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THERE IS MANY A SLIP

By EMILERNESTINA



To Simon—emotional and impressionable Simon—Sarah was the last word. She was perfect. She was not to be analyzed, for analysis would require the mind of a scientist, and Simon hated scientists because they were cold blooded. The organism as a whole, and not the units that make up the organism, is what Simon regarded. Fortunately—or unfortunately—for him that he did so. A microscope might have revealed many a flaw.

I don't know that Sarah loved Simon at first. Perhaps Simon wasn't so very attractive to her. Perhaps she was too young to be much in love with anybody. Perhaps, after all, she really did love him, but, like a silly school girl, she tormented him not a little because of her—apparent?—indifference.

But Simon loved. He swore never to enter her home again, and, of course, went there on the very first occasion. He called her names, and swore that such a woman would never be his wife; and a day later he looked at her with loving eyes.

At last the fortress was stormed. Sarah, rather coolly, rather deliberately, informed Simon that he would do. Her voice sounded like a business transaction. Had her father any influence in her decision? Simon knew that Sarah's father was his good friend.

At any rate Simon was happy and unhappy. He was passionately in love with this Zero Degrees, and she at least no longer repelled him.

Women are strange animals. They are the least scientific of God's creatures. Sarah belonged to the species. Two months after her businesslike agreement with Simon Sarah was really desperately in love with him. A Simon somewhat indifferent in looks and little above the average in intelligence became the brilliant and handsome Simon. She was so proud of him! He spoke so well, and knew just what to say, and did things so attractively!

And Simon, the emotional one, lived in Paradise Regained. He loved the organism. Some one said to him one day: "Sarah has a sensuous figure; she certainly is attractive." To this day that "some one" does not realize how near to death he was as a result of this very natural remark. In Sarah Simon for the

time being saw the spiritual; the flesh to him had no more meaning than it has to the spirits of the departed—according to our friend Lodge.

satisfied with his wife's.

So Simon was happy and unhappy. And Simon lived in heaven and hell.

* * * * *

partner for the evening. He looked at Lillian and thought her attractive.

Simon and Lillian danced many a dance that evening. And the bride

say that hardly once that evening did he think of Sarah. Earlier in the evening he had said to Sarah: "D—n this wedding! Why in thunder I must be selected as toastmaster, I don't know." He left Sarah, cursing the bride and the wedding. But before the evening was over his memory played him a dirty trick; he no longer recalled such a person as Sarah, but in her place there was a Lillian.

And 3 o'clock in the morning Simon and Sarah were standing in front of the latter's house, both laughing loud at one another's sallies.

"May I call soon?"
"Your may; that is—"
"I may—I may—I will—"
And the date was fixed.

* * * * *
Yet the very next day Simon was with Sarah, and apparently loved her as much as ever. In the meantime he has mastered the gentle art of lying.

"It was a bore. I sat and looked and spoke mechanically. My thoughts were here, my body was there."

And Sarah kissed him and confessed that she had spent a most miserable evening, though all her school chums were with her.

Just why Leonard, a brother of one of Sarah's chums, should have come to the decision that evening that Sarah was rather fond of him is not quite clear. Yes, she did listen to his soft words and was rather flattered. And Leonard was nice and clever. And since he insisted on making an appointment with her, why, then—

* * * * *
Simon was busy Tuesday evening. He told Sarah that he had to attend a confounded meeting. Those fellows simply wouldn't let him alone. They were always pestering the life out of him, and all he wanted was to be let alone and to be allowed to be near his Sarah.

Sarah was miserable. Another evening to be spent without her Simon. Couldn't those members understand that he was in love?

* * * * *
They had taken their seats. They were in a jolly frame of mind. The people around could see plainly enough that she loved him and he loved her. The play was about to



Illustrated News Photo.

VIOLA BROTHERS SHORE

To the galaxy of Jewish writers of popular fiction there has recently been added another star in the person of Viola Brothers Shore, whose story, "The Heritage," which appeared in a recent number of the Saturday Evening Post is a fine example of Jewish character conveying a lesson to many of our younger generation who think it advisable to discard their Judaism.

Viola Brothers Shore is a daughter of the late Dr. A. Brothers, who will be remembered by some of our older readers, as a noted surgeon and a leading spirit in the establishment of the Beth Israel Hospital of this city. Mrs. Shore, who is married to an electrical engineer, and has a daughter, attended Hunter College, this city, where she graduated with honors. Her play, "A Happy New Year," written in collaboration with Hale Hamilton, is now in rehearsal and will be produced by John L. Golden at the end of the current month.

So Simon and Sarah became engaged. But Simon's lot remained hard because, though Sarah's father was well satisfied with his daughter's choice, Simon's father was far less

Simon had just sat down after a brilliant little speech. It was the hit of the evening, if the plaudits of the audience counted for anything. "Splendid!" said Lillian, his fair

of the evening, who was responsible for seating Simon next to Lillian, was happy in the thought that Lillian was well on the road to matrimony. We must be fair to Simon, and

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begin, but not for them; they were too much interested in one another. Then they were interrupted. They had to stand up to let some people pass to their seats.

"I'll be hanged! There's Simon himself. How do? Sarah, you know Simon, of course. And the—those that young lady with you, Simon?"

"Miss Lillian Sontag."
 "Glad to meet you, Miss Lillian. Meet Miss Sarah Mandel. Well, well, what a coincidence. How are you, Simon? Tell us all about yourself. I understand—"

The play had begun.

Wisconsin Senate Condemns Race Hatred.

Madison, Feb. 16.—The Wisconsin Senate has unanimously adopted a resolution condemning race hatred as un-American. This action followed directly upon receipt by the members of the Legislature of copies of "The International Jew." The resolution, the text of which follows, was unanimously adopted by the Assembly on the same date: State of Wisconsin—In Senate—Joint Resolution No. 31 S.—February 16, 1921—Read and adopted.

Joint resolution relating to race propaganda:

Whereas, The Legislature of the State of Wisconsin recognizes that propaganda of race hatred is detrimental to the peace and welfare of the State; and

Whereas, The greatness of this country rests upon tolerance of race and creed as voiced by the fathers of this country in the Declaration of Independence; and

Whereas, Certain public men are trying to stir up race and creed hatred; and

Whereas, The existence of such intolerance in this country has been brought home to the members of this Legislature through the free distribution of a pamphlet called "The International Jew"; now, therefore, be it

Resolved, That the Legislature of the State of Wisconsin put itself on record as declaring that loyal citizens of Wisconsin find anti-race propaganda in any form distasteful and that such propaganda seeks to undermine the foundations of tolerance which gave this country its birth and which were the most powerful factors in contributing to its greatness.

\$120,000 for Friedlander-Cantor Fund; Still Short \$30,000.

Under the direction of Louis M. Cole, one of the most active leaders in Jewish war relief work, \$1,017.90 has been raised and forwarded from Los Angeles, Cal., for the Friedlander-Cantor Memorial Fund. This brings the total to about \$120,000 of the proposed \$150,000 memorial to commemorate the heroic martyrdom of Prof. Israel Friedlander and Dr. Bernard Cantor, who laid down their lives last summer in the Ukraine for the cause of suffering Jewry.

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COUNCIL OF JEWISH WOMEN.

Two important appointments have just been made by Miss Rose Brenner, president of the Council of Jewish Women. Mrs. Herbert E. Ottenheimer of Louisville, Ky., has been named chairman of the National Committee on Civics and Communal Affairs, and Mrs. Alexander Wolf of Washington, D. C., has assumed the chairmanship of the National Committee on Education.

Three sections recently celebrated the twenty-fifth anniversary of their organization and in every instance virtually the entire membership attended the festive functions arranged in honor of these events. Miss Rose Brenner, president of the council, was the speaker and guest of honor at the anniversary banquets of the Syracuse (N. Y.) and Washington (D. C.) sections. Dr. I. E. Philo of Youngstown, O., delivered the anniversary address before the Marion (O.) section.

The Junior Section of Richmond Hill, L. I., recently held an open meeting, on which occasion Mrs. Harry Sternberger, executive secretary, was the speaker. The Richmond (Va.) Juniors will assist the Seniors in the presentation of "Council's Every Girl."

A free kindergarten, with classes open to children irrespective of religious affiliation, has been conducted by the San Antonio (Tex.) section. A religious school has just been established by the section of Hartford, Conn., and also a weekly religious school class for deaf children. A religious school at Columbia, Pa., has been opened by the Lancaster (Pa.) section.

The only public library in the town of Woodridge (formerly Centerville), N. Y., has been established by the local council section. Situated in Sullivan county, in the center of a rural region, this section has also provided warm luncheons for the school children that come from distant farms.

An increase of 133 members has been reported by the Rochester (N. Y.) section whose total membership now includes 518 earnest and active women.

The Lancaster (Pa.) section, organized last October, has enlarged its original membership of 32 to 105 women.

The interstate conference, including the sections of Rhode Island and Connecticut, met at Hartford on Sunday, February 27. Mrs. Leo H. Herz, as conference head, arranged a program which included Miss Rose Brenner, president of the council, as principal speaker.

New Jersey will hold its State conference at Atlantic City on Thursday, March 10. Mrs. Elmer Eckhouse of Newark, as conference head, has directed all preliminary organizational arrangements.

Chief Rabbi Reich Speaks at Washington Heights Congregation.

Chief Rabbi Samuel Reich, of Czechoslovakia, was the speaker at the Saturday morning services of the Washington Heights Congregation. The learned rabbi drew a very sad picture of conditions abroad. The Jews, he said, are being systematically exterminated for no other reason than that they are Jews. The press carries poisonous attacks every day and enrages the masses against the Jews, who at one and the same time are pictured as profiteers and as Bolsheviks, as bourgeois and communists. From personal experience he described the horrors of a pogrom when suddenly, without any warning, his town of Werbau rose up against the Jewish inhabitants, set fire to their homes and robbed and pillaged their shops.

After the sermon Rabbi Drob, of the congregation, appealed to the members to help Chief Rabbi Reich rebuild his school at Werbau, and the congregation pledged itself to support the school with annual contributions aggregating over \$500.

300,000 JEWISH CHILDREN IN THE UKRAINE HOMELESS AND NEEDY.

"While I hesitate to say that the phase of the relief work in Russia is most necessary," writes Dr. Frank Rosenblatt, the Joint Distribution Committee's regional director for Soviet Russia and the Ukraine, "I believe that the care of children will require our greatest attention. This is a problem which exceeds all others in scope and urgency. The number of homeless and needy children in the Ukraine alone is not less than 300,000. Disease among the children of pogrom victims is rampant. The number of children who have succumbed is far greater than the worst pessimist could have imagined. We are facing a catastrophe which, if not averted, may prove fatal to the Jewish people in the Ukraine. A census taken in Kiev among 3,000 children of pogrom antecedents revealed the fact that there was almost no child under seven years of age; that all infants and babies and children under school age had died after the pogroms. This was in Kiev, where the relief organizations could more or less successfully cope with the situation. It is infinitely worse in the smaller cities and towns, where the population has been entirely ruined and where they cannot provide adequate means and organize proper care for orphans and homeless children.

"Not only orphans, but even children living with both parents exist in a state of constant hunger, cold and degradation. There have been innumerable cases where mothers deserted their children in the hope that they might be more fortunate with merciful strangers. Some cases have been reported to me where mothers choked their children to death, unable to see the convulsions and agony of their famished babes.

"Tens of thousands of children are getting ruined not only physically but also mentally and, what is worse, morally. Children of four and five are forced to become breadwinners in a way which is repugnant to every sense of decency. Hunger is a cruel master, and the child is warned not to come back with empty hands. Thousands upon thousands of little boys and girls are turned into beggars, but many more into speculators carrying on illegal trade and barter. They are sent to villages with paper money or with some manufactured articles or with household utensils to barter with the peasants. They are less liable to arrest and, if arrested, they are treated quite leniently. Thus these little breadwinners crowd the trains and wander along the roads traveling for days, walking many a mile, and bringing back either more money or some food.

"The efforts of the Soviet government in behalf of children are commendable. It is trying its utmost for them, but even at best it cannot provide them even with the most indispensable necessities of life. If this is so in Russia proper, it is far more true in the Ukraine, where the Soviet regime is not yet fully stabilized and developed.

"I have been assured that the Ukrainian Soviet government will give its generous co-operation in all the work in behalf of the Jewish children of pogrom victims. For some time, however, the lion's share must come from the Jews of America. We must provide medications, food, shoes and clothing for as many children as possible. This is our first duty. But in our first step the impelling force of human sentiments must not drive us to action which might ultimately prove detrimental to the young generation. If charity in the form of alms tends to pauperize and demoralize the adult, it is by far worse in the case of young children. I have the testimony of experts that many children in the Ukraine who were compelled to come to public kitchens for rations were treated in a way which could not but arouse in them the most undesirable instincts, such as egotism, cruelty, greed, deception and flattery. If we were to put up kitchens and leave the children without care in the streets, we would be guilty of neglect of duty. In providing bread for the child we must also provide it with a home where it may get decent care and education. We must help to establish and for some time share the expense of maintaining a number of institutions for children.

"I fully realize that with all its resources the Joint Distribution Committee could not satisfy all that such a situation demands. The idea of creating in a relatively short period thousands of institutions for child care—and thousands of such institutions would be required in the Ukraine alone—could not be entertained even by a well functioning state, let alone a private and outside organization. Even if the means were available, it would be a technical impossibility to organize so many institutions and to find the proper personnel for them. We must, therefore, limit ourselves from the very outset to a practical program. Such a program would necessitate the application of discriminatory methods and policies—first, in the selection of localities where certain institutions should be established; second, in the choice of certain groups of children.

"It goes without saying that we cannot at once establish model institutions schools, nurseries, kindergartens, colonies, etc.; and even if we could, it would be repugnant to every sense of justice if such institutions accommodated a selected group of children at the expense of many others. It is clear, therefore, that our efforts must be directed toward the establishment of temporary institutions which would, on the one hand, serve the largest number of children possible, and, on the other hand, allow of their development into institutions of a more permanent and constructive character.

"The tentative plans drawn up by the subcommittee on child care of the Moscow Jewish Relief Committee provide for the relief of about 90,000 children—that is, for 30 per cent. of the total number of destitute children. Of this number, 30,000 will be given permanent relief, while the remaining 60,000 will be given, at least temporarily, emergency relief.

"The emergency relief measures include children's kitchens, day nurseries and help at home. The permanent relief measures call for the establishment of collecting centers, homes for normal children, homes for defectives, homes for children afflicted with favus, kindergartens, nursery schools, forest schools, sanatoria schools, sanatoria for the tuberculous, homes for deaf-mutes, homes for the blind and clubs and playgrounds. In all more than 500 institutions are proposed.

"Naturally, the Soviet government is expected to help in the organization of these institutions. But the Soviet government cannot be expected to supply clothing, shoes, linen, mattresses, utensils, medicaments, playthings and the like. The Joint Distribution Committee is counted on to equip all such institutions with complete sets of everything necessary."

Model Children's Synagogue at the Central Jewish Institute.

The Central Jewish Institute Talmud Torah has succeeded in developing a model synagogue for the children of the Institute Talmud Torah. Every Saturday afternoon, at 3.30 o'clock Mincha services are conducted by the children themselves in the beautiful auditorium of the institute. Chazan, reader, choir, congregation and all other synagogue functionaries come from among the children of the school. The dominating note of the services is the abundant and beautiful singing by the chazan, choir and congregation. Adults who have had occasion to visit the synagogue experience a deep feeling of satisfaction in the reverence of the children and in the inspiring atmosphere of the services.

Saturday, March 5 (3.30 p. m.), has been set aside as a special visiting Sabbath for the parents of the children and for the adult neighbors and friends of the institute. Dr. Elias L. Solomon will address the visitors very briefly and Mr. A. P. Schoolman, executive director of the institute, will deliver the usual brief talk to the children. All are welcome.

OLSHIN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Olshin, 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 Morrison & Schiff, her attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of August, 1921, next.

Dated, New York, the 10th day of February, 1921.
SADIE OLSHIN, Administratrix.
MORRISON & SCHIFF, Attorneys for Administratrix, Office and P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

MONNESS, HYMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Monness, 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 Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of September, 1921, next.

Dated, New York, the 8th day of February, 1921.
ABRAHAM L. MONNES, AARON J. MONNES, IRVING I. MONNES, SOLOMON SHAPIRO, BERNARD BLOCK, Executors.
LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

STEIN, HARRY 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 Harry A. Stein, late of the County of New York, State 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, Sol. H. Eisler, No. 261 Broadway, in the Borough of Manhattan, in the City of New York, on or before the first day of September, 1921, next.

Dated, New York, February 17th, 1921.
HANNA AUGUSTA STEIN, Executrix.
SOL. H. EISLER, Attorney for Executrix, Office and P. O. Address, 261 Broadway, Borough of Manhattan, City of New York.

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STEINFELD, LILLIE.—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 Lillie Steinfeld, 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 M. S. & I. S. Isaacs, his attorneys, at No. 52 William Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August, 1921, next.

Dated, New York, the 4th day of February, 1921.
HARRY SCHLOSSEI, Executor.
M. S. & I. S. ISAACS, Attorneys for Executor, Office and P. O. Address, 52 William Street, Borough of Manhattan, City of New York.

ARONSON, FREDERICK H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick H. Aronson, 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 M. S. & I. S. Isaacs, his attorneys, at No. 52 William Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August, 1921, next.

Dated, New York, the 18th day of February, 1921.
LOUIS J. MARX, ABRAHAM B. MARX, Executors.
JACOB I. BERMAN, Attorneys for Executors, Office and P. O. Address, 346 Broadway, Borough of Manhattan, New York City.

NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Lord Reading's Sailing Date—Ormsby Gore Rumored Appointment Pleases Community—Jabotinsky and his Fears for Zionism—Dr. Myers and His Fascinating Proposals for Central Jewish Literary Institute—New Manchester Synagogue—New Issue of Jewish Year Book—Chief Rabbi's Tour.

Exclusive Correspondence of Hebrew Standard. London, February 4, 1921.

The India Office announces that Lord Reading proposes to embark at Marseilles on the steamer Kaiser-I-Hind on March 19. He will land in Bombay on the morning of April 2.

Great satisfaction is expressed in the community here about the rumor that as an offshoot of the Colonial Office a Department of the Middle East is to be set up under the control of the Honorable W. Ormsby-Gore. Mr. Ormsby-Gore has won the affections of the Jewish community by notable work in many directions and by a whole-souled advocacy of Jewish aspirations. The term Middle East will of course cover Palestine. This rumor goes a long way to balance other somewhat conflicting feelings shown at the appointment of Winston Churchill to the headship of the Colonial Office. Mr. Churchill is a curious type of politician. He has occupied most Cabinet positions in turn. He is believed to be the leader of the war party in the British Government as opposed to the Premier's quest of peace. Now, however, he has moved from the War Office to the Colonial department, and people are wondering if he can manage to upset things there.

Vladimir Jabotinsky is concerned about the present position of the Zionist movement and has written a letter expressing his fears and giving suggestions. The latter include the reorganization of the movement on democratic lines, the summoning of what he describes as a full dress congress, and the taking of Jews, and, indeed, the world, into their confidence by the Zionist leaders. Jabotinsky's idea is not to create division or strife but to bring the movement into closer relationship with facts and to give it the special popular backing without which, he claims, it can never succeed.

Dr. Charles S. Myers, the new president of the Union of Literary Societies, delivered his first address at University College last week. He gave a summary of what the Union had done since it was established by Dr. Israel Abrahams in 1902. It had, he said, by its encouragement of literary activity, by its support of social clubs, encouragement of libraries, and kindred work, more than justified its existence. It would be interesting to imagine its development if it followed the same lines in the future. The lecturer compared the position of the Union in reference to the constituent societies with that of the chaplains towards the Jewish soldiers in the great war. Then a personal visit of the padre had in many cases determined the conduct of a wavering Jew. So had the moral support of the Union, or its representative lecturer, been the means of saving many a tottering society. The further success of the Union would depend very largely on the tactfulness with which it treated its constituents. They must maintain the same attitude as

hitherto of allowing the societies absolute self-government among themselves, with no interference from the Union. But, in his opinion, there was a further stage of development possible. Why should not there be a central Jewish Literary Society, with its headquarters in London? There was ample room for such a large central society, and for all the smaller ones.

If the Union developed along these lines, it would become to Anglo-Jewry what the Jewish Historical Society was, and, in connection with the latter society, he was of the opinion that it should be supplemented by other kindred societies, dealing with other aspects of Jewish history. This great central literary society should be housed in a dwelling of its own, which it would share with a society such as the Historical. This Anglo-Jewish Institute, as he would call it, should roof all societies dealing with Jewish literature, history, drama, statistics, anthropology, psychology, folk lore, and there should be a great library, of which the present Jews' College Library might be the nucleus, and a museum of distinctively Jewish exhibits. It should be the place of meeting for all discussions with reference to the general condition of Jewry, such as diseases peculiar to the Jews, the influence of environment on Jewish development, the origin of Jewish beliefs, and all the various problems that continually confronted them. All these should be discussed in an impartial and fair spirit of criticism. The only qualification for membership should be an interest in Judaism on the broadest lines. From such an institution no Jew, whether he was the most orthodox, or the most liberal, could withhold his allegiance. It would appeal to every stratum of modern Jewry. It would spread the truth and knowledge of what Judaism really was to the ignorant masses, who so easily became anti-Semitic.

On January 30 the consecration ceremony of the United Synagogue, Manchester, was performed, and the Beth Hamedrash Hagodol was opened. Here also a tablet to the memory of Jewish soldiers who were killed in the war and formerly associated with the synagogue was unveiled. The Lord Mayor and Lady Mayoress and the Chief Constable attended. The building was formerly a Nonconformist place of worship, the congregation attending which dwindled away in consequence of removal, and has been re-established in another district. It came into the possession of its present occupants in 1908, but considerable alteration and embellishment were necessary, and the ceremony of consecration has had to be postponed until now. The Beth Hamedrash Hagodol is situated underneath the synagogue.

The opening ceremony was performed by S. Iisberg, to whom a key was presented by Lewis Blank, the president of the synagogue. At the entrance to the building the Lord Mayor unveiled the congregational roll of honor, and the Chief Constable lighted the lamp which is placed over it. The ladies' gallery was declared open by Mrs. S. Iisberg, to whom Miss Blank presented a key. Eli Fox then unveiled a roll of honor of those who had lost their lives in the war. The numerous chandeliers were lighted by various members of the congregation, and tablets bearing the names of presi-

dents and vice-presidents, treasurers, and wardens were unveiled. By other members of the community, prayers for the King and Royal Family, in Hebrew and English, which occupy prominent positions in the synagogue, were disclosed to view. Appropriate psalms were sung and prayers offered, and a sermon was preached by the Rev. I. Simon. The service closed with the national anthem. The Beth Hamedrash Hagodol was declared open by D. Goldman. In the evening there was a reception.

The issue of the "Jewish Year Book" for 1921 just published, for 40 cents, is again a matter of congratulation to the editor. The typography and binding are thoroughly good and the range of contents complete and informative. There is a Jewish calendar for the year 1921 with special festival and other dates up to the year 1928. These are followed by institutional matter divided into three sections—Metropolitan, Provincial and Colonial. The first of these is further sub-divided into synagogues, ecclesiastical authorities, and charities. Alphabetical arrangement is followed wherever possible, and is very useful. The general Jewish statistics are in many cases provisional, inasmuch as they take no account of the effects of the war on Jewish populations in various parts of the world. There is ample personal, literary, Bibliographical and historical matter. A Jewish "Who's Who" or communal directory occupies 32 pages of small type and is finely inclusive. The portion devoted to titles shows that we have three Jewish peers still—the Earl of Reading, Baron Rothschild and the Baron Swaythling—twenty baronets, twenty-six knights, nineteen companions of other orders, six privy councillors, two members of the government (Edwin Montagu and Sir Alfred Mond) and eleven Members of Parliament. There is a thoroughly good table of contents from which anything can be traced in a moment.

During their stay in Cape Town, prior to sailing for Australia, the Chief Rabbi and Mr. Woolf were the guests of the Jewish Students' Association at a reception. Sir Carruthers Beattie welcomed the guests on behalf of the University. He referred to the debt the Cape Town University owed to the Jewish community for its moral and financial support. The Chief Rabbi spoke on spiritual freedom, and A. M. Woolf gave a welcome on behalf of Anglo-Jewry to the South African students who are proceeding to England to attend Oxford University under the Rhodes scheme.

National Organization of Mizrahi Youth.

The Mizrahi Hatzoir, or National Organization of Mizrahi Youth, is slowly but surely becoming an important factor in Jewish youth activity in this country. It is not merely one more organization brought into being; but it has rather come to supply a long felt need.

This has been proven by the many groups, both senior and junior, that have affiliated with Mizrahi Hatzoir. The aim of Mizrahi Hatzoir to bring home to the minds of our youth a proper understanding of Judaism, of the national strivings of the Jew, of the inclusiveness of Jewish life, is slowly weaving a chain that will link into one solid organization the many groups of loyal Jewish youth scattered throughout the country.

The Mizrahi Hatzoir is at present composed of some sixty clubs and societies, totaling a membership of 2,000. Among these are included thirteen senior groups that take an active part in practical Zionist work in their respective cities. Many of these groups conduct evening courses in Hebrew, Talmud and Bible. Practically all of them conduct Friday evening lectures. Besides, prepared literary programs which deal with Zionism, Jewish life, questions of the day, etc., are enacted at the club meetings.

Among its junior groups the Mizrahi Hatzoir attempts to inculcate the religious-national spirit. It is not modeled after other organizations in which the religious element alone is predominant to the exclusion of the national phase, nor is it a copy of those organizations which concern themselves solely with Jewish nationalism and which neglect Judaism or use it merely as a footstool for nationalism. It endeavors through its clubs, literature and activities to supply that which is most needed in modern Jewish life—the Jewish atmosphere, that genuine, unadulterated environment which fosters and nurtures true Judaism.

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Downtown Talmud Torah.

The Downtown Talmud Torah will hold its annual meeting on Tuesday, March 15, at 8.30 p. m., in the auditorium of the institution, 394-396 East Houston street. The business of the meeting will include the reading of the annual report by the president, Mr. William Fischman, and the election of

the Board of Directors. The principal address of the evening will be delivered by Mr. Bernard Semel. The other speakers will include Rabbi Frankel and Mr. Konowitz, the principal. An elaborate literary and musical program has been arranged and the pupils' choir will render several selections.

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ITEMS OF INTEREST IN THE JEWISH WORLD

A public Jewish library was opened at Glasgow, Scotland, last week.

Women of Far Rockaway, N. Y., have organized a chapter of Hadassah.

The Philadelphia (Pa.) Section of Jewish Women has adopted eight war orphans.

Temple Israel of Boston, Mass., is considering the adoption of the unassigned pew system.

The Los Angeles (Cal.) Jewish Charitable Federation incurred a deficit of \$17,000 during 1920.

Miss Helen Fleischer has given the Philadelphia (Pa.) Community Health Center \$1,000 with which to equip a diagnostic clinic.

The "Dearborn Independent" has been barred from the reading rooms of the public libraries at Hartford, Conn., and Portland, Maine.

Dr. M. J. Karpeles has been elected chairman of the Germantown Branch of the Philadelphia County Medical Society for the ensuing year.

Mr. Alfred Benjamin has just been re-elected to head the Kansas City (Mo.) United Jewish Charities for the sixteenth consecutive time.

Dedication exercises were held last Sunday in connection with the opening of the new building of the West Philadelphia (Pa.) Y. M. H. A.

Among the first visits paid by Colonel Shardini, the head of the International Commission, on his arrival at Vilna, was one to Chief Rabbi Rubinstein.

The Duke of York, second son of King George V, conferred the degree of knight on Adolph Marx, the famous Jewish Burgomaster of Brussels, Belgium.

Over 500 Chaluzim left Jaffa for Yabneh last week, where they will be employed on earthwork intended to prevent washouts on the railway banks.

Mrs. Henry J. Sporborg of Albany has been appointed as chairman of the Department of Public Welfare by the New York State Federation of Women's Clubs.

Plans for a Petach-Tikvah-Ras-el-Ein railway are being drawn up by an engineering firm of Jerusalem, and the construction of the railway is expected to begin shortly.

The new Jewish Orphanage and Home for the Aged being erected by the Daughters of Miriam at Paterson, N. J., is nearing completion and will soon be ready for opening.

Marc Klaw, the theatrical producer, has received a commission as colonel on the staff of Governor Edwin P. Morrow of Kentucky. Mr. Klaw is a native of Paducah, Ky.

One hundred and twenty Chaluzim are being employed by the Poale Zion for constructing a telegraph route, on which 300 men of the Egyptian Labor Corps were employed.

The Rhode Island Secretary of State has granted a charter to the Jewish Men's Community Club of Providence, which has been organized for literary and social purposes.

Mr. Louis Arensberg, one of the original members of the Bradford (Eng.) Congregation of British and Foreign Jews, which he helped found forty-eight years ago, is dead.

On Sunday, February 27, there was a gathering at the Beth Israel Synagogue, Los Angeles, Cal., to celebrate the lifting of the debt upon the building and the burning of the mortgage.

Morris Clark has resigned as principal of the Kingston (N. Y.) Hebrew Free School and returned to New York, where he will again take up the field of giving concerts of Jewish folksongs.

Mrs. Milton C. Stein, who has had much experience in social welfare work, has been appointed head of the publicity department of the Henry Phipps Institute, Philadelphia, Pa.

