

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

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## THE SILVER WEDDING

*A Story*

By ELMA EHRlich LEVINGER

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Some pessimists like to express horrified amazement over the number of divorces which seem to spring up hourly in every corner of our fairy land. I, for one, am amazed that there aren't more! Take two young people, often from two totally different environments, and expect them to share everything from ideas to their morning grape fruit; tell a pleasure-loving little girl that she must prefer bungalow aprons and dishpans to bridge parties and dances; persuade a thoughtless boy that he should save his luncheon money to buy shoes for a squalling infant he's only mildly interested in, and that he should give up his card club in order to make said infant happy during its colicky evenings. Nine cases out of ten, the miracle registers and two young egotists allow themselves to be transformed into sober, self-sacrificing citizens and parents. But when one or both kicks up heels, like a frisky colt forced into working harness, and scampers off toward the bridleless bliss of the pasture, one can only sigh over the contrariness of human-nature and offer thanks for the majority, content to jog peacefully along in double harness.

But what does surprise me is to see a couple who have survived the first difficult years of skimming to pay the rent and nursing peevish offspring through measles, suddenly decide that life isn't worth living if they have to live it together. Especially if there is no violent break. Yet such undramatic, middle-aged divorces often occur according to the newspapers. In fact, I know of one myself, Mendel Hymanson and his stout, sharp-eyed wife.

They had lived together for almost twenty-five years. Mendel had traveled the familiar path which leads from pushcart to "gents furnishings;" Rheba had done her part with equal energy, converting cheap cuts into savory stews, shabby garments into tiny trousers and dresses, fretful babies into stolid young citizens, an asset to any republic. Together they had agonized through baby Minnie's siege of scarlet fever; together they had wept over the flowery phrases of Bennie's bar-mitzvah speech; together they had watched their first-born Simon, stalwart and khaki-clad, march off to war, and together they had prayed

and waited for his return from France. Bound by a hundred dear and familiar ties, it seemed impos-

have been able to tell just what was the cause of the trouble between them. They quarreled over serious

Rheba finally won her point, Mendel held out for a red background when she desired blue. The first serious

gave to welcome Simon home from the war.

"Thank God," breathed Mendel piously, as he wandered through the tiny apartment they had occupied since Minnie and Bennie had left for homes of their own. "Thank God, we wont need to have no more parties." He shook his head gloomily over the cherished dining room rug bestrewn with ashes. "We buy rugs for loafers to smoke cigars over yet!"

Rheba, her hands filled with dishes, stopped, on the way to the kitchen. "Once we can enjoy ourselves!" she declared. "Ain't it worth it to buy a few cakes and cigars and ice cream to get Simon out of the army? And now we don't celebrate no more till our silver wedding."

The project was ever in her mind; chiefly because she knew only too well her husband's opposition to an elaborate celebration, she never failed to mention it on every possible occasion. She loved parties; Mendel hated them. Usually he confined himself to fiery sarcasm on women who "were crazy on society," for the anniversary was almost a year off and he knew he had plenty of time to quarrel over the family dinner and reception "in a hall;" but tonight he was tired, suffering from too many cigars, cakes and late hours. There was a new ugliness in his tone when he answered her:

"Parties! Parties! Anniversaries!" He was lashing himself into a fury. "That's all you think of. You can have a silver anniversary if you want one, but you won't rope me into one. Understand?"

Rheba's eyes filled with the ready tears of self-pity. She was even more weary than her husband for she had worked unceasingly for the last three days for the success of Simon's party. And now nothing remained of the glorious entertainment but sticky plates and cigar ashes, and her husband was nagging her as usual. Her face flushed, her voice grew high and scolding.

"I wish I could have it without you—always nagging, always throwing in my face my few pleasures. I'd oser stand having you around another minute if I didn't want to have a silver wedding with you."

"A silver wedding! All she thinks of is her pleasures. I've worked



**MRS. IRVING LEHMAN.**

Mrs. Irving Lehman now heads the New York Section, Council of Jewish Women, having been elected as successor to Mrs. Wm. D. Spornborg. Mrs. Lehman has been active in communal affairs for many years and with her husband Judge Irving Lehman has been a diligent worker for the Jewish cause. Mrs. Lehman is a daughter of Mr. and Mrs. Nathan Straus.

sible that any division could divorce these two.

If they had been questioned, neither Mendel nor Rheba would

matters and over trifles—chiefly trifles. They quarreled for months over the question of a new carpet for the dining room; then, when

quarrel had occurred when Mendel wanted their first boy named after his own father; the final storm burst between them after the party they

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hard and what have I got for it? A home like a cabaret. I want a rest. When you die I'll make myself comfortable and go to an old men's home and take it easy."

"Why do you have to wait till I'm dead?" she snapped viciously. "If you go to one now I'd have a little comfort myself before I died."

An idle wish idly spoken. They had often quarreled far more bitterly, relapsing into a sullen silence for hours at a time. But tonight there was to be no truce.

Without a word, Mendel sauntered into the bedroom to return a moment later carrying his hat and coat. He dressed in a pregnant silence, while Rheba fussed with the dishes and young Simon nervously lit a cigarette. He had often heard his parents quarrel, but never with such a termination.

At the door, Mendel turned to his son, a slightly stooped figure, somewhat pathetic in its striving for dignity. "You can tell your mother," he said with all seriousness, as though unconscious of Rheba, standing open-mouthed in the kitchen doorway, "you can tell her for me that I'm going for good. Tomorrow you come down to the store and we can arrange a divorce any way she likes." He went out, closing the door softly behind him.

There was actually a divorce, despite the hysterical pleadings of Minnie and the calmer arguments of the two boys. Rheba continued to live with Simon, trying to fill her life with cooking and mending and a somewhat burdensome supervision over her favorite child. Mendel, however, declared he preferred to live with strangers. "They don't think they lift you in heaven for boarding you when you're paying in enough to run two families," he shrugged cynically and sought refuge in a Jewish boarding house strongly recommended by his landsman, Herman Spiller, a taciturn old bachelor with a passion for solitaire and midnight lunches. Perhaps, thought Mendel bitterly, he eats so many sandwiches after his card playing he don't care what he gets at the table and lasts till the next night!

He was eating sandwiches himself, six months later in Fiegelman's Cafe—you know the place, over on Second Avenue, where the mocha torte and pickled salmon transport the diner prematurely to Gan Eden—gloomily surveying the headlines of the Tageblatt between bites of his liver sausage sandwich and sips of tea. And laying down his newspaper he spied a familiar face and form at the next table. Rheba, pensively munching mondekuchen, a

very woe-begone expression on her round face.

Mendel was not much of a stickler for etiquette. Even if he had been, he might have been uncertain just how a divorced gentleman approaches the wife of his youth. He hesitated, took another gulp of tea, wiped off a last crumb from his moustache and walked over to Rheba; she flushed, paled and fumbled nervously at a stray wisp of hair. The familiar, futile gesture stabbed him; it was so essentially his Rheba, the Rheba whose presence called up a dozen other little mannerisms he had never been able to forget. To his own disgust his voice grew thick with emotion as he greeted her:

"Nu, Rheba, how are you? Have you been sick, maybe? You look a little thinner."

No woman prone to stoutness could have failed to soften at such a greeting. She flushed again, seeking to straighten her hat, a hat, he noticed, that was adorned with a wreath of tiny blue flowers; Rheba, he remembered, had always been fond of blue. To his lonely eyes the ridiculously young hat was vastly becoming to his aging wife. Rheba was almost fifty, but at that moment she looked scarcely older to her husband than the girl he had led under the canopy twenty-five years before.

"No, I ain't been sick," she stammered. "But I ain't been eating well. You don't look any too grossartig yourself, Mendel."

He sat down beside her. "Sandwiches," he explained. Then, in answer to her puzzled look: "I'm used to home-cooking, but where can I get it? I've changed boarding houses three times since we—I—I left home," he put it delicately, "but the meals are all alike. I try like Herman to fill up on sandwiches; nothing hurts him but he's got a cast-iron stomach. I ain't and at my age it ain't easy to live in a boarding house. Sometimes I take a sandwich or two home and eat in my room and don't go down to supper at all; but it makes the evening so long." He stopped, realizing that he was not acting as jaunty and independent as he had planned, should they meet. "And how is it with you?" he asked abruptly, curious to learn how it fared with her at her married daughter's, since Simon's marriage had left her homeless.

"How is it with anybody living with their children?" she answered bitterly. "You should talk about your meals! Minnie, she spends three times as much for her table as I used to, and you get up hungry. Nothing but salads and baked eggs and creamed fish!" Her voice rose

indignantly. "I say to her, 'Minnie, for God's sake, why don't you have weiner schnitzel once in a while or sauer braten or something that fill's you up?' But you might as well talk to a piece of wood. She won't even let me do the marketing—calls up on the telephone. And when I say a word to the children she snaps my head off. The way she brings them up makes me almost meshuggah. She ain't going to let that Junior get barmitz vah 'cause she says he's too nervous and she lets him go to a movie every night. And the way she dresses Muriel—socks in zero weather! And when I tried to sneak a little mashed potato to the baby when the nurse wasn't looking, Minnie almost threw me out of the house. I went over to visit Ben that time, but I didn't stay long—you know how big his wife always had it in her head"

"And Simon?"

Her voice broke a little. "After the way I cooked everything that boy liked and used to walk my legs off trying to save two cents on a head of cabbage. Never to let on about that shicksa he met in his training camp and come home one night and bring her along and say they're married. I ain't never going to forget that. He was all I had in the world and he didn't stick by me."

Silence. Mendel reached for her hand. "You got me as long as you want me," he said. "I thought I could get on without you, Rheba, but I can't. I'm too used to your cooking and looking after my shirts; I'm used to your fighting, too. We ain't got so very long to live any more, Rheba, and we ought to live together."

She did not answer, but the look she gave him was very eloquent. Pushing back her unfinished luncheon, Mendel deposited upon the table a tip so large that the Roumanian waiter pocketed it with the reflection that maybe after all America was a golden land. Arm in arm they left the little cafe and walked down the crowded sidewalk along Second Avenue.

Mendel was the first to break the silence that lay warm and pulsating between them. His tone was lover-like enough, but his words very practical. "You come to my boarding house till we find a flat. I got a friend in the real estate business and he maybe can fix us up; only two or three rooms, 'cause you ain't going to wear yourself cleaning up a whole flat. Yes?"

"But don't we have to get married again?" objected Rheba.

"We do, he admitted, "but, thank God, no fuss and no parties. We go to a rabbi on the way home and ask him to marry us over again."

Rheba seemed about to protest, then her darkening face cleared as though by magic and she gave his arm an