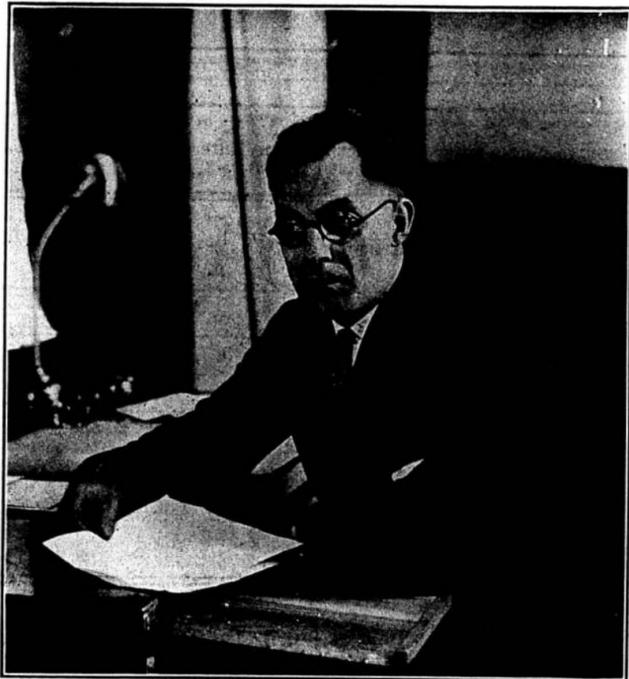
By VERNE HARDIN PORTER

Editor of the *Cosmopolitan Magazine*

I wonder if it isn't largely because  
a Jew doesn't ever wholly give up?  
For, after all, the writing game is  
more of a trade than most persons  
realize. Granted that there must be  
in every successful writer a divine  
spark, an instinct, an indefinable

Pay"—no better stories have been  
written in years. "Guilty"—as far  
different from these two as night  
from day—will set the whole country  
talking.

Miss Hurst telephoned to me to-  
day that she had just completed a



VERNE HARDIN PORTER.

Verne Porter, as editor of *The Cosmopolitan*, a magazine reaching  
over three million people every month, is eminently qualified to speak  
with authority on this important subject.  
He comes in almost daily contact with the leading writers of our  
time. He has watched them develop, knows most of them personally,  
and has made a professional study of their methods and temperaments.

mystic something that guides his  
energy, nevertheless, he must first  
learn how to use his tools before that  
subtler sort of expression that marks  
genius can be accomplished.

Writing success comes only after  
a long, gruelling climb. We see real  
geniuses falling by the wayside every  
year. They haven't the nerve, the  
patience and the stamina to keep on  
fighting. But take your Fannie  
Hursts, your Montague Glasses, your  
Lilian Laufertys, your Octavus Roy  
Cohens. They've fought their writ-  
ing battle every inch of the way.

Courage is an important ingredi-  
ent. And in pointing that up I might  
tell the story of "Guilty." I had  
learned from Fannie Hurst that she  
was working on an unusual story,  
but she refused to disclose the idea  
to me. She wanted me to see it in  
full. One gets a better perspective  
that way, always.

Several days later she called me  
on the telephone and said that she  
had finished it, that it was in the  
hands of the typist and would be in  
my office the following day. "I don't  
know what to think about it," she  
said. "Frankly, I don't know  
whether it is good or bad. If it is  
good it is a big story. But you won't  
hurt my feelings if you are afraid of  
it. It's so unusual—well, let me  
know; I'll be on tenterhooks until I  
hear."

I read the story the next day, and  
I will admit it almost bowled me  
over. It was tremendous. "It will  
take courage to stand behind it," I  
told Miss Hurst over the telephone.  
"I'm game," she said.

I advertised the story something  
like this: "No other writer would  
have had the courage to write such a  
story. No other magazine would  
have had the courage to publish it.  
Yet it is a classic—the sort of story  
that makes literature."

And it will, just as other of Miss  
Hurst's stories have entered so forc-  
ibly into the making of literature.  
Take "Humoresque" and "Back

three-part story. "I hope you'll like  
it," she said. "I know I will," I re-  
plied. I know I will because she will  
do something different; she has what  
so many writers lack—courage.

Lilian Lauferty is another Jewess  
you must watch. She is in our Feb-

ruary issue, her first time in *Cosmo-  
politan*—which fact alone, we not  
too modestly explain, gives her stand-  
ing as a writer of the first rank. It  
isn't easy for a new writer to get into  
*Cosmopolitan*. He has to prove him-  
self by the severest tests; he must  
not only be a real story teller, but,  
furthermore, he must tell his story in  
the very best of writing.

I wonder if you know that "Potash  
and Perlmutter," by Montague Glass,  
another American Jew, is the best  
known firm in fiction; that it is esti-  
mated that more persons know of  
them than of any pair that ever ap-  
peared in latter day periodicals. Not  
only have they become familiar to  
millions upon millions of readers, but  
on the stage they have had almost  
personal contact with tens of thou-  
sands here and abroad.

I'd like to tell you something of  
the story of Octavus Roy Cohen. I  
know some of it quite well, because  
I was a party to some of his earlier  
efforts—a sort of accomplice, you  
might say. When I was with Ray  
Long, now editor-in-chief of the  
Hearst magazine group, when he was  
at the head of a Chicago trio of  
magazines, Cohen fairly bombarded  
me with short stories and novels.  
They came so fast I wondered how  
any human could possibly turn them  
out at that rate. Sometimes I would  
get three and four a week.

I wrote to Cohen. As I remember  
it he was then practising law in Bal-  
timore—just a kid, for he's only  
twenty-nine or so now. Sometimes  
I'd have him rewrite a story four or  
five times before it suited. But  
never a complaint from him. He  
was always willing, even eager. I  
remember that he rewrote one novel  
four times for me—over four hun-  
dred pages of typewriting each time.

I couldn't understand him; I  
couldn't understand why he seemed  
almost glad when I would send a  
story back and tell him to juggle his  
plot about a bit and build up his char-  
acterizations. At least I couldn't un-  
derstand until last fall, when he and  
I went to luncheon together. He had  
four plays coming to Broadway, but  
wasn't at all conceited about it.  
Proud, of course; but that was all.

"I put those years down as a time  
to learn," he explained. "Every sug-  
gestion I got meant a lot to me. I  
would have rewritten that novel six-  
teen times if you had asked me to,  
because I was getting pointers on my  
weak spots every time."

That is why I say that the Jew  
won't surrender. And he never stops  
learning. Right down to the edge of  
the grave he keeps up his craving for  
information. There is that ability in  
the race, furthermore, that causes  
this information to be so easily  
adapted, to be dramatized. Did you  
ever know a Jewish writer of fiction  
who did not mix narrative gener-  
ously with drama? It's a quality  
that is in every Jew, that ability to  
dramatize.

Whether or not the layman real-  
izes it, the dramatic narrative—or,  
more properly, the emphasizing of  
drama in fiction forms as against the  
straight, smooth-flowing narrative  
form—is becoming the popular style.  
Motion pictures have had something  
to do with this change; they have  
taught the public to visualize dra-  
matic conflicts. Perhaps the war has  
been a factor, too. Our public, ac-  
customed to the furious activity of  
the war news, is demanding action in  
its entertainment. And action pre-  
supposes drama.

In this field the Jew is a master,  
just as he is in the field of humor—  
the two fiction forms dominant in  
popularity with the public today.

#### A NOTED SCOTMAN'S TRIBUTE.

Sir Harry Lauder in his recent  
book, "Between You and Me," has  
the following interesting passage:  
"The Hebrews are always very dem-  
onstrative. I'm as fond of them as,  
thank fortune, they are o' me. They  
make up a fine and appreciative audi-  
ence. They know weel what they  
like, and why they like it, and they  
let you know how they feel. They  
are an artistic race; more so than  
most others, I think. Th've had sair  
misfortune to bear and they've born  
them weel."

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# Anti-Semitism in the United States

By WILLIAM HOWARD TAFT \*

One of the chief causes of suffering and evil in the world today is race hatred, and any man who stimulates that hatred has much to answer for. When he does this by the circulation of unfounded and unjust charges and the arousing of mean and groundless fears, his fault is more to be condemned.

Since the Christian era the Jews have greatly suffered from racial antipathies. Their history has been one long story of persecution, oppression and cruelty directed against them on account of their race. Sometimes the bitterness has been distinctly and purely religious, but more often it has been racial. Liberal Americans who appreciate the liberty and equality of opportunity that prevails in our civilization, and under the Constitution of the United States, have prided them-

Jews and uses the press and other publications to foster a hatred and obstruction to their pursuit of their legitimate aims.

Only recently has there appeared in this country an elaborate attack upon the Jews and a studied effort to create an anti-Semitic feeling and movement in the United States. This is greatly to be deplored. When I first heard of it I was inclined to think the wise course was to ignore it, and that in a short time it would die for lack of interest and support. I thought that answer and refutation would dignify it, advertise it and serve the purpose of its projector, and I am not sure that this is not still the correct view. But you who know better have come to the conclusion that the matter is of sufficiently serious import to call for

in them is a pretense of fairness and generous concessions to the Jews, with a constant repetition running through them of the meanest incitements to prejudice against the whole race. The writer professes not to be engaged in stirring up an anti-Semitic feeling when what he writes reeks with it. All that he says is directed to sustaining a definite indictment of conspiracy in which he ultimately involves the whole Jewish race. He acquits most of them of guilty knowledge of the ultimate design at present, but he represents their ambitions, their abilities and skill, their unity and power and their other characteristics, to be such that when those now privy to the chief and ultimate purpose shall disclose it all will conform to it and become willing participants in the grand and wicked design.

When we analyze the attack, when we consider the charges free from the interweaving of mere appeals to prejudice, when we look into the accusing generalizations without supporting evidence, when we dissect the historical facts out of the mass of gratuitous assumptions, and limit those facts to their true and fair significance, when we look into the only documentary proof relied on, when we consider the naked skeleton of the indictment and contemplate the conditions it foreshadows as a possible and probable historical development, it becomes a presentment utterly unworthy of credence.

What is the charge? It is that there is an inner council of a few leading Jews in the world, who control the money of the world, engaged in a plot, the execution of which may take decades or a century for its consummation to destroy the governments of the world by the disintegrating power of Bolshevism which they are fostering, and then by the all-controlling power of the purse and the playing of one class against another, ultimately to subject to the will of this inner Judaic council the whole world, enabling it to appoint a King of Israel who shall then, as an absolute dictator, carry on the world under his super-government. The purpose of the articles is to give proof of the truth of these charges and to arouse the American people to this imminent danger. This, the articles announce to be the Jewish Question which they are to force to discussion in the United States. No remedy for this conspiracy is proposed of a legal character, no organization is suggested, no definite plan of resistance to the march of this plot, but it is intimated that if the American people have proper warning through these and other articles of the same tenor, this Jewish political conquest of the world and the governmental absolutism of Israel may be averted.

As already said, the author of the articles is not so foolish as to charge that all Jews, or even those of intelligence, wealth and standing, are privy to this great plot and its purpose. What he first sets out to do is to establish the present enormous power of the Jews over the finance of the world, and their ability through the bond of international unity between them to control the policies of nations, to compel war or peace, to direct the working of economic forces in them, and, if need be, to form and stimulate anarchy and a destruction of government. His argument then is that the small council or sanhedrin of the Inner Circle of International Jews can and will disclose their ultimate political purpose at the appropriate time, and through the essential unity of the Jewish race, and its will to power, it can command allegiance of all Jews, and especially those who have these great powers and thus carry on the conspiracy to the declared end.

discussion and answer. I feel strongly the evil character of the attack, and I do not hesitate to condemn it and give my reasons for so doing.

The attack is made in a series of articles in the Dearborn Independent. This is the paper which Mr. Henry Ford, the successful manufacturer of the Ford automobile, has founded for the avowed purpose of expressing his views without fear or favor. With the statement that the press is held in subjection by the power of the Jews, the author of the articles seeks to put Mr. Ford on a pedestal of courage and independence in initiating the attack. How much of the article is due to Mr. Ford's initiative, and how much he has yielded to the representations of others in consenting to its publication, one cannot say. But, of course, he is responsible for the effect of them. I have read the articles and the documents called the Protocols, upon which they purport to be based, and after an analysis of them I find it difficult to discuss them with patience.

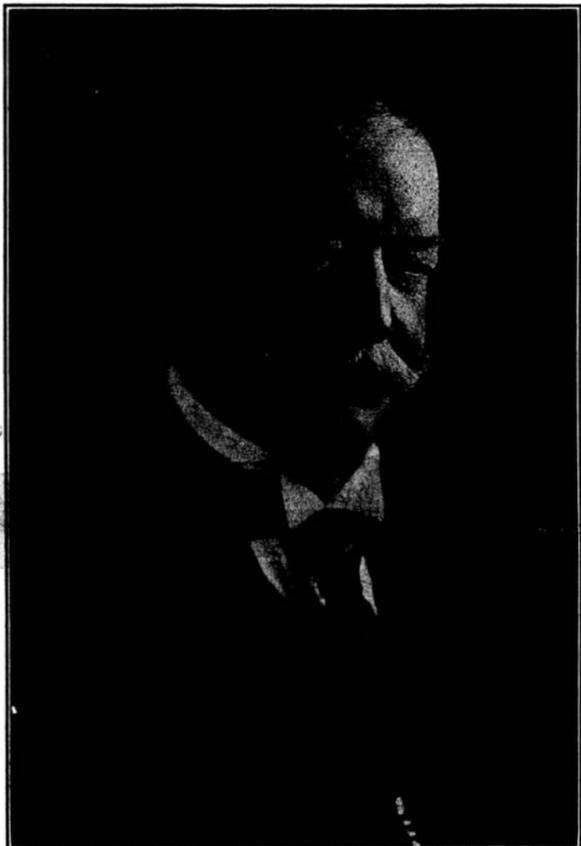
The articles are written in an easy flowing style and are deftly composed of a mixture of historical fact and unjust generalizations. At times

The author rejects as having any real effect the economic laws which the history of nations has developed into a science. Adam Smith, John Stewart Mill, Ricardo, Sumner and other great names in the field of political economy and finance, have no terrors for him. He says, "People have lost all confidence that economic conditions are responsible for all the changes that occur. Under the camouflage of 'economic law' a great many phenomena have been accounted for which were not due to any law whatever except the law of selfish human will as operated by a few men, who have the purpose and the power to work on a wide scale with nations as their vassals."

Again he says, "Apparently in the world today is a central financial force playing a vast and closely organized game with the world for its table and universal control for its stakes." He says that "The great masters, the few who see clearly the entire play of the plan, controls numerous banking houses and trust companies," that one is used for this and another for that, that there is no disharmony and no competition, but that there is as much unity between the principal banking houses of every country as there is between the

various branches of the United States Post Office, and for the same reason, namely, they are all operated from the same source and for the same purpose. He charges this central financial force in its heartlessness of capital with breaking up proper relationship between employers and employees by refusing to allow the former to make just concession to the latter. He repeats and adopts the charge made in Germany that this central financial force controls governments, can make war, can make peace, can command anarchy, can restore order, that it holds the sinews of world power in its hand and apportion them among the nations in such a way as will best support its plans.

No instances of the exercise of this world controlling power is cited as proof. The conclusion of the author rests on his own assertion and the further comprehensive and entirely satisfying assurance that everybody knows it. One might have made such an unsustained generalization with some hope of securing the credence of gullible people before this great war, but he is bold indeed who ventures it now. Was it the internationalist bankers and capitalists that brought on Germany's



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WILLIAM HOWARD TAFT

Ex-President of the United States.

selves that here at least there is no ban against the Jews, there is no Ghetto, there is no pale within which they are required to live, there is not the slightest attempt in the law to differentiate between Jews and other residents of the United States, and all the privileges and all the equality of opportunity of any citizen are theirs. That at times social prejudice is encountered by them is to be expected in a country with as many different currents in society as our great amalgamation has; but in no country in the world does the Jew enjoy more perfect equality of opportunity, more certain reward for the many virtues that he has, or greater and more unquestioned liberty than here. Nor is this equality of treatment confined to the law alone. Neither in business nor in professional circles is there any factional effort to hamper or obstruct his progress and success. This has been in great contrast to his actual status in some European countries, where while he is theoretically equal to others before the law, there are constant organized efforts to limit his activities, and to prevent his progress. In such countries there is a directly anti-Semitic party, which breaks forth in an attack upon the

\*Address delivered in Chicago, Ill., December 23, 1920, at the invitation of the Anti-Defamation League.

## Auction at a Glance

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**PARTNERS AND DEAL**—4 players as partners, 2 against 2. There should be 2 packs, to mark the position of the deal. Remove the jokers; shuffle one pack and spread it, face down. The 4 players each draw a card, and the 2 lowest are partners against the 2 highest. In cutting, ace is low. In case of ties, spades have the preference; hearts, then diamonds. The dealer chooses his seat and deals the first hand; his partner sits opposite, shuffles the cards and places it at his right for the next deal. Players have right cuts, and 13 cards each player, one at a time, as the deal progresses. In each deal, the same player deals. Otherwise, the deal is turned.

**BIDDING**—The dealer makes the first call, which out-

clubs are lowest, then diamonds, hearts, spades, and no-trumps. The dealer must bid at least "one" in a named suit, or no-trump, or he may pass. Each player in turn to the left may then pass, or bid the same number in a higher call, or more in a lower call; such as one no-trump over one heart, or three clubs over one heart, or three hearts over one heart. Both sides may pass. The player who passes is the partner. The player who passes and round the deal.

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declaration of war? Was it the international bankers and capitalists that drove Great Britain to the defense of Belgium? Was it these world controllers that led Italy into the struggle? What had they to do with Austria's ultimatum to Serbia? What influence had they in the action of the Tsar in defense of Serbia? Does the author of the article intend us to believe that these International bankers agreed upon the war, and with a common purpose of control directed one nation against another, and all through their power over national credits? Could absurdity reach a greater height? What could these bankers promise to any one of these powers in the matter of their loans? Their bonds must be taken primarily by their own people and without this source they could not finance their wars. The amount of foreign loans negotiated through international bankers in this war was insignificant in the beginning and was nothing in the end. When one thinks of the mighty forces of national, race and dynastic origin and ambition that brought on this great cataclysm, he may well laugh at the suggestion that behind them all was this scheming circle of international bankers. Yet all this is one of the

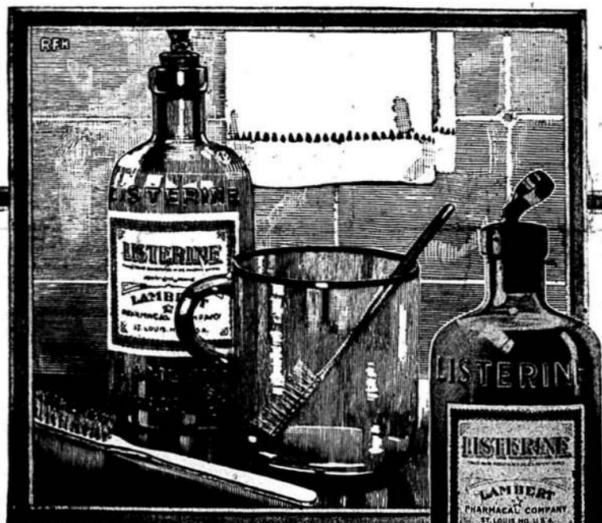
necessary premises of the conclusion which the author seeks to establish. The minor premise of the writer of these articles is that the small group of international bankers and capitalists who control the economic destinies and political fate of the world are Jews. He ventures back in the history of that remarkable race to show how this power developed in their hands and here he uses a modicum of fact. It is true that the cruel limitations put upon the activities of the Jews in the eighteen centuries of persecution forced them out of production on the land into trade and commerce and exchange. The very dispersion to which they were subjected, and the inhospitable reception they were accorded everywhere kept them in deep sympathy with one another and made world trade between them natural and easy, and the world hardly knows the debt it owes to them for this incalculable benefit. Ordinary precaution against the robbery and blackmail to which they were constantly subjected led them to deal not in lands which they could not hold, but in articles of value and small in bulk. This made them custodians of gold and so bankers. With the keen intellects there were among them, and the genius of

patience and application, the science of trade and the banking grew under their hands and it is true, as the author says, there were in medieval times monarchs who depended much on Jewish bankers to aid them in their loans. To say that even then they controlled kings is a figure of speech and not a fact. And now the Jews do not control all international banking houses. The Gentiles are equally active. There is competition between Jewish houses. The transfer of gold or its equivalent from one nation to another is not the result of the will of one banker or another. It is the calculation of profit on the particular transaction that prompts it and the profit depends on the extent of the demand for it in one country as compared with that in another. The difference in the demand for gold in one country and that in another is due to the internal business conditions in each country as compared with those in another. The money or gold in the currents of exchange does not represent a tithe of the capital and wealth in use in each country. The wealth of the country is not in its money, or its gold; it is in its farms, its factories, its mines, and the products it is capable of bringing to market and sale. All the gold in the world is but a small fraction of the wealth of the world, and a very large part of that is not in the hands of international bankers, but is in the treasuries of governments or under their control. Never so little as now would arbitrary control of international exchanges, even if it could exist, as it does not, carry with it the control of the business and political affairs of the world. Was it international bankers who have sent the British pound sterling to a discount of 33 1-3 as compared with our dollar? Was it international bankers who have sent the German mark from a par of 25 cents to an exchange value of a cent and a half? Was it not economic law which brought this about? Resistance by any banker or set of bankers, however powerful, to such an inevitable result of economic conditions would break them.

The writer of these articles further seeks to bolster his premise that Jews are the world controllers of finance and so of politics, by describing their business successes in the United States. That the Jews are successful merchants and bankers is of course true. That they are keen in business with excellent judgment, and with never ending patience and application, everyone knows. In proportion to their number, their business success is noteworthy. The same is true of them in the professions and in every field into which their tastes and adaptability may take them. That they are friendly to one another in business as in other relations is also true, and why should they not be? The bond of a common suffering in their history, and an ever threatening hostile prejudice is likely to produce such a feeling. But it is not true that they do not compete with each other. They are too much business men for this. It is said they are ambitious and have the will to power and that this has led them to be prime movers in the great trusts of the country. This is not true. There are Jews in the trusts, as are other keen business men, but it will be found that those who led the way were Gentiles. There are branches of business in which they are numerous and influential, and the history of these would disclose what has often been the purely arbitrary circumstances which attracted them. They are prominent in the business of the theatre, the opera, and music generally. So they should be. They are artistic, they are histrionic, they are naturally lovers of music. But for the patron-

age and support of the Jews we should not be able to have the theatre, the opera, or the symphony concerts. But what of all this in the matter of world control? In the effort of the author to connect the Jews with the management of trusts and the control of broad fields of business he gives no names; he only makes assertions, and as if to anticipate a demonstration that Gentiles control the industry by reference to the names of directors, he makes reply that it is a common thing for Jews to use Gentiles in the management of their business to present a "Gentile front," as he calls it. He is thus determined to put the Jew in control whether he seems to be there or not. The assertion that the Jew, with his will to power and the love of displaying it, which he attributes to him, should hide his light under a bushel in this way is only one of constant inconsistencies with which the earnest, careful reader is confronted in this tissue of broad and unsupported generalizations. The author of these articles refers to the facts that the Jews in this country have increased in number within the last forty years from less than 500,000 to now 2,500,000 or

3,000,000. That this presents some question by reason of their concentrating in the city of New York, and their indisposition to go to the farm and to the smaller towns, need not be disputed; but it is also true that they present far less difficulty in the matter of taking care of themselves and in becoming a charge upon the community than other immigrants. The fact is that they were driven here by the outrages committed upon them in Russia, in Poland and in Roumania, and one of the reasons why John Hay urged that the United States had the right to interest itself in the treatment of these poor people by those heartless governments was that they drove them to the United States as a refuge and increased the burden of the United States in caring for them. They are gradually, through the agency of our public schools, and through the equal opportunity that this country offers, fitting themselves to better and better citizenship, and in the small percentage they represent of our entire population they need give no cause for concern, such as the author of these articles would like to arouse. The next basis for the premise is that Jews control the world through



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the press. What does this mean? Does it mean that the Jews own all the newspapers of wide circulation and influence? The author mentions three newspapers in Germany which are owned by Jews. Does that control Europe or even Germany? He could not mention many more than that owned by Jews in the United States. What, then, does he mean? He says that through fear of Jewish power to give and withhold advertising, the press is muzzled as to the Jews. Here we come to a broad distinction by utterly and unjustly ignoring which, the author seeks grossly to exaggerate the power and effort of the Jews to secure affirmative control of affairs, by confusing it with their power and effort to protect their people against abuse of their rights. They naturally resent insult and contumely heaped upon Jews because they are Jews and they are fully justified in seeking in every lawful way to prevent its recurrence. If by reason of their power to control the distribution of their advertising or by exercise of discretion in their business patronage they can restrain such outrage upon the feelings of their race and the stimulation of prejudice, they are entirely right in using it. It is probably true that a

wholesome fear of the loss of Jewish patronage does prevent some of the press from giving a vent to the expression of race prejudice and stirring up anti-Semitism. If so, I am glad of the restraint. The same thing is true in respect to the venting of prejudices against other members of our community, and it should be a source of satisfaction rather than complaint. But it is said our Jews control our politics by their solidarity. This is not true. They are Republicans and Democrats and they contend as vigorously for their respective parties as other citizens. In a case where a wrong against Jews in any part of the world needs righting, the broad sympathy of the American people can be easily aroused and this Jews have done. They it was who secured so wide a public demand for the abrogation of the treaty with Russia. They it is with their brethren in Europe who have succeeded in securing a provision in the Treaty of Versailles prescribing the equality of right to be secured to Jews in Poland. This is cited by the editor of the Dearborn Independent as a vicious instance of Jewish world control. Why should not these nations at Versailles when they were delivering to the Poles a freedom

won by the sacrifice of millions of lives and mountains of treasure, exact from them a pledge that the Jews should be free from oppression and be given an equal opportunity to give their children education and to pursue their own livelihood and happiness? Nor is the criticism such that the provision was humiliating to Poland in its specific provisions and in the reservation in the treaty that the Great Powers may enforce it. The experience of the Congress of Berlin with the solemn guaranty of Roumania on this subject and her breach of faith are still freshly in our minds. The abuses to which the Jews had been subjected in Poland gave good ground for additional safeguards. This is not a seeking of affirmative control of affairs by Jews. It is only another instance of an effort of the Jews to protect those of their own race against further outrageous persecution; and we wish all civilization should aid them. I cannot too often refer to the sympathy which one Jew has for another in distress, especially when it arises from racial hatred or prejudice. It is a trait which, instead of being made a ground for attack upon the Jews, should commend them highly to their fellow man. It is not inconsistent with their duty to their country; it is not inconsistent with their duty to their fellow man. The author of the articles continually refers to the Jewish question. The Jewish question is not one calling for protection against the Jews as the writer of the Dearborn Independent articles would make it.

The real and great Jewish question is how more than half these Jewish people should be rescued from outrage, massacre and all sorts of injustice, as well as penury and starvation brought about by government discrimination and prompted by bitter race prejudice. This question has roused Jews the world over and they have nobly responded. It has led to great organizations which have been unceasing in their efforts to aid their fellow Jews in all of Middle and Eastern Europe, where they have suffered so much. It is this which has developed Zionism, and while men and Jews differ as to the exact goal ultimately to be reached in this movement, all concur in seeking the refuge it is hoped it will afford the Jews of Eastern Europe from their present awful state. Yet it is these organizations upon which the author of these articles would base his charge against the Jews of seeking world power.

If it be true that the international bankers and capitalists are Jews alone; if it be true that they wield a world power to control governments and nations and wars and peace and economic law, can the author of these articles in the Dearborn Independent explain why it is that now more than half the 13,000,000 Jews in the world are still suffering not only persecution and oppression, but the bitterest penury and starvation? Why is it that if this omnipotence belongs to the Jews, half of them are in the direst misery? One needs to cite no specific facts to refute the preposterous assumptions of this learned writer in the Dearborn Independent because the general facts which refute his every statement can be seen by a wayfaring man, though a fool.

The author of the articles refers to Germany as a place where the Jewish question, so-called, has been prominent, and in which the danger from the Jews and their activities has been demonstrated. The arguments of the anti-Semitic party are, of course, rehearsed, and the prominence of individual Jews in the government which succeeded the Empire is pointed out and made the basis for the assumption that these Jews are

engaged in promoting the power of all Jews and lending themselves to this ultimate Jewish despotism. The author, of course, does not stop to note how natural it is for Jews to be prominent in the new popular government of Germany. The bitter anti-Semitism in Germany had driven the great body of Jews into the opposition to the government, into socialism of the various phases of which Germany is full. The Jew is naturally quick and able and political and his leadership is accepted by the less intelligent and less constructive members of his party, and therefore it is not surprising that among the leaders of these parties are Jews. They appear in support of their party as might be expected and show no common Jewish purpose but only the individual aims and natural leadership that acute intelligence and practical knowledge would give.

On the whole, therefore, there is nothing in the assertions by the author of these articles in respect to the Jews that contain any facts justifying an inference beyond the natural and commendable desire of Jews to get on in the world, to acquire money and comfort and education for their children and standing and influence in the community.

Thus the case of the author of these articles fails here. Even if there were a secret council of Jews planning to use the accumulated influence and wealth and power of the Jews to conquer the world and to establish an Israelitish absolutism under a Jewish sovereign, he has shown no such power in the Jews now or in the future which could accomplish such a task, or any likelihood that the Jews of the civilized countries of the world would for one moment join in such a conspiracy.

But we must go on with the author to his attempt to establish the last link in his chain of charges in the indictment, and that is the existence of a secret council of Jews who are now deliberately plotting to destroy the governments of the world by anarchy and bolshevism and to erect on the world's ruins an Hebraic autocracy by the power of the purse. He proposes to find this in the so-called protocols of the Wise Men of Zion.

What are these protocols? They purport to be oral explanations of a Jew to disciples or listeners, of the plot by the inner wise men to establish a Jewish despotism and absolute monarchy under a King of Israel over the world. The bald and shock-



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ing and brutal details of the plan as they are justified and explained create on their face a serious doubt that anyone would avow them to a group of disciples, however depraved he or they might be. They are drawn without exculpatory phrases and are made as bald and as revolting as possible and are much better adapted to stirring bitterness and indignation against the author of the protocols than they are to the enlightenment and inspiration of disciples and followers whose co-operation he seeks to instruct and secure.

He begins with the announcement that more men are vicious and wicked than are noble, and that we must make that the basis of our practical policy. He says that honesty and fairness are, in view of that policy, vices, and that hypocrisy and cunning are the only virtues which should be practiced. He then discloses his plan. He assumes, as does the author of the Dearborn Independent, that the Jews have all the money of the world under their control and that money enables them to control nations and wars and peace. He refutes the idea that economic laws ultimately prevail throughout the world and assumes, as does the editor of the Dearborn Independent, that the Jews with money are able

to reverse these laws and create arbitrary results, as if they were not only absolute rulers of the government but absolute controllers of demand and supply, of prices and of wages. With this absolute power over everything that goes to affect the comfort and happiness of the world through the Jewish control of money, he adds the control through other Jews of mobs and the forces of disintegration. He asserts that they control the press of the world and that through the press they are to play upon the feelings of the proletariat and to create a wide antagonism between it and the more intelligent and wealthier classes, so that society is to be broken up and the governments of the world under the Gentile rule are to be weakened until they are really overthrown. This inner circle is to stimulate proletarian distinctiveness by first increasing wages of the workmen and then increasing prices. They are hurrying the world on to a great war, and in the war territorial changes are not to be affected, but the changes are to be financial only. After the disintegration of governments in which the lives of many Jews are to be sacrificed for the purpose of carrying out the plot, the ultimate object is to be achieved; and one of the seed of

King David is to be trained to become the universal sovereign of the world. The character of the judges of the civil service and of many details of the government under this descendant of King David are set out at great length together with a plan of taxation. A police system and a method of maintaining absolute government without the show of force and a system of espionage in which one-third of the people are set to watch the other two-thirds are gravely described.

I have read and reread these protocols and the impression they have made on me is that they are the work of one who wishes to hold up to scorn and hatred and condemnation the race in whose behalf they purport to be written. They are drafted by one who had watched, with a cynical eye, the workings of popular government, and who paints in the most lurid colors the defects of democracy when it degenerates into mob rule. The writer was evidently a profound believer in absolutism and seeks here to vindicate its useful possibilities in every sentence, but in attempting to give a practical coloring to the conspiracy, for which he is seeking to make the Jewish council responsible, his assumptions of the power to do the things he describes in pursuance of the ultimate object are grotesque and ridiculous and should make a reasonably intelligent man who reads them impatient.

But how is our author of the Dearborn Independent articles affected by these Baron Munchausen tales of accomplishment or proposed accomplishments? Of course, they accord with his assumptions that the international Jewish bankers control the purse of the world and therefore control the economic phenomena and suspend the operation of economic laws. What is absurd to everyone else cannot, of course, be absurd to him in view of the fact that he makes the same assumptions. But his chief reason for deeming these protocols a real emanation from a Jewish Sanhedrin sitting somewhere in the world to plot the subjection of the world, is in their anticipation of what has since happened in the great war. Let us examine and see how wonderful these are. These protocols are supposed to have been framed about 1905 during the Russian-Japanese war, and they anticipate a world war. Such a prophecy was not unknown at that day, nor was it unreasonable to expect it in view of the conflicting interests of the great powers and the enormous armaments they were preparing. Secondly, he points with eagerness to the plan to increase the price of wages and raise the hopes of the laboring people; then to increase the price of living in order to dash those hopes and arouse indignation at the authorities and cause revolt and disorder as a remarkable identification of the plan with what has happened during and since the war. To his mind, it apparently indicates that these things were due to the working of the Sanhedrin and not due to natural causes, and thus he would prove the genuineness and solid importance of the document as a basis of proof of the conspiracy. This phenomenon of a rise in wages and an accompanying rise in prices is only the natural course in economic law. If wages go up, prices must go up. One is a natural concomitant of the other. It has happened in every war, and it needed no prophet to come and tell us so. Then he finds in the cry of the Socialists and Bolsheviks there shall be no territorial changes by the war—a proof that they were working under the inspiration and will of the Inner Circle of the Jews of the Protocol. This is certainly a far cry to identification.

But the chief reason for assuming that the developments of this war

reveal the genuineness of the Protocols and the plot the Inner Circle is working out, is the fact that there are some Jews in the leadership of Bolshevism in Russia. Here we have in fine relief the iterated and reiterated assumption that if there be a single Jew in a movement, it is complete evidence of his control of that movement and of his control of that movement for distinctly Jewish purposes. According to such records as I have had access to, and the conclusions of Mr. John Spargo, who has devoted himself to a close following of the Bolshevist movement in Russia, the statement that Jews control it is entirely unwarranted. There are Jews in the Bolshevist Cabinet, there are Jews in some important offices, but there are Jews who lead the opposing part of Mensheviks, the moderate socialists, and there are Jews who are prominent in the Cadet movement, a third party of constitutionalists. In a country where Jews were subjected to such bitter cruelty and oppression as in Russia, it is no wonder that they become anarchists and socialists, and took part in the plans for assassination and were made martyrs to the cause of freedom and resistance to tyranny. When the revolution ar-

rived, some became extremists and Bolsheviks, others moderate socialists and others conservative Democrats or Republicans, and divided just as other opponents of absolutism did. More than this, Bolshevism is spread by a propaganda of terrorism, and if one would escape imprisonment and suffering, it is wise for him to embrace Bolshevism for the nonce, and this is what former conservatives and Cadets and Mensheviks have done and doubtless among them are Jews. The Bolshevist Jews were no more responsible for Bolshevism than the others engaged in it. Lenine is not a Jew, but Trotzky is, and the facts seem to show that the Jews among the commissions in actual power and control are in a decided minority. But whether they are or not is not important in the consideration of the issue which the Dearborn Independent insists upon making, and that is that Bolshevism is only part of the plot of the Inner Sanhedrin of Jews to disintegrate governments in order to secure the despotism of the Inner Council. In this view it is essential to establish that Trotzky and his fellow Jews who are Bolsheviks are Bolsheviks in order to establish the autocracy of Judaism the world



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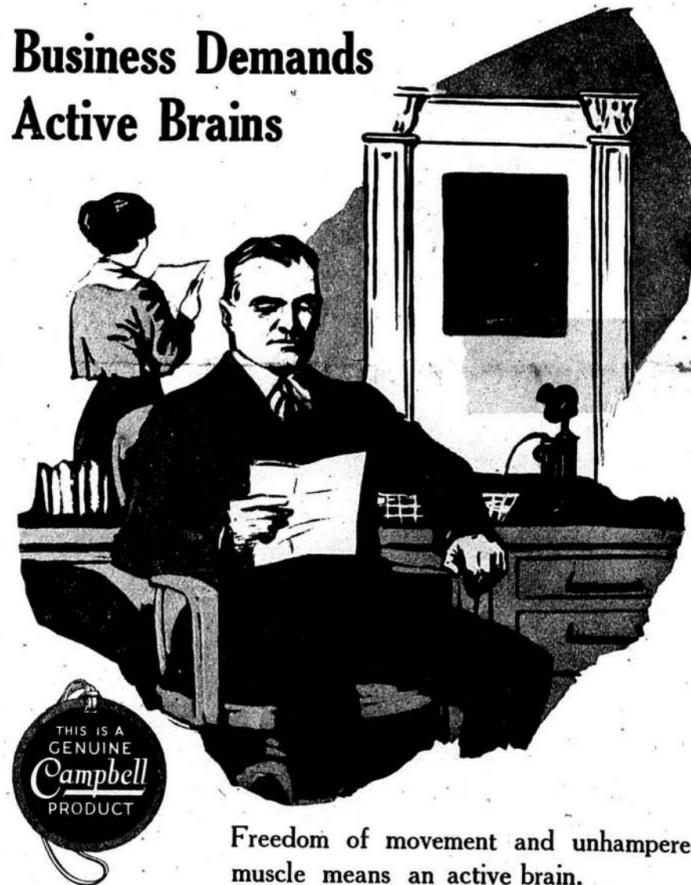
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over. There is not the slightest evidence that they have any such purpose, or that they are under the control of any inner circle of Jews. Not a single fact is pointed out to indicate that they are acting under somebody else's direction or that they have an ultimate object of Judaism. They are engaged in the attack upon all religion. They flout it.

Does the author of these articles not find enough in the history of Russia and abuses of the autocracy to explain the revolution and the subsequent phases of it without tracing it to the will of the Sanhedrin of the Wise Men of Zion? In what way was that will manifested? How was it made effective? Really is it not more reasonable to recognize the movement to anarchy and then to proletariat autocracy as due to the violence of the reaction against Tsarism and its abuses than to attribute it to the machinations of an invisible Sanhedrin? Why look for causes in the sky when they are just before us? The reasoning which would make the fact that Jews are some of them leaders among the Bolsheviki proof of the genuineness of the Protocols and a step in carrying out the conspiracy therein projected, is as faulty as that which convicted innocent women of being witches in the seventeenth century.

What is the asserted origin of these protocols? They are produced by one Sergus Nilus, a man who was a religious fanatic of the Russian Church, and whose whole nature was absorbed in the identification of the church with the autocracy in Russia and whose religion was the maintenance of the divine authority of the Tsar. He was a mystic, and he was contending against those forces which would destroy the autocracy of the Tsar as the anti-Christ. Some had regarded Free Masonry as the anti-Christ because there were politics in the Masonic lodges directed against the dynasty. Others like Nilus attributed to Jews the character of anti-Christ. He said he obtained the protocols from a man who had received them from a woman in Asiatic Russia, who had obtained them in secrecy, and that is all that is known about them. They are not signed; they are not even given the title "The Wise Men of Zion." This was given them after their publication. Nilus was a dreamer and fanatic. He could himself have conceived in his dreams of such a wild scheme and impossible plot and could publish it for the purpose of arousing indignation against the Jews and justifying the policy of cruelty toward them pursued by the Russian Tsar. The article is calculated to arouse indignation not alone against the Jews, but against every movement to unseat the Tsar and his power. It is written in a contemptuous scorn of popular government. The protocols were written by a man who had studied the defects of democracy and who struggled to emphasize them by attributing to this pseudo wise man of Zion the purpose to use demoralization of mob rule to achieve autocracy of the Jews. That these protocols might have fooled the Russians was possible, but that they should be honestly taken up by an American citizen with ordinary intelligence and offered as a basis for insisting that there is a Jewish question among us that needs solution is hard to credit. The course of reasoning by which Ignatius Donnelly and others have established that Bacon wrote Shakespeare by the internal evidence of Shakespeare's plays is a monument of logic as compared with these. The Tales of Baron Munchausen are the only things in literature that should be classed with these protocols, for they are not more preposterous. It is appropriate that the author of these Dearborn Independent articles should

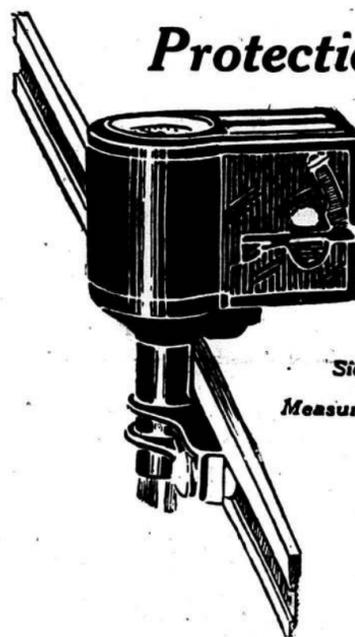
refer with a show of learning to the fact that there were princes of the House of Israel who continued to exercise titular authority into the Middle Ages among the Jews, and suggest that the descendant of such exilarche may now be in the keeping of this Sanhedrin and ready to be brought out and proclaimed the King of Israel when the situation shall be ripe.

I have thus considered the substance of the indictment of the Jews by the editor of the Dearborn Independent, and the evidence, or lack of it, upon which he bases it. I have not gone into a discussion of the Jew as a man or the Jew as a citizen. In an address delivered before the National Geographical Society I attempted to trace the history of the Jew and to show the effect upon him and his people of the cruel treatment to which he had been subjected for eighteen centuries. I pointed out the remarkable qualities of the race and the wonderful abilities in many lines that they had shown. Wherever they have been given an equal chance, the best of them, quite out of proportion to their number, have forged to the front and became leaders in the fields of their activities, and prominent in the countries of which they have be-

come citizens. It is charged that they cannot become genuine and sincere citizens of any country because they are themselves a nation in dispersion and that to that nation they owe their first allegiance. I differ entirely with this view, and it has been refuted by the conduct of the Jews in many countries. It is true they retain an allegiance to their race and to their faith, and why shouldn't they? We would not value them if they did not do so. They have a great history to look back to, a great ancestry, and well may they be proud of it. But while they are proud of being Jews, while most of them adhere to the ancient faith, what inconsistency is there in that with their being good citizens of the country in which they are born and live? How does it detract from their patriotism? In what way does it interfere with their allegiance to this government when that allegiance calls for service and sacrifice? They did their part in this great war as Frenchmen, as Englishmen, as Americans. Those of them who made the ultimate sacrifice were in full proportion to their number either as citizens or as soldiers. The exclusiveness with which they have been charged is in proportion to the

(Continued on page 8, 5th column)

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

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(Continued from page 7)



## Jews in Science in America

By Prof. B. HARROW  
JULIUS OSCAR STIEGLITZ

If I were to be guided by Dr. Deutch's standards I ought not to include Stieglitz in a list of American Jewish scientists because Stieglitz, like Loeb and Michelson, is not a "confessing Jew" in the sense of ever taking any interest in the Jew as Jew. But with Dr. Deutch as guide the number of "confessing Jew" scientists would be very small indeed. Besides, though I personally deeply regret the attitude which some of these illustrious men adopt toward their coreligionists, my object in these articles is to dwell on their scientific achievements and on nothing more. Professor Deutch may continue to berate them as Jews. That is his peculiar province.

Stieglitz is professor of chemistry at the University of Chicago. He is chairman of the department, having succeeded to that post several years ago upon Nef's death. Stieglitz is one of the few remaining chemists who, like Chandler and Remsen in the years gone by, embraces the entire province of chemistry—general, qualitative, quantitative, organic, physical. His researches have dealt with such purely organic chemistry questions as the saponification of unido-ethers and with such purely physico-chemical questions as catalysis. He is the author of the best book on qualitative chemistry, particularly the theoretical phase of it, that has ever been written in any language.

But if Stieglitz shines as research worker and writer, it is as a teacher that his reputation rests pre-eminently. I have never had the good fortune to study under him, but a number of my friends have, and never have students praised instructor more. He is not an orator; he talks quietly and slowly in a voice never raised beyond conversational level. His knowledge of the subject is encyclopedic, yet the student rarely get details in his lectures. Being deeply philosophical, and with quite a gift for mathematical symbols, Stieglitz dwells on laws, on hypothesis, on generalizations, on the coordinated links in the chain. He is critical and yet not merely destructive. His fertile mind and vivid imagination are forever tracing new combinations, new paths of attack.

Such was the impression I formed of Stieglitz after having heard him a half dozen times or more, and after having read much of what he has written. The opinion I have formed of this scientist has been repeatedly confirmed by every student of his I have ever met.

Professor Stieglitz was born in Hoboken in 1867, but he received his high school and college training in Germany. In 1886 he graduated from the Karlsruhe gymnasium, and three years later obtained his Ph. D. from the University of Berlin.

Stieglitz obtained his first university appointment in 1892 at the newly-organized Chicago University. He has remained at Chicago ever

since. In 1894 he was promoted to an instructorship, in 1897 he became assistant professor, in 1902 associate professor and in 1905 full professor.

Under his leadership the chemistry department at the University of Chicago has become one of the best in the country. One of the younger professors, Harkins, is a genius; another, Alexander Smith, author of the most successful text-books of general chemistry in the English language, is now head of the chemistry department at Columbia University.

Dr. Stieglitz was elected president of the American Chemical Society in 1917. Much of the success of the chemical warfare section of the United States Army was due to him.

It may be of interest to note that at this same University of Chicago an even more illustrious scientist of Jewish stock presides over the department of physics, Albert Michelson.

prejudice exhibited against them and their fellows in any community. It is a measure of protection. As discrimination against them ceases, as equal opportunity makes itself felt among them, as the rewards for their genius and patience and application come, the differences between them and other people disappear. They become ingrained Americans with us. Their genius, their industry, their skill, their tenacity of purpose, their enterprise make for the prosperity of the community and the country, and there is no good object in which they are not willing to do their part. In politics they do not act as a body. They have their acute differences of opinion, as other people have. There are good men and bad men among them, and their good men condemn their bad men with the same emphasis that good men of other religions and races among us do theirs.

There is not the slightest ground for anti-Semitism among us. It is a vicious plant. It is a noxious weed that should be cut out. It has no place in free America, and the men who seek to introduce it should be condemned by public opinion.

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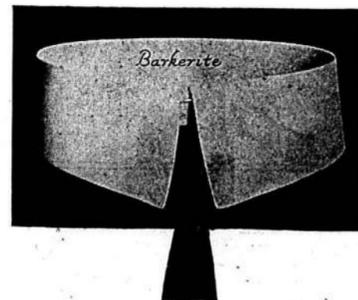
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## How Shall the American Jew Face Anti-Semitism?\*

By REV. DR. SAMUEL SCHULMAN

Isaiah 54:17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their due reward from Me, saith the Lord."

We come together to resume our Sunday services in times of great trial for the American Jew. We are filled with sorrow. Our pride as Americans is deeply hurt. The very love of our country and its free institutions, our very joy in American traditions, make us feel all the more humiliated by the recent manifestations of a spirit of anti-Semitism in this land, which till now had been altogether foreign to it. At last the slimy serpent from across the seas has crept into our beloved country. It is true that the large masses of the American people are totally unaffected by the poison which the Jew-baiters of the world would infuse into the body politic of the American people, to which we rejoice to belong. It is true that thus far the efforts of the anti-Semites have been insidious and subterranean. As far as my observation goes no great public newspaper has taken note of them or treated them with any seriousness. We shall not hide from ourselves the danger that this anti-Semitic poison holds for us. But we shall not forget that we are sons and daughters of Israel, which, not for the first time in our story, rich in suffering and in glory, was made in time of world crises, the scapegoat for the sins of humanity. And we will not forget that we are not only Jews but we are American Jews. We are conscious of the great privilege of being part of the American people. And we believe in the cleanness, the love of freedom, the passion for justice and the loyalty to fair play of the American spirit. We therefore must face the anti-Semitism, which a few misguided men are seeking to import into this land, with an attitude of mind and a courage of heart, worthy of our great holy heritage as upholders of a religion, for which thousands, in the course of Jewish history, have been ready to lay down their lives. And we must face the insidious foe with a fearlessness worthy of American freemen.

We shall not become unduly excited. We shall not deal with the hideous and contemptible thing in a spirit, either of timidity, or levity, or pessimism. We are not afraid of it, and we do not consider it a subject for vain and frivolous speechmaking. It will not do to fight the devil with his own fire. It will not do to indulge in personalities. For we can be assured that the skins of those who have committed themselves to the anti-Semitic agitation in this country are very tough. Nor will we allow ourselves to be embittered, to become pessimistic. No such insults as has been flung at us can make us for a moment cease to be hopeful, optimistic or undermine our joy in the holy heritage of our American patriotism. We feel here thoroughly at home. And we know that in warding off from ourselves the cowardly blows aimed at us we are at the same time protecting the integrity of the American spirit and the humanitarian character of American institutions. The way to face anti-Semitism, it seems to me, is with faith in the God of our fathers with a dignity which is the only worthy expression of the righteousness of our cause. We must face it also with an immovable confidence in the intelligence and good will of the American people. We must meet the tragic problem, forced upon us, with

our own clear and earnest thinking upon the meaning of our heritage, upon the significance of our Judaism. And we, above all, must regard what anti-Semitism can do with comparative indifference. Our main energy should be devoted to the moral and spiritual education of the Jewish community.

The anti-Semitism which confronts us in this land is at present insignificantly small in compass and comparatively negligible in importance, though we cannot afford to disregard it. Essentially it is an importation. It confronts us in the form of two publications, which we were astonished to see that publishers of repute could lend themselves to spread in this land. It was a shock to our knowledge of the fair play of Americans to observe that one publishing house in Boston could reproduce what bears on the face of it all the insignia of a forged document, with respect to whose authenticity the publishers themselves are in doubt. This is a reproduction of the so-called protocols of the wise men of Zion, a cryptic document, originally published in Russia in 1905, and since then translated into English in England, and now brought to us across the seas. Any intelligent person who reads these so-called speeches, which are supposed to have been made by a secret Jewish society, sees at a glance that they are fiction. The Russian author gives no account how they were supposed to come into his hands. They bear all the characteristics of a document manufactured in order to bolster up the tottering power of Czarism and reaction. Jews are represented in them as conspiring to overthrow Christian civilization. They are presented as the treacherous plotters against all government. They are made hypocritically to stand for liberal ideas, only as a means of undermining all present government and authority, in order to seize the power for themselves. And all through the documents the intimation is given that it is the Jews who are undermining the aristocracy, which, it will make Americans laugh, are upheld by the writer as the protectors of the great masses of the people.

Neither in thought nor in language is there anything really Jewish about this document. It is a plain piece of propaganda, manufactured to instil hatred in the minds of Christian peoples against the Jews. Another publishing house of this city has published a book, entitled "The Cause of World Unrest." This, too, bases itself on these same documents. And the argument of this book is that the Jews and the Free Masons are in a great conspiracy to achieve world mastery. The book itself hesitates to affirm that these documents are authentic. But there are constant insinuations that they might be taken as true. The publishers say that they "desire to point out that while the statements presented do reflect upon the purpose and the actions of certain groups of Jews and of certain groups of Free Masons there has been no intention of bringing accusation against the Jewish race as a whole or against the Free Masons as a society." With all that we cannot hold the publishers of this volume free from the charge of having lent themselves to a propaganda against the Jew. For while this reservation is made it is, of course, apparent to any intelligent person that the net result of such insidious charges can only be to excite the prejudice, the suspicion and the animosity against Americans of Jewish faith. In addition

to these two publications there have been a series of articles published in an obscure provincial paper whose financial support is derived from the well-known automobile manufacturer, Mr. Ford, who, I would say in charity, has been misled into spending his money upon this futile but hateful project, even as he was led to enter upon the Quixotic enterprise of taking the boys out of the trenches during a world war which was the outburst of forces that only a man with a great deal of self-assurance could for one moment imagine that he could control. I am inclined to believe that the man who gives the money to encourage such publications is being misled through pure ignorance and that he is being taken advantage of. And I hope that he will wake up from the nightmare into which he has allowed himself to be betrayed and will permit his better nature to assert itself. The whole movement, as illustrated by the publications mentioned, is quite evidently part of a conspiracy against the Jew. The charges made are laughable. They assume a stupidity on the part of the non-Jewish world which is simply incredible. But with all that they are damnable.

They are laughable because to those who know history they are merely a rehash of what has been said before. In times of world crisis the Jew, standing out as a conspicuous target for attack because he is a minority, is selected to be the scapegoat, in order that the attention of the masses be deflected from whatever real evils there may exist in the political and economic conditions of the time. It is an old game, that has been played again and again, this of Jew baiting, in order to make it appear that the Jew is the enemy of the world and to concentrate upon him the hatred of the masses. And this coupling of the Jew with Free Masonry is also not new. I know nothing about Free Masonry because I am not a Mason. And I suppose the Masonic organization will be able to take care of itself. But I do know that the idea of there being a secret power among the Jews which governs Jewry all over the world is a pure lie made of whole cloth. If such lies did not sometimes have tragic consequences for us we who know the actual conditions of Jewry would be inclined to shrug the shoulder and laugh at them. There is no community in the world that is so broken up into parties and fragments, that so much lacks efficient organization as Israel. There is no church in which there is so little central authority as exists in the synagogue. There is no spiritual communism in which there is such free and untrammelled individualism as exists in Judaism.

True it is that if our Jewish coreligionists suffer in any part of the world our hearts go out to them in sympathy and we do what we can to bring them relief. True it is that Jews, as is natural to an oppressed and persecuted minority, will do what they can for the emancipation of their brethren in lands of oppression and bring influence to bear to obtain for them the essential human rights which America guarantees to all, of life, liberty and the pursuit of happiness, without any prejudice or injustice because of differences of race or creed. But when the impression is given that Jews all over the world have a "foreign policy of their own, with a definite end in view," then it must be said that such an opinion is either an expression of crass ignorance or of wilful malicious distortion of the truth. I prefer to say that it is the result of ignorance. And in general it can be asserted that much of the prejudice against the Jew is simply the effect of ignorance. The Jews are anything but unified on so-called policies. Nor is there today in Jewry any clear and definite conception of the purpose of

the Jew in the world. If there were such a clear conception of what the Jew stands for the Jewish religion would be much stronger and Jewish moral and spiritual influence would be much profounder and more fruitful. Actual Jewry is broken up into religious parties—Orthodox, Conservative, Reform. There are among the Jews rationalists and mystics, observers of the letter and free liberal thinkers. There is the almost unbridgeable chasm between the extreme allegiance to the old, which refuses to take one step in advance and adjust Judaism to the problems of life, and the most radical thought, which would re-interpret entirely the fundamental principles of our faith. There is the great cleavage which runs through contemporary Jewry between the Zionists and the anti-Zionists, between those who dream dreams of Palestine and those whose aim is to obtain perfect equality of rights for Jews in any land in which they may dwell, and who preach the ideal of a perfect incorporation of the Jews in the body politic to which they belong; who maintain the doctrine that Jews are only Jews in religion, but belong wholly to the respective nations of which they are a part. There exists today no body

or agency, public or secret, which can in any way be said to represent Jewry as a whole. The gravamen of the accusation against the Jew is a fabric of falsehood. The burden of proof rests upon those who assert it. We are well aware that the masses can easily be misled by insinuations. But we also feel that truth, in the end, will conquer and destroy, as it has done often in our history, this baseless charge.

Such a charge assumes the stupidity of the non-Jewish world. The documents to which I have referred present the non-Jewish world, with its statesmen, with its great leaders in finance, commerce and industry, with its zealous prophets for righteousness, with its liberal thinkers, with its self-sacrificing patriots, with its fighters for human rights—in a word, the whole of the civilization of Christendom, as secretly and unconsciously manipulated by the hand of the Jew, through Free Masonry, and made to play their roles as automata, of which the secret power holds the wires. This charge makes it appear that the insignificantly small number of Jews have the intellect, the ability and the world-wide power to enslave such a world. To state such a charge is to show its ridiculousness. It is a

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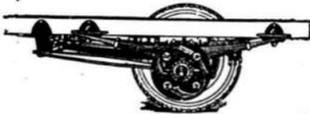
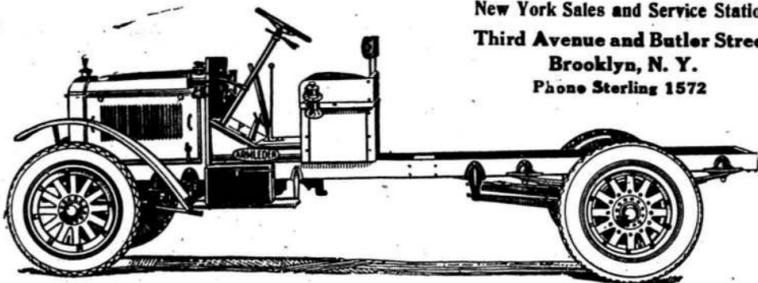
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sinister tribute, indeed, to Jewish genius which we cannot accept. But if it were only ridiculous we would not discuss it. It is venomous with Jew hatred. Therefore we must warn our fellow citizens against the untruthful, unjust, cruel and inhuman accusation which is being made against Jews. The Jewish genius has, indeed, given much to the world. It can fairly be stated that Western civilization is inspired by certain fundamental ideals which Hebrew prophets and He whom Christendom

regards as more than prophet gave to the world. But much as the Jew gave, he has also received much from the world. And it is nothing less than a calumny to accuse him of seeking to overthrow a civilization whose soul is part of his own soul. And it is nothing less than a fanatical delusion and absurdity to say that the "worm Jacob" has the power to gnaw at and destroy that civilization. The damnableness of these charges consists in their subtle appeal to the latent prejudice which exists against

the Jew, and which they seek to inflame into active animosity.

We must face this thing with a strong faith. The destiny of the Jew has been thus far to witness to God in suffering. But no weapon formed against him could prosper so as to destroy him and no tongue that rose against him in judgment failed of being condemned. For the suffering of the Jew means his martyred service on behalf of the Lord. Our faith is strong and indestructible because it is a truth, not merely for the Jew,

but for all men. Judaism is a message that binds men together in unity. There is utterly foreign to it any belief or practice that makes for the separation of men in suspicion and hatred. The vital breath of the Jew is his proclamation of the unity of God. One God implies one humanity. The religion of Israel has been the first to proclaim the brotherhood of mankind. It has disparaged any claim of racial aristocracy by its enunciation of the truth that man is created in the image of God. Its ethics are universally human. Their central virtues are justice as an aspiration, an ideal, in the light of which civilization is to advance, and the love of the fellow man, which is to be the driving force in men, impelling them to relieve suffering, to remove unrighteousness and to moralize and sanctify human existence. These virtues were applied to all men, irrespective of race or creed. In every commandment in our Torah, which inculcates in us sympathy with and commands service to the poor, the needy, the suffering and the dependent, there is always included the stranger, the man of alien race. The love of neighbor includes always the love of the stranger. The vision of our prophets was not centered in the glorification of Israel. It embraced all peoples and foresaw the time when they would be united as one family to do the will of their Father in heaven. And when they would pilgrim to the mountain of the Lord and learning of His ways of righteousness they would win peace. The Jewish religion is, therefore, a religion of universal application. It is hospitable to men and women of all races. It forces none to join it. It welcomes all. Our sages have taught us to respect and honor men of any creed or race in so far as they walk by the light of their conscience, and have taught that the righteous of all peoples will inherit the everlasting life. Israel, bearing witness to these truths, has with infinite patience waited for them to spread over the world. And while waiting it has paid the price of all those who wish to walk alone and as a minority in accordance with what they regard as truth and as the ideal. Not all the powers of a world in arms against the Jew, seeking in every age to destroy him, prevailed against him. For Israel does not live by its own strength, but by the power of the spirit, by the idea which makes its soul, by the Divine purpose which history reveals.

Relying on our faith we meet these attacks with the dignity which is the only worthy expression of the righteousness of our cause. During the last century the lot of the Jew was materially improved in the Western world because of the enlightenment and liberalism and democracy which spread among men. Yet the spirit of reaction always threatened to undo what was achieved for the Jew. And in benighted lands even the twentieth century found the Jew oppressed, robbed of his human rights and persecuted as in the darkest years of the Middle Ages. But the spirit of truth, of justice and of democracy cannot be resisted. Its triumphant march is as sure as is the victory of the righteousness which, because a righteous God is ruling the world, is at the heart of things. It was, therefore, natural that Jews, both because of the ideals of justice and humanity which make up their religion and because of their being a minority that suffered from the oppressions of caste and privilege, found themselves in the ranks of liberalism in the last century. We have no apology to make for the champions of liberty and progress in whose front ranks many a Jew fought for human rights.

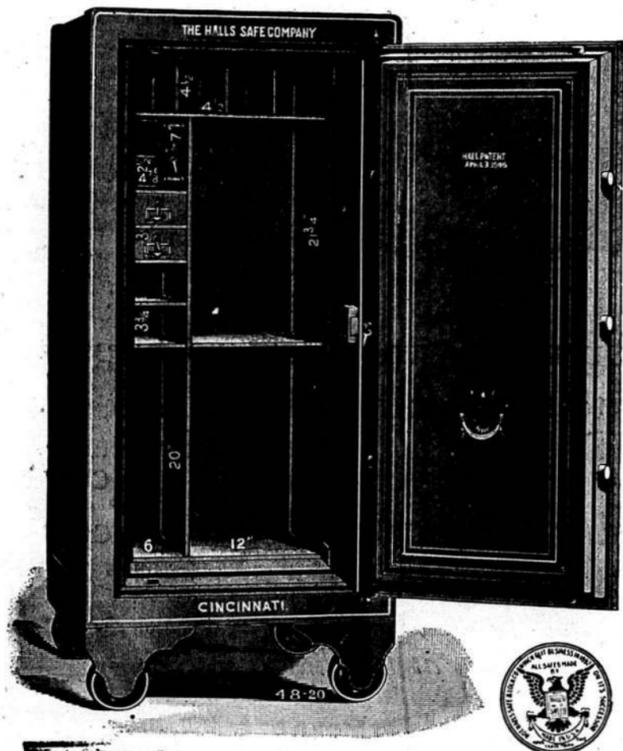
And it is equally natural that all the forces of darkness, all the selfish interests in Europe which would fain restore mediævalism in Church and

State, should with sinister cunning, seeking to destroy all liberal thought, single out the Jew as the protagonist of liberty and progress, and, playing upon racial prejudice, deceive the people, and while making the Jew the victim really aim at re-enslaving the masses. The method is shrewd, but it is not so subtle as not to be easily understood. We are convinced that the true salvation for the Jew in the Western world, as anywhere else, is bound up with the salvation of all men. Perfect freedom and justice for the Jew can come only with the establishment of perfect freedom and justice for all men.

We must, however, hurl back with horror the suggestion that there is any natural union or relationship between what is called Bolshevism, with its mad excesses, in Russia today and Judasim. This pulpit did not hesitate, when Bolshevism first arose, to speak in clear and uncompromising language its opinion of this movement. There is as much compatibility between Bolshevism and Judaism as there is between evil and good. Judaism is the very contradiction of everything that goes to make up Bolshevism. For Bolshevism violates every commandment of the Decalogue. It is an irreligious, atheistic movement. It does not believe in God. It regards all religion as a superstition. It seeks to rob men of their belief in a God Who loves men and redeems them. It does not recognize true freedom of the individual, and therefore treats the individual's rights with contempt. It is opposed to the respect for the institution of property, which is the only safeguard of a free personality. It bears false witness against the neighbor, because it refuses, judging from all reports, to permit freedom of thought and the honest expression of opinion. It is committed to the establishment by brute force of the rule of one element of the people and the subjugation of the large majority that differs with it. Nothing is more dastardly than to make Jews responsible for Bolshevism because, forsooth, there may be some men who, having had Jewish mothers and bearing Jewish names, are conspicuously active in the movement. These men are traitors to everything Jewish. They have trampled under foot every Jewish sanctity. There is as much in common between a real Jew and a Bolshevik as between an enlightened, cultured Christian and a Hotentot. I know I am putting this in very strong language. But it is time that some one made this as clear and as strong as possible. We have at least the satisfaction of not having waited for anti-Semitism to cross the sea before declaring the danger which exists for the Jew in the possibility of anti-Semitism singling out a Trotzky and his allies as the representatives of the Jewish spirit.

We have no apology to make for the Jew's love of knowledge, of freedom, for his sympathies with the masses of the people, for his advocacy of democratic self-government. But we reject as a slander the intimation that the madness of the Bolsheviks is the machination of a secret Jewish conspiracy. The masses of the Jews in Russia are simple, law-abiding, faithful observers of their religion, and are only too glad, in accordance with the teachings of Judaism in all ages, to prove their loyalty to the fatherland. All they ask is for the rights of a free citizenship, which will enable them to show their patriotism as Jews have shown it in all Western lands. And when the madness of Bolshevism will be swept away and a free Russia will arise then the Jews will be found to be loyal upholders of their newly constituted nationality and government. The record of the Jew in Western lands is clear. The conflagration of the world-war has gloriously illumined it. On every battlefield Jews

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laid down their lives for their country. In our own land the Jews gave a splendid account of themselves. They gave more than their percentage of the population to the service. They had their share of positions of leadership. They got their share of honors and distinctions for heroism. Any one who insinuates that the Jew cannot be trusted for his patriotism is deliberately slandering our people.

We meet this thing with confidence in the intelligence and good-will of the American people. All we need is to warn America against the treason to its spirit which misguided men are undertaking to foster. We can rest assured in the common sense and fair play of Americans. But we do think that the leaders of public opinion in Christendom ought to denounce the insidious attacks upon us. We believe that it is the duty of the teachers of Christianity in this country, with many of whom we work shoulder to shoulder on behalf of every good civic cause, to speak a clear word of protest against this propaganda against the Jew. We do not doubt that when their attention is called to it, then in a spirit of righteousness and chivalry, they will tread upon the serpent which has dared to raise its head and hiss the hatred of the European anti-Semite into the land we, as Jews and Christians, love as the hope of mankind. We have the right to ask this of those who are responsible for the moral education of the nation. And we do not doubt that they will rise to the opportunity.

We ourselves are called upon to remove the evil from our midst. We ourselves must make impossible any misunderstanding which is only too readily grasped at by the anti-Semite. We have been weltering in a chaos of confused ideas. Far from being organized, we are the most completely unorganized religious community. Far from being strong in union, we are weak through our dissensions. And our weakness comes from the weakness of Jewish faith. We are not as powerful and influential as we might be, despite what our enemies say, because of the loss of loyalty to the Jewish religion which pervades our ranks. We must think clearly and become conscious of that in which alone consists our only reason for existence as a distinct and differentiated body in the world. We must make clear to ourselves wherein the Jewish consciousness consists. We must refuse to recognize any one as Jew who is not in some way affiliated with our religion. We must not allow any one for a moment to be our spokesman who, either in his denial of Judaism as a religion, *spurns the heritage of the fathers*, or in his championship of political and social doctrines, radically opposed to all Jewish teachings *misrepresent* us. We must re-emphasize the principles of American Judaism, which have been clearly enough expounded and which it is interesting to observe, the anti-Semitic literature does not like to quote. We must tell the world that we regard Judaism as a religion only and that we claim only one kind of nationality, and that is our American nationality. We must make this American Judaism known. We spend money on many things, but we do not spend enough to enlighten the world with respect to our beliefs, to the principles by which we actually live, as Americans and Jews. And as all the signs point to the leadership in the world of American Israel, we must hold up our ideals to the Jewry of the world, so that Jews all over the world consider themselves only a religious community and refuse to be regarded as an alien national minority group. We should, in season and

out of season, *minimize race and magnify our religion*. As a matter of fact there is no such thing as a pure Jewish race. There is an historic Jewish community.

There is Israel, with an unbroken tradition of two thousand years since the destruction of the political nationality of the Jews who lived in Palestine. This historic Israel is a religious community and nothing else. To it there were admitted in the past men and women of non-Jewish blood. What is called the Jewish race today is very mixed. The physiognomies of Jews coming from different parts of the world testify to the fact that there has been a strong infiltration of non-Jewish blood. It is absolutely necessary for us to cease talking of the Jewish race and to emphasize the Jewish spiritual communion. Israel has survived not because of its racial power, but because of the ideas which kept it alive. And we should indeed unite and organize upon the basis not of race, but of religion. So long as we tolerate the idea, in whatever attenuated a form, of a racial basis of organization we expose ourselves to the greatest misunderstandings. We provide material which, in a spirit of injustice and cruel malice, the anti-Semite pounces upon. We make ourselves responsible for those who we know are outcasts from Jewish society because, while they may claim to have so-called Jewish blood in their veins, belie by their lives any right of claiming the glorious name of Jew. For, as our sages say, "a Jew is one who proclaims and maintains the unity of God in the presence of the world." There can be and there ought to be only one kind of Jewish brotherhood and that is brotherhood which is the "heritage of the servants of the Lord."

Lastly, we should not worry too much about what the anti-Semites may do to us. What should fill us with great anxiety is the crying indifference to Judaism as a religion which has seized large numbers of our people. What should fill us with great concern is the injury that we ourselves are doing to our sacred heritage. What we need is not so much a campaign against anti-Semitism. Lies will die of themselves. The healthy organism of the American people will throw off these germs which, like the anarchy which threatens to subvert American institutions by force, has been imported from abroad. The only way to render anti-Semitism futile is by a revival of Jewish faith. What we need is a great campaign of religious education in this the greatest Jewish community of the world. We must set our spiritual house in order. We need to win back the thousands who have drifted away from the heritage of their fathers and who, many of them cut off from the root of their religion, have ceased to produce its noble fruitage in character and its fine overflowing in the graces of the spirit. If anti-Semitism, a scourge which again and again in the course of our history has made us suffer, will prove a challenge to our Jewish conscience, it will be no unmixed evil. To thy tents, O Israel, should be our battlecry. Back to the sanctuary, which has been neglected by the great and the little, the classes and the masses, the leaders and the led, is the call of the crisis for us. Our only hope is in our loyalty to the everlasting God Whom, if we serve, we deserve to live, and Whom, if we forget, we deserve to perish as a people of Israel. If we serve the God of our fathers with renewed faith, with the dignity of self-reliance, with the confidence in the fairness and good will of our fellow citizens, with a whole-souled self-consecration, then we know that no weapon that is formed against us shall prosper. And every tongue that shall rise against us in judgment shall be condemned. For our reward is certain. It is "from Me, saith the Lord."

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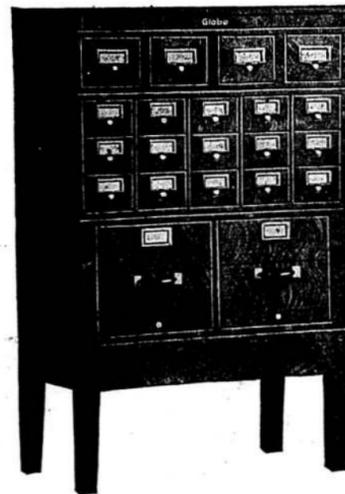
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**THE JEWISH QUESTION**

By REV. R. S. BEAL,  
Pastor First Baptist Church, Tucson, Ariz.

There is a book which is different from all other books. That book is the Bible, the book of God and the god of books. . . . This is a land unlike all others, the land of Palestine, once blessed, now crushed, but soon to be blessed by the latter rains of God and to become the most beautiful of all. There is a nation which stands in contrast to all other nations; that nation is Israel. What nation is greater or can boast of more than the Jewish nation?

It is difficult for many to believe this, and it seems inconceivable to think that the Divine blessings to all nations are dependent upon God's relation to Israel, but such is a fact. The scriptural plan is: "To the Jew first and also to the Gentile." With God the Jew comes first. This is contrary to the natural man's thought. Notice a few vital questions concerning this people.

The first question is one concerning the people themselves, and often heard upon the lips of Christians and Gentiles. "Hath God cast away His people?" Rom. II:1. The scriptural answer to that is: "God forbid." Following this short, decisive state-

ment are to be found the reasons for it and why God has not cast them away. God never casts away His people. Rewards may be lost and the child of God become a castaway so far as rewards are concerned. Never in the matter of his salvation, for Jesus plainly said: "Him that cometh unto me I will in nowise cast out." Let God be true and every man a liar. Israel is God's chosen nation. He looked upon their father, Abraham, loved him, and through His own sovereign grace made him the father of this strange and wonderful people.

The present condition of Israel, scattered over the face of the earth and existing as a distinct race, is a subject of prophecy, and what prophecy predicts history produces. Moses' words in Deut. 28:37 are being fulfilled to the letter: "And thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee." This same sad prediction was repeated by a number of their prophets, and at this very hour we behold its truth. It seems as though God has cast them away, but this condition is only the result of His chastening rod upon them because of their national disobedience.

Now, if you will look at Romans II:25-25 further light is shed upon the whole matter and the passage becomes as a rainbow upon the dark cloud. "For I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob." The day of Jacob's trouble is still future, and so is the day of Israel's glory and rejoicing. They will look upon him whom they have pierced—those living in the flesh at the end of that day of tribulation and trouble—and cry, "He was wounded for our transgressions, He was bruised for our iniquities." And according to Paul's word, "so all Israel shall be saved" because the nation then living will accept Messiah as Lord and Redeemer. Praise God for Israel's blessed hope.

There is an interesting question concerning their land, "Wherefore hath the Lord done this unto the land?" Deut. 29:24. The Jews loved their land. They were proud of it, for the God of Jacob had given it unto them, a land flowing with milk and honey. They thought it to be the geographical center of the earth and Jerusalem its exact spot. While this is not so, yet God intended to make Palestine the moral and spiritual center. This will be, and the law of the Lord shall go forth from Jerusalem. Palestine is still the land of promise, though not of possession.

Amose wrote in the Holy Spirit, and the prophecy is: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." All this remains to be fulfilled even as uttered. Israel holds the title to this land by covenant right, for God has pledged Himself unto them that they should have a large and fruitful land.

Another question involves the great city of Jerusalem. "Oh, Jerusalem! wilt thou not be made clean?" Jer. 13:27. No city in the world has so much of prophecy directed toward it. No city has such strange history gathered about it. Neither has any city seen the bloodshed and wars that this one has. It is the holy city. Her streets were trodden by the Jesus. Her population beloved and wept over by the Master. Jerusalem is not much in the eyes of the world just now. But oh, what a city it is destined to be!

Some of the prophets knew, and by their infallible word we may know. "And the Lord shall inherit Judah His portion of the holy land, and shall choose Jerusalem again." Zech. 2:12. "Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion and will dwell in the midst of Jerusalem. And Jerusalem shall be called a city of Truth, and the mountain of the Lord of Hosts the Holy Mountain." Zech 8:2-3. There is a tomorrow for their downtrodden city. It shall be the capital of the whole earth and the place of the King's throne. . . .

The second Psalm is very emphatic: "Yet have I set my king over all the earth: in that day shall there be one Lord, and His name one." Such is God's purpose for Israel, and not one word which He uttered will fail of fulfillment. God help us to believe and receive all that the prophets have spoken unto us in His own precious book.

**JEW'S WHO PERSECUTE JEWS.**

There are Jews who persecute Jews not by inflicting actual bodily injury but by hurting their race in an even more damaging way than corporeal wounding. Their actions cut to the very vitals of Jewish reputation and character.

The Jew who bootlegs puts a sword into the side of Jewish reputation. The Jew who does not pay his just and honorable debts poisons Jewish credit. The Jew who gambles in public puts a bullet into Jewish pride. The Jew who is loud and boisterous in public puts a stiletto into Jewish self-respect. The Jew who abuses the privileges of insurance puts disease into the vitals of Jewish honor.

The Jew who practices sharp dealings plunders Jewish prestige. The Jew who in any way commits an unworthy or shameful act, or whose actions savor of bad faith, or whose approach to lawlessness puts him near the border of illegality or even criminality, grievously injures the good name, the honor, the reputation of Jewry as a whole and puts a canker into Jewish character.

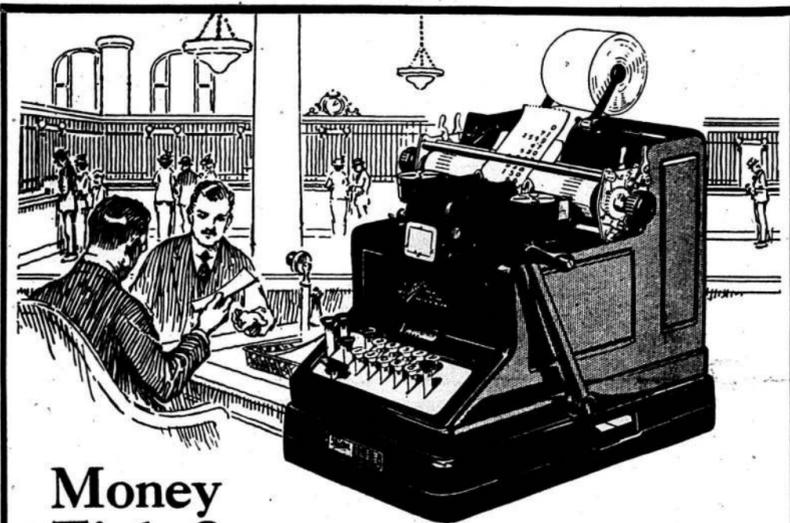
Surely, pernicious acts of Jews themselves, is a form of persecution

as destructive in its way as the intolerance, bigotry and abuse of those who deliberately seek or wish our destruction, and it is up to us, B'nai B'rith, to burn the thought into the hearts and minds of our members who will carry the message to their friends and relatives.—*B'nai B'rith News.*

**THE FUTILITY OF HATRED.**

The Jews would not exist as a race today if hatred and persecution were effective against the objects of such feelings. Any attempt to raise race or religious antagonism is to be deplored, as it means that those who feel it and were actively rousing such antagonism in others would find it was eating away their own finer natures. The world had had enough of hatred, and as a result the moral level is not as high as it was during the war. A renaissance of moral responsibility is needed.

The Jews' great accomplishments in history is proof enough that hatred cannot kill. What is needed for all is justice, righteousness, love and truth, to offset the enmity and hatred that did nothing but harm to both sides.—Mayor Geo. R. Lunn, Schenectady, N. Y.



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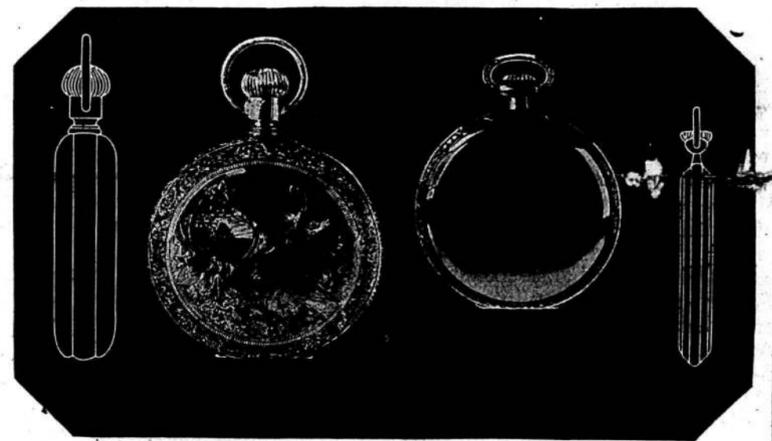
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