A five-day campaign to enroll 500 new members for the Troy, N. Y., Young Men's and Young Women's Hebrew Associations was successfully terminated last week with 570 members added.

The Federation of Ukrainian Jews at London received a dispatch stating that 20,000 pounds of matzoth were required here for the 3,000 Jewish refugees from Ukraina at present in Constantinople.

Sir Andrew Bonar Law, leader of the House of Commons, during a debate in Parliament on the question of mandates and their application, declared that it will be Parliament that will have the final say in the matter of the disposition of the mandates assumed by Great Britain under the peace treaty.

Rabbi Jacob Mazur is heading a movement to build a permanent home for the various Jewish organizations of Montgomery, Ala. There are now over 2,000 Jewish souls in Montgomery.

The London "Morning Post" states that the majority of the Socialists at the world conference of the party held in Vienna were Jews, and Socialism, as it now stands, is a purely Jewish movement.

Owing to abnormal conditions in immigration, there was very little for the Jewish Industrial Removal Office to do. During the last year 199 persons were sent away to twenty-nine different cities.

Mr. Edouard Ignace, Deputy for the Seine, and formerly Under-Secretary of State, has been appointed President of the Committee on Civil and Criminal Legislation in the French Chamber of Deputies.

The German Government has appointed Professor Dr. Sobernheim to the office of "Regierungsrat" for the purpose of studying Jewish affairs. Professor Sobernheim is a member of several scientific academies.

The Council of the League of Nations has received complaints from many inhabitants of Eastern Galicia against the Polish administration of that country. The complaints were turned over to the Polish government for reply.

The Hebrew Sheltering and Immigrant Aid Society has declined to accept an allotment of \$450 from the Federated Jewish Charities of Syracuse, N. Y., and will conduct an independent campaign in that city for its building fund.

Last Tuesday the sixteenth anniversary of the Independent Order Brith Sholom was celebrated at Philadelphia, Pa. The order started with forty-eight men, and today numbers over 20,000 members in the city of Philadelphia alone.

Rabbi David Philipson has been asked to serve as alternate umpire, to render the final decision in disputes which cannot be amicably settled by the Wage Board of the Building Trades Contractors and the Building Trades Union, at Cincinnati, O.

The Progress Club of Philadelphia, Pa., celebrated its twenty-fourth anniversary last week with a housewarming of a new clubhouse. The building, which was formerly the Dittson mansion, was purchased and outfitted at a cost of over \$250,000.

Two thousand trees have been planted in Jerusalem during the course of the year, through the Pro-Jerusalem Society. It is expected that during the rainy season 1,000 trees will be planted along the roads around Jerusalem, if the funds of the society permit it.

Rabbi Goodman Lipkind has been installed as rabbi of the Congregation Gates of Heaven, Schenectady, N. Y. Rabbi Lipkind came to America from London, England, where he was born. He has occupied pulpits in St. Louis, New York City and lately in Jamaica, L. I.

Bills recently introduced in the Massachusetts Legislature providing that any person found guilty of publishing libels against any race would be punished by a fine or imprisonment have been withdrawn. The bills were aimed primarily at Henry Ford and the "Dearborn Independent."

The Mizrahi Organization of Germany has established a night service at the Schlesischen Railway Station, where immigrants are provided with food and lodging free of charge for the first night of their arrival. A kitchen has also been established where the immigrants receive warm kosher food.

Roman Dmowski, the noted anti-Semite and leader of boycotts against the Jews in Poland, has been formally expelled from his own party, the National Democrats. The reasons for his expulsion are unknown. This step seems to put an end to Dmowski's political career.

The Polish press reports that a member of the Jewish delegation from Minsk who recently arrived in Warsaw declared that he represented a large number of Jews from many districts of the former government of Minsk, and that it was the desire of his constituents to be annexed outright to Poland.

By a majority of six against four, the Codes Committee of the New York State Assembly has decided not to report out the Sabbath bill to the Assembly, which means that the measure is killed for the session. The bill, which would permit Jews who maintain Saturday as their day of rest to keep their stores and places of business open on Sunday, was introduced by Assemblyman Dickstein.

The London "Morning Post" maintains that the new tax proposed by the French Parliament that foreigners resident in the country pay an annual tax of 40 francs is aimed against Jews of Eastern Europe. The "Post" states that Frenchmen admit quite openly that this is the purpose of the new bill.

Jews are gradually extending northward in Sullivan county, New York, as evidenced by the recent institution of the Agudas Achim Society of Livingston Manor. A few years ago there was not a Jewish inhabitant in the village, while today all the large boarding houses and hotels are under Jewish ownership.

A Universal Association of Sephardim was organized at Madrid, Spain, at a conference of which Don Angel Pulido Fernandez was the chairman. This institution is to embrace all of the Sephardic Jews the world over, and its aim is to create an organization to defend the Jewish interests everywhere.

A most important step in the development of the agrarian movement among Jewish farmers in the West was achieved at a conference held in Saskatoon, Canada, on February 13 and 14. Representatives were present from Calgary, Saskatoon, Ramsey, Edenbridge, Hirsch, Lipton and Montefiore farm colonies.

In thirty-nine different countries and territories about \$36,000,000 has been expended for war relief by the Joint Distribution Committee from its organization, October 26, 1914, to January 1, 1921. Poland received the greatest aid from American funds, about \$16,000,000, of which over \$4,500,000 was expended during 1920.

"Kurjer Polski," a Polish newspaper published in Warsaw, announces that Premier Witos has appointed a special commission to consider the Jewish question in Poland and that the commission has prepared a tentative report to the Polish Premier, giving details of its plans for amelioration of condition of Jews in Poland.

Sir Herbert Samuel presided at the annual meeting of the Young Men's Christian Association in Jerusalem and highly commended its effort in the service of the community. Sir Herbert expressed the belief that the association could be a great help in developing a spirit of liberty, equality and fraternity in the Holy City.

The convention of orthodox rabbis which was in session in New York for three days closed last Saturday night with a banquet at the Broadway Central Hotel. Among the resolutions adopted at the convention was one calling for immediate aid for the family of Mendel Beiliss, the victim of a ritual murder trial, who is now in America.

Sir Alfred Mond has sent to the King of the Belgians, in commemoration of His Majesty's return to the Belgian capital and as a mark of sympathy for the Belgian people, a magnificent silver reliquary dating back to the eighteenth century. It was found amid the debris of the church of Ypres, which Sir Alfred Mond is restoring at his own expense.

The Montreal (Can.) Jewish community is mourning the death of Dr. David H. Bernstein, who passed away last week at the early age of 37. He was a native of Poland, but had resided in Montreal for over thirty years. Until two years ago he was president of the Hebrew Children's Fresh Air Fund, which he founded, and was also active at the Herzl Dispensary.

In memory of her late husband, Mrs. Randolph Guggenheimer has announced a permanent fund to be known as the Randolph Guggenheimer Memorial Fund, which will take care of 100 New York newsboys each year. On Washington's Birthday Mrs. Guggenheimer gave a feast to 1,200 newsboys, an annual custom established by her late husband twenty-five years ago.

It is said that the work of the Hebrew Immigrant Aid Society in Poland shows improvement. There are no longer such lines in front of the building. Until the present date the office has attended, in 1921, to 1,291 cases. While the employees of H. I. A. S. decided to go on strike, they have also voted to postpone the carrying out of their decision pending the arrival of Adolph Heid from New York.

Constructive relief work by the Joint Distribution Committee in Lithuania has already begun. One million marks was appropriated by the committee for a Jewish people's bank in Lithuania, on condition that Lithuanian Jews will raise a like sum. In addition to this, another million marks was allotted for Jewish co-operatives, 1,500,000 marks for agricultural purposes and 300,000 for professional schools.

With the view of curtailing to a very large extent the possibilities of Jews to be elected to the Hungarian Diet, a bill was passed at Budapest dividing the country into election districts in such a way as to disfranchise practically all city dwellers. While in form the bill discriminates against cities rather than religions, its practical effect will be a severe curtailment of Jewish chances to have their men elected to the National Assembly, in view of the fact that most Jews in Hungary are city dwellers.

After a long interval, Greek Zionists have again met in conference in Salonika. Mr. Ascher Mallah, president of the Federation of Greek Zionists, presided over a large gathering of delegates from Salonika and the surrounding area. After a long discussion, affiliation with the Mizrahi was decided on. Satisfaction was formally expressed at the demands made by the authorities of the communal schools to the government that the training given therein should include an adequate quantity of Hebrew.

A conference of representatives of all relief committees and other relief agencies working in Poland, Galicia, Lithuania and Ukraine held with the European officers of the American Joint Distribution Committee decided that it was too early for the Joint Distribution Committee to liquidate its activities in Central and Eastern Europe. At the same time the conference organized a committee to take over the activities of the Joint Distribution Committee, should the latter decide to disband.

In recognition of their leadership and service in Jewish war relief campaigns, ten men and one woman have been unanimously elected members of the American Jewish Relief Committee. They are: Mrs. I. W. Hellman, Jr., San Francisco; Leopold Adler, Savannah; J. K. Hexter, Dallas; Julius Eisemann, Boston; Louis M. Cole, Los Angeles; Louis H. Burnett, Tacoma; Jacob L. Sheurman, Des Moines; Samuel R. Stern, Spokane; A. D. Engelsman, Oklahoma City; Joseph Durst and Edwin C. Vogel, New York.

The latest official list of appointments to and promotions in the Legion of Honor contains the names of a large number of Jews. Dr. Arnold Netter, vice-president of the Alliance Israelite and a member of the Council of the Ica, is promoted Commander. Among those appointed officers are Mr. Albert Kahn, Inspector-General of Public Education, and Mr. Seligman-Lui, Chief Engineer in the Department of Mines. The Chevaliers include Mr. Eugene Dreyfus, Advocate-General at the Paris Court of Appeal; Dr. Albert Schwab, of the Rothschild Hospital; Mr. Albert Wahl, Professor at the Faculty of Law of the University of Paris, and Mr. Thadee Natanson, who, in December, 1914, was detailed to establish a munitions factory at Lyons.

Marcus Braun, who was well known on the East Side of this city, where he lived for many years, died in Vienna last Sunday. Braun was a native of Hungary and was a political leader among his countrymen of this city. He staged a dinner to President Roosevelt at an East Side cafe, which brought him into the limelight, and was later appointed Warden of the Port of New York. Braun at one time published a paper, "Fair Play," which was subsidized by the German steamship companies and later on by Count von Bernstorff.

By the will of Alexander S. Strouse, of Philadelphia, Pa., who died in January last, the Jewish Hospital Association receives \$5,000 for the endowment of a free bed in that institution. Other bequests are: Jewish Foster Home, \$1,000; Orphans' Guardians Society, \$1,000; Young Women's Union, \$1,000; National Farm School, \$1,000; Grand Lodge Masons of Pennsylvania, \$1,000, for the use of the Committee on Masonic Homes; Hebrew Orphans' Home, \$1,000; Masonic Home, located at Elizabethtown, Pa., \$1,000; Eagleville Sanatorium for Consumptives, \$1,000.

Adath Israel Elects Officers.
At the annual meetings of the congregation and Sisterhood of Adath Israel, 551 East 169th street, the following officers were re-elected for the coming year: For the congregation, Joseph J. Schider, president; Louis Altschul, first vice-president; Moses W. Winston, second vice-president; David I. Tobias, treasurer; Harris J. Radin, recording secretary; Moses Rees, financial secretary. The new term of trustees elected is as follows: Messrs. Louis Bondy, Edward M. Kahn, Ferdinand Kramer, Ralph Levy, Adolph Rosenzweig, Harry Rosenberg and Joseph Sokolower. The officers of the Sisterhood are: Mrs. E. M. Kahn, president; Mrs. A. E. Manne, vice-president; Mrs. L. Bondy, treasurer; Mrs. H. Schlesinger, recording secretary, and Mrs. C. Chuberoff, financial secretary.

The children of the congregational schools are finishing up their work for the annual Purim festival, which will be held in conjunction with the congregation's annual ball on Sunday evening, March 6, at the Hunts Point Palace. They have strenuously prepared for this event and are confident of giving the best performance in the history of the congregation.



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MARRIAGES.

BRICKMAN-SCHWARTZ.—Mr. and Mrs. Morris Schwartz of 1807 Clinton avenue, Bronx, announce the marriage of their daughter Anna to Mr. Herman Brickman on Saturday, February 26, at Vienna Hall, by Rev. S. Seidman.

BROOKS-MENKE.—The marriage of Miss Minnie Menke of 540 West 158th street to Mr. Joseph Brooks was solemnized at the Hotel Marseilles, 103d street and Broadway, on Sunday, February 27, 1921, by Rabbi B. A. Tintner, of Temple Mt. Zion.

GERSTEN-GOLDSTEIN.—Miss Ida Goldstein to Mr. Mark Gersten, at Hotel Bibo, Madison avenue and Ninety-second street, on Sunday, February 27, 1921, Rev. Dr. Adolph Spiegel officiating.

KIEVE-STEINER.—Mr. and Mrs. Gustave Steiner of Bogota, N. J., announce the marriage of their daughter Lenoir to Caesar Kieve of Jersey City on Sunday, February 20, 1921, at the home of the bride's parents by Rabbi Max Reichler.

HIRSCH-LEVINE.—Miss Leah Levine of 1391 Fulton avenue to Max Hirsch, on Sunday, February 20, 1921, by Rabbi Max Reichler.

JOSELSON-SEIGER.—Mr. and Mrs. Levi Seiger announce the marriage of their daughter Bella to Mr. Samuel Joselson on Saturday, February 26, at Carlton Hall, by Rev. S. Seidman.

LANG-KLEIN.—Phineas Lang to Olga Klein, of No. 1059 Lexington avenue, at the Palais Diamond, 15 West 120th street, by Dr. Mortimer Bloom.

LEOPOLD-GROSS.—Aaron Louis Leopold to Blanche Gross, at Free Sons' Hall, 15 West 124th street, the ceremony being performed by Dr. I. Mortimer Bloom, of the Hebrew Tabernacle.

LESSER-KAHN.—Miss Margaret Kahn to Mr. Joseph Lesser, on Sunday, February 27, 1921, by Rev. Dr. Adolph Spiegel, at his residence.

METCHIK-ROSENGARTEN.—Mr. and Mrs. Samuel Rosengarten, of 84 W. 113th street, announce the marriage of their daughter, Gertrude, to Mr. Reuben Metchik, of 39 W. 128th street, New York, at the Kalwaria Synagogue, 225 Lenox avenue, on Tuesday, Feb. 22, at 2.30 p. m. Rabbi Herbert S. Goldstein of Josef Rosenblatt were the chief officiating minister and cantor, respectively. London papers please copy.

NAGIN-ROSENBLUTH.—Mr. and Mrs. Jacob Rosenbluth of 995 East 167th street announce the marriage of their daughter Pearl to Samuel Nagin of 1400 Clinton avenue on Tuesday afternoon, February 22, 1921, at the home of the bride's parents. Rabbi Max Reichler performed the ceremony.

SCHARY-BASESCU.—Maximilian Schary to Carrie Basescu, at the Hotel Bossert, Brooklyn, by Dr. I. Mortimer Bloom, of the Hebrew Tabernacle.

SCHWARTZ-ABELES.—On Sunday, February 27, 1921, Miss Elsie Beatrice Abeles to Dr. David H. Schwartz, by Rev. Dr. Adolph Spiegel, at his home.

SCHULTZ-LIEBAN.—Mr. and Mrs. Louis Lieban of 3671 Broadway announce the marriage of their daughter, Gertrude June, to Isaac Schultz of Norfolk, Va., on Wednesday, February 23, 1921, at Mt. Neboh Temple, 150th street and Broadway. Rabbi Aaron Eiseman and Cantor Isidore Frank officiated.

SHAPIRO-KATZ.—Mr. and Mrs. Morris Katz announce the wedding of their daughter Rae to Mr. Harry Shapiro on Saturday, February 26. The ceremony was at the home of the bride. Rev. S. Seidman officiated.

SOLOMON-WRIGHT.—Seymour Solomon to Marie Wright, of 630 West 204th street, at the home of the groom, No. 1411 Grand Concourse, by Dr. I. Mortimer Bloom.

TAMAS-BERNSTEIN.—Mr. and Mrs. A. Bernstein announce the marriage of their daughter Fannie to Mr. Samuel Tamas on Saturday, February 26, by Rev. S. Seidman.

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THORMAN-TILLIS.—Mr. and Mrs. Samuel Tillis of 383 Convent avenue announce the marriage of their daughter, Helen Pearl, to Lester Kahn Thorman on Thursday evening, February 24, 1921, at the Hotel Majestic. Rabbi Aaron Eiseman and Cantor I. Frank performed the ceremony.

BIRTHS.

ROSENBLUM.—Mr. and Mrs. Joseph Rosenblum (nee Mollie Klein) announce the arrival of a daughter on February 26 at Bronx Maternity Hospital.

ROSENBLUM.—To Mr. and Mrs. Henry Rosenblum (nee Florence Solomon), a daughter, February 23, at 631 East 168th street.

SMITH.—To Mr. and Mrs. Clem J. Smith (nee Diane Dalkowitz of Edgemere, L. I.), residing at 729 Atlantic avenue, San Antonio, Tex., a daughter.

WILLS.—Mr. and Mrs. A. B. Wills (nee Rose S. Rosenberg) announce the arrival of a daughter, February 26, 1921, at New York Nursery and Child's Hospital.

BAR MITZVAH.

FRIEDMAN.—Mr. and Mrs. Henry Friedman of 515 West 178th street announce the Bar Mitzvah of their son David on Saturday, March 5 at Temple Mt. Neboh, 150th street near Broadway. Reception Saturday evening at the Belvedere, 71 West 119th street.

LOERNTHAN.—Mr. and Mrs. Albert Loernthan announce the Bar Mitzvah of their son Lawrence at Temple Rodeph Sholem, Sixty-third street and Lexington avenue, Saturday, March 5, 1921, at 10.30 a. m.

MELTSCHER.—Mr. and Mrs. David Meltscher of St. Albans, Long Island, announce the Bar Mitzvah of their son Arthur on Sabbath morning, March 5, 1921, at Mt. Neboh Temple, 150th street and Broadway. Reception Sunday, March 6, from 3 to 6.

WALLACH.—Mr. and Mrs. Jacob Wallach of 600 West 161st street announce the Bar Mitzvah of their son, Joseph Davidson Wallach, on Sabbath, March 5, at Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

OBITUARY

KOTKOV.—On Wednesday night, February 23, after returning from classes at the Jewish Theological Seminary, Doctor Wilfred P. Kotkov, a member of the Faculty of the Institution, was attacked by highwaymen and fatally injured. He died on Saturday, February 26. There was thus cut short a life of great promise for Judaism and Jewish scholarship in America.

Doctor Kotkov was born in Russia. As a youth he devoted himself entirely to the study of the Talmud and kindred rabbinic literature and he had received Semicha from noted rabbis in Russia. He took courses at Columbia University in New York and then removed to Chicago, where he became rabbi of the Congregation Rodfei Zedek. At the same time he entered the University of Chicago and resigned from the rabbinate in order to devote himself wholly to study and research. In 1914 he received the degree of Bachelor of Philosophy from the University of Chicago and then removed to Philadelphia, where he entered the Dropsie College as a candidate for the degree of Doctor of Philosophy. In 1915 he was appointed a Fellow in the Dropsie College and in March, 1918, he received the degree of Doctor of Philosophy. His thesis "The Terminology of the Zohar," indicated mature scholarship and great insight into Cabalistic literature. This thesis was designed as but a preliminary section of a more comprehensive work on the origin, character and composition of the Zohar. It was the view of experts that when completed, the work would mark an epoch in the history of the interpretation of the Zohar. He had also undertaken a portion of the volume on Mysticism in the Jewish Classics Series.

Doctor Kotkov, however, interrupted his researches because of his desire to enter the Jewish Theological Seminary as a student. In view of his mature knowledge as well as of his devotion to Judaism, Doctor Kotkov was granted the degree of Rabbi after one year's attendance, and immediately thereafter was appointed to the faculty, giving instruction in Talmud, the Codes, and during the past year the courses in Philosophy.

Doctor Kotkov was a man of simplicity, modesty, fineness and sweetness of disposition. Both in New York and Philadelphia among his instructors, his colleagues and his students, he was held in the greatest affection. He is survived by a widow and two small children. At a time in the near future his friends will doubtless gather together to give themselves the last consolation describing his work and character and the possibilities that such a life held. That they were very great both as a scholar and a man, I feel sure.

Aside from everything else such a death suffered by such a man gives ground for increased alarm at the lawlessness and brutality which are besetting our large communities in America. A

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civilization which cannot protect its citizens, even the most peaceful and inoffensive, in their ordinary daily pursuits, certainly should face its problems anew.

These few words are wholly inadequate to describe this very rare soul. At the moment, I can say no more.

CYRUS ADLER.

Paderewski's Papers Attacking Jews.
Warsaw (Jewish News Service).—Commenting on the report of a commission appointed by Premier Witos to study the Jewish problem in Poland from many angles, "Rzeczpospolita" and "Dwa Grosze," Paderewski's newspapers, complain that the is too much of pro-Jewish talk going on in Poland and that it is high time that Poles should come to the "inevitable conclusion" that Jews are their arch-enemies and responsible for all their troubles abroad.

Dr. Chayim Weizmann will depart from London for America on Friday, March 18. Before leaving England he will confer with leading Jews here on Keren Ha-Yesod.

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BROOKLYN NOTES.

Theta Sigma Phi Dance for Brooklyn Charities.

The Theta Sigma Phi held a successful dance last Saturday night in the new ballroom of the Hotel Plaza, at Manhattan, and the proceeds are to go to the various Brooklyn charitable organizations. Some of the most popular of Brooklyn's younger set attended, and among those dancing were Misses Pauline Aisemstein, Edna Newman, Adele Lieb, Lettie Tonkonogy, Gertrude Marshall, Evelyn Content, Imogene Jacobs, Honey Meyerson, Renee Brandels, Betty Feldman, Sylvia Goldsmith, Harriet Sheinart, Gertrude Ceda, Anna Kasnowitz, Olga Lubin, Ruth Lercher, Caroline Drescher, Dot Maier, Jule Weiss, Martha Finkelstein, Lucille Tsarr, Lillian Pines, Belle Samuels; Messrs. William Pines, Bert Nayfack, Jules Laiken, Milton Hess, Sam Joseph, Ben Encherman, Leon Gray, Mac Berman, Edward Munzer, John Lasday, Julius Robinson, Harold Drescher, Joseph Hammerslag, Nathaniel Lampert, Daniel Content, Leo Slobodkin, Wm. Kolbert, Milford Newman, Herbert Posner, Harold Samuels, Abe Bernard, Mr. and Mrs. Birman, Mr. and Mrs. Steinlauf, Mr. and Mrs. Brody, Dr. George Encherman, Dr. Samuel B. Schenk, Dr. Jules N. Nayfack, Dr. Henry Harvitt, Dr. M. Liebson.

The committee included Rose D. Weiss, Ruth Lercher, Pauline Pfeffer, Florence Miller and Beatrice B. Horwitz, chairman.

New Auxiliary to the Hebrew National Orphan House.

A new branch of the Hebrew National Orphan House of Tuckahoe, N. Y., was organized for Brooklyn at the home of Mrs. M. Blank, 240 Ocean Parkway. It is called the Brooklyn League of the H. N. O. H.

The formal installation of officers was held on Thursday, February 10, at the meeting rooms, Johnston building, 8-12 Nevins street, Mr. Leo Lerner, president of the institution, acting as the installing officer and Mrs. S. S. Raymond as mistress of ceremonies. The officers are: Mrs. J. Hirsch, president; Mrs. M. Blank, honorary president; Mrs. S. Halperin, vice-president; Mrs. J. Brody, vice-president; Mrs. R. Herwitz, treasurer; Mrs. L. Block, corresponding secretary; Mrs. L. M. Bronstein, financial secretary; trustees, Mrs. C. J. Herman, Mrs. I. Stanislaw, Mrs. H. G. Gaster, Mrs. L. Cohen, Mrs. T. Cohen, Mrs. J. Rader. Meetings are held on second and fourth Thursdays of each month. This new branch announces a card

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party to be held on March 23 at the meeting rooms. Mrs. S. Halperin will act as chairman, assisted by a large committee.

Vanderveer Park Residents to Have Synagogue.

Jewish residents in the Vanderveer Park section are to have a synagogue of their own. Mrs. Yetter Gubman, president of the Ladies' Auxiliary of the Hebrew Day School of Flatbush, speaking recently before the Vanderveer Jewish Reform, Inc., announced that this newest of edifices will be erected at the corner of Avenue G and East Thirty-second street.

The new edifice, in which the first services are expected to be held next December, will cost in the neighborhood of \$100,000 and will be equipped with modern accommodations.

Consumptive Jewish Aid Society.

The Consumptive Jewish Aid Society of Brooklyn, which has been operating in Brooklyn during the last ten years, has accepted the invitation of Dr. Royal S. Copeland, Commissioner of Health of the City of New York, to organize a social service auxiliary attached to the Eastern District Clinic of the Department of Health, situated at 306 South Fifth street. So far as the means of this society permit, it will give emergency relief in the way of rent, clothing, groceries or cash allowances where necessary.

Jewish Center Sisterhood.

The Sisterhood of the Brooklyn Jewish Center gave its first luncheon for its members at the Bedford Mansion on Wednesday afternoon, February 16, when about 200 attended and enjoyed a splendid musical program provided by the Committee on Arrangements. Addresses were delivered by Mrs. Charles Goell, president; Mrs. Henry Bregstein, chairman of the Arrangements Committee, and Rabbi Israel H. Levinthal.

Will Dance in Aid of the Hebrew Home for Aged.

The Young Folks' Auxiliary of the Hebrew Home for the Aged and Infirm, 871 Bushwick avenue, will give another dance on April 2 at the Waldorf-Astoria Roof, Manhattan. Arrangements have been completed to accommodate more than 1,500 persons.

Those on the committees in charge are: Michael Meiselman, president; Nat Wolfe, vice-president; Dr. Henry Braunstein, treasurer; Louis Braunstein, chairman; Sol Schirldier, vice-chairman; Ben Salzman, secretary; Millie Ritz, Max Solomon, Shirley Rosenbloom, Miriam Wagner, Anna Weissberger, Eva Greenman, Ruth Kupferman, Sybil and Martha Cantor, Gertrude Colton and Augusta Gross.

MUSIC AND DRAMA.

"Le Caducee," a four-act play by Andre Prascal was given at a benefit at the Renaissance Theatre, Paris, in aid of the Cure Radium fund for the treatment of cancer. The author, who hides himself under the pseudonym of Pascal, is no other than Baron Henri de Rothschild. "Le Caducee," according to eminent critics, is a strong play and one of the best seen this season. Andre Prascal proved himself a clever playwright some years ago when he gave a piece at the Gymnase, and he has now repeated his success; wherein he goes for his medical colleagues who descend to base maneuvers. "Le Caducee" will no doubt be seen in an evening bill later in the season. Dr. Henri de Rothschild would have no difficulty in having his play continued at once, but he states he does not wish to deprive professional playwrights, who have to earn their daily bread by their pen, of their turn at the few Parisian houses available.

"Spanish Love," the romantic melodrama of far off Spain, celebrated Washington's Birthday at Maxine Elliott's Theatre with an extra matinee in the afternoon and also recorded its 225th performance in the evening. "Spanish Love" now stands third among the new plays produced this season for the length of its run on Broadway.

Incidentally, the interest of theatre-goers in the novel and most unusual manner in which "Spanish Love" is presented grows apace with its steadily lengthening run. The popularity of the play today is actually greater than at the beginning of its engagement. Word that at last there is something new on Broadway has spread to the far corners of the country, and today the first play visitors to New York ask to see is "Spanish Love."

"Pitter Patter" the musical comedy success of the season, comes to the Bronx Opera House week of March 7 direct from its half-year run at the Longacre Theatre, with the big Broadway company, headed by that brilliant comedian, Ernest Truex.

"Pitter Patter" is the work of Will M. Hough, who wrote the book, and William B. Friedlander, who is responsible for the dainty music and lyrics.

"Pitter Patter" brings Mr. Truex back to musical comedy for the first time since his appearance here four years ago in "Very Good Eddie."

"Honey Girl" will play the Bronx Opera House week of March 14.

Charles Dillingham's colossal pageant "Good Times," which is bringing happiness and good times to a larger public than any of its memorable predecessors at the New York Hippodrome, enters in upon its eighth big month this coming week when its 350th presentation will be celebrated. With its huge capacity of 5,274 and its policy of two perform-

ances daily, the size of the Hippodrome clientele becomes more amazing each season, as capacity audiences continue to be the rule week after week. The new feature this coming week will introduce Alice and Edna Nash, known as the Nash Twins, in a prelude to "The Valley of Dreams" scene, with the Four Madcaps and a Sunbeam Ballet by the Hippodrome corps de ballet. Marceline, Ferry Corvey and Joe Jackson will also introduce new comedy interludes, while the Man o' War race, the water spectacle and the Toyland scene, with all its novelties, will continue as usual with its ensemble of 1,000 people at this house of many wonders.

SOCIAL NOTES.

Mr. and Mrs. Abraham Epstein have the honor of announcing the marriage of their daughter, Miriam Dena, to Dr. Maurice Goldberg on Tuesday, February 15, 1921. Dr. Alexander Basel officiated at the wedding, which took place at the home of the bride's parents, 325 Central Park West. After an extended stay at Palm Beach the couple will reside in Pittsburgh, Pa., where Dr. Maurice Goldberg is officially connected with the Montefiore Hospital.

An engagement which is the culmination of an interesting war romance is that of Miss Molly Kram, daughter of Mr. and Mrs. Louis Kram of 1893 Seventh avenue, to Mr. Arthur Feiger, which has just been announced. While in service abroad with the Fifty-second Pioneer Infantry, Mr. Feiger and Miss Kram's brother, Mr. George I. Kram, were bunkies, and at her brother's request Miss Kram sent Mr. Feiger some dainties, accompanied by a letter. Mr. Feiger responded and soon an interesting correspondence was begun, which became more and more inspired and at last resulted in the announcement just made.

AMUSEMENTS.

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WEEK MARCH 14th.

Most Colossal Music Comedy Ever Offered

"HONEY GIRL"

With Original Company.

Seats on Sale Monday, March 7th.

WEEK MARCH 21st.

WILLIAM COLLIER

in "THE HOTTENTOT"

WEEK MARCH 28th.

FLORENCE REED

in "THE MIRAGE"

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 3 WEEKS IN ADVANCE

CORRESPONDENCE.

Kosher Food on Ocean Liners.

Editor Hebrew Standard:
The agreeable experience that we have had in obtaining kosher food at sea, aboard the Cunard R. M. S. "Aquitania," will no doubt be of great interest to the many readers of the Hebrew Standard who are preparing to go abroad during the coming season.

The Cunard Company, through the chief steward of the "Aquitania," was notified some time before our departure that kosher food was desired, and the day we came aboard the chief steward informed us that our wishes would be carried out and gave instructions to the table steward to serve us only on new dishes and cutlery, which were to be kept separate for milk and meat and were not to be washed in soap, but in special powder.

Menus for the entire voyage were arranged by the Jewish cook on board, a modern-looking Englishman named Solomon, who specially prepared our food. He showed us the chickens and ducks with their necks cut and the meat with the kosher seals on it, bought in New York and kept apart in boxes in the ship's icebox. The pots and pans for the kosher food were also kept separate in the cook's galley. We were even served with special bread, as the ordinary rolls used on the ship were baked with fat in the pan. Such splendid arrangements were indeed gratifying, especially in view of the fact that the "Aquitania" carried the largest number of passengers for this time of the year in its history.

Of course, it is well for all travelers to inspect the kashruth arrangements on board ship personally, but all should take advantage of this unusual service by making arrangements with the steamship company and the chief steward of the ship in question well in advance. It is to be hoped that other steamship lines will follow the example of the Cunard company in providing such excellent accommodation for Jewish travelers. **GEORGE M. HYMAN.**
On Board R. M. S. "Aquitania," Feb. 9, 1921.

Editor Hebrew Standard:

In reference to your remarks about the learned Chaim Bloch, of Vienna, Austria (edition February 18, 1921). I wish to suggest that you act as treasurer, and all contributions be sent to you. I, for one, will mail you a small check towards that worthy cause. I also wish to suggest to the Zionists that the official mandate given to England over Palestine be printed on an attractive card, that can be framed and placed on the wall of the home of every Zionist. This card to be sold, and the money derived to be devoted to buy land in Palestine. It would bring a good income, make the Jewish homeland more popular, and show our gratitude to England and the allies, which is very much due to them.

L. ECHIKSON,
142 Orchard St., N. Y. City.

March 1, 1921.

[We shall be glad to receive any contributions for Dr. Chaim Bloch and will see that they reach their intended destination.—Editor, Hebrew Standard.]

Hebrew Words in the Daily Press.

Editor Hebrew Standard.
Hebrew is gradually finding its way into the English dictionary. Within comparatively recent years one has seen "Kaddish," "Kosher," "Yom Kippur," "Talmud Torah," etc., commonly written in the daily press. In today's New York Times there is a new one (so far, as I can recollect) on page eight, second column, mentioning a "Simcha." We are getting on.

For probably fifty years there have been Hebrew names for certain grades of bristles, a business largely in Jewish hands. One kind is known as "Chassne," "Hochzeit" or "Dower" bristles, according to the language of the person handling them. Another sort is called "Ganex," signifying the choicest of a lot picked out or "stolen," so to speak. **I. POLACK.**

New York, March 1, 1921.

Jewish Prisoners Want to Celebrate Passover.

Editor Hebrew Standard:
I again take the liberty to appeal to your assistance, so that I will be enabled to make the coming Passover holidays befitting ones for the Jewish prisoners at this institution.

The prisoners of Jewish faith here, about 200 in number, are always anxious to celebrate the Passover in conformity with the rites of their religion. The contributions of our Jewish brethren and friends have enabled me in by gone years to provide a worthy feast for the men here, as well as such food as is required during these sacred days.

These ritual celebrations of the Passover have a very regenerating effect on the mentality of these prisoners, and their gratitude to their benefactors is greater than I can express in words.

Will your readers lend them help again? If so, will they be so good to favor me with your contribution?

Allow me to thank you also on the part of the men here for your generous co-operation.

S. JUDELSON,
Rabbi, Clinton Prison.
Dannemora, N. Y., Feb. 18, 1921.

Editor Hebrew Standard.

The warden of Sing Sing prison has consented that the organization of Hebrew inmates as a congregation may observe again the celebration of the first night of Passover, the observance of the Sedar.

The importance of the celebration of the Sedar night in the past cannot be overestimated because of its moral and spiritual effect, as it awakened within

us our responsibility, our duty to God and man, and its influence in making better Jews, and therefore better men, is still felt within us.

Until the time we were organized into a congregation few men attended services; since then most every man willingly and sincerely attended the weekly and holiday services. This year we are hoping again to arrange a Sedar. The State does not make any provision for such an event, so that we must depend upon the generosity and good will of those of our faith outside of prison walls for necessary funds.

Many influential and philanthropic Jews contribute yearly to this worthy object, which has for its purpose the reclamation of misguided men.

We, therefore, appeal to the spirit of generosity of your readers to help us make this festival a success. Checks should be made payable to Lewis E. Lawes, Agent and Warden of Sing Sing Prison.

THE HEBREW COMMITTEE SING SING PRISON.
Ossining, N. Y., Feb. 21, 1921.

Chesterton on the Jews.

Editor Hebrew Standard.

In the New York Globe of Friday, February 25, there appeared a very clever article on the "Beard of the Bolshevik," by G. K. Chesterton.

I call it clever because it is cleverly written by a man who, regardless of what personal opinion one may have about the soundness of the logic or the veracity of the statements made, must admit that the writer is certainly a master of the language he employs to convey what I believe to be the mistaken views that he holds.

The truest thing said in the entire article is in the paragraph which begins the article and in which he quotes what he terms "perhaps the deepest and wisest word of social criticism uttered in the nineteenth century" by Artemus Ward, to wit: "It ain't so much people's ignorance that does the harm; it's their knowing so many things that ain't so."

I do not believe in mudslinging, especially at one who is so proficient a master in the art, but when I read the article in question I felt that Ward knew what he was talking about, and he evidently had men of the type of G. K. C. in mind.

Not only does G. K. C. know "so many things that ain't so," but his ignorance of Jews and things Jewish is colossal, to put it mildly.

Note the logic in the following:

"It is not necessary to have every man a Jew to make a thing a Jewish movement"; it is quite clear that there are enough Jews to prevent it from being a Russian movement. But the best test is to take a type in a less ambiguous position. Suppose he found as many Japs as he found Jews, would he not have felt that the Japanese influence was rather unduly extended? Suppose he came on exactly the same number of Young Turks working for Sinn Fein in the town of Cork, would he not be rather surprised? He gives still another type of this so-called "less ambiguous position."

The answer to these questions is as self-evident as is his purpose in asking them.

If there were six million Japs living in the Russian Empire, segregated in a comparatively small area, and in some localities comprising half the population, and a wave of radicalism or perhaps an epidemic of disease swept that locality, it would not be surprising to find that a large number were engulfed in the former or perished by the latter.

That, however, would not make the movement a typically Japanese one or the plague a yellow one, and if the city of Cork had in its population 50 per cent. of Young Turks whose ancestors had settled there five centuries ago, it would be a natural thing for a very great many of them to become Sinn Feiners, especially if every other inhabitant of Cork were a Sinn Feiner. That fact would not make the Sinn Fein movement any the less an Irish one and not a Turkish one, and it wouldn't necessarily follow that the Japanese all over the world were radicals or the Young Turks all over the globe were Sinn Feiners.

He concludes with the Haman-like fling: "In short, the ubiquity of the Jews and their temptation to unrest is a big broad fact, like the book or the beard."† It seems that the sons of Haman did not all perish on the gallows, as the Scriptures narrate.

One of them must have been resuscitated, and if the genealogy of G. K. C., of Ignatieff, of Pobiedonostseff and of Henry Ford were carefully looked into, their descent from Amalek of old would be as clearly traced as that of little Vaysatha, who, after all, may have escaped the wrath of the bearded Benjaminate, in order to propagate his ilk, so that a scourge for Israel may never be wanting. **JOSEPH E. DAVIDSON.**

New York, March 1, 1921.

*Bolshevism.
†Karl Marx's book "Das Capital." Beard refers to that worn by K. M.

Felix Frankfurter's Good Work.

Editor The Hebrew Standard:

After an interval of four years since the favorable decision in April, 1917, of the United States Supreme Court in the famous Oregon minimum wage case, Felix Frankfurter, of the Harvard Law School, is once more defending in a court of the last resort a minimum wage law attacked as to its constitutionality.

The appeal of the Children's Hospital of the District of Columbia to the District Court of Appeals against the decision of the lower court upholding the wage rate of \$16.50 for women employed in public housekeeping, set by the District Minimum Wage Board, was on the calendar for argument some time ago.

(Continued on Page 11)

My Autobiography

THE LIFE HISTORY OF A MATZOH

CHAPTER I

I am about to relate the story of my life. Who am I? I am the Matzoh.

All Jews know me. I was born with Israel and with Israel did I go out of Egypt. Their long, eventful history in Canaan have I shared with them, and I have accompanied Israel in gladness and in sorrow through the long journey of the Exile. Together have we celebrated our common birthday in the glad springtime, and from year to year I have brought cheer and hope to the Jewish home.



My history indeed goes back to primitive times. I was the earliest form of bread known to man and later even when men learned to leaven their bread I still continued to be the food of the poor and down-trodden. Wherefore am I called "the bread of affliction."

But it came to pass, "when Israel went out of Egypt" . . . they baked unleavened cakes of the dough which they brought out of Egypt, for it was not leavened because they were thrust out of Egypt, and could not tarry. (Exodus XII:39). And thus did Israel raise

me to fame and dignity and make of me the symbol of their freedom and redemption.

From that time on from the days of the Exodus have I been with Israel in all their wanderings, a "staff of life" and a "staff of hope," and a consolation in adversity. In the long night of the Golus I served to gladden Jewish hearts and lighten the trials and tribulations of Exile. Every year I reminded them that they had once come out of the slavery of Egypt to the freedom of the promised land, and many beautiful ceremonies were created about me. The day of my baking became a day of joy and gladness to the Jewish family, and I was treated with the greatest care and consideration.

However, just as you, sons of men, have separated into families, tribes and peoples so I have we Matzohs been divided into different branches. I am a *Horowitz Matzoh*. That is, I come from the family of Horowitz Bros. and Margaretten. I have my own very interesting family lineage and to this I will devote chapter II, which will appear next week.

HOROWITZ BROS' & MARGARETTEN

"The Matzoh with a Taste"

בהכשר הרבנים הגאונים
דר' הלל קליין און רמז מרגליות

369-375 E. 4TH ST., --- NEW YORK
TELEPHONE ORCHARD 4014





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

הגידו בני ישראל והשיבו ענין

"Declare Ye Among the Nations and Publish and Set Up a Standard, Publish and Conceal Not."—Jeremiah L:2.

SUBSCRIPTION, \$4.00 PER YEAR, INVARIABLY PAYABLE IN ADVANCE.
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By WILLIAM J. SOLOMON.
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Friday, March 4th, 1921 : : Adar 24th, 5681

Sabbath begins at 5.45 p. m. Par. Shekaim. Vayakel. Ex. 35:1-38:26; 30:11-16. Haphtarah II Kings, 12:1-17.

The American Jewish Historical Society at its twenty-ninth annual meeting chose a new president. He is Dr. A. S. W. Rosenbach, the eminent book-dealer of this city and Philadelphia, who thus succeeds Dr. Cyrus Adler. The latter had earned the right to retire after twenty years of devoted service.

And now the fashionable Boston Cadets of the city associated with beans and cod are accused of harboring anti-Semitic sentiments. For, a Jewish youth or two of Boston wishes to enter upon membership of the exalted organization, and claims that he was rightlessly refused, on the score of his racial and religious affiliations. Such protests do not carry conviction to our mind. Why join the Boston Cadets at all, or any similar organization where simply fashion rules?

Russell Dunn, crass Jew-baiter, whose measure was taken in the days when William J. Gaynor was mayor of this city, is active in Brooklyn again. One cannot teach an old dog new tricks, and so Dunn is again doing business at the "old stand." Now, however, he describes himself as an anti-Socialist, which simply means that he works as ever along anti-Jewish lines. Beyond recording the fact, as a matter of microscopic communal interest, we need not be long detained by Russell Dunn.

Rabbi Judah L. Magnes, who has in his time played so many parts in this community, may now pose as one of its "heroes." Like the knight errant of old, he wends his way up and down the highways and byways, rescuing fair damsels (strikers) in distress, and, in keeping with his character of *chevalier*, suffers himself to be incarcerated in *durance vile* and to be found guilty of the charge of disorderly conduct by a magistrate. Alas, he is some six or seven centuries behind his time!

Henry Ford's "explanation" of his campaign of abuse against the Jews, communicated to a waiting world in the form of interviews with himself, is about as cogent and sincere as some of his past "adventures" in behalf of humanity. Therein we find him posing as a firm "friend" of Jews, thus duplicating the part played by so many other anti-Semites of other days. Only, some of these "friends" of our people possessed ability, a commodity of which Ford once more proves himself abjectly innocent.

Is *The Jewish Guardian* correct in stating that, on a recent Saturday afternoon, Lord Swaythling, the second "of that ilk" and eldest son of that late pillar of Orthodox Judaism, Samuel Montagu, opened his home to a violin recital? Either our London contemporary speaks truly, in which case the second Lord Swaythling is unlike his forbear, or the report in question is incorrect. In the former event, we grieve to observe this fresh evidence that the children of the late peer, including his eldest son and heir, are quite agreed in practicing a different sort of Judaism from that to which their distinguished sire cleaved.

The alumni editor of the *Hebrew Union College Monthly* has all the temerity and the enthusiasm of youth. For we suspect he is a young man who recently called on the executive of the Central Conference of American Rabbis to relate the future programs of their annual conventions more closely to life. What he specially objects to in the proceedings of the "annual picnic" are the papers evidencing deep scholarship but not concerned with the immediate, practical problems of the rabbinate. A little of both would go far to satisfy all the parties concerned, for scholarship must be the hallmark of a conference of rabbis and practical discussions may be relied upon to attract large attendances. While we are not an apologist for the conductors of the "annual picnic," we fancy that the usual criticisms of the lack of scholarship, etc., of their members, drove them to the other extreme, to feature "learned" disquisitions.

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.

FIAT JUSTITIA RUAT COELUM.

THIS journal has recently had the misfortune to lose some of its subscribers on account of what the latter are pleased to term our un-Jewish attitude in the case of the Rev. Professor Mordecai M. Kaplan's attacks on Orthodox Judaism. Similarly we have lost some others of our worthy subscribers because they disagree with us in our view of the organization known as the United Synagogue. Louis Marshall, sterling champion of Jewry as he undoubtedly is, refuses, if we are correctly informed, to "take in" our journal because of its consistent and persistent opposition to the American Jewish Committee of which he is president; we believe certain other prominent members of this organization accord us the same treatment for the same reason. And, of course, some Reform Jews will have nothing whatever to do with us because we do not hesitate to speak the truth as we see it concerning the ineptitude of Reform Judaism. The foregoing are only some of the delicts with which we are charged and they involve us, as we have been at pains to point out, in monetary loss.

We put our case bluntly because thereby we throw the situation as it exists into bold relief. We probably could have kept the subscribers we lost and added Mr. Marshall and his companions to our list if we had not had the temerity to "speak out in meeting." We chose, however, what we would fain regard as the sterner, the manlier course, for if we sought to agree with everybody, and more or less accomplished our purpose by incessant twisting and turning, for the sake of the few paltry dollars, we should have lost the respect of right-thinking people and our own as well. Rather will we incur financial loss by sticking to our guns and calling a spade by its real name, than surrender our wish to fight for the principles we have inscribed on our banner and preserved unsullied in all the many years of our existence.

In short, this journal will remain untrammelled and independent, aiming to serve its readers by preserving its fidelity to our and their ideals. Not only will we not truckle to everyone, but we shall continue free from what we think is the degrading control of *shtadlan*, iconoclast or innovator.

The *Utica (N. Y.) Observer* sums up the Ford case very aptly when it remarks: "So far as we can ascertain from the Ford 'campaign of education' regarding the Jews, the complaint is that the Jews are relatively few in numbers and figure relatively large in doing the world's work."

Dr. Stephen S. Wise, as was to have been well expected, devoted the latest sermon he delivered from the pulpit of the Free Synagogue to a review of the administration of President Woodrow Wilson. The orator ventilated an acceptably high verdict on the work of our departing Chief Magistrate, as was, indeed, the latter's due. We missed, however, a discussion of the Wilson administration from the Jewish, specifically the Free Synagogue, point of view. That would have been rare, racy and rich.

We are not so sure that it serves a useful purpose, or any purpose at all for that matter, for Jews to confound and refute every little detractor of our race. The refutation dignifies and calls attention to the attack, which, otherwise, would have passed quite unnoticed and been very speedily forgotten. For example, when an obscure priest in an out-of-the-way New England town hurls an attack against us, it is really unnecessary for the community to present an elaborate defense of its position so as to confound the attacker. Those who call us "Christ-killers" are not silenced by such refutations, nor is the sentiment which crystallizes in this groundless expression obliterated thereby. For our part we regard the defense as protesting too much, as emanating from the wish to deflect all and sundry enemies from their object. This is humanly impossible and a waste of time, ability and energy. Let such detractors stew in their own juice.

What does *The New York Tribune* mean when its musical critic discusses the influx of foreign *virtuosi* under the title, "A Racial Deluge?" He describes it as "A racial, not merely a national or artistic deluge. That is a matter," he proceeds to remark, "which cannot be discussed—much less determined offhand—for one thing because its discussion has been offensive (sic) by those who for commercial reasons have exploited it. Is that plain?" We confess, not to us. "It ought to be, at any rate." We are not expert at solving cryptograms or elucidating English which appears, purposely or temperamentally, to be vaguely and turgidly couched. "It is intended so. It lies at the root of some of the grossest vices that are at the bottom of what is called musical culture today." Thus *The New York Tribune* ambles along, and leaves us with the distinct impression that what our contemporary is driving at partakes of the nature of an anti-Semitic caveat against the Polish Jews who have made New York the great musical centre it has undoubtedly become in the past few years, not because they are *virtuosi* but simply and solely because they are Jews. For shame!

THE DANGERS OF ENTHUSIASM.

"And they spoke unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make." (Ex. xxxvi, 4.)

SELDOM do men have to be restrained in their generous ardor of giving or doing. The opposite is the rule—they have to be spurred on. The Old Adam is unheroically cautious and calculating; and usually the measure of his benevolence is too soon filled. Here, however, restraint was called for, so embarrassing was the deluge of donations which threatened to swamp work and workers. It was the result of mob impulse, and mob impulse, for good or ill, is notoriously impetuous, lacking proportion and perspective. This is the worst limitation of any agitation that suddenly sweeps over the populace—it is indiscriminating. Crowds are both indiscriminately benevolent and indiscriminately malevolent. They resemble everything elemental: the sun that shines on saints and sinners alike; the thunder that holds no court of inquiry before striking. The rabbis have recognized the nature of popular enthusiasm in saying, "What an erratic folk!—asked to contribute to the Calf, they give; asked to contribute to the Sanctuary, they give too." Popular enthusiasm seldom looks to its object: it is like the lightning's sudden leap that knows not its way in the sky, but seems to revel in its own incontinent flash and fire.

And as enthusiasm has its dangers in the life of a people, so is it open to grave strictures in the life of an individual. The very word "enthusiasm" points to the defect of the virtue it denotes. It is a Greek word meaning the sudden inrush of the God into our heart. What can there be more beautiful than this entrance of divinity into the shrine of our being; this theophany in the mere flesh; this noble transforming frenzy of the spirit, this utter possession, which in our highest moods causes us to surrender our whole being to the Power that sways it, as the leaf sways to the breeze, as the string vibrates to the bow, as the bride thrills to her plighted lover? If we but could multiply these high moods and moments; if we but could permanently feel the touch of the living God upon us, making for beauty and harmony and peace—ah, how happy we should be! But we call, and He does not come. Suddenly He *appears*, and vanishes anon. For a moment we have been made happy, for a moment life has assumed a different aspect: and then we are left with the sobering, and withal agonising conclusion that the God who suddenly rushes into us is the God who just as suddenly rushes out of us. . . .

The danger, then, in these individual enthusiasms is that we might be led to base our life upon them, and live by spurts and spasms, by the ebb and flow of emotional revelry. This holds good of our most generous ardors. Of less generous promptings one need scarcely say aught. Persons given to such promptings, haphazard ill-balanced will-o'-the-wisp natures, are unreliable and irresponsible. They are the inebriates and drug-fiends of the spiritual life, deliberately waiting on the moment of greatest intoxication; objects of pity like all addicts, yet a needless complication of the problem of human relations. Not these do we warn; they cannot be warned; but those even who are naturally endowed with a warm responsive temper of mind, who readily answer to every noble call from within or without; for whom, of such exquisitely sensitive fibre are they made, self-restraint is a source of irk and gall, and who find their fulfilment in a happy self-abandon. They are, indeed, of the earth's best; yet, for this very reason, they must be shown the pitfalls their unwary feet, shod with nobler than mercurian wings, are bound to rush into.

It is difficult, and in a measure disappointing, to be compelled to sound a warning against enthusiasm and enthusiasts. Moses, himself an ardent nature, a living Burning Bush, must have known that. Enthusiasm, though oft representing sheer brute force, ill-directed and ill-controlled, is nevertheless the dynamic power of progress. If the leader has none to lead, where is his leadership? The skilful leader knows how to evoke, and how to bend, the enthusiasm of his flock. Enthusiasm is the vitality of a living aspiring people: a people without enthusiasm is a people without hope; a dead people. So also in the life of the individual—enthusiasm is the wing of the soul impelling it upward, lifting it out of the common and commonplace, ennobling it by the sheer beauty of its heaven-seeking gesture. Withal, a large capacity for enthusiasm is the mark of an attractively expansive spirit, much to be preferred to the cold cautious reserve of the worldly-minded philistine. It is a sign of youth, and of those who achieve youth the years despite; it is the race of those whom age cannot harden, whom experience cannot crab, whom all the sadness of this sad, sad world leaves essentially buoyant and creative: and yet it is toward these one must raise a reluctantly warning finger. One is almost ashamed trying to restrain them. In view of so much that is unhandsome and hard in life, in view of the dreadful dullness of lives that repeat themselves profitlessly without end, one should wish to leave the redeeming freshness of enthusiasts quite undisturbed. Let them go on their head-long way, rather than follow the mincing steps of arithmetical goose-walkers. Let them err by splendid excess rather than sin by meanly-meted virtue. For the riotous richness of some vices is to be preferred to the spiritual poverty of many a virtue.

In the national life the cure of what may prove vicious in reckless enthusiasm is found in leadership. In the individual life—the cure may be worse than the disease. However, let us not forget that Time always steps in to temper and mellow: and happy he whom Life has blessed with enthusiasm and discipline. Happy he into whom the Gods have rushed many a time and oft, leaving him wiser and finer each time. In the end, fed by many tiny flickers of remembered light, his soul will cast itself upward to God in one blazing torch of living flame.

JOEL BLAU.

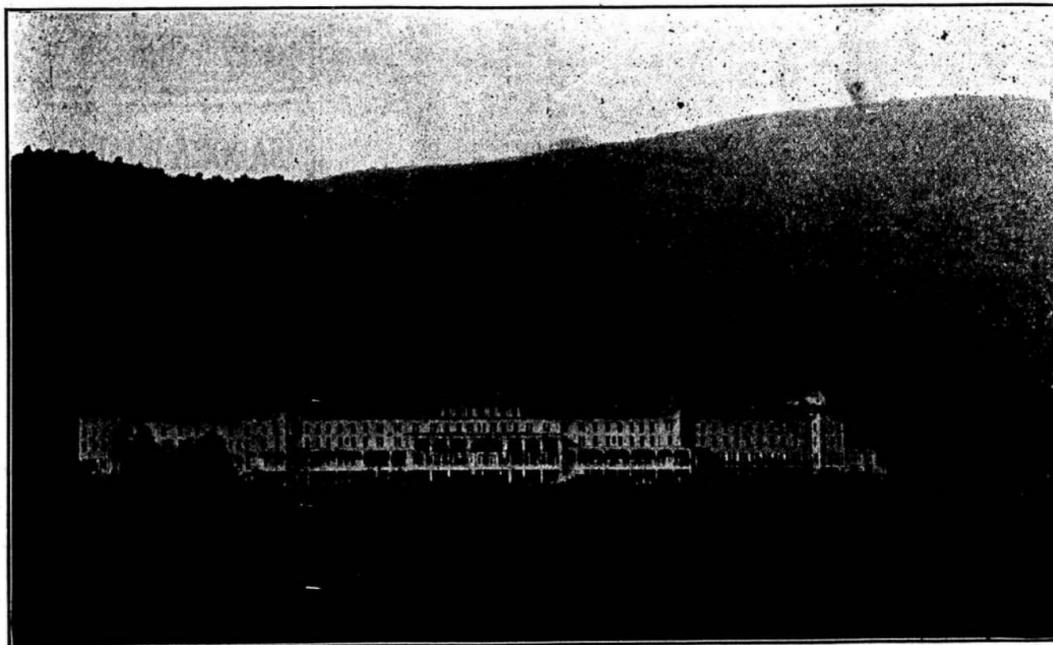
The GRAND HOTEL

"A CITY IN ITSELF"

GRAND HOTEL STATION

FRANK SEIDEN, Proprietor

HIGHMOUNT, N. Y.



Mr. FRANK SEIDEN, owner of the Hotel Shelbourne, Lakewood, N. J., has purchased the "Grand Hotel" at Highmount, N. Y., and will open same Decoration Day, May 30, 1921.

Located 2,500 feet above sea level, this hotel is famously known all over the United States as the finest in the entire Catskill Range for its superb location and exceedingly beautiful surroundings. The entire hotel was thoroughly modernized, richly decorated and refinished. Every approved appliance for the comfort and convenience of its guests was added.

The grill room is one of the finest and most magnificent. There are billiard parlors, bowling alleys, card rooms, reception rooms, writing rooms, private children's play room in charge of an efficient attendant and a large, spacious and most magnificent ball room.

The large corridor is most comfortably equipped, and there is passenger elevator

service. The guest rooms are without doubt most modern and up-to-date; have private baths, running water, etc., and have private telephone system throughout.

The dining room is immensely spacious and lends a cheery aspect. There are also several private dining rooms, including one for children.

There are many outdoor sports, such as tennis courts, 18-hole golf links, riding, driving, motoring and mountain climbing.

A large stable of high-class saddle horses will be a special feature of this famous hotel. There is a new, complete fireproof garage.

There will be given daily concerts by a select well known orchestra and most exclusive talent will be engaged for the entertainment of guests.

The culinary department will be under the personal supervision of Mr. Frank Seiden, and will be conducted in accordance with the Jewish Dietary Laws.

*For further details apply until May 1st, 1921 to
Hotel Shelbourne, Lakewood, New Jersey. Booklet on request*

CHILDREN'S PAGE

"FAMILIARITY BREEDS CONTEMPT."

Dear Children:

If we wish to preserve the love of those we cherish most dearly we must treat them with respect, fond as the father is of his darling child, much as he loves his little infant to caress him with the utmost familiarity, the older the child becomes, the more sense he displays, the more the father's love will grow, and in the same proportion a certain aloofness will result, the fire of love will burn more brightly in his heart, but the outward display of it will become less and less manifest. This feeling, I believe, is instinctive; it is a law of nature ordained by our Heavenly Father, in order to preserve authority in the universe, without which a system of civilization cannot exist; the greater the authority the more it is protected against that familiarity which breeds contempt—this, in my humble opinion, may be one of the reasons for the various laws in connection with the tabernacle and its sacred vessels and furnishings which were hallowed against the familiar touch or vulgar gaze. This aloofness engendered veneration, and veneration is the keynote of the sublime. "And the Lord spoke unto Moses and unto Aaron, saying, Take the sum of the sons of Kehath from among the sons of Levi, after their families, by their divisions. From thirty years old and upward, even until fifty years old, all that are fitted for the service, to do work at the tabernacle of the congregation." Rashi says, "He numbered those who were fit to do the service of the carrying, and these are from the age of thirty to fifty, and one who is less than thirty years of age did not attain his full strength, hence, our Rabbins have said (Ethics of the Fathers, Chap. 5): 'At thirty for entering into one's full strength, and from the age of fifty a person's strength diminishes.' 'This shall be the service of the sons of Kehath at the tabernacle of the congregation. The most holy things.' Those which are more sanctified than all—the ark, the table, the candlestick, the altars, the vail and the vessels of the service. 'And Aaron shall come with his sons, when the camp sitteth forward, and they shall take down the vail of the separation, and cover therewith the ark of the testimony.' They shall put each vessel in the covering allotted for it in this section, in order that the Levites, the sons of Kehath shall have nothing to do but carry them—'when the camp sitteth forward,' when the cloud departs—it was then, they knew, that they were to set forward. 'And they shall take a cloth of blue, and cover the candlestick of the lighting, and its lamps, and its tongs' (it was like a pair of pincers with which he drew the wick to whichever side he desired), 'and its snuff-dishes' (it was like a little spoon, and its edges were flat and not curved, and it had no borders from within, but only from its sides, and with that he snuffed the ashes from the candles when dressing them)—'neirothelah' 'its lamps' (the oil and the wicks). 'And they shall put it and all its vessels within a covering of badgers' skins' (made like a sack). 'And they shall take all the vessels of the service, wherewith they minister in the sanctuary' in the tabernacle which is holy—these are the vessels for the spices with which they perform the services on the inner altar. 'And they shall take away the ashes from the altar'—from the copper altar, 'and

spread over it a cloth of purple"—and the fire that descended from heaven crouched like a lion under that cloth during the journeyings, yet it did not burn it because they covered it with a copper pot. "And they shall put upon it all its vessels, wherewith they minister upon it, the fire-pans" (in which they heaped the coals when they separated the ashes, it was made like a fire-pan which had only three borders, and with its front part drew up the coal—"the forks" (which were made of copper, and with them they handled the parts of the animal sacrificed on the altar, and turned them around in order that they be consumed thoroughly and quickly)—"and the shovels" (these were made of copper, and with them they removed the ashes from the altar). "And when Aaron and his sons have thus made end of covering the sanctuary" (the ark and the altar), "and all the vessels of the sanctuary" (the candlesticks and the vessels of service) "then shall after that, the sons of Kehath come to carry it; but they shall not touch any holy thing, lest they die" for if they touch it, they incur the penalty of death at the hand of Heaven. "And under the supervision of Elazar, the son of Aaron, the priest, shall be the oil for the lighting, and the incense of spices, and the daily meat-offering," it is incumbent upon him to command and to accelerate its performance, and to bring the offering at the time when encamped—"the supervision of all the tabernacle"—he also had the supervision over the carrying by the sons of Kehath, to command each one, concerning his service and his carrying, and that is the tabernacle, and all it contained, as previously set forth in this section, but the carrying of the sons of Gershon, and of the sons of Merari, which were not of the most holy things, were by the command of Ithamar, as it is written in the section called "Nahso." And the Lord spoke unto Moses and unto Aaron, saying, "Do ye not cause the tribe of the families of the Kehathites to be cut off from among the Levites?" Do not cause them to die—"But this do unto them, that they may live, and not die, when they approach unto the most holy things, Aaron and his sons shall go in, and appoint them to his service and to his burden." "That they may not go in to see when the holy things are covered and die" they shall not see the holy things as they are placed in their various coverings as previously described in this section.

כח אהרן

Ninety-second Street Y. M. H. A.

The Surprise Lake camp reunion for seniors was held at the Y. M. H. A. on Sunday evening, February 27. It consisted of a vaudeville performance, refreshments and dance. A large number of former campers at Surprise Lake participated in the affair.

On Sunday evening, March 6, the Society of the Halcyon, a club of young professional men meeting at the Y. M. H. A., will give a dance preceded by an original play. In the last month several musical shows and one minstrel show were given, all written, staged and acted by the members of the Y. M. H. A.

The series of eight health talks on Sunday afternoons in the library came to an end last Sunday with an address on "The Care of the Feet," by Dr. Leo Tobias. This extremely valuable and successful series will be followed immediately by a group of open forums on various topics. The first one will be "What I Saw in Poland and Lithuania," by Dr. Moses Hyamson, to be given in the library of the Y. M. H. A. on Sunday, March 6, at 4:15 p. m.

A salesmanship club has been formed among the senior members of the association to take up a series of lectures and discussions on selling methods. This group is following the excellent example of the successful Advertising Club of the Y. M. H. A.

Peni-El Notes.

On Sunday, March 6, at 3 p. m., a memorial service will be held at the temple for the late departed Simon Martin and Simon J. Levy, both members and officers of the congregation. Each in his way has deserved well of Temple Peni-El. Mr. Martin was for many years the chairman of the school board, and has given unflinching personal service to the cause of the religious education of the young. Every Sunday found him at the school, and every boy and girl loved him as a father and friend. Mr. Levy was gabbay and trustee, and by his zeal for Judaism, especially by his observance of the Sabbath, helped maintain the traditional character of the synagogue. Both had numerous friends in and out of the congregation, who will honor themselves by honoring the memory of these faithful servants of the Lord. The service will be conducted by Cantor Kleinert and choir, and addressed by Rabbi Joel Blau. The president, Mr. E. Friedman, will present the memorial resolutions.

New Board of Trustees of Young Judaea
The recently elected Board of Trustees of Young Judaea consists of Mr. Charles Cowen, Mrs. Mary Fels, Mr. Meyer Goodfriend, Mrs. Boris Grabelsky, Mrs. J. C. Guggenheimer, Dr. M. M. Kaplan, Mrs. I. Lindheim, Mr. Sol Lowenstein, Rev. Z. H. Masliansky, Mr. I. Matz, Mr. Aaron Robison, Mr. Louis Robison, Mr. Sam Rosensohn, Mr. Samuel Rothenberg, Mr. Reuben Sadowsky, Mr. E. Schmerzler, Mr. Peter J. Schweitzer, Mr. Nathan Straus, Dr. H. Morrison, of Dorchester, Mass.; Rabbi H. H. Rubenowitz, of Boston, Mass.; Rabbi A. H. Silver and Rabbi S. Benjamin, of Cleveland, Ohio.

Mrs. Nathan Straus, Jr., to Address Institutional Synagogue Sisterhood.

Mrs. Nathan Straus, Jr., chairman of the Committee on Immigrant Work of the New York Section of the Council of Jewish Women, will speak before the members of the Institutional Synagogue Sisterhood on Tuesday afternoon, March 8, at 2:30 p. m., at the Institutional Synagogue building, 112 West 116th street. The program will also include the election of officers for the ensuing year.

Federation of Ukrainian Jews Raises Funds.

A mass meeting was held at Cooper Union last Thursday night to raise funds for the Federation of Ukrainian Jews of Greater New York. There were about 350 people present and \$3,240 was subscribed in addition to the \$25,000 which has been collected during the past few weeks. Rabbi Chajes of Vienna, Rev. H. Masliansky and Schmarya Levin were the principal speakers. Morris Dlugasch of Brooklyn headed the subscriptions with \$1,000.

Want Column

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Mr. Cohen New Director, of Young Judaea.

The appointment is announced of Mr. Saul J. Cohen as executive director of National Young Judaea. The new executive head will have charge of all departments of Young Judaea, consisting of the national office, Young Judaea Magazine, mail order department, and will conduct the educational work formerly in the hands of the Department of Education of the Zionist Organization of America.

Mr. Cohen is a graduate of McMaster University, Toronto, and studied at Columbia University, Jewish Theological Seminary, and the Yeshiva Rabbi Isaac Elchanan. He was formerly editor of the American Jewish News, and has been identified with Young Judaea for the past five years.

London.—Captain Aronson of Jerusalem, brother of the murdered Jewish agriculturist, Aaron Aronson, demands severe punishment of all Arabs engaged in anti-Jewish propaganda. He expressed the fear that unless strong measures are taken to repress anti-Jewish agitation by the Arabs there is a likelihood that a pogrom may recur of the type we witnessed in Jerusalem a year ago.

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(Continued from Page 7)

The question at issue is whether Congress can create a minimum wage board, thus doing for the District of Columbia and the Territories that which it is now within the power of the States to do for themselves. In this lies the significance of the present case.

Every Jew should feel proud of the fact that Mr. Frankfurter (as in previous cases of similar character) gives his services as counsel for the National Consumers' League. He appears by invitation of United States District Attorney Laskey and of the Minimum Wage Board of the District of Columbia. The brief, an interesting volume of 520 pages, gives the reader an excellent opportunity to come into contact with Mr. Frankfurter's intellect and idealism. All citizens who desire to widen their mental outlook should read this interesting volume. No Jewish lawyer or law student should be without it. No Jewish editor should fail to examine it. No rabbi should omit this opportunity of becoming acquainted with one of the most creative, constructive and just pleas for industrial progress. America needs more men like Mr. Frankfurter. There is entirely too much loose legislation; too many loose definitions of laws and too many hasty enactments of evil measures. The Texas Open Port Act, with its conspiracy provision, is a sample of clumsy or dishonest workmanship. Section 14 of the act gives the attorney general unlimited power to pick his court and his district. This is wrong. Also the ordinary right of an accused person to seek a change of venue is, in section 14, so restricted as almost to be destroyed. To my opinion the act will, when tested, be declared unconstitutional. To conclude: All citizens should display intelligent interest in the efforts of men like Felix Frankfurter because such men as he are invaluable in opposing such evil legislation as the example given above.

E. A. H. ENDRES.
 Róbesonia, Pa., Feb. 18, 1921.

Hungarian Jewish Artists Wish to Exhibit in the United States.
 Editor Hebrew Standard:

A committee of famous Hungarian Jewish artists and writers paid a visit to our beloved poet, Mr. Patai, today and expressed a desire to have their masterpieces exhibited in New York city.

The editor in chief readily complied with the wishes of the illustrious body of men and gladly volunteered his well-known devoted services for this real Jewish cause.

To my opinion, the idea must be a good one, but nothing can be accomplished effectively without the moral support of the press, and, as a matter of fact, the voice of the Hebrew Standard has always been the foremost in Jewish affairs throughout the world.

As the secretary to the poet, I am authorized to ask for your esteemed information as to:

How could Mr. Patai help Hungarian Jewish artists and writers to have their 4,500 masterpieces exhibited in Cincinnati, Ohio, in a manner to make the event a success?

What are the names and addresses of American Jewish institutions and influential individuals who would take a lively interest in this important proposition?

Please inform me, gentlemen, at your earliest convenience, whether it would be possible for the management of the Hebrew Standard to arrange such an exhibition of paintings, most of them Jewish subjects, and would you be inclined to undertake this cultural work for the painters and writers?

What kind of preliminaries should we take to arrange lectures to be held by Mr. Patai himself out in Cincinnati and other cities?

Dr. Patai intends to lecture on the cultural work of the Hungarian Jewish learning and Hebrew art in general, then on Hebrew and Yiddish poets of the Magyars. Further, he has a mind to deliver speeches on the great Hebrew poets of the Middle Ages. He has studied them in original manuscripts in

Oxford, England. He has published a number of still unknown medieval Hebrew poems. Dr. Patai is well posted on Hebrew, Yiddish, German, Hungarian and also speaks English.

At the same time, we desire to introduce to the American Jewry original high grade Hungarian Hebrew compositions. For this purpose we want to present same through one of the most illustrious of our Hebrew singers genuine Jewish songs and musical poems.

We would think it proper to secure the services of an American Hebrew actor to recite Hungarian Jewish poems in Mr. William Loew's masterful English translation, published in the Hebrew Standard. Besides, we are ready to forward you, gentlemen, genuine Hebrew poems in Hebrew and Yiddish translation. We are also willing to send you musical compositions, dealing with Jewish subjects; of leading Magyar Hebrew composers, adapted to piano, song and violin.

We wish to have arranged typical Hungarian Jewish cultural evenings that will be unique and interesting in every detail, and will well justify the unbiased support of the American Jewish press.

We contemplate to arrange this exhibition, lectures and concerts as late as by April next.

Trusting such an original and rich program will surely justify the high claims of the American Jewry, and hope to get an answer from you, gentlemen, in the affirmative, I beg to remain,

Yours very truly,
 ARPAD TOTH,
 Secretary Mult es Jovo, Podmaniczky
 a 39, Budapest, Hungary, care of
 Mult es Jovo.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—This evening Mr. Max Davidson will speak on "Free Will Offerings." Sabbath morning Rabbi Norman Salit will preach on the portion of the week.

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

AHAVATH ISRAEL (502 W. 157th St.).—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning on "Men of the Great Synagogue."

ATRETH ISRAEL (323 E. 82d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "Soul Saving."

BETH-EL (5th ave. and 76th st.).—Dr. Samuel Schulman preaches Sabbath morning Sunday, at 11 a. m., Dr. Schulman delivers a popular discourse on "Judaism and the Modern Spirit."

B'NAI JESHURUN (257 W. 88th St.).—Rabbi Israel Goldstein will speak this evening and Sabbath morning.

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

BROOKLYN SYNAGOGUE (Eastern Parkway and Albany avenue, Brooklyn).—Dr. Max Raisin preaches tonight and Sabbath morning.

BRONX FREE SYNAGOGUE (163d St. and Southern Blvd.).—Rabbi Louis I. Newman will speak this evening on "Are We Slaves of Fate or Freemen?" the second address in a series entitled "The Riddles of Belief."

CONCOURSE CENTRE OF ISRAEL (2323 Grand Concourse, Bronx).—This evening Mr. Solomon Grayzel will speak.

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Mr. Whiting Williams and Rabbi Sidney E. Goldstein will speak on "Unemployment."

GATES OF PRAYER (Sumner Ave. and Van Buren St., Brooklyn).—Rabbi Jacob A. Dolgenas preaches Sabbath morning on "The Half Shekel." Sunday morning Mr. E. Newman addresses the Forum on "Some Aspects of Zionism." Discussion follows.

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom lectures this evening on "Cast Out All Fear." Saturday morning Dr. Bloom will address the children.

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—This evening at 8:30 Mr. Philip Simpson addresses the Friday evening circle on "My Experiences in Russia and Poland." Sabbath morning Rabbi Herbert S. Goldstein preaches on "The Strength of Jews Amid Non-Jews."

MONTEFIORE (Hewitt and Macy places, Bronx).—Mr. John L. Bernstein lectures this evening on "Immigration." Sabbath morning Rabbi Jacob Katz speaks on the weekly portion.

MT. NEBOH (150th St. and Bway.).—Rabbi Aaron Eiseman lectures this evening on "Woodrow Wilson—An Ap-

preciation." Sabbath morning, "Finding Good in Everybody."

MT. ZION (37 W. 119th St.).—Rabbi E. A. Tintner will speak this evening on "Shadow and Substance." Sabbath morning, "Shekalim."

NINTH ST. TEMPLE (Brooklyn).—Rabbi M. Friedlander speaks this evening on "A Good Name." Sabbath morning on the weekly portion.

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 "Moving Day at the White House." Sabbath morning, "Being, Not Seeming."

PINCUS ELIJAH (118 W. 95th St.). Sabbath morning, Rabbi Israel Elfenbein preaches on the portion of the week.

RODEPH SHOLOM (Lexington Ave. and 63d St.).—Rev. Dr. Rudolph Grossman 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 (Mt. Vernon, N. Y.).—Dr. Joseph I. Gorinkle lectures this evening on "Spiritual Supremacy." Sabbath morning "Maimonides."

SINAI TEMPLE (Stebbins Ave. and E. 161st St.).—This evening Rabbi Max Reichler will speak on "Masonry and Anti-Semitism." Sabbath morning, "Poison Preventive."

TEMPLE ISRAEL OF HARLEM (S. W. Cor. 96th St. and Central Park W.).—Mr. Daniel P. Hayes lectures this evening on "The Religious Responsibility of the Jew." Sabbath morning Rev. Dr. Maurice H. Harris will preach on "The Shekels of the Sanctuary."

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.

TEMPLE SINAI OF BROOKLYN (Arlington Ave. and Bradford St., Brooklyn).—Rabbi Maxwell L. Sacks lectures this evening on "The Heritage, a Patrimonial Consequence." Sabbath morning on the portion of the week.

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning.

YOUNG MEN'S HEBREW ASSOCIATION (9th St., Brooklyn).—Dr. Barnett A. Elzas will lecture this evening.

Fifteen Thousand Jewish Immigrants Arrive Through Boston.

The arrival during the past two weeks of half a dozen trans-Atlantic steamships, carrying with them about 15,000 Jewish immigrants, at the port of Boston called for quick action on the part of the Hebrew Sheltering and Immigrant Aid Society of America in connection with the receiving, guiding and distributing of these new arrivals.

Mr. Jacob R. Fain, general manager of the society, together with several members of his staff, went to Boston to confer with Mr. Isaac Heller, president, and the directors and officers of the Boston branch of the society. At the same time he met the immigration officials and representatives of the steamship companies and discussed the situation with them.

Less than 1 per cent. of the Jewish immigrants arriving at the port of Boston are destined to that city itself. All the others go to cities all over the country. The staff of the Boston branch was increased in order to meet the situation and arrangements were made whereby immigrants going from Boston to New York will be accompanied by a guide of the society. The discharged immigrants, who arrive at all times of the day or night at the Grand Central depot or by way of the Fall River line, are met by guides of the society and brought to the home at 229 East Broadway, New York city.

During these two weeks members of the distribution department's staff have been at work all night on several occasions. The immigrants are transported to the home in buses and, no matter what time of the night they arrive, a meal is ready for them. The unusual situation has once more demonstrated the ability of the Hebrew Sheltering and Immigrant Aid Society of America to cope with any emergency that may arise.

The Harlem Forum.

On Sunday evening, March 6, at 8:30 p. m., Hon. Isador Montefiore Levy, former Commissioner of Education, will address the Harlem Forum at the Wadleigh High School, 115th street and Seventh avenue, on "Class Legislation." Mr. Samuel Fine will open the discussion and Miss Roseatte Seligson, violinist, and Mr. Lee Russette, accompanist, will supply the musical portion.

* Copies of the above may be obtained from the National Consumers' League, New York.

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Mt. Nebo Temple Notes.

The children of the religious school are raising sufficient funds to adopt two war orphans. Every child will be asked to make some sacrifice. The charity fund of the religious school will also take care of the poor and destitute children of the bread and milk fund of the Sisterhood.

The Sisterhood will hold a regular meeting on Monday afternoon, March 7, in the vestry rooms of the Temple at 2.15 o'clock.

There's but one topic of discussion in the Temple these days, the approaching tenth anniversary of Mt. Nebo's organization. Early in April this event will be celebrated. There will be a thanksgiving service, a banquet and a dance and an elaborate children's festival. Committees are at work preparing plans and details.

In line with the elaborate program of the Young Folks' League, Rabbi Eisenman delivered a talk on "Culture and Education" on Thursday evening. Every month there will be a talk on some topic of interest, with a discussion following. The Young Folks' League is also engaged in various social service and charitable activities besides its sociable events held monthly.

At a meeting of the Board of Trustees held last Thursday evening reports were read by the various committees revealing a very healthy and prosperous condition of the congregation. The services are attended on Friday evening by larger numbers than ever before, and it has become necessary to open the balcony every Friday evening, and on Sabbath morning more than 600 persons attend. The religious school committee reported that there are over 550 children in the school. The financial statement was of the most encouraging nature.

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NEWS FROM VIENNA.

By LEON SCHALIT, Our Special Vienna Correspondent.
(Copyrighted by Jewish News Service, Inc.)
Vienna, Jan. 24, 1921.

The political debates on the problem of the "Eastern Jews" have become something of a regular institution for the edification and gratification of the Vienna anti-Semites. Also, they have developed into a capital sort of strife argument between the Social Democrats and the Christian Socialists. The former are still in power at the Municipal Council. The "red" burgomaster, Jacob Reumann, has declared he will never tolerate the expulsion of hard-working poor Jews only because they fled to Vienna during the war. The "Landtag" of Vienna and Nether Austria and the State Government are, as you know, Christian Socialists. Now, the Christian Socialists on paper would have the power to expel the fugitives. But they are afraid of doing so in consequence of the peace treaty of St. Germain. They are afraid of the intervention of the foreign missions at Vienna. On the other hand, they have promised their adherents to expel all Galician Jews bag and baggage, and their press does not get tired of renewing the demand. And although the Federal Chancellor, Dr. Michael Mayr, himself a Christian Socialist from the bigoted Tyrol, has declared that it is impossible to carry out the expulsion on the lines suggested, in consideration of the diverse complications arising out of ignoring the minority rights of the Peace Treaty, and that, furthermore, according to the terms of St. Germain, Austria is obliged to treat all foreigners as well as her own citizens, and that, finally, the Polish Embassy here does not stick to its promise of repatriating 4,000 fugitives, the Polish government objecting to their return, Mr. Kunschak and his fellow consorts reproach the Social Democrats continually with "protecting" the Jews. It is remarkable that the Federal Chancellor in the course of the last "debate" also spoke of "international considerations" and that he is afraid reprisals would be taken against Austrians in the case of expulsions. As I have pointed out to you on several occasions, the question of the fugitives is closely connected with the scarcity of housing accommodation. The nasty and vociferous anti-Semite, Dr. Jerzabek, complained that 350,000 persons in Vienna belonged to a tribe which had not immigrated before the war, a perfectly absurd statement. If the undesirable elements were expelled, there would be sufficient dwelling places and it would be unnecessary to build new houses, he said, which again proves that heroic gentleman's utter ignorance. Another ignorant Christian Socialist, Vaugoin, declared the 30,000 lodging places occupied by Polish Jews should be cleared and the whole problem of "Wohnungsnot" would be solved. On several occasions the Zionists have readily agreed to the expulsion of all alien profiteers, but, as also the Social Democratic "Arbeiter Zeitung" points out, and the Social Democrats demanded in the Municipal Council and Landtag, they are to include Aryan and Hungarian schieber as well—in fact, all those who do not practice useful work in the interests of the whole nation.

It would be an exaggeration to say that the general situation has in any way improved here. For the 20th, great

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disturbances had been predicted, but, fortunately, they did not come off. Instead of hanging speculators and traffickers in front of the Stock Exchange, only street demonstrations took place, when gallows with inscriptions such as "Union with Germany," "Death to the Schieber" were carried about and in the Town Hall placed on the speaker's table, to the delight of the crowd. The "Technical Union," which had demanded a general reduction in prices by the 20th, has given the government another fortnight. Its leader was kind enough to declare that there will not be "murder and conflagrations." But a Social Democrat, in the course of the public inquiry on the necessity of a reduction in prices, exclaimed pathetically: "Things can't get worse than they already are. May doomsday come; it is all one to us what happens; our only salvation is the union with Germany!"

Now, as not a single day passes without increases of prices of several articles, as the very government is obliged to double, treble and quadruple the prices of rationed foodstuffs, of the post, the telegraph, the telephone, of all monopolized articles (the cost of salt, for instance, is quadrupled), of rates and taxes, the chances of a reduction are nil. In fact, the contrary is certain; and shoes and clothes have already jumped up afresh.

The worse things become economically, the greater the desire for union with Germany. It is left out of account that the Entente, France in particular, would not tolerate it and that the incorporation, which is to be proclaimed against the Allies' will, would get Germany into great trouble. Considering the present state Austria is in, the gain from her union with Germany would be questionable, not only for herself, but also for Germany. Still, people here ask themselves what is going to become of them if they remain dangling in the air. Nearly all parties, including even the Christian Socialists, are now in favor of incorporation; at least, the latter pretend to be, in order not to make themselves unpopular. The Jewish National elements keep rather in the background. Of course, at the moment the Entente will have granted to Austria, sufficient loans for her reconstruction the idea of union will fade again.

The strike of the teachers of Jewish religious instruction (which, by the bye, is exceedingly bad and incomplete), another consequence of the unbearable economic situation, has now lasted for more than three weeks, as neither the Kultusgemeinde nor the pauperized teachers will give in, and all this time Jewish boys and girls have been left without those important lessons. Another very bad sign of the economic misery prevailing here is the regrettable fact that for the past three years and a half the finest synagogue of Vienna, the beautiful temple in the Jewish Leopoldstadt district, which had burned down has remained a ruin, and nothing is done to rebuild it. On the high festival days divine service is held at a concert hall in the city, but to old people this means a long way from the city, and, besides, the frame is not fitting. It would be the task of the Kultusgemeinde to, at least, prepare the necessary steps for rebuilding, but there is little Jewish feeling left in those gentlemen, who see their chief duty in combating the national idea tooth and nail and send the secretary of the notorious Austro-Israelitic Union, the sad executive of the Vienna assimilatory Jews, to the provinces in order to agitate against the political endeavors of the Zionists. The gentlemen of the Kehilla still believe they live in the old times when their underpaid teachers would put up with any injustice and bad treatment. For the teachers of Jewish religious instruction are paid worse than all the other municipal teachers of Vienna, who are paid badly

enough. They have fewer rights than their non-Jewish colleagues. On the other hand, many well-to-do Jews in Vienna are taxed by the Kultusgemeinde so low that it is out of all proportion to their wealth. It is significant for the sense of Jewry in many rich Israelites here that cases have occurred of Jews getting baptized out of fury at being overtaxed! But they are quite willing to pay any amount of money on the occasion of weddings, etc., when they can display their feathers, and, above all, for non-Jewish purposes.

I hear from Budapest that the awakening Magyars are daily losing ground, especially in Upper Hungary, one of their strongholds. This would indeed be cheery news, if there were also signs of diminishing power in the ranks of the banditti officers at Budapest and of the crew at the Hotel Britannia, who, however, seem as strong as ever, although it must be admitted that open murder, etc., has ceased for the time being. But in all probability this is only the calm before the storm and any day may bring a fresh crisis which will shake Hungary to her very foundations and become another ordeal for our afflicted brethren there. For the Horthy government will not and cannot last. It is also faced with economic bankruptcy, as is shown by quite a number of desperate financial experiments. The Minister of Finances, Roland von Hegedues, a man of the characteristic highfalutin manner of speaking of Magyar politicians, is taking refuge to the Jews. He was quite earnest in asking them to save their "home" in a patriotic speech which he delivered at the Budapest Chamber of Commerce. This chamber consists almost exclusively of Jewish merchants, manufacturers and business men. Now, one should expect that on this occasion the Jews availed themselves of the opportunity of giving the government a piece of their mind. But the still patriotic assimilatory Jews of Budapest welcomed the minister with roaring applause, which they continued throughout his long speech. They are cowardly enough to kiss the hand that whips them. Of course, they render the situation more difficult for the other Jews who still try to fight for their rights.

Berlin's Reform Temple Facing Bankruptcy.
Berlin (Jewish News Service).—Berlin's Reformed Congregation, once the richest in Germany, is in the midst of a grave financial crisis. Many of its members have embraced Christianity, others have died, and there are practically no additions to the list.

The Temple appealed for aid to the Jewish Kehillah of Berlin, but the Zionist and conservative members of the Kehillah protested that a reform congregation be supported by the Kehillah, and have appointed a commission to investigate the true state of the Temple's finances.

It seems that some aid will be given to the Temple, nevertheless.

Merchants of Cracow Complain That Jews Monopolize City's Business.
Cracow, Poland (Jewish News Service).—Merchants of this city appealed to the City Council for protection against an alleged Jewish monopoly of the city's business, claiming that Polish business is in danger of monopoly by the Jews. The claim is made that Jews, who form but 25 per cent. of the city's population, have seized 80 per cent. of its business. The merchants quote an address by Dr. Herman Diamond, the Jewish-Polish Socialist leader, wherein the latter says that the Jews are a foreign element occupying a privileged position in Poland and impeding the country's development.

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Delegation from Minsk Demands That Poland Annex District.
Warsaw (Jewish News Service).—A delegation from Minsk, in which not a single Jew appeared as member, has presented a petition to the Polish Diet praying that the Polish Government annex the district and make it a part of Poland.
The delegation made the claim that it represented 35,000 people and stated that the Bolsheviks, who now occupy the district, have been mistreating the popula-

tion. It was said that the Bolsheviks were sending away all the young men and were ruining the industries in the districts of Bobroisk, Borisov, Ihumen and Mozir.
While it seemed strange to many deputies in the Polish Diet why there was not a single Jewish delegate in the group, it was explained that it was hard for a Jew to pass the Russo-Polish boundary. The delegation claims to represent a large number of Jews of the district involved.

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A Merry Christmas With Our Jewish Children.

(An article which speaks for itself and is reprinted without comment, from the Lutheran Church Herald, an official organ of that body.)

The Lord has been gracious unto us and permitted us to celebrate Christmas together with many of Christ's own dear little sisters and brothers according to the flesh. Many of our dear Christian friends have heartily responded to our appeal for Christmas gifts, which enabled us to let some rays of Christmas joy penetrate into many a dreary, joyless Jewish home, and also to arrange these festivals for Jewish children.

The reader will kindly accompany us to our little mission hall at 638 Jackson street, St. Paul, Minn., where this affair was set to take place on Wednesday evening, December 29. Long before the hour appointed we noticed many little feet hastening towards the mission. The faces of the little visitors are full of eagerness, their eyes shining brightly in anticipation of what is yet to come. A good many of the children have brought their parents along with them, and what with the goodly number of our Christian friends, our two mission rooms were crowded to their utmost capacity, with standing room hardly available.

The festival exercises were introduced by singing a hymn in unison. It was uplifting and inspiring to hear the sweet young voices mingling with the adults in praises to our blessed Redeemer, the King of Israel. Some of the older children recited a portion of the beautiful Christmas Gospel as recorded by Luke, whereupon we were led in prayer by Rev. George N. Anderson, First Lutheran Church. Now began the children's own program, under the supervision of our beloved Sunday school superintendent, Mrs. Charles Wallgren. This program, of course, did not very much differ from the usual ones rendered by children in our churches at this time of the year—with this difference, however, that here the majority of the performers were Jewish children. Most of them are our own Sunday school pupils, who are being regularly instructed in the Christian fundamentals by our faithful missionaries and voluntary helpers throughout the year. A great many of them have also spent part of their summer vacation at the Wallgrens' little country place near the city, where daily devotions, Scripture study and other religious exercises formed a most important part of the daily routine of outdoor life.
The program as a whole proved very interesting and entertaining, with a variety of recitations, solos, duets, quartets, etc., giving a fair estimate of the intellectual attainments of the little scholars. I was also evident that the superintendent had learned the difficult task of governing the somewhat boisterous and lively spirits of little Jewish boys and girls. It is an art that consists

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of two ingredients—Love and Wisdom, both of which can be obtained freely at the throne of grace through fervent, incessant prayer.

We also had the pleasure of listening to our beloved general superintendent, Pastor John Resnick, who testified to the love of Christ as experienced in daily life by the believer. It was a straight, heart-to-heart talk, telling the truth in no uncertain sounds.

Our devotional exercises were concluded with prayer by the writer and all of us uniting in the Lord's Prayer. Thereupon refreshments—and the Christmas presents for the youngsters. Thanks be to God for every good and perfect gift, but above all for the unspeakable gift of His dear Son Jesus.
VICTOR STERNHERZ,
Missionary.

Palestine Has No Soap and Perfume Factory.

There is no factory for scented soap or perfume in Palestine, reports the Zionist Commission. Heretofore scented soap was imported from Austria, Germany and France, while now England supplies it. Some of the ingredients, principally olive oil, tallow and sesame oil, may be obtained locally. Since the quantity of soap imported from abroad is not large, a medium sized factory, to supply Palestine and Syria, would be sufficient for present needs.

Perfume is imported from France, although Palestine manufactures a small quantity for its own consumption. The natives gather wild flowers for the most part, and an experiment in growing geraniums has been started. Conditions are suitable for raising roses and lilies, too. It was suggested that a perfume factory be installed and flowers planted by the factory itself. In that way a properly established factory could sell its products cheaply, without any chance of foreign competition.

Palestine Needs Building Materials.
Building materials are badly needed in Palestine, according to a recent number of the "Palestine Weekly," published in Jerusalem. There is a great housing shortage, and building is being hampered by the lack of material and the high cost of what there is on hand.

A factory has been opened at Mozah for making tiles, most of which came, in the past, from Marseilles. It is expected that the stonemasonry machinery which is being imported into Palestine by "Haboneh" (Building Company) will reduce the cost of building stone by one-half and that the price of all building material will fall shortly.

A score of houses are being erected at Tel Aviv, near Jaffa, the garden city of Palestine, but there is practically no other building going on at present. Plans are being considered for the erection next year of about 1,000 houses near Jerusalem, on a site designed for them by Prof. Patrick Geddes, one of the best known town planners in the world. The government will also build offices and residences for its officials next year, opening a good market for manufacturers of building materials.

Tragic Death of a Jewish Scholar.

Frankfort-on-the-Main (By I. J. P. B.).—Arthur Wolfgang Kohn, a young Jewish scholar of this city, was killed while climbing mountains in the vicinity. He was 25 years of age, but notwithstanding his youth had already made his mark in the field of jurisprudence. He was recently appointed a professor at the Frankfurt University, but before he had a chance to deliver his first lecture the accident occurred.

The deceased was a son of the well-known philosopher, Leopold Kohn, and the nephew of the great Jewish scholar, Moses Lazarus.

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Jewish Actress Relates Her Experiences in Russia and Ukraine.

Warsaw (special cable to I. J. P. B.).— Esther Rachel Kaminsky, a well-known Jewish actress, returned to Warsaw after two years traveling through Russia and the Ukraine. To reporters of the local newspapers who had come to interview her the actress told a story of very interesting experiences. She said that in Soviet Russia artists were treated as "privileged proletarians" and that the Bolshevik officials offered her good terms if she would play for them. Miss Kaminsky preferred, however, to act on her own hook. She met with great success and was well treated everywhere. Her company had had times in Ukraine owing to the unsettled state of affairs among the Jews in that country. Jewish theatres, for the most part, were closed, but even Ukrainian bloodthirsty bands, usually without feeling for anyone, treated Jewish artists with consideration. Amidst general Jewish slaughter, artists, as a rule, escaped all injury, with the exception of Baumwal, the founder of the Jewish Artists' Corner in Charkov, and Epstein, both of whom lost their lives in the recent Jewish massacres.

German Professor Condemns Anti-Semitism.

Professor W. Foerster, one of the leading thinkers in modern Germany, who dared to condemn Germany's war policy during the war, and who had temporarily left his chair at Munich, has just published a number of principles which, in his opinion, must be carried out for the moral regeneration of Germany. One of them deals with anti-Semitism, and Professor Foerster is of opinion that Germany will not attain any measure of moral regeneration until it has rid itself of this evil pest.
 "Just as the triumph of right and truth in the Dreyfus case," he writes, "morally electrified the whole of the French people, so in Germany an upward movement of the best spirits to a fair, just and decent treatment of the Jews would serve as an excellent 'uplift' for the moral and political stature of Germany."

Reform Rabbi Laments Laxity of Observance.

When will the time come when people will attend services on Friday night, not because they must but because they want to. So far our infrequent visits to Temple are compulsory, not voluntary. We come because of Kaddish, because of a celebration, family or congregational, or because we are officially connected with the Temple. We have not yet learned to come spontaneously, willingly, cheerfully. That is why we welcome every opportunity to be in Temple by proxy, while we attend any other function in person. That is why the few who do come on Friday night are embarrassed by the men who are absent. And that is why our services on Saturday morning are such a supreme failure. Nor will we advance any further unless we put our heart into it.—Rabbi Harry R. Richmond, Paterson, N. J.

Misery of Prospective Emigrants in Warsaw.
 Warsaw (special cable to I. J. P. B.).— Woes of prospective emigrants who have stopped here on their way to the United States have now reached their climax. Due to the big influx of people, the emigrants are at the mercy of countless swindlers and parasites. Worst of all are the owners of hotels, who compel the emigrants to pay them as much as one hundred marks to sleep on bare floors, whereas the normal charge for a night's rest at the most expensive hotel in Warsaw is only fifty marks. The prevailing high price of food and the special charges for light and fuel which the emigrants have to pay, make it impossible for many to meet their bills, and, as a result, their baggage is taken away from them and they are unable to proceed to the "promised land," where they expect to be relieved of all their troubles, worries and anxieties.

There is a crying need for a home for emigrants, where they might stay until they could make connection for a steamer. The rooms of the Hebrew Sheltering and Immigrant Aid Society here are overcrowded. Hundreds are waiting in long lines in the streets of Warsaw as a result of the prevailing congestion, thieves and robbers are reaping a rich harvest and the number of cases where emigrants are robbed of their belongings increases daily, even on the premises occupied by the Hebrew Sheltering and Immigrant Aid Society.

No relief is in sight in the visa situation and conditions are approaching those of last summer when long lines of people were waiting in front of the American Consulate in Warsaw to have their passports vised. There is a recurrence of the old system of bribes and favoritism and the local press demands immediate help to set things in order.

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Again Story of a Jewish Plot to Conquer the World.
 Paris (Jewish News Service).—In "Mercure de France," a prominent magazine published here, the French writer, Batault, writes an article in which he says that Jews are anxious to rule the whole world through their money power. "Jews," he says, "are the creators of Bolshevism. They captured the Protestant spirit of Wilson and Lloyd George, the latter conquering Clemenceau. The peace treaty is therefore a mixture of Jewish and Protestant spirit as well as a Jewish idealism, which caused the anti-Semitism of the present generation."
 The London Morning Post, quoting the above article, declares that during the war a new section has been formed among the Jews of England which placed Jewish interests above those of England. The newspaper charges Balfour with responsibility for that spirit when he yielded to Zionists in the promulgation of his declaration. It also warns of a Jewish Bolshevik propaganda in England, particularly by Poale-Zionists. It says that the Jewish press of England assists Bolshevik propaganda.

Translations of Anti-Polish Articles of American Press Published By Ministry of Interior.
 Warsaw (Jewish News Service).—"Haint" and all Polish newspapers received a special communication of the Ministry of the Interior containing Polish translation of all articles of the Jewish American press, for the purpose of proving animosity of the Jewish press to Poland. Commenting upon the news, "Haint" claims that it will be the beginning of a big anti-Semitic campaign under the auspices of the Polish Government and asks whether the government intends to take the place of the notorious anti-Semitic sheet "Dwa Grosz."

Jews on Probation, Says Warsaw Newspaper.
 Warsaw (special cable to I. J. P. B.).—"Kuryer Warszawski," the first newspaper to comment on the recognition by the Polish Government of minority rights for Jews, says that the Polish Government has made a risky experiment, which may be of portentous influence for the future of the Polish State. Jews have been given the greatest privilege in centuries. The newspaper asks whether the Jews of Vilna are now going to vote for Poland in the forthcoming plebiscite and whether the Jewish press in England and America will now end its tone and cease financing the enemies of Poland.

Hungarian Parliament Passes Law Against Foreign Correspondents.
 Budapest.—Hungarian Parliament is gravely concerned over the fact that in the last few months many articles of criticism against the doings of the present Hungarian Parliament appeared in the foreign press. To prevent foreign correspondents to send out any news unfavorable to the government a law was passed introducing a censorship on all dispatches sent out from the country. Reporters who will not submit to the law may be punished by death. A protest was made to the government against the act.

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Those who seek to fan the flame of religious or racial prejudice and array group against group, are making an attack on the basic and organic principle of our government—freedom of religion and freedom of thought and speech.

Jewish Workers Demand Religious Instruction in Soviet Russia.

Vilna (Jewish News Service).—Reports which have reached here from Soviet Russia disclose the fact that Jewish workers have protested at public meetings against the Soviet decision to close Jewish "Chedorim" which the Soviet Government has decided to abolish throughout the country.

JEWISH CALENDAR.

Table with 2 columns: Date (1920-21) and Jewish Holiday (Rosh Chodesh, Purim, Pesach, etc.)

WISE, NATHAN.—The People of the State of New York, by the Grace of God, free and independent, to Minnie W. Rosenfeld, Emma Wise, Herbert Wise, Gustav Cerf, as Executor of the last will and testament of Frieda Cerf, deceased, Bennett Cerf, Delphine Rosenfeld Koshland, Delphine B. Wise, Walter J. Wise, Frederick N. Wise, Nathan A. Wise; Bettie Wise, George Wise and Arthur Wise, as trustees under the last will and testament of Nathan-Wise, deceased; and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Nathan Wise, deceased, who at the time of his death was a resident of the Borough of Manhattan, City, County and State of New York, Send Greeting:

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 Bettie Wise, George Wise and Arthur Wise, as Executors of the last will and testament of said deceased, should not be judicially set aside.

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H. NUSSELDORF

Sokolow Explains Object of His Visit to President Millerand.

London (Jewish News Service).—In an interview concerning the object of his visit to President Millerand of France, Nahum Sokolow, the Zionist leader, declared that it was not prompted by any change of policy, but was simply due to the fact that Zionist leaders must always remain in contact with the great powers, especially when new cabinets are formed.

Arabians in Bagdad Hostile to Zionism.

London (Jewish News Service).—A hostile attitude to Zionism has begun to be displayed by the Arab population in Bagdad.

It now develops, however, that the killing of the Jewish Assistant Chief of Police, perpetrated the other day, was not due to any anti-Semitism on the part of the people of Bagdad, but simply because of the fact that the Assistant Police Chief aided the British Government in its suppression of national aspirations of the people of Mesopotamia.

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New American Administration to Aid Poland?

Warsaw (Special Cable to Jewish News Service).—Mr. Rybarski, the new Polish Minister of Finance, who has just returned from a journey to the United States, declares in an interview with Polish newspaper correspondents that financial aid for Poland will be granted by the American Government as soon as President-elect Harding assumes office.

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Frydzia Falik's Fortune.
Little did eight-year-old Frydzia Falik dream that at the same time her father was killed in the war and her mother driven insane with grief, Cupid was bringing together her future foster-parents.

It was exactly two years ago that the little girl was left an orphan in Poland, and it was exactly two years ago that Captain Elkan C. Voorsanger, senior chaplain of the "Fighting Seventy-seventh," met Miss Henrietta Moskowitz in Paris. After bringing this much to pass Cupid turned his attention to other matters, leaving Miss Jessie Bogen, head of the War Orphans Department of the Joint Distribution Committee, to do the rest—which she did. For when Captain Voorsanger and Miss Moskowitz were married last Sunday, February 6, Miss Bogen presented them with Frydzia as a wedding gift.

Cupid selected for Frydzia just the kind of guardians she would have chosen herself. Captain Voorsanger, who has been called "the fighting rabbi," was one of the first volunteers to go to France, where he was decorated by Marshall Pétain for conspicuous bravery. After returning to the United States in October of 1919, he immediately went abroad again in charge of the overseas units of the Jewish Welfare Board. There, in his private secretary, he found his bride.

Mrs. Voorsanger formerly resided at 438 West 116th street, New York city. She is well known in social and social service circles. She was one of the original workers in the Night Court. And she knows everything about orphans, for she is an orphan herself.

"I escaped unharmed out of the trenches, but not my fate in Paris," is the way Captain Voorsanger summed up his experiences when he entered the office of the War Orphans Department to thank the donor for his wedding gift.

The fortunate orphan thus to be rescued from want is a bright, capable little girl in the third class of the common school at Lemberg. She is living at present with an aunt, a dressmaker, who does not earn enough at odd jobs to support her.

It requires no flight of imagination to picture Frydzia's pride and joy in her new found foster parents. In spite of the horrible experiences she has endured, she is a "regular" little girl, and will not be able to refrain from boasting of her "relatives in America," the hope and goal of every European child. It will seem like a gift from the fairies to her, and it will be some years before she realizes that the whole affair was managed by Cupid.

As for the young "foster parents," they are the happiest of all over the wedding gift.

"The knowledge that we are sharing our great happiness and love with this little orphan is the best present we could have received," Captain Voorsanger declared. "If Miss Bogen had searched every shop on Fifth avenue and Broadway she couldn't have made a wiser selection. It seems to me that she has set a wonderful example which should be followed by American Jews throughout the country, because, take it from me, the gift of Frydzia has made us happier than all the silver dinner sets, floor lamps or parlor rugs in the world!"

Jewish Workers in Ruhr District to Be Interned.

Berlin (Jewish News Service).—Seventeen thousand Eastern European Jewish workers in the Ruhr district were discharged and will be interned under the terms of an order issued by the government on November 17, 1920. These workers were all taken by the government to the Ruhr district during the war when there was a serious demand for workers in Germany, but now, owing to unemployment among Germans, the government decided to carry out the order immediately in spite of the fact that many Hollanders and Poles continue to be employed in the district. Maximilian Harden, in this week's issue of "Die Zukunft," prints a strong protest against the order and demands its revocation by the government.

Palestinian Loan Held Up by Mandate.

London (Jewish News Service).—Your correspondent learns that the only reason why the issuance of the Palestinian loan for internal improvements was held up was because of the uncertainty heretofore prevailing as to the exact terms of the British mandate. Now that official publication of the mandate has been made, a loan will be promulgated shortly and its proceeds will be used for the construction of railroads and other public works and sanitation.

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COHEV, JOSEPH MEYER.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Meyer Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, 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.

DUBROWITZ, 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 Dubrowitz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Kornbluth & Pollack, their attorneys, at No. 27 East 22d Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of March, 1921, next.

Dated, New York, the 15th day of September, 1920.
MINNIE DUBROWITZ, NATHAN MACHTA, Administrators.
KORNBLUTH & POLLACK, Attorneys for Administrators, Office and P. O. Address, 27 East 22d Street, 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. 41 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, 41 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 No. 7 Vestry Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1921, next.

Dated, New York, the 1st day of October, 1920.
ANNA KAPLAN, SAMUEL M. KAPLAN, IRA I. KAPLAN, Executors.
SPITZ & BROMBERGER, 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. Cohan, 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 Rose & Paskus, 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.
ETHEL 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 1st day of December, 1920.
SIGMUND GOLD, SIGMUND HERZFELDER, LOUIS F. SCHWARTZ, Executors.
SPORNBURG & CONNOLLY, Attorneys for Executors, Office and P. O. Address, 347 Madison Avenue, Borough of Manhattan, New York City.

MEINDELSON, ISAAC.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Mendelson, 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 House, Grossman & Vorehaus, their attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of July, 1921, next.

Dated, New York, the 14th day of January, 1921.
GERTRUDE MEINDELSON, Administratrix.
HOUSE, GROSSMAN & VOREHAUS, Attorneys for Administratrix, Office and P. O. Address, 115 Broadway, Borough of Manhattan, New York City.

OPPENHEIM, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Oppenheim, 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 Moses & Singer, Esqs., their attorneys, at No. 55 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of August, 1921, next.

Dated, New York, the 19th day of January, 1921.
PAULINE F. OPPENHEIM, VICTOR FRIEDLANDER, Executors.
MOSES & SINGER, Attorneys for Executors, Office and P. O. Address, 55 Liberty Street, Borough of Manhattan, New York City.

LEVENSON, MAX L.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max L. Levenson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob Wertheim, 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 Whitman, Ottlinger & Ransom, their attorneys, at No. 120 Broadway, in the City of New York, State of New York, on or before the 28th day of July, 1921, next.

Dated, New York, the 20th day of January, 1921.
JEZIE LEVENSON, Administratrix.
JEROME WILZIN, Attorney for Administratrix, Office and P. O. Address, 175 Fifth Avenue, Borough of Manhattan, New York City.

FLEISCHER, NATHAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Fleischer, 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 Leventritt, Cook, Nathan & Lehman, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of August, 1921, next.

Dated, New York, the 7th day of February, 1921.
LEOPOLD MAYER, EDGAR M. LEVENTRITT, SIGMUND KANTOR, Executors.
LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

SCHWAB, 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 Schwab, 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, O'Brien, Boardman, Parker & Fox, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August, next.

Dated, New York, the 10th day of February, 1921.
MAX ARNSTEIN, ISABELLA SCHWAB, LEO L. SCHWAB, EDWARD SCHWAB, Executors.
O'BRIEN, BOARDMAN, PARKER & FOX, Esqs., Attorneys for Executors, No. 120 Broadway, Borough of Manhattan, City of New York.

MOLENDO, HERRMAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herrman Molendo, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Greenthal & Greenthal, their attorneys, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1921, next.

Dated, New York, the 3d day of September, 1920.
REWICK H. MOLENDO, SOLLY ABRAHAM, Executors.
GREENTHAL & GREENTHAL, Attorneys for Executors, No. 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, Administrator.
SAUL J. DICKHEISER, Attorney for Administrator, 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, GUSSE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gusse Lefkowitz, also known as Gusse Herbst and "Gusle Lindner," late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Nathan 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. Cohan, 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.
SADIE BRILL, BESSIE KLEIN, Executrices.
SAMUEL STURTZ and MAX SILVERSTEIN, Attorneys for Executrices, Office and P. O. Address, 198 Broadway, Borough of Manhattan, New York City.

HERZOG, CELIA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Celia Herzog, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Chas. S. Rosenthal, attorney for the Administratrix, No. 874 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of May, next.

Dated, New York, the 10th day of November, 1920.
PHILIP HERZOG, Administrator.

STERN, SOPHIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Goldsmith, Cohen, Cole & Weiss, their attorneys, at No. 61 Broadway, Borough of Manhattan, City of New York, State of New York, on or before the 21st day of May, 1921, next.

Dated, New York, the 10th day of November, 1920.
WILLIAM S. STERN, EDWARD P. STERN, Administrators.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Administrators, Office and Post Office Address, No. 61 Broadway, Borough of Manhattan, New York City.

STEINER, HENRY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Steiner, 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, 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.
VICTOR H. HECHT, Executor.
GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executor, 120 Broadway, Borough of Manhattan, New York City.

WERTHEIM, 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 Wertheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob I. Berman, one of the attorneys, at No. 80 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of July, next.

Dated, New York, December 17th, 1920.
MAURICE WERTHEIM, CENTRAL UNION TRUST COMPANY OF NEW YORK, Executors.
REGULMAN, CARNS, LEVENTRITT & GOETZ, 128 Broadway, N. Y. City; and HERBERT A. COBE, 51 Chambers Street, N. Y. City, Attorneys for Executors.

KOMMEL, 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 Kommel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob I. Berman, one of the attorneys, at No. 346 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of July, 1921, next.

Dated, New York, the 21st day of December, 1920.
NATHAN A. KOMMEL, ALEXANDER KOMMEL, SIMON KOMMEL, JACOB I. BERMAN, Executors.
JACOB I. BERMAN, Attorney for Executors, 346 Broadway, Borough of Manhattan, New York City.

BLUM, ADOLF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Blum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of her attorneys, Steckler & Steckler, No. 110 William Street, in the City of New York, on or before the 33d day of July, next.

Dated, New York, the 14th day of January, 1921.
PAULINE BLUM, Administratrix.
STECKLER & STECKLER, Attorneys for Administratrix, 110 William Street, New York City.

PFEPFERBLUM, 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 Pfeferblum (also known as Abraham S. Pfeferblum), 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, at No. 20 Broad Street, Borough of Manhattan, on or before the 25th day of March, next.

Dated, New York, the 28th day of August, 1920.
GUSSE PFEPFERBLUM, Administratrix.
MODIE HARRIS, Attorney for Administratrix, No. 20 Broad Street, Borough of Manhattan, 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 his place of transacting business, at the office of his attorney, Saul J. Dickheiser, Esq., at No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921, next.

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

YOUNKER, HERMAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Younker, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, Borough of Manhattan, City of New York, on or before the 17th 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.

STEINAU, ISAAC.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Steinau, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stein & Salant, their attorneys, at No. 128 Broadway, in the City of New York, on or before the 5th day of April, 1921, next.

Dated, New York, the 1st day of October, 1920.
MORTON STEIN, HENRIETTA STEINAU, Executors.
STEIN & SALANT, Attorneys for Executors, Office and P. O. Address, 128 Broadway, Borough of Manhattan, New York City.

RAMBERGER, HERMAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Ramberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of May, next.

Dated, New York, the 9th day of November, 1920.
ALFRED E. RAMBERGER, Administrator.
ROSE & PASKUS, Attorneys for Administrator, No. 128 Broadway, Borough of Manhattan, City of New York.

MAYER, REBECCA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rebecca Mayer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Felner & Maass, their attorneys, at No. 66 Pine 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 22d day of October, 1920.
SIDNEY M. MAYER, JULIAN T. MAYER, MAURICE BRILL, Executors.
FELNER & MAASS, Attorneys for Executors, Office and P. O. Address, 66 Pine Street, Borough of Manhattan, New York City.

NEW, 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 New, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

Dated, New York, the 31st day of December, 1920.
HENRY NEW, PAULA UNGER, Executors.
STEIN & SALANT, Attorneys for Executors, Office and P. O. Address, 1328 Broadway, Borough of Manhattan, New York City.

FALK, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Falk, 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 Oscar Lowenstein, their attorney, at No. 27 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of July, next.

Dated, New York, the 15th day of January, 1921.
MYRON S. FALK, K. GEORGE FALK, Executors.
OSCAR LOWENSTEIN, Attorney for Executors, No. 27 Cedar Street, Borough of Manhattan, New York City.

WOOLF, ALFRED E.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred E. Woolf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Rose & Paskus, her attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of May, next.

Dated, New York, the 15th day of November, 1920.
TREV E. WOOLF, Ancillary Executrix.
ROSE & PASKUS, Attorneys for Ancillary Executrix, No. 128 Broadway, Borough of Manhattan, New York City.

SILBERBERG, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Silberberg, 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 Louis Rosenberg, her attorney, at No. 116 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of August, 1921, next.

Dated, New York, the 14th day of January, 1921.
RAY SILBERBERG, Administratrix.
LOUIS ROSENBERG, Attorney for Administratrix, Office and P. O. Address, 116 Nassau Street, Borough of Manhattan, New York City.

STERZELBACH, MINNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minnie Sterzelbach, 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 Baker & Obermeier, his attorneys, at No. 34 Nassau Street, in the Borough of Manhattan, City of New York and State of New York, on or before the 20th day of August, next.

Dated, New York, the 14th day of February, 1921.
ABRAHAM STERZELBACH, Executor.
BAKER & OBERMEIER, Attorneys for Executor, Office and P. O. Address, 34 Nassau Street, New York City.

WOLGIN, AARON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Aaron Wolgin, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, next.

Dated, New York, the 3d day of February, 1921.
RACHEL WOLGIN, SIDNEY WOLGIN, HERBERT WOLGIN, DAVID WOLGIN, Administrators.
KANTROWITZ & ESBERG, Attorneys for Administrators, No. 320 Broadway, 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.

LESMA, EIK.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eik Lesman, 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., at No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921, next.

Dated, New York, the 19th day of November, 1920.
TESSIE LESMAN, also known as TOBIE LESMAN, 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 his attorney, I. B. Ripin, at 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.
GUSSE 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, 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. Berzenfeld, 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.
MOLLIE UNGER, Administratrix.
FRANK F. BERZENFELD, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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, Messrs. 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, RICHARD S. RABR, Executrices.
M. S. & I. S. ISAACS, Attorneys for Executrices, 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, Messrs. 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, RICHARD S. RABR, Executrices.
M. S. & I. S. ISAACS, Attorneys for Executrices, No. 52 William Street, Borough of Manhattan, New York City.

BREITENBACH, MAX J.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max J. Breitenbach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, William Klingenstein, No. 305 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of May, next.

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

BIRNBAUM, BERNHARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernhard Birnbaum, 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 H. S. & C. G. Rabinch, his attorneys, at No. 215 Montague Street, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

Dated, New York, the 10th day of December, 1920.
PAUL HOROWITZ, Executor.
H. S. & C. G. RABINCH, Attorneys for Executor, Office and P. O. Address, 215 Montague Street, Borough of Brooklyn, New York City.

ROSENTHAL, IGNATIUS 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 Ignatius Louis Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Whitman, Ottlinger & Ransom, their attorneys, at No. 120 Broadway, in the City of New York, on or before the 11th day of July, next.

Dated, New York, the 30th day of December, 1920.
B. ARTHUR ROSENTHAL, Administrator.
WHITMAN, OTTLINGER & RANSOM, Attorneys for Administrator, 120 Broadway, Manhattan, New York City.

SHAPIRO, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Shapiro, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob Shapiro, their attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1921, next.

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.

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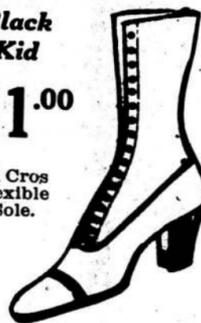
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Rebecca Gratz and the First Religious Schools

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

One of the chief titles to favorable consideration of the Jews in America resides in the abundant and careful provision they have ever made for the adequate upbringing of their youth. From the earliest days of their settlement in this country Jews consummated satisfactory arrangements for the religious and secular education of the young persons of both sexes attached to their communities. In New York during the eighteenth century a school was maintained by the Congregation Shearith Israel, in which the pupils were taught the rudiments of education, with, of course, suitable instruction in their faith. But not until the nineteenth century had well advanced was the first Jewish religious or Sunday school, as we know it today, established. The cause of its establishment may be found in the circumstance that the public school in America cares for the secular training of youth. The public school is distinctly an American institution and in it no denominational instruction is permitted. Properly to provide for religious training is the province of the several religious denominations, and the Jews, to supplement the secular education of the public school, were, like other denominations, compelled to establish their own religious schools.

The honor of founding the first Jewish religious or Sunday school belongs to the Philadelphia community. Here in 1838 the first American Jewish institution of the kind was started. Its founder was none other than the celebrated Rebecca Gratz.

Rebecca Gratz is one of the outstanding figures in American Jewish history. She belongs to the famous Gratz family, the progenitors of which were Barnard and Michael Gratz, distinguished Philadelphia merchants and commercial adventurers of the eighteenth century, who accomplished so much for the development of the *Hinterland* of the then United States. Rebecca Gratz was of the second generation of this distinguished group, although of the first generation to be born on our soil. Not only as the founder of our first religious school in the modern acceptance of that term, she lives in English literary history as well, for she is the original of "Rebecca," the beautiful Jewess, the heroine of Sir

Walter Scott's immortal "Ivanhoe." Rebecca Gratz was the friend, and some say the beloved, of Washington Irving, the eminent American author. Irving knew her well, and one of his numerous trips he recounted her fine qualities, and sung her praises to the "Waverley North," the Laird of Auldsford. Scott was so impressed with Irving's

her long life in doing good within her own community.

Miss Gratz was actively interested in the fortunes of the Portuguese synagogue of Philadelphia, the ancient Mikve Israel Congregation, and in the late thirties of the nineteenth century she set about to supplement the work of the same by erecting a religious school in which the children

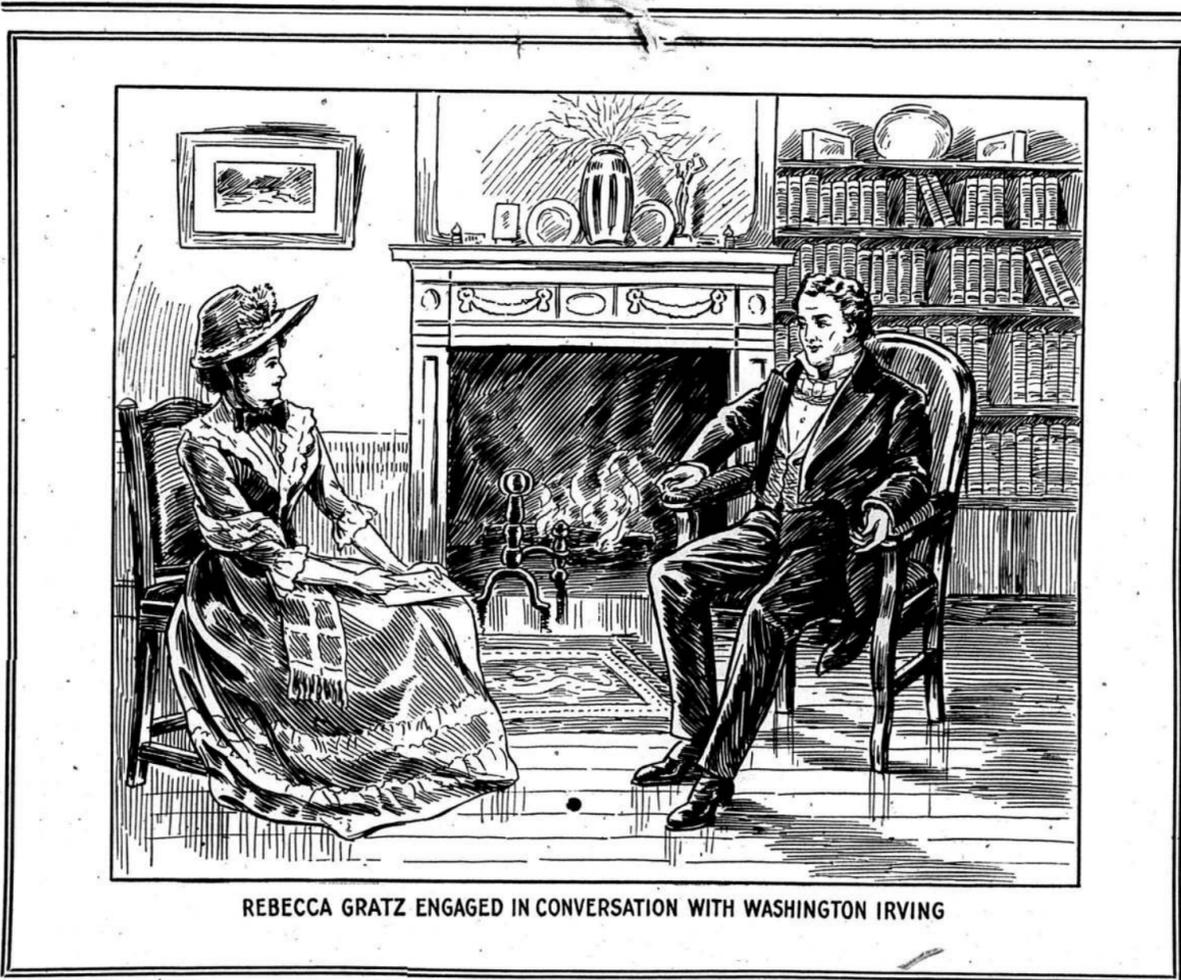
struck a fundamental need and soon was duplicated elsewhere. Later, in 1838, the Jews of Charleston, S. C., followed the example set by Philadelphia, while in 1839 those of Richmond, Va., joined the procession. With three schools of this kind established and in successful operation it was not long before other synagogues followed suit. When Temple Emanu-

1848. Originally started to provide religious training for the young, this organization still maintains itself in uninterrupted vigor and usefulness. But with the years, with the changes that have come over the community, its functions have amplified and its work has been intensified. Continuing its original educational work, it has added facilities in Americanizing the recent immigrant to its mission and has increased its serviceableness to its community along these lines.

Mention was made previously of the fact that the New York Portuguese synagogue maintained its own school throughout the eighteenth century. To this foundation interesting additions were made. One, a Talmud Torah, was established in 1808. A Talmud Torah is not a Sabbath school within the present-day significance of that term, else the claim of Philadelphia to lead in this field might be successfully disputed. The New York Talmud Torah dates, as stated, from 1808, and is named after its founder, Myer Polonies, the Polonies Talmud Torah of the Congregation Shearith Israel in the City of New York. Of curious interest here is the fact that Polonies, the founder, was not a Spanish or Portuguese Jew, but, as his name undoubtedly proves, a Pole—another instance of the presence of Ashkenazic co-religionists among these early *Sephardim*. It remains to be said that the Polonies Talmud Torah of the New York congregation was the lineal successor of the older congregational school of the eighteenth century and not a religious school along modern lines.

The subject which we have considered in this paper has present-day importance, for we have given in broad outline an account of the beginnings of American Jewish endeavor in this significant field. Adequate training in the elements of the Jewish faith for the Jewish youth of both sexes is a desideratum, to which from the earliest times the community paid proper attention. Even more intensive application to its duty in this field is demanded of the community today, where its membership has grown by leaps and bounds, where the problems which affect its youth have become so enormously intensified.

If there is abundant need for the establishment of synagogues to the



REBECCA GRATZ ENGAGED IN CONVERSATION WITH WASHINGTON IRVING

account of her character and virtues that he transferred them to his "Ivanhoe" in the guise just mentioned, and hence the reader of the *Waverley Novels* of today is provided with an intimate pen-picture of the notable Philadelphia Jewess. She never married. The story is that she refused to enter the holy bonds of matrimony with one who did not belong to her ancient race, and spent

of the members could receive the necessary training in the elements of Judaism. She and those associated with her in this laudable enterprise felt that only by bringing up the rising generation in the knowledge of Judaism could Judaism be properly preserved.

The Sunday school thus founded by Rebecca Gratz—its sessions were held on the first day of the week—

El of New York was established in 1845 immediate provision was made for a Sabbath school. And ever since in all Jewish congregations the establishment of the school has proceeded contemporaneously with that of the altar.

Growing out of these early religious schools was the founding of the well-known Hebrew Education Society of Philadelphia, dating from

end that the religious needs of the community be adequately cared for, how much greater is the need for setting up and maintaining with the congregations the appropriate religious schools where the youth of the community are taught the traditions of the fathers, to the end that they, when arrived at the years of maturity and discretion, may partake in the religious worship of the race, and thus guarantee its preservation for the future? The establishment of a religious school may not be a great or absorbing event in the history of mankind. It vitally affects, however, the future well-being of a people. Therefore is Rebecca Gratz of Philadelphia entitled to our undying gratitude; therefore is she entitled to be affectionately remembered by American Jews. She served them and their cause well. Her life of service was consecrated to her people. Of a family of influence and recognized worth she labored for the Jewish cause with fidelity and zeal. She thus proved that in her case the obligation implied in her rank was comprehended and realized.

If, then, Rebecca Gratz of Philadelphia is preserved to fame because she was the prototype of the "Rebecca" of Scott's "Ivanhoe," and because she occupied a large place in the social life of her day as the friend of Washington Irving and other celebrated personages, shall not we, the successors of her Jewish contemporaries, hold her in high regard for the sake of her service to Judaism through the founding of the first Jewish Sunday school in America?

PROF. CHARLES WALDSTEIN AND WILLIAM E. ELLSWORTH.

The professor and the publisher were good friends and the latter tells of a visit to Waldstein at Cambridge, England, when he was a director of the Fitzwilliam Museum in King's College. The two passed some weeks in Athens and had many happy evenings singing college songs with the students led by the director. At Cambridge they dined with fellows and dons in a wonderful wainscotted hall. Certainly they lived on the fat of the land and on the juice of still sunnier lands. It was a delightful Saturday night and Ellsworth says he will never forget an embarrassing incident of the following morning. Waldstein's English valet, tapping slightly on his door, entered with "the ot water, sir," and proceeded to put the room to rights and brush Ellsworth's clothes. These had been left in a singular commingling upon a chair and Ellsworth supposed it has happened to everyone to wear garments for a last time. Obviously, he says, it must have happened. He had returned the day before from a long tour on the continent and in his bag, (which the man had not unpacked because he himself had taken nearly everything out), were fresh and comely substitutes just bought in London. That valet held up his articles of clothing one by one, brushed each of them stolidly and with equal consideration, I pulled the bedclothes over my head. The last Sunday of the term had come just before my visit and Waldstein had held an afternoon reception in his rooms, when Prince "Eddie," known as "Collars and Cuffs," eldest son of the Prince of Wales, was present. The young man had been put under Waldstein's supervision by his father, afterwards King Edward VII. Prince "Eddie" died, it will be remembered, and the present King George V is a younger brother. Henry James was there that afternoon and Waldstein asked the prince if Mr. James could be presented. "Who's Henry James?" asked the young man, and on being told that he was an American novelist resident in his realm expressed no interest and turned on his heel.

The Real Jewish Peril or the Menace of Anti-Semitism to America*

By JOHN SPARGO

In a very definite sense there is an anomaly in my position here this morning, an anomaly at which the gods might well laugh. There is an old proverb about the futility of carrying coals to Newcastle, and surely that even must be less futile than coming to the Free Synagogue to speak in protest against anti-Semitism. Yet from another point of view I hope my presence this morning will not be regarded as inappropriate, as anomalous, or as unmeaning. Will you not, my friends and fellow citizens, you who are, for the most part at any rate, of Jewish ancestry—and I hope also of Jewish faith—will you not regard my presence this morning as a symbol, as a promise and a recognition by your Gentile and Christian fellow citizens of the obligation which the challenge of this hour imposes upon them? Just as the first venturesome flower that bursts through the snow before the winter is well closed presages the coming of the springtime with its burgeoning, and of the summer with its beauty and its glory, will you not regard the presence upon this platform this morning of one who is of Gentile birth and Christian faith as a pledge and a token that there is moving in this great America of ours a spirit that will not rest until it has beaten this newest and ugliest foe of American democracy to its knees?

Recently it was my privilege—in some respects a privilege attended by some sacrifice of feeling and some pain—to sojourn in Central and Northern Europe. And as I moved through those lands so lately stricken by the agony and the hatreds of war, still suffering its wrack, its ruin and its torture, with lacerated hearts still unhealed and the tears still moist upon cheeks of men and women, I felt strangely torn between courage and despair, between hope and faith comes to men who see only the mag- and rejoicing and the pessimism that nitude of the tasks that lie immediately before them. On the one hand there were signs of old hatreds dying, of the passions and the furies roused by the war being wiped away by a newer and better and holier spirit. I saw, for example, as I went through Germany, that there was no longer any hatred of this America of mine and of yours, that there was no longer any bitter antagonism to this nation to which you and I belong. I saw, too, when I was in Belgium, in the heart of the country that suffered so much, where in every home some tragedy occurred out of which was born bitter and deep resentment, in the heart of that heroic little nation, I saw hundreds of little German children being led away from the headquarters of the Belgian labor organizations to be fed by the contributions of Belgian workmen. That was the outward and the visible sign of the manner in which the hatreds engendered by the war were being obliterated by the compassion and the spirit of fraternity that is again growing in the world.

On the other hand, everywhere I encountered ominous signs of organized effort—conspiracies, if you please, since we are to talk this morning largely about conspiracies—to revive hatreds older than any nation, to rekindle old and dangerous and bitter passions—passions from which have emanated some of the foulest deeds that are recorded on the blackest pages of our humankind. In particular I noted this in the land where I was born, the land where my ancestors lived through so many cen-

turies. For I, too, like many of you, an American by choice, of my own volition, an American because I came freely to a land offering greater opportunities for me and for my children than the land of my birth, and in return for the advantages received pledged myself to give without reservation, without stint, without question, all that I am, all I have, all that I can be, for the maintenance of the land from which I received so much. But loyalty to this nation, the utmost loyalty to this land, to which I have pledged my fealty, carries with it no obligation that I shall root out of my heart a peculiar sympathy for and interest in the land where my fathers dwelt, where I myself was born, and it has always been a matter of pride to me that in the land from which I came we long ago ended one tragic chapter in our national history. It has been a matter of pride to me as one born under British skies, heir to the great traditions of the Anglo-Saxon peoples, that in that land, while there were pogroms in Russia and in Austria and in Roumania, while there was bitter anti-Semitism rampant in Central Europe and even in France, it was possible for Jews to sit in the great mother of Parliaments and even for a Jew—Disraeli—to be Prime Minister of the greatest empire that history has known. Yet when I sat in the lobby of the House of Commons in September and in October, when I sat in the clubs where I could meet my old associates and friends, I found that even there in England the spirit of that bitter, insensate hate for the Jew as Jew which has for so long blackened the whole history of Christian civilization was rampant.

I returned to the United States saddened at what the Old World presented, and I remember when I came up New York Harbor and saw again

Bartholdi's Statue of Liberty, symbol of the things for which this nation stands, symbol of the heritage that I can give to my children to be theirs and the heritage of their children, I thought: "Well, at least we shall be free from this thing; at least here it shall not grow." And then when I went to my home in Vermont and faced the pile of things that had accumulated during my absence, one of the first things that came to my hand was this pamphlet that I have here at my hand this morning containing a reprint of a number of articles which have appeared in an American newspaper, financed by one of the great industrial capitalists of America, a man who it seems but yesterday was regarded as the greatest of idealists, his only fault being that his ideals were too high to be realized.

As this morning I contemplate the spectacle of Mr. Henry Ford, with his millions, descended to a depth too low for any decent-minded American to follow him, I recall that five years ago Mr. Ford was good enough to invite me to be his guest: to cross the ocean in a Peace Ship—now remembered principally because of the beligerency and bellicosity of its voyagers—to cross the ocean in a Peace Ship to bring the boys out of the trenches; to put an end to the agony of the war; to stop the hatred that was then so manifest in the world and to bring about again the reign of universal brotherhood. I had to decline Mr. Ford's invitation for precisely the same reason as I must now denounce his latest enterprise. I believed then that Mr. Ford was the unconscious tool and dupe of a very dangerous and menacing intrigue in international politics. I believe that in his latest enterprise Mr. Henry Ford is the ignorant and unconscious tool and dupe of a dangerous and menacing intrigue in international politics. But five years ago I could still honor the motives, the sincerity, the idealism of the man, while today I can only condemn and lament his infinite stupidity, unfortunately linked to resources so vast.

I come to you, then, this morning

not to defend the Jew, either American Jews or Jews in general. I would not insult you, my fellow citizens, by assuming for a moment that there was any need to defend the loyalty and the sincerity of the Americanism of the Jews who inhabit this country, and if perchance need for such defence existed, I should be too humble to arrogate to myself the privilege and responsibility of making that defense. Mine is not the gift, mine is not the privilege and honor, even if the need for defence existed. From Valley Forge, immortalized by Washington's spiritual agony, to Chateau Thierry, immortalized by sacrifice of Jew and Gentile alike in the name of America, there has been no moment in the history of this nation when our fellow citizens of Jewish ancestry and faith failed to do their duty side by side with their fellow citizens of Christian faith. There has been no moment in the history of this nation, no moment of sadness and of shadow, no moment of peril and sacrifice, no moment of blackness and bitterness, when Jews as Jews have failed. Jews have failed, Gentiles have failed, Christians have failed and men of no faith have failed, individuals have failed everywhere in every crisis, but you shall not say that individuals have failed because they were Jews or succeeded because they were non-Jews. The story of the Jew in America, like the story of all peoples who have come to this nation to find in it opportunity for life and for growth, is a story that justifies my faith in democracy, that justifies my faith in American institutions. I know that in every land where justice has been meted out to men and equality of opportunity has been given to men, they have rallied to that country with all their faith, with all their energy and with all their gifts.

But if I may not this morning (as I would not if I might) assume to defend the Jew, who needs no defense. I have a right—and I assume that right today—to defend Christian civilization in general and American democracy in particular. These things are the only wealth that I may



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boast of; they are the heritage that I may bequeath to my children; they are a legacy I have inherited from the men and the women who have gone before; they are the priceless chalice handed down through the travail of ages preceding, the heritage I have sworn to defend. When I became an American citizen, when I took the oath of a freeman and consecrated my citizenship thereby, I undertook to defend the democracy made possible by Washington and by Lincoln, by Roosevelt, so lately gone from among us, and not less by that splendidly heroic figure, today wrapped in a pathetic mantle of failure, torn by suffering, but none the less certain to be immortalized with the greatest of them all—I mean Woodrow Wilson. These things are true, they are the heritage that I as Christian and as American am privileged to defend. And I am here to address myself against anti-Semitism in this land, not because of what it means to the Jew as Jew (though that indeed would appeal to me as a humanitarian service, perhaps); I am here to address myself against it because I know, as surely as I know anything at all, that anti-Semitism means (if it succeeds, as, please God, it shall not succeed) the death of the American ideal, the destruction of all that Washington and Lincoln and Roosevelt and Wilson represent. Anti-Semitism is more dangerous to Christian civilization than it is dangerous to the Jew as Jew. The Jew has manifested his capacity to live through all the persecution that ignorance and brutality can devise, but Christian civilization cannot live, cannot grow, if anti-Semitism is to prevail.

And my special and particular complaint against the sort of thing that is fostered by the *Dearborn Independent*, ignorantly echoing the *Morning Post of London*, which in turn ignorantly echoes the outcries made by the Black Hundreds in the regime of Czar Nicholas II, is that it is subversive of every American tradition, every distinctly American institution and ideal. Nowhere in the history of the world have you found anti-Semitism as an active force unless it was closely intertwined and associated with every brutalized every corrupt, every dishonest and every reactionary force in that nation. I don't care where you turn. If you turn to Russia under the Romanoffs, that statement is true; if you turn to Roumania, that statement is true; if you turn to modern France, that statement is true; if you turn to Germany under the Hohenzollerns, that statement is true. Anti-Semitism everywhere, without respect to time or place, wherever it has manifested itself, has gone hand in hand with every dishonest, every corrupt and brutal and reactionary force in the nation. And whatever organized anti-Semitism we have in this nation today is true to type: it is in its turn linked, as it needs must be linked, with every indecent, repulsive, ugly, brutal, un-Christian and un-American force that you can find anywhere in this nation.

Let us look at this present agitation not so much from the point of view of the Jew—which indeed as Gentile and Christian I could not represent if I tried—but from the point of view of the civilization of America and of decency in general. Some time in the year 1907 I noted in one of the German newspapers some reference to a charge made in some Russian book that the Jews of the world were in some kind of a conspiracy against all non-Jewish government and to bring about a world government by Jews as Jews. Well, I confess that when I read that in the German newspaper in question it seemed to me rather a fantastic proposal. The Jews had surely mapped out a big program for themselves, since they amounted to some

thing less than 1 per cent. of the population of the world, and in view of the condition that I knew a great many of the Jews to be living in, it seemed to me that their chances of accomplishing that program were infinitesimally small. At any rate I was not very greatly alarmed for the safety of myself or my family, and it did not seem to be necessary to arm myself in defense against the Jews living in my vicinity. Then years passed by and I heard no more of the conspiracy except that in the interim I picked up a little book published in Paris in 1895, which I shall speak about presently.

Then came the great World War, setting a new date in the calendar of the world, a sort of red mark, so that instead of saying "Anno Domini" so and so, I have been accustomed to set everything to date from 1914. Just after the United States went into the war I was in Boston one day and a man whispered to me that America was in danger because this war was part of a Jewish conspiracy to destroy all civilized or Christian governments and to establish a world government of Jews in their stead, to set up a sort of Jewish dynasty with a Jewish Sanhedrin as the governing power. Some typewritten manuscripts were being shown around surreptitiously. I should have liked to have seen one of the manuscripts, but I was not close enough to the pro-German sources of the propaganda in this country. Three other times, I think, I heard of these typewritten charges against Jews, and in July, 1918, and there I was given a very clear account of these typewritten documents alleged to be positive proof of this Jewish conspiracy. Now, it chanced that I was told of that the day after I had seen the last Germans leave Chateau Thierry. I was with M. Clemenceau when word came of the turn of the tide of battle at Chateau Thierry. I went to Chateau Thierry, and I saw on my way here a long line of ambulances coming back from the battlefield to the front. And then later I went to the hospitals and saw the men brought in, talked with the men about their wounds and their suffering, and I can say to you, as I have said from many platforms in this country, there were Jews and there were Gentiles, there were white men and there were black men, there were Americans whose ancestry was as diversified as it is possible to find in this country, but there was no difference in the quality of their Americanism. There was no difference in the quality of the Americanism of the young Jewish boy from the East Side and the Americanism of the man who came from New England and whose ancestors maybe participated in the great war of the American Revolution. But, mind you, the morning following that event I was told the story of some Jewish secret conspiratorial organization whose plans had been stolen and were now to be made manifest to the non-Jewish world.

It seemed to me quite evident that the Germans, with their customary thoroughness, had combed all the libraries of the world to make sure that their mobilized scholarship should miss nothing, for, of course, there was nothing new in the charge that Jews were conspiring against all the rest of mankind. Heavens! if Mr. Henry Ford has only just learned about this conspiracy—having finished the day before yesterday the lesson which he learned about Benedict Arnold and what he meant in America—if Mr. Ford has only just learned about this conspiracy, all the rest of us are not quite as ignorant as that. We know that the Protestant Reformation was charged at the time against the Jews, notwithstanding Luther's own attitude toward the Jews, by the way. We know that the French Revolution was

alleged to be part of a Jewish conspiracy, and a Free Mason conspiracy, too. We know that the American Revolution was charged to be part of a Jewish conspiracy and that the revolution which made Parliamentary government in England possible was charged likewise to the Jew. And we know that the Mazzini movement for the unification and liberation of Italy, was charged against the Jews and that the Chartist and the trade union movements of Great Britain were likewise alleged to be part of a Jewish conspiracy and that the German movement of '48 for larger constitutional freedom was alleged to be part of a Jewish conspiracy. It seemed to me very likely that some German scholar, mobilized and ordered to find arguments that would terrify the poor American, had gone into the libraries and dragged out from the contemporary literature of the French Revolution charges against Jews and Gentiles. At all events it was quite clear to my mind that it was a part of the pro-German effort to sap the morale of this people, and you may depend upon it, however difficult it may be to establish his case in court, nobody who was on the side of the allies heart and soul participated in the dissemination of that information at that time.

When I went to London recently I found that people there were very much interested in what I believe to be a printed and published version of these same typewritten documents—the alleged Protocols of the Elders of Zion, of which we have been hearing so much. For more than a century there have been legends and rumors and insinuations about some organizations called "Elders of Zion" or "Wise Men of Zion" or "Men of Wisdom of Zion," but it is a remarkable fact that although in that time dynasties have fallen and republics been raised in their stead, although empires have been reared and again have been destroyed, although revolutions have occurred in almost every part of the Old World, so that all the archives of the world have again and again changed hands, nowhere in that time, despite the fact that the archives have changed hands again and again, has anybody yet found a scrap of evidence that would stand upon its own feet before any jury in this country, proving that there was, that there is, that there ever has been, any kind of secret conspiratorial organization, whether "Elders of Zion," "Men of Wisdom of Zion," "Wise Men of Zion," or whatever other name may be alleged to belong to this alleged organization. Take, for example, the case of Russia; no government in the world ever devoted itself with such passion or with such efficiency to the persecution of Jews as Jews; no government ever used its secret agencies to spy upon, to ferret out the secrets of a people it feared as did that government. Its archives teemed with all kinds of brochures upon all sorts of subjects relating to its Jewish population and to the population of the world, but when that great empire broke, when czarism fell and its archives fell into the hands of a new sort and kind of people, those archives revealed not one scintilla of evidence gathered through the whole of the nineteenth century in support of that charge. Germany used her great and marvelous power not only to oppress Jews in her particular way, but to build up a mighty system of information concerning the Jews, their works and their ways. Yet when the Hohenzollerns had to flee and those archives came into the hands of the people who today are maintaining what was the German Empire, those archives again revealed not the slightest evidence of such a conspiracy.

All that simply means that those who allege the existence of such a

conspiracy have not as yet brought forward any proof of its existence, but they have brought forward these alleged Protocols. Some of you have read them if you have had the patience, as I have had, to do it. I have read them many times; read them in many moods; read them backwards and forwards and beginning from the middle and working back to the front and then starting in the middle and working back to the other end, all with a view of arriving at a clear judgment concerning them. And now let me try to sketch for you first, what these Protocols purport to be, what they purport to show and what we know concerning their origin. These Protocols purport to be twenty-four disconnected fragments of a long report made somewhere about 1896 or 1897, the date not being determined, of a secret conclave of Jews and Free Masons. I don't know whether you are aware of the close kinship of the Free Masons and the Jews and the Bolsheviks and I know not what! But this secret conclave meets, according to the story, and this report is signed by a number of thirty-third degree Masons. And then one of these thirty-third degree Masons, evidently not being protected by a Volstead law, went out to enjoy himself and per-

mitted a woman who was an adventuress to steal these precious documents which concern a great conspiracy not applying only to our day but to centuries past and centuries ahead.

These documents purport to prove that for a number of centuries past the Jews have been working solidly together, every Jew in the world occupying his proper place in a well organized movement, to bring about the time when as the Chosen People the Jews would be able to stand on the ruins of non-Jewish civilization and plant the standards of the new rule of the House of David. For centuries to come, apparently, the program was mapped out. In that program, which is sketched with more or less detail, wars are provided for. According to the statements made in these Protocols, every great war of modern times, at any rate, the Franco-Prussian War, the Russian-Japanese War, our own Spanish-American scrap, the great World War, and the Boer War, and all the rest, were each part and parcel of a deliberately contrived Jewish conspiracy. Not only so, but this conspiracy, so far-sighted, arranged to have the international Socialist movement created and organized and guided to serve its purpose. This



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international conspiracy of Jews arranged for and provided for Bolshevism in Russia and all that is coming in the train of Bolshevism. The conspirators were so shrewd that they provided for a Karl Marx and a Ferdinand Lassalle to institute international Socialism and to be quite sure that Trotsky, the Jew, would make the proper connections with Lenin, the non-Jew, to establish Bolshevism in Russia! How subtle these Jews are!

Now, that's the purport of the Protocols. What do we know about their origin? They were given to the world in the year 1903 by the author of a book published in Russia—I will not say a Russian because I don't know the fact—the author of a book published in Russia in 1903 who signed his name as "Serge Nilus." Nobody in Russia knows Serge Nilus, apparently. There is no list of Russian literary men in which his name appears; although he signs himself "Professor," there is no academic catalog published in Russia during the last thirty years in which his name appears. There is no reputable literary man in Russia who has yet come forth to say that he knows Serge Nilus. All that we know is, since nobody apparently has seen the man or even the photograph

of the man, that there was a book published with the name on the title page, "Professor Serge Nilus." Well, Professor Serge Nilus in 1903 published his book, a sort of mythical, pietistical evangelism shot through with the sort of thing I suppose Rasputin talked to the Czarina, and there is no mention in his book of the Protocols, although they would seem to lend themselves admirably to the purpose of his book.

Nilus didn't publish the Protocols in 1903 and he didn't publish any reference to them, but later on, in 1905, a new edition of his book appeared, a second edition, and in the second edition of his book he published certain Protocols of which he says, "They have been in my possession since 1901." The first question that comes to my mind is, if these documents which were so vitally important and which bore upon his purpose so wonderfully well—which were so significant from the point of view of his religious mysticism—if these documents were in his possession in 1901, why in the name of all that was rational did he omit reference to them in his book, the preface of which is dated 1903? If he had them in his possession for two years and they made no impression upon his mind, no impression deep enough

to make it worth while to include them even though it was only an appendix, as he did in 1905, all that one can say is there is something radically wrong with the mentality of Serge Nilus. There is another explanation for Nilus' failure (shall I say?) which I will deal with presently.

Well, now, in 1905 Nilus published the Protocols. He didn't say then from whom he got them. He left that in mystery. He intimated that they had been stolen from this unprotected Free Mason who had gone out from the conspiracy to a cabaret, evidently. Then he said they were signed by a number of thirty-third degree representatives of this secret Order of Zion. Curiously enough, he didn't mention the name of one of these signatories. He is a man who says, "I have documents, they are signed by certain men, the documents are authentic because they were stolen from a certain man," and then adds, "I am not going to tell you who they were stolen from, I am not going to tell you who they were stolen by, I am not going to tell you when and where they were stolen, I am not going to tell you whose names were signed to them, I am not going to show you the documents that you may see for yourselves, I am not going to show you a photograph of the documents that you may look at the signatures, I am not going to show you a facsimile of the documents, I am not going to tell you in what language the documents were written." That's the story with which Serge Nilus appeared in 1905. That isn't all the story. Worse than that, he admits he hasn't seen the documents that were actually stolen. He says that somebody gave him what that unnamed somebody alleged to be a correct translation of documents which were stolen by a person not named and given by that unnamed person to somebody else not named and given by somebody not named by himself.

Imagine a lawyer going before a jury in the United States with a case like that, saying to the Court and to the jury: "May it please your Honor and gentlemen of the Jury: I represent the complainant who can't be produced into court and I can't produce anybody in court who knows that my complainant exists and the Court doesn't know that my complainant exists. My complainant alleges his complaint on the strength of a document which he says bears the signatures of a lot of prominent men. I can't name them, and you have to take my word for it that they are prominent, because I can't give the names to prove that they are prominent. I can't bring the person who will testify how this document was had; I can't bring even one witness to prove that it was stolen, that it was ever in the possession of anybody who is complained against. All that you must take on faith. I cannot even bring the original document itself. This is a translation that was given to my client, the complainant, so he says. The person who gave it to him can't be produced. The original can't be produced. Nobody who ever saw the original can be produced. No attested photograph of the original can be produced, but please accept the evidence." On the strength of evidence like that no decent American Judge or jury would convict the humblest citizen or alien of a misdemeanor that would sentence him to thirty days on Blackwell's Island or anywhere else, and anybody who has anything like a trained mind knows that well.

In 1917 (mark the date. Will you kindly bear it in mind for a moment, for I shall return to it) Nilus turns up again with a new edition of his book, or virtually a new book, and

this time he tells a new story of how he got the Protocols. This time he says, "I got them from my friend, Sukhotin, who was the Vice-Governor of Chernigov. He got them from a lady of Chernigov, a lady of the nobility. She, I think, got them by stealing them from the Free Masons. A copy was given to Sepiagin, Minister of the Interior, and after that he was assassinated (the implication being that he was assassinated because he had the document) and then, well, I was convinced of their truth, they don't need any other evidence to establish their genuineness except the truth of the statements in themselves!" Now, what does that story tell us? First, by his own showing, Professor Nilus was a coward hiring in the great machine of the secret police of the Czar and an agent of the Black Hundreds. I say that his own story convicts him. Nobody was ever a friend and associate of Sukhotin who wasn't just that, to begin with. Sukhotin, Vice-Governor of Chernigov, reactionary of reactionaries, anti-Semite, leader of the Black Hundreds, friend of Sepiagin—Sepiagin, Minister of the Interior, persecutor of the Jews, organizer of pogroms, who met his fate

at the hand of Balmashev in 1902. I say that the very fact that he cites these names as his associates convicts this anonymous and mysterious Nilus.

And yet, please bear in mind, he waits until Sukhotin is dead and he waits until Sepiagin is dead, until neither of them can either affirm or deny, and then he says, "These dead men, who can't answer back, they were implicated in the distribution of this document." And still there is no word as to where the original is, no word as to the language in which it is written, no word as to who is the translator, no word as to the test of the authenticity of the translation. It is on the strength of evidence like that, bearing every mark of fraud and forgery and criminality upon it that there is instituted in this country the campaign that we are now witnessing.

We are told by Mr. Ford's organ that it doesn't matter whether we believe in the authenticity of the documents or not, whether we believe Nilus was a crook or not, because the internal evidence proves the conspiracy, proves the documents are genuine. And the internal evidence, we are told, shows that they must



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have been written by whom, think you? By Theodor Herzl, of all men in the world! Now, you didn't have to agree with Theodor Herzl, the great critic of Vienna, the great leader of modern Zionist propaganda, you didn't have to agree with him in order to admit two or three characteristics of the man. The first was that he never lacked the courage of his convictions. The second was that he never lacked the ability to state his convictions with great force and clarity. The third was that the mind of the man was a splendid intellectual machine; that when he reasoned he reasoned with great subtlety and force and directness, and when he stated his reasons he stated them with great precision. I turn as a literary man to these Protocols and I read them, the sloppy language, the halting reasoning, and I say, "Is it possible to believe that Herzl wrote this rubbish? If Herzl wanted to say this, wouldn't he say it with force, wouldn't he cite his facts, wouldn't he prove his case? Would Herzl be such a fool as to bungle his job in that fashion?" I know that Herzl didn't have anything to do with it. You might as well attribute one of Jonathan Edwards' sermons to Bernard Shaw. You might as well, I should think, attribute one of

Trotsky's speeches to Nicholas Murray Butler as to attribute these Protocols to Theodor Herzl. On the strength of whatever reputation I may have as a publicist, I should say unhesitatingly, whoever wrote these Protocols, it wasn't Theodor Herzl, unless, mind you, Herzl tried to copy the style of an ignorant and untrained mind, unless he tried to imitate an uneducated and undisciplined and untrained mind. And then, if you suppose that he did that, you knock out the supposition that Herzl appeared before a secret body of conspirators to convince them that this was the program that they must adopt; for if Herzl appeared before this secret body he certainly didn't try to imitate the style and the reasoning of an illiterate or semi-illiterate mind. When I read Nilus' introduction and read the Protocols, I am quite convinced that the same hand wrote Protocols and introduction. The mind is the same, the character of the reasoning is the same, the style is the same. If I had placed before me, as a literary critic, the introduction and the Protocols, I should have no hesitation in saying the same mind conceived and the same hand wrote both introduction and Protocols.

Now, I asked you, ladies and gen-

lemen, just now to bear the date of this new explanation of Nilus for this reason: The first explanation appeared in 1905 with the first publication of the Protocols. It appeared just when the Russian Revolution of 1905 was breaking, just when the Czar's government was desperately trying to defeat that Revolution. The book appeared like a bolt out of the blue at the beginning of that Revolution aiming to create anti-Semitic agitation. It did create anti-Semitic agitation, it did play its part in breaking the Revolution in 1905, in diverting the attention of the masses of Russians from the revolutionary struggle. In January, 1917, the Revolution that took place in March was already burning, Czarism was already tottering in January, 1917, and again the Czar's minions were busy and the Black Hundred set their machinery at work. It is significant that this new book and this new explanation appeared just when there was a possible chance it could divert and break the forces of the Russian Revolution. The trail of the Black Hundreds and the secret police agency of Russia is over the entire sorry business.

I have kept you, and I am sorry for it, too long as it is, and yet I am going to ask your indulgence at least for a few minutes more while I much more hurriedly than was my intent run over the rest of the counts of this indictment drawn on the strength of these Protocols. Modern Socialism is alleged to be part of the Jewish conspiracy. I have given much of my life—thirty years and more of it—to that Socialist movement. In those years I have been proud of the friendship of my colleagues, Jews and Gentiles alike, and if I believed that it were true that the Jews possessed some special aptitude for or interest in or sympathy with Socialism, I should not apologize for that fact; I should regard it as a virtue and a distinction. But I resent for myself and for my colleagues everywhere the charge that through these years we have been the tools, conscious or unconscious, of any kind of conspiracy, whether it is Jewish or other. I do not apologize for the part in the Socialist movement of my Jewish colleagues any more than I apologize for my own part and for my own faith. But I do say, with all the earnestness of which I am capable, that no man shall say that I have given these years of my life to the service of a conspiracy motivated by the greed of any individual, or group of individuals, Jew or Gentile, Christian or Jew, as the case may be.

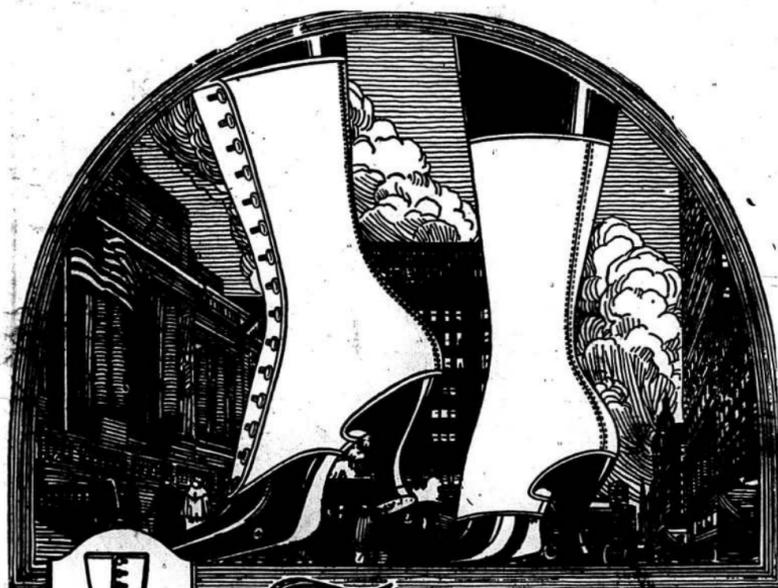
Socialism, after all, is as Anglo-Saxon as Magna Charta, it is as American as the Declaration of Independence. Karl Marx and Ferdinand Lasalle were Jews. True, but they simply brought their gift to the advocacy of ideals and principles and theories which were rooted deep down into Anglo-Saxon history and life. Marx himself drew his great inspiration from English writers who went before him, even from American writers, for when Marx was seven years old an American workman published a pamphlet which contained all the essence of Marx's later teaching. When Marx was eleven years old, Thomas Cooper, of North Carolina, published the theory of proletarian domination. When Marx was eleven, Brownson, the editor of *The Boston Quarterly Review*, was publishing the essence of what today we call Marxian Socialism. In this country, long before Marx was known, a great body of people native to our soil, heirs to the best American traditions, were preaching what today we call Marxian Socialism. And when Marx was just beginning as a young man right in this city of New York and

in Boston, men like Horace Greeley, Charles A. Dana, Thomas W. Higginson, Edmund Clarence Steadman, these and many more were preaching Socialism, and sympathizing with them were men like Nathaniel Hawthorne, like Ralph Waldo Emerson, like Theodore Parker, and many another. I repeat, Socialism whatever it may be, is not a product of Judaism, is not a product certainly of any Jewish conspiracy. It is a product of social evolution; of economic conditions that bear equally on Jew and Gentile, on black and white, on the Latin, on the Teuton and on the Slav.

It is said Bolshevism is part of this Jewish conspiracy, and I have before me in the book called "The Cause of the World's Unrest," reprinted from the London "Morning Post," a list to sustain that charge, a list of fifty names with a heading cunningly devised to represent that these fifty prominent Bolsheviki are nearly all Jews. As a matter of fact, as I look over the list, in the fifty I find what? In the fifty I find that there are fourteen known to me to be non-Jews. In the list I find that there are at least ten who are known to me personally as being leaders of the anti-Bolshevist movement in Russia and throughout Europe. I ob-

serve that from that same list are omitted the names of almost all the influential Bolsheviki except Lenin himself. I look for the name of Bucharin and I find it not. I look for the name of Rakovsky and I find it not. I look for the name of Miliutin and I do not find it. I looked for the name of Raskalnikov and I do not find it; for Latzis and I do not find it; for Dzerzhinsky and I do not find it; for Gorky and I do not find it; for Krylenko and I do not find it; for Kalinin and I do not find it. These men whose names I have called over in this fashion are the intellectual and the political leaders of Bolshevism in Russia, yet not one of their names is included. If their names had been included in the list, because they are all non-Jews, it would have destroyed the miserable case that the author of the articles and the book seeks to build up.

I turn away from the "Morning Post" and I turn to this collection of anonymous articles from Mr. Ford's newspaper—organ of the pacifist turned Jew baiter and reactionary and promulgator of hate—and I read: "Every commissar in Russia today is a Jew." Then I think of the intent back of that paragraph and I think of the reason why that is



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disseminated, and I contrast it with the truth. The truth is that instead of every commissar in the Bolshevik government being a Jew, of the total membership of the Supreme Body of Bolshevik Commissars, the Council of Bolshevik Commissars, consisting of seventeen members, which is the supreme body in Bolshevik Russia, there is only one Jew among the seventeen, and that Jew is Trotsky. Sixteen of the seventeen are non-Jews and Trotsky, the Jew, is only Jew in the sense that he may be termed Jew by ancestry; he is no Jew by faith. Everybody who knows anything about Bolshevism, or who knows anything about Judaism either, knows that Bolshevism is fundamentally and inherently opposed to the faith and morals which constitute the great bond of the Jewish people. And that's why the Jews of Russia, regardless of party, regardless of social views, are more solid against Bolshevism than the Russians themselves. That's why no single Jewish party in Russia has gone Bolshevik from the beginning until now. The "Bund," the largest Jewish Socialist party and organization in Russia and Poland, is definitely and militantly anti-Bolshevik; every Jewish branch of the Consti-

tutional Democratic Party is anti-Bolshevik. Every great Jewish community in Russia, so far as I have been able to discover, is joined in the attack on Bolshevism and not one Jewish community in Russia has supported Bolshevism. And yet the poison is being spread through this country—because Bolshevism is a moral leprosy which we abhor, not because we are Christians or because we are Jews, but because we are decent minded men and women, an attempt is being made to identify the Jew with that moral leprosy that is spreading throughout the world. I do not ask this morning that the Jew as Jew repudiate Bolshevism. Why, in the name of all that is holy, should the Jew as Jew be made to answer whether he is Bolshevik or anything else? If he is put on the rack today for Bolshevism; tomorrow he will be put on the rack for something else. I am not opposed to Bolshevism because I am a Christian, and Rabbi Wise is not opposed to Bolshevism because he is a Jew! We are opposed to Bolshevism because we are Americans, because we are men who want to maintain freedom in the world, who want to uphold civilization, who want to preserve what we have inherited from

the past and to enrich the great legacy that we may bequeath to our sons and to our sons' sons.

We want to maintain that which Washington struggled for, for which Lincoln was martyred for, which Roosevelt fought for so valiantly and which Wilson has served so brilliantly and well. That is America, a nation in which citizenship shall not rest upon creed, faith or race, in which each man and each woman shall stand upon individual character.

And so I have come this morning bearing my testimony to you as fellow citizen among you. I can only wish in closing that it were possible to persuade every Jew to ignore the charges of the Dearborn Independent and other Anti-Semites and to remain silent. I wish that it were possible to persuade every Jewish publicist to ignore the charges and to remain silent; that it were possible to say to every rabbi, "Don't you speak, it is not for the moment the Jew's fight, it is not a question of the Jew defending himself; it is a question of the defense of Christian civilization, of American idealism." I believe that Christian America will crush Anti-Semitism. Because the attack is directed against the Jew, it is the business of the non-Jew in America to say: "You shall not strike my brother, the Jew, except through and over me." That is the challenge as I see it, and I have enough faith in America, enough faith in my fellow citizens of Gentile birth and Christian faith, to believe that if you give us a little time to mobilize our resources, we shall beat anti-Semitism to its knees because it is un-American, because it is un-Christian, because it is subversive of all that makes life in America dear and precious unto us.

CERTAIN JEWISH PLAYS AND ACTORS.

According to Montrose J. Moses, Zangwill's *Melting Pot* suffers apart from his abominable method of seeking humor. His hero does not express the conviction which lies within, but ushers Mr. Zangwill's apostrophies upon that migration of nations whose fusion will some day constitute the Jewish people. A note of insincerity results where combat predominates; Dicken's American Eagle crying "Ha, Ha," is not an agreeable picture. Yet speech after speech, poetic in scope, was thrust upon Zangwill's hero relentlessly.

The same critic says of David Belasco that while serving as stage director for James A. Herne, a much older man, he came under the influence of Herne and profited by his training. Boucicault employed Belasco as his private secretary and to him "*Led Astray*" was dictated, besides scenes for many other productions. Not one of our present-day managers has so profited by the response of the electric switchboard to human psychology as Belasco; in his hands it is the very essence of atmosphere, the very indicatu of the scenes time with his scenery and with his stage business is inventive. He is the creative manager who writes his plays by acting them; who, faced by two stenographers, evolves his characters and situations in actual movement, now thinking of a speech which he pins up somewhere for his last act, again jotting down some business, some note about this act or that, but always moving surely toward the completion of the first draft so as to begin rehearsals.

Were some of his plays published just as they are typewritten for the stage they would be invaluable texts for the amateur playwright; they would point to the platitudinous but none the less absolute fact that the theatre, taken as a whole, demands that the playwright must be master of more than one set of tools.

Jews in Science in America

By Prof. B. HARROW

PHOEBUS LEVENE

For the past 15 years Dr. Levene has been director of the bio-chemical department at the Rockefeller Institute—the same institute that boasts of a Flexner, a Meltzer and a Loeb. Common consent points to Levene as the foremost worker in that particular field of physiology which deals with the constitution of protoplasmic material. And in this field we may select his work on the nucleoproteins as of the most compelling interest.

But what are the nucleoproteins? Their name suggests a connection with proteins and a connection with the nucleus of the cell. In fact, they are proteins found in the nucleus of every cell, and hence are of the most far-reaching importance.

Now Emil Fischer's immortal work had given us a very clear insight into the make-up of proteins in general, and had thereby afforded us a substantial foundation upon which to build. When a nucleoprotein is

isolated—as can be done with ease from, say, the yolk of an egg—and then carefully decomposed by means of acids, one of the products obtained is a protein comparable to proteins found in foods and in cells. Evidently then the nucleoprotein is even more complex in its make-up than the complex protein in foods. Yes, despite the difficulties to contend against Levene elucidated the constitution of these substances.

Levene has also done some very fine work on constitution of mucoids—substances more particularly evident in connection tissue. The mucin of the saliva, which gives the latter its "ropy" consistency, is closely related to these substances.

An important piece of clinical work of Levene's was that dealing with animal oxidation. Foodstuffs taken in via the digestive tract are absorbed through the small intestine and to a large extent assimilated by the body. Some of these materials are



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used to build up or replace tissue material; much goes for energy purposes. It is in the process of developing the necessary energy that part of the food is "oxidized"; that is, it combines with the oxygen taken from the air and ultimately breaks up into carbon dioxide and water.

Our knowledge regarding the changes which foodstuffs undergo in our system is very meagre. We know the beginning of the reaction—the combination of the food material with oxygen, and we know the end of the reaction—the production of carbon dioxide and water. But what are the steps in between?

Here until recently we were quite in the dark. Levene, among others, has recently shed a flood of light on this phase of metabolism. Without going into any details it may be pointed out that one of the important "intermediate" products is lactic acid—the same substance which is produced from the milk sugar ("lactose") of milk when the latter turns "sour."

Levene was born in Petrograd in 1869 and studied in the Imperial Military Medical Academy (M. D. 1891). Then, like so many Russian Jews, finding conditions in Russia intolerable, he emigrated to this country. For a time he was connected with the pathological institute of the New York State Hospital. Then in 1905 he joined the staff of the Rockefeller Institute, and has remained there ever since.

Like his colleague, Dr. Loeb, Dr. Levene is very approachable, very lovable and very sympathetic. The struggling student who has quivered before professional nincompoops is soon made to feel thoroughly at home in Levene's presence.

Again like Dr. Loeb, Dr. Levene has very decided views on public questions. If the Committee of 48 blossoms into a third party I would venture the prediction that Levene would be found with them rather than with the two established parties of the day. This is saying quite a lot for a scientist; for so often he is so terribly exact and conscientious in his laboratory and so extraordinarily reactionary in politics.

CATHOLIC PRIEST PRAISES JEWS AND DENOUNCES BIGOTRY.

A wave of bigotry is sweeping over the country, no doubt an aftermath of the war, caused by the frightful passion and prejudice of the world conflict. At the present time a concerted attack is made on the Jew. An appeal to national and race prejudice is made. The supposed crimes of individuals are foisted on the race, and an impetus is given to the mob's action for class hatred. We, as Catholics, should be the last to aid a movement of this kind. We should not condemn a race or religion for the sins imputed to individuals. We ourselves have suffered unjustly from the same cause.

No people have greater love for their family, and no one takes as good a care of their orphans, widows and aged. Whilst asking no aid, they are the most generous in helping us. Our best friend has been the Jew. If individuals do wrong, we have the law to punish.

"Do unto others as you would others do unto you," should be our principle of conduct, especially at the present time. The Holy Father, the Pope, teaches this by word and example, and as his spiritual children we should gladly and proudly follow his guidance.

The Jewish people are among the finest in the world, and it is a crime for Henry Ford to attack them.—Rev. Joseph F. Smith, St. Philomena Roman Catholic Church, Cleveland, Ohio.

America and the Jew*

By DR. MAURICE H. HARRIS

February is notably America's patriotic month. Shortest of the months of the year, it has been made doubly significant as recording the birthdays of its two most illustrious sons. This Friday evening, falling midway between Lincoln's birthday on the 12th and Washington's on the 22d, is an appropriate time to remind ourselves yet again of the principles for which they stood. The time is propitious for another reason. Within two weeks a new President will be inaugurated into office. That is ever an occasion for an outburst of patriotic fervor. This period is further significant for our nation, for we commemorated within two short months ago, the Tercentenary of the landing of the Pilgrims, that sturdy group whose exalted ideals laid the ethical foundation for this great republic.

I.

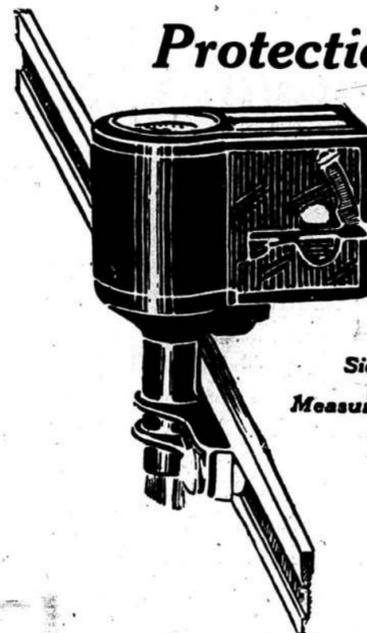
The United States in its comparatively brief record of 145 years has

* Address at Temple Israel of Harlem, Friday evening, February 18th, 1921.

produced illustrious men and women in the domains of literature, science and social service. But in the realm of statesmanship, among the makers of the nation, without cavil the pre-eminence is gladly granted to George Washington and Abraham Lincoln. That the celebration of the birthdays of illustrious men has great value, may be accepted as a postulate. They take us back to first principles. Enjoying the boons of our nation, they are sharp reminders as to whether we are fulfilling its obligations. Just as the prophet, in the days when observance of religious ceremonials threatened to stifle religious spirit, carried the mind of the people back to fundamental principles, so in these days of the complications of protective tariffs and of Senatorial prestige it is well to bring vividly before us the ideals of Americanism so splendidly exemplified in the careers of Washington and Lincoln.

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THE HEBREW STANDARD MONTHLY MAGAZINE SECTION

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

WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

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

The Jew asks for no special favors but for his rights only. He is not an interloper and the history of the United States is closely woven around him. It was his enthusiasm and money which made possible the expedition of Columbus, and the campaign for independence in 1776, our government publicly acknowledging its indebtedness of over \$800,000 to Haym Salomon—a fabulous sum for those days. In the Civil and Spanish-American wars Jews were the first to volunteer and furnished more than their pro rata quota to all branches of the service, and today the Jew is foremost in our citizenship and in every movement for good government.



as a haven for the tempest tossed peoples from the old world and for all who sought it as a new opportunity for best development of their inherent capacities. But think what tremendous things it has meant for the Jews ever since the first tiny group came here to settle in the year 1654—267 years ago. The Sephardim came first, refugees from the Inquisition of Spain and Portugal. The Ashkenasim came next, to escape the Ghetto disabilities of the European continent. Last in time and largest in number came the Russians to escape from the Czar's despotism in the last two decades of the nineteenth century. Slowly America is becoming the center of gravity for the fifteen million Jews in the world. You of the younger generation will live to see the United States as the land in which the largest number of Jews will be settled of any on the globe.

In considering tonight the relation of the Jew to this land of his adoption, it will be informing to learn the attitude of the founders of this nation, the early residents, toward the Jews and the kind of policy they formulated with regard to them. You will surely be interested in extracts from letters in which they express their views.

First, from George Washington in 1790, a letter in response to congratulations received from the Hebrew Congregations of Savannah:

"May the same wonder-working Diety, who long since delivered the Hebrews from their Egyptian oppressors and planted them in the promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dew of Heaven and to make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people, whose God is Jehovah."

Note the deep religiousness of the father of our country. In a second letter to the Jewish citizens of Newport, in the same year, he voices these words of welcome:

"May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants where everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."

The next from a letter of President John Adams written in 1809. To those Jews who are disappointingly skeptical as to the greatness of their own people, these words are at once a reproach and an inspiration. Is there any better reply to the latest anti-Semites who call the Jew a menace, in the glad acknowledgement of Israel's contribution to civilization?

"The two most powerful, active and enterprising nations that ever existed are now contending with us. The two nations, to whom mankind are under more obligations for the progress of science and civilization than to any others, except the Hebrews. This consideration affects me more than the danger from either or both. I expected the Hebrews, for in spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation. If I were an atheist, and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing the nations."

Likewise a second letter is a needed reminder of the mission of the Jew.

"Let the wits joke, the philosophers sneer! What then? It has pleased the Providence of the 'first cause' the universal cause, that Abraham should, give religion, not only to Hebrews, but to Christians and Mahometans, the greatest part of the civilized world."

Next a letter from President Jefferson to our famous co-religionist Mordecai Noah, written in 1818. Alas that the intolerance to which he refers should continue even a century after the following words were penned:—

"Your sect by its sufferings, has furnished a remarkable proof of the universal spirit of religious intolerance inherent in every sect, disclaimed by all while feeble, and practised by all when in power. Our laws have applied the only antidote to this vice, protecting our religious, as they do our civil rights, by putting all men on an equal footing." Note that unlike his predecessors he refers to the Jews as a "sect" rather than as a "nation." As such we prefer to be recognized today.

From a letter of President James Madison in 1820 we are reminded anew of the wisdom of America's liberality in the treatment of all peoples.

"Among the features peculiar to the political system of the United States is the perfect equality of rights which it secures to every religious sect. And it is particularly pleasing to observe in the citizenship and oppressed elsewhere a happy il-

lustration of the safety and success of this experiment of a just and benignant policy."

And in a second letter, he reiterates this sentiment, saying:

"Having ever regarded the freedom of religious opinions and worship as equally belonging to every sect, and the secure enjoyment of such as have been most distrusted of it as the best human provision for bringing all either into the same way of thinking, or that mutual charity which is the only proper substitute. I observe with pleasure the view you give of the spirit in which your sect partake of the common blessings afforded by our Government and laws."

With such precedents before us it was comparatively easy for later Presidents to put these principles into effect, for a Cleveland to make a Jew minister to Turkey, for a Roosevelt to put a Jew in the Cabinet and for Mr. Taft and Mr. Wilson to voice their condemnation of slanders against Israel and reiterate their confidence in them.

IV.

In recalling the great men whose birthdays we celebrated this month, it is interesting to notice certain aspects

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in which they are brought in relation with Israel. Washington was the man who with the sword won independence for America. We might compare him with the Maccabee whose prowess won independence for Judea. As Lincoln issued the emancipation proclamation that gave freedom to the negro slaves, he recalls Moses who freed the enslaved Hebrews. In his persistent good temper and unruffled sweetness of disposition, Lincoln may be compared to Hillel, whose amiability even the most insolent could not disturb.

We are reminded of a further link between Israel and America in recalling the fact that some of the earlier colonies chose the Mosaic Law for their first constitutions. The era of the judges in Palestine was not unlike the Colonial period on this continent. Further contemporaries of Washington turned to the Hebrew scriptures to find endorsement in their struggle for independence. Abraham arming his servants to relieve a neighboring people gave America precedent for the defense of Cuba. I see the Hebrew Zealots putting up their lost desperate struggle for liberty against Rome, mistress of the world, risking their all to throw off the hated yoke and I see Patrick Henry on this continent, 18 centuries later, saying: "Give me liberty or give me death!"

Providential was it indeed that the superstitious Columbus seeing a flock of birds flying southward took it as an augury for the direction of his fleet and turned his ships that way, thus establishing the Spanish rule in South America where later Spaniards in cruelly enslaving the natives, destroyed two civilizations, that of Mexico and Peru. Thus North America was left for later explorers coming from the freer Britain, the home of the Magna Charta, and sowing the seeds of that spirit of freedom and ultimately deciding the destiny of this great commonwealth.

We, the descendants, heirs of the "land where our fathers died" in accepting the boons must not ignore the responsibilities. In deciding on the tremendous question of immigration now before us, we must never forget that we hold this vast continent in trust. We all were immigrants a little while ago. Even including the Puritans at the beginning of the 17th century. It is right that we should be discriminatingly careful as to those we admit into the land, not only for our own sake, but for the sake of posterity. But we must never forget that most of the immigrants that have peopled this continent at different eras were refugees fleeing from persecution or some sort of disability. Now that we their descendants are here, let us not refuse others the boon that was granted to us. Dire would the consequences be for the Jews for example if some of the most drastic immigration proposals now before the country were put into effect. While Bolshevism rules in Russia Jews in all surrounding lands falsely charged as its exponents are made the victims of barbaric persecution. We are told that if the Bolshevik regime fell, Eastern Europe would be drenched with Jewish blood. So either alternative is perilous for our people. We trust that wise and merciful councils will ultimately prevail. But America has the right to demand of those who choose this country for their future home, that they pledge themselves to support its institutions and not conspire to overthrow them.

I say America must rise to the height of its responsibility. Let us not misinterpret the words of

Washington to "avoid entangling alliances" to justify a provincial and selfish aloofness and absolve us from our share in solving the problems of mankind. If we really wish disarmament ultimately to assure the world's peace, let us remember that it can best be attained by our entering the League of Nations. Again let us remember that equality, one of the cherished American traditions, must be a leveling up and not a leveling down. We are in danger of enthroning mediocrity and penalizing idealism. May it not be said that he who is too uncompromisingly staunch in fidelity to lofty convictions can never hold the high posts in American leadership. Because the Hebrew prophets loved their people, they were most severe in exposing and denouncing their faults. Let us dare to love our country in that severe way. Let us take the precaution that the less worthy Americans do not earn for us the undeserved reputation of a prosperous boastful self-complacency. The recent thrift campaign warned us of our extravagance. The recent shipping and building scandals warned us against the drift to dishonesty. Let us renounce the blatant claim of some that we won the war because, entering fresh in the last year, we helped to finish it. Let us remember too that when Lincoln helped free the negro it was not that later some of its degenerate members should be burned at the stake.

I do not like some of our new shibboleths—"America for the Americans"—"Safety First." Let us reject these and go back to the founders for our ideals. To Washington who obtained for us liberty; and to Lincoln as against the secessionists, who was determined to save the Union at any price. Therefore let us recall again the great plea of Daniel Webster, his living and his dying sentiment: "Liberty and Union, now and forever, one and inseparable."

In brief, let not those whose low aim is to pay the smallest taxes and make the largest fortune, by their lack of public spirit give a quasi justification to those radical and rebellious groups in our midst who at least are in earnest and have the courage of their convictions.

I know there are many who yearn for what seemed to be the happier times before the war. It is true a something that was deservedly precious has been lost, but certainly something that was undoubtedly evil has gone too. Turn rather to the larger multitude and you will find that they are not only receiving the higher wages, but their human rights have been given a new charter. In all the welter of conflict labor is becoming less a drudgery and more of a vocation. Only we all must learn that the democracy that we so highly prize is not only a something that we have received but also a something that we must bestow. In that way can America best fulfill its mission.

This warning as Americans we should also take to heart as Jews. We rejoice in the boons of this land and escape from the disabilities of the old world, its badge, its Ghetto, its exclusive legislations, here where baptism is not made a condition of public office and where education of our children is not limited to a small per cent. So far the privileges. Let us not overlook the duties. We are morbidly giving too much attention to our enemies without—the Fords and the Chestertons. Let us rather direct our attention to the enemies within—the Harlem bandits, the Israelite who speaks apologetically of his creed and race as though something of which he is ashamed rather than as something of which he should be proud.

I am a Jew. What does it mean? To some an occasional visit to the synagogue, a fast on Yom Kippur, to be married by a rabbi, to be buried in a Jewish cemetery and to contribute to the Hebrew charities. Surely not for such conformity alone was Israel chosen as the witnesses of God; not for allegiance to such did our ancestors become martyrs in the Dark Ages! We must live the Jewish life according to the best standards of the Jewish law. It is not enough to quote the exquisite ethics of the prophets—we must follow their example of justice, of holiness, of chastity, of faith. We can make Judaism a something commonplace or a something great. We can degrade it as a mere oriental formula, shrivel it to a surviving tradition. But we can exalt it as the spiritual endowment of a people marvelously preserved for great work in the world. Washington and Lincoln revealed the noblest latent possibilities in Americanism. They made it mean things glorious. Surely we can make Judaism a precious heritage, a spiritual contribution to mankind!

THE FUTILITY OF JEW-BAITING

Jew-baiting has been a perennial diversion for centuries. It undoubtedly began about the time Abraham emerged from Ur of the Chaldees. The Pharaohs delighted in it. The nomad tribes of the desert that harried the Israelites in their forty years' wandering must have enjoyed it. Goliath and Gath indulged in Jew-baiting; so did his fellow Philistines when they made poor, blind old Samson grind in the prison house.

In fact, Jew-baiting has been a prolific source of pleasure in every age from the Babylonish captivity, through the days of Isaac of York, Shylock, the pogroms of Russia, and down to the time of Henry Ford and Gilbert K. Chesterton.

The impressive thing about Jew-baiting is its futility. Jew-baiters have practiced their diversion, and passed on. Jews multiply under it. The Babylonians, the Egyptians, the Philistines and every other race and tribe who indulged in the pastime have gone the way of all the world, and the Jews continue more numerous than ever. It has been as it was in the days of Egypt, when there arose a king "which knew not Joseph," and he afflicted them sore. But the more the Egyptians "afflicted them, the more they were multiplied and grew. And they were grieved about the children of Israel."

There you are! The Hebrews now vastly outnumber the tribes which Moses led up out of the land of Egypt, and the Egyptians—where are they? What's the use? Has not Jew-baiting gone before a fall?

Shylock's embittered defense of his race comes to mind. Hath not a Jew eyes? Hath he not ears? Hath not a Jew a right to live? Jew-baiting is unworthy of this country. It is un-American and un-Christian. There are good Jews and bad, the same as there are good Gentiles and bad. The differentiation cannot be made on Semitic ancestry. In this country the Jew must stand on his own feet, with equal rights and equal responsibilities. The record of the war shows him capable and willing to bear his part.

Above all, we cannot escape the debt of gratitude the world owes the Jew. Rome gave us law. Greece bequeathed literature and art. Egypt gave the world mathematics and the germs of science. The Hebrew gave the world religion—the religion which developed the greatest religious Leader of them all, under Whose precepts a land has here developed which knows neither race, nor creed, nor color, with liberty and equality for all.—Schenectady (N. Y.) *Union Star*.

Applied Ethics

By RABBI M. FRIEDLANDER

The Jewish people, whether they be regarded as constituting a race, a nationality, or a religious community, have in common with the rest of humanity in all things that constitute the character of civilization. The Jew, throughout the centuries, has shown the capacity of adaptiveness to the flexible state of things and conditions, and has proved himself sensitive to prevailing social influences, good or bad. When, therefore, in the course of epoch-making events in history there appears a general condition noted for its grave social wrongs, the Jew cannot hold himself wholly free from the agency that is responsible for the existence of such wrongs, nor can he be exempt from the moral task of removing or remedying the wrongs.

Thus clearly indicating that the Jew must share part of the responsibility of the cause or causes of the conditions under which the world is suffering today. I shall first try to give a brief accounting of the current of thought in the 19th century on social righteousness which led up to, and is the cause of, these present conditions, and then attempt to show how, and to what extent, this current of thought emanating from non-Jewish sources, had influenced Jewish life and Jewish ideals.

It is the popular impression that the great hardships and social conflicts now everywhere felt are only the passing aftermath of the crucial world-events of the great war. The truth is that these hardships and agitations are the results of something basically wrong in our civilization, its origin to be traced to the false doctrines and pernicious principles which had been planted in and fashioned human conscience and dominated human passion before the war, and which doctrines, having made the unbridled ambition of Europe justifiable, brought on the war.

Whenever a period in history stands out notably for the want of the higher virtues and a low moral sense, it is proved that this want of virtue and morals did not lie in the unrestrained ambition and passion of the people, but in the dominating doctrines of the time which established the ethical basis for the restraint of ambition and passion, determining the justification or inculcation of a course of conduct as moral or immoral. The immorality of the Greek and Roman civilization was not due so much to the people's want of character—courage, heroism, patriotic self-sacrifice, but chiefly to the ideas and doctrines which standardized their conduct as licit or illicit. The decomposition of the Roman civilization and the fall of the Roman empire can be traced to the spurious influences of Epicurian hedonism coupled with Ciceronian skepticism. To mention an instance in our own history, Zion might have been to this day the glorious capital of a mighty people had not the Jewish Commonwealth insisted on a priestly aristocracy. The same severe lesson resulting from wrong ideas and mistaken doctrine as experienced by every nation in the past the world is experiencing at present; the war with its fatal results, is due to the revived philosophy of Epicurian ethics in the 19th century in England by John Stuart Mill, and the corrupt doctrine of social caste, egoism, and the Over-man spread in Germany by Friedrich Nietzsche.

To Christianity belongs much of

the credit for the suppression, for over a thousand years, of the Epicurian doctrine of hedonism, and upon Christianity lies all of the blame for the resuscitation of the same baleful doctrine. The Church first averted the danger of a civilization which had no motive for unbridling or restraining ambition and passion other than physical strength and beauty, by promulgating and spreading the tenets, borrowed from Judaism, of moral self-control, of intuitive and God-endowed virtue in man, and of the highest good in altruistic relations between men. But as the Church employed her excessive zeal in political domination and in augmenting church formulas, she neglected her fundamental tenets and left them to assaults by counteracting influences outside the Church. While the theologians were busy with subtle expositions about dogmas and the churchmen were engaged in crusades and in searching out and torturing heretics, the philosopher, sickened by this frivolous play with reason and cruel treatment of men, devoted himself to the revival of the long-smothered school of Epicurianism. With the opening of the 17th century Epicurian hedonism made its reappearance. Hobbs resuscitated it, Bentham put it in motion, and, in the 19th century, John Stuart Mill, changing its nomenclature to Utilitarianism, infused so much vitality into it that it took hold of, and has since swayed, our whole civilization. According to this philosophy the spring of morality is human utility, the sole motive to virtue being self-interest. In all things where the furtherance of one's own interest is concerned, be that of the individual or of the State, ambition and passion have no restraint.

Mill's doctrine of utilitarianism was followed by Nietzsche's more dangerous doctrine of "Culture," its aim being social caste, force, egoism, and world-rule by the "Over-man," which influenced the literary movement of Germany and swayed Germany's political policy. According to this doctrine when a course of action for government self-enrichment is contemplated, injury to others by such a course cannot be a moral deterrent or subject to moral reprobation so long as it brings increased power to the over-man, the egoist par excellence; to die for the superman is to die for the sake of an egoistic ideal. It is thus the school of utilitarianism in England headed by Mill, and Nietzsche's corrupt morality of egoism, coupled with Schopenhauer's pessimism planted in Germany, which brought on the world-war tragedy. They prepared the prologue, the rulers performed the fatal drama, and the world is now experiencing its painful epilogue.

I am now nearer to the subject on hand. In the first place, the Jew with his natural adaptiveness to the economic state of things had adjusted his industrial interests to the prevailing economic policy, the policy of utility-self-interest. With the Jew as with the non-Jew self-interest has become the ruling policy in transactions of every character; it has even made its inveigh into religious, educational, and philanthropic institutions, Jewish institutions not excepted. The close observer cannot but regretfully admit that much of the ulterior motive of self-interest, in one's form or another, is discernible in the administration of the church, the synagogue, in our organized charities, and in our educational institutions. Indeed there is enough lecturing on ethics by ministers and

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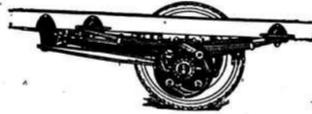
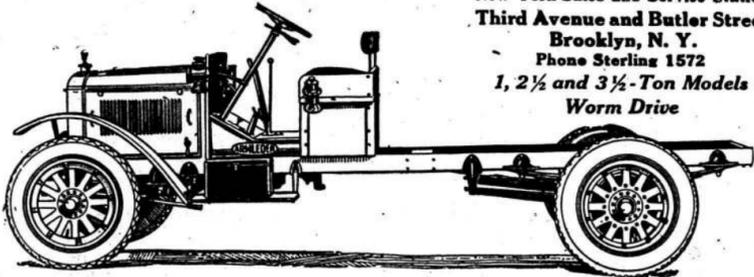
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laymen holding out the virtue of altruism as fundamental social justice and social righteousness, but these occasional lectures are either regarded as mere "efforts" to entertain the audience, or, at best, only awaken a sub-conscious idea of the theoretical side of ethics, but are not taken home as a direct injunction for actual application. So much for the Jew's contact with the world's influence in the field of economic activities. In the second place, the Jew's contact with influences of another phase of

Nietzsche's doctrine accounts for his many departures from Jewish traditions, departures which had later been imported to this country from Germany. I am not referring to the Reform movement which, to a considerable extent was, perhaps, originally inspired by Nietzsche's "Freigeist," or his attitude that "Belief in the truth begins with doubting all truths hitherto believed"; I am referring to Nietzsche's doctrine of Aesthetics, according to which there is no fundamental moral and

intellectual value besides what is aesthetic in it. The intellectual and moral life, according to his doctrines, are on a lower plane than the artistic. "The chief virtue left to morality is its aesthetic side."

It might not be considered in good taste to discuss here the extent to which Nietzsche's doctrine of the Beautiful has crept into private life, and, in an even more extravagant degree has become our modern social vogue. But as a rabbi, speaking to rabbis, it should not be

deemed out of place to point to the pulpit of the temple and the synagogue where the religious and the intellectual have been made subordinate to the artistic. Depth is sacrificed for style, ripeness of experience and scholarship through years of study and service must make place for the attraction of youth. The erstwhile sermon conveying a moral and ethical message drawn from the Bible or from post-Biblical sources in clear and edifying directness is out of date; in its place came the "lecture" on topics of current sensation or on some sociological subject so embellished with dazzling oratory that its brilliancy eclipses the ethical import of the lecture. Direct and unpolished rebuke from the pulpit for moral and ethical anomalies is not countenanced, thought as food to the intellect is tiring, religion to fire the soul is taxing the patience; congregations demand pictures to please the imagination, and the pulpit caters to the demand. In brief, the rabbi must act the artist. The same is true of the church pulpit, of the drama, of music, and of every other scope in life's higher domain; the shallow and artificial are taking the place of the serious and intellectual.

All these changes and departures are symptoms of the same moral and ethical malady, namely, Mill's utilitarianism and Nietzsche's culture which brought on the world-war and the wrongs and unrest as its sequel. And until this malady is uprooted, the wrongs, the distrust, and the social unrest under which the world is suffering today will become more alarming and more intolerable.

Many and varied opinions are offered for the abolition of the war evil, and the removal of social wrong and unrest, but so long as national self-gain will be the criterion of moral worth so long will there be no international peace, and so long as the ethical sense of human fellowship will play no part in the policy of industrial interest so long will there be cause for social conflict. Peace treaties, in any form, will not abolish war between nations, nor will temporary economic readjustment remove disturbance between capital and labor, between the employer and employee. The permanent remedy, a remedy that can forever remove from humanity the evil of war and of the crying social injustice, must begin with removing the source of the evil; that is, the school that wrongly nurtures the conscience and falsely trains the moral sense of humanity. Life must be based upon a deeper morality and a sounder ethics, a morality and ethics which have a divine incentive as their background. Life's summum bonum must consist of, and be found in, the beatitude of righteousness and the blessedness of fellowship. The beautiful or the aesthetic must be interpreted as a divinely endowed faculty to perceive in everything in nature symbolic of the highest ideals of life. In brief, our whole civilization must be changed. Our ideas and ideals of fellowship and righteousness must be reshaped and reformed; and this task of reshaping and re-forming first rests upon the minister, the moulder of the conscience, from the pulpit. The minister must free himself from the pressure of influences that force him to part from the duties of his high calling to which he is consecrated. His calling is to teach, his task is to inspire and sanctify, his duty is to set forth the moral and ethical right and obligations applied to the actual relations of human activity. His sermon should not savor of a theoretical or philosophical effort, but should have the character of religion in the sense that religion enjoins it, the world's moral and religious geniuses interpreted it as the divine will, and human consciousness ac-

cepted it as fundamental laws of righteousness.

As to the rabbi he need not go to outside sources for authority on any phase of applied ethics. Ethical regulations and moral obligations on all branches of human conduct—individual, domestic, social, civic, communal and industrial—are scattered throughout the Bible, the Talmud, and post-Talmudic literature. (Paraphrastically I might suggest, that those in the ministry whose time is too crowded with various duties to search out scattered authorities on the subject, they might help themselves with the "CHAIYE HA-YEHUDI" by Simson Suvalski, or with the "Der Wahre Talmudyude" by Albert Katz.)

In this tremendous task of moral reform the teachers of religion of all races and denominations must unite. They must all unite in a persistent and energetic world-wide campaign to take their people back to the fundamental teachings of their respective religion. Let the Jew go back to "Love thy neighbor as thyself" of the Old Testament; let the Christian go back to the "Golden Rule" of the New Testament; let the Mohammedan go back to "None of you can be a true believer until he lives for his brother what he lives for himself" of the Koran; let the Persian go back to "Renounce evil thought, evil words, and evil deeds" of the Zend-Avesta; let the Chinaman go back to "Recompense injury with kindness" of Confucius; let the Buddhist go back to "The Eight Steps" of Buddha. Surely there contain in these world-Bibles enough in common of principles deep and high and eternally true to banish from among all peoples all wrong, crime and oppression if these truths are realized and carried out in their actual application to all human relations. Such a world union energetically prosecuting such a world campaign may hope to raise human sentiment and human conscience to that high level of ethics and morality when peace will be regarded the highest function of government, brotherhood will be regarded the highest goal of virtue and altruism will be regarded the highest attainment of honor and the guiding rule in industry.

I am not unaware that the thought of so world-wide a campaign with the hopes of achieving such high and lasting results will be taken as mere utopia. But this utopia, the vision of the prophets of old, must in the not very distant future become a reality, lest our civilization will ever be a riddle, our culture an anomaly and our own highest boast—American democracy—will drift into a farago of aristocracy, oligarchy, strataocracy and mobocracy. The world may boast of increased progress in art and science, but the greater the progress in art and science the more cruel and shocking are becoming civil and moral life; the masses are used for food to powder and poisoned gas, and the workers chafe and fret and fume under the wrongs of their greedy taskmasters. In brief, so long as the ethics of the world's sacred books will be taken as mere utopia, and as impossible for actual application to real life and life's relations, so long will the world suffer from national warfare and social conflict and humanity will be divided against itself.

GOOD ADVICE.

There is one way and only one way to answer anti-Semites not by raving and ranting as so many of us do but by showing our neighbors that we are American citizens of the Jewish faith, that we have certain religious principles, that we have a sublime faith in God and that we are teaching this faith to our children and living it in our lives.—Daniel P. Hayes.

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From An Asylum
By CHARLES D. ISAACSON

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"The Jews are much more eager to protect and care for their unfortunates than are any others." Dr. Smith looked over at me impressively, his finger pointing.

It was in the staff headquarters of the Central Islip State Hospital where nearly seven thousand insane are housed in an institution which is larger than many cities and surely more modern. I was talking with the superintendent, the benevolent dean of the State Welfare Board. For thirty-nine years Dr. Smith has been at the head of the insane hospitals; for nearly twenty-seven years he has been at Central Islip, where he has built miles of wards and gathered an organization of a thousand or more trained specialists in the cure and care of the insane.

wish you could help me. I have a brother here. He is—he is—well, he really is not right. We know it. But, you see, my mother and father and I, we want him home. We feel we can do more for him in the loving atmosphere of our home than here. We need him. He's my little brother—never grew up. We thought they were sending him to a farm, not here. He won't do anybody any harm. We'll watch over him and we'll give him plenty of music. We'll get a phonograph and a piano and take him to concerts. The ward doctor says he can't go. Can't you help me?"

She told me her name and that of her brother. She was a Jewish girl of oriental characteristics. I said I'd do everything I could for her.

As Dr. Smith rode to the auditori-



CHARLES D. ISAACSON

Editor of Our Family Music Page of the New York Globe and Author of "Face to Face With Great Musicians"

It has been the privilege of the writer to spend many days at Central Islip—not against his will, however, but in the capacity of volunteer welfare worker. As some of my readers may know, in the course of the development of the Globe free concerts for the people I have carried our music into the hospitals, asylums and prisons. For practically once a month for nearly two years, accompanied by famous and sympathetic artists, we have held the boards in the institutional theatre—church, synagogue, building, before audiences of as many as twenty-five hundred lunatics.

Dr. Smith and I have discussed innumerable topics, and through his kindly advice I have come to an understanding of many things which once were foreign to my nature and my comprehension. As I walked along the corridor of the headquarters building this last trip I was accosted by a young, well-dressed woman.

"I beg your pardon," she murmured in a voice that came from an aching heart and a throat which was crushing back the sobs; "you do not know me, but I know you—have attended many of your concerts. I

um in company with the artists—Sarah Edwards, famous contralto of the Society of American Singers; Geraldine Marwick, gifted soprano; Carmela Ippolito, Italy's new brilliant violinist, and the accompanist, Dorothy Lea—I mentioned the case to him. He said that it was very extraordinary and against all regulations and custom—a person out of his mind must be confined—but he'd see what he could do for me.

Then came the concert. Can you think of facing a crowd of twenty-five hundred men and women whose minds have fled or been upset. Curiously laughing and emaciated and twisted faces, some glum and melancholy, some wild and brutal? There are wild bursts of laughter and coarse shouting. But we hold them all together and touch their souls with music's notes. Science has not yet understood the mystical and psychic powers of a violin's message to reach the heart of an audience as this. Transformed they are.

But I did not intend to speak of music or even attempt to visualize for you the abnormal sights of the asylum.

After the concert Dr. Smith went to his office; the artists and I went upon another tour of inspec-

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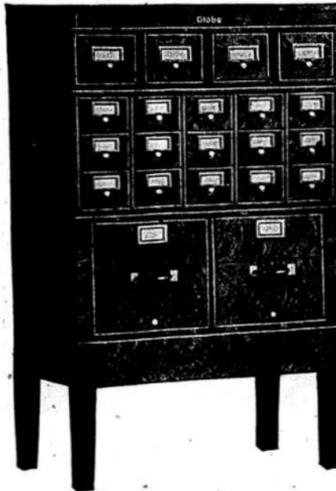
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tion of the wards, where we heard the comments of many of our audience, listened to the prayers of so many to be released, heard the heart-felt thanks of those who had once more caught a glimpse of heaven.

Then back to Dr. Smith's sanctum. He had heard the young woman's plea, and he had decided to release her brother the following Saturday, upon the family's promise to keep him under constant watch.

I thanked Dr. Smith, and then we entered upon this remarkable discussion:

"A very intelligent girl—a Jewess—she is," said Dr. Smith of his suppliant. She wanted to kiss my hand—she was actually on her knees. She promised to co-operate with me in this case. She said she knew you, and that you would vouch for her, and many other things which I know to be exaggerated.

"Do you know this brings up something I've been wanting to tell you for a long time"—and at this point Dr. Smith looked over at me, with his finger lifted significantly.

"The Jews are much more eager to protect and care for their un-

fortunates. I speak of generalities now, of course. There are exceptions. We have a special Sunday train which comes from Pennsylvania station. Almost three-quarters of the visitors on that train are Jewish! But there are not quite eight hundred Jews among our nearly seven thousand patients.

"When I first entered the service—it'll be forty years next March—you couldn't find a Jew in the asylums. No more than one was committed to the Jewish societies were after him, guaranteeing to take care of him! But with the advance of welfare needs, this has been made an impractical thing.

"Some sixteen years ago, as I went through the wards I was accosted by one of my Jewish patients. He wanted to know if he could hold a meeting with some eleven other men. I said absolutely yes—and I gave orders to give them a special room for the meeting, and ordered guards to wait outside. The next I felt that the Jews ought to have religious services the same as the Protestants and Catholics. I had no appropriation for such a thing, but I went to Mr. Seligman and he gave me enough to pay for a rabbi. We chose Rabbi Blum, who ever since

that time—sixteen years—has been holding religious services for our Jewish constituency. The other asylums followed suit, and Rabbi Blum has had his hands full ever since. . . . He is a good man, a kindly man, an intellectual man.

"But speaking of this girl brings up many ideas I meant to tell you for a long time. About the Jews, I mean. They always come laden with bundles—gifts; they never forget, no matter how poor they are. They come often, no matter how hard it is. They are more of a nuisance to us, and sometimes unreasonable. That's because they are so eager to help their unfortunates. They only think of the poor creatures who are their friends or relatives—they overlook the State's reasons for keeping them here.

"It is very touching to see how the Jewish visitor meets with his unfortunate friend. There is so much more sympathy. It is hard to analyze this, and it sounds derogatory to the other religions and races. But it is so. There is scarcely a Jewish patient here, who is left without any attention—who has no visitors and rarely a letter. But there are hundreds of the others who never see or hear from a soul from year to year. Some people when there comes a catastrophe such as insanity or a prison sentence, wash their hands clean of the victim and abhor the thought or sight of him.

I have noticed in the Jewish circles, that the unfortunate member is always given the greatest care and indulgence. It touches my heart to see this—all the able-bodied, well-minded members of the family tenderly do their best for the weak one."

One could not help but note that Dr. Smith wiped a tear from his eye. He is seventy, looks like John Phillip Sousa did before the latter removed his white beard. Dr. Smith's look is keen, kindly and warming. He says that he feels as much at home on the outside of the institution as he does on the inside of the wards. He is ready always for the new and worth-while ideas. He grasped the musico-medical suggestions as if he had been born to them and explained after several visits the alienist's understanding of the effect of music upon the insane.

Suddenly, he jumped up.

"I say—could you do something for me? There's an old Jewish lady over in the G center—of course, she couldn't come to the concert. I am wondering what would happen to her if she heard some old Jewish music. Will you try it?"

We summoned our musicians, and with Dr. Smith drove over to G center. In a private room we waited. Finally, an old, shriveled, Russian woman was brought into us. She did not see us—she was still going through her eternal tortures.

"Oh my son," she cried in broken English, as she wept and rocked her body, "Why did you do it? Don't you see she's not our kind—don't you see what it means to marry a 'shickter?' Don't you see what it's doing to me and father? What will God say—the God of Israel? She's not good. Oh my son, throw her off. Look she's taking him away. Come back, come back. Give me my son. Let go of him, you hear, you hear?"

At the piano softly we played some minor chords, and turned into the music of "Kol Nidre." The old lady turn around and listened, her eyes softened, her body relaxed—she fell on the floor in a swoon.

"Good, good," called Dr. Smith, "don't be frightened. This is wonderful for her."

She was laid on a couch, given a little restorative, and then she sat up. Her eyes opened and she spoke—normally. Then she went to sleep.

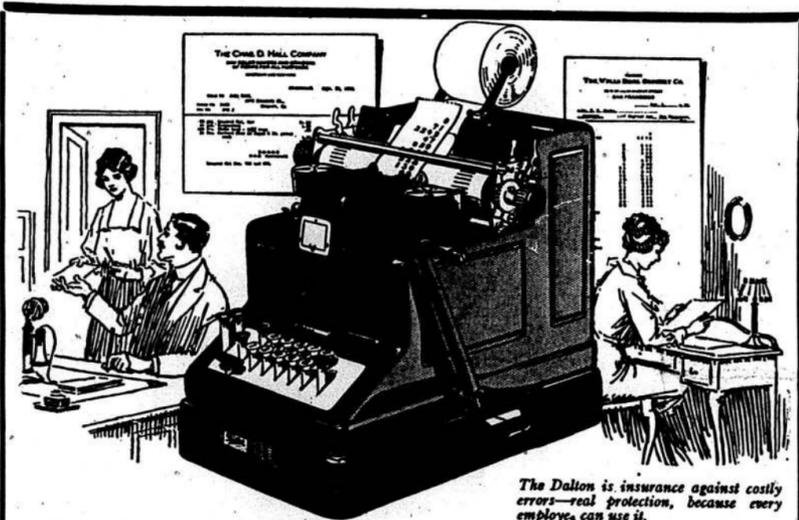
ENGLAND AND THE JEWS.

There is a trace of irony and a great deal of reason for congratulations to the British people in the appointment of Lord Reading to be viceroy of India and in his acceptance of that great imperial office. Both the irony and the reason for congratulation arise from the fact that Lord Reading is a Jew—a member of a race which in the distant past was subjected to grievous persecution in England and was for hundreds of years forbidden even to live on English soil.

Away back in the year 1290, after the Jews had suffered cruelly for many years Edward I expelled them all, some 16,000, from England, first seizing their property of every sort. It was not until the time of Charles II, almost 400 years later, that they were again permitted to settle in England. In 1723 they were first permitted to give evidence in courts of justice; in 1753 they obtained the

right of naturalization; in 1830 they were permitted to join civic corporations; in 1833 the office of advocate was opened to them; in 1845 they were granted the right to be aldermen or lord mayors, and in 1858 the principle of toleration was extended so far as to permit of their admission to Parliament—a favor which the Jewish race repaid by furnishing in the person of Disraeli, the great statesman of British imperialism, the welder of the empire.

Now, besides Lord Reading, who, as Sir Rufus Isaacs, became Lord Chief Justice in 1914, and who is to be Viceroy of India, the British Empire is also served by Jews in such high places as those held by the Right Hon. E. Samuel Montagu, Secretary of State for India, and Sir Herbert Samuel, the administrator for Palestine. The empire is well served, moreover, not only by these men but by a host of others around the globe—of a race which, despite every obstacle and rebuff, has ranked second to none in its love of country. In every land the Jews are in the forefront of patriotism and of intellectual progress. Great Britain is fortunate in having Jews whose abilities it can command.—Editorial in Albany (N. Y.) Knickerbocker.



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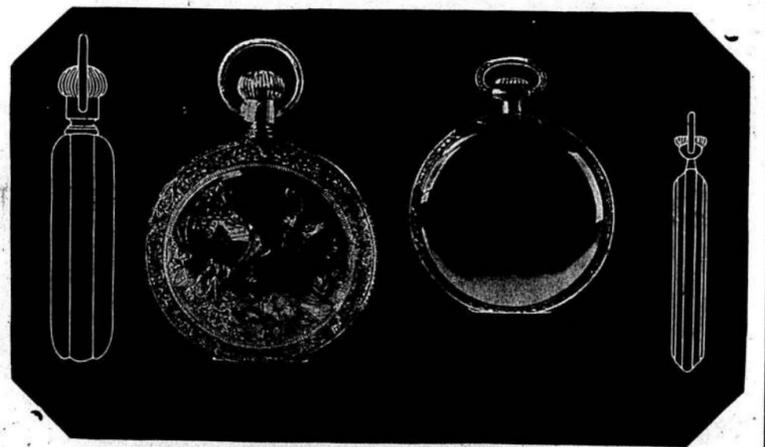
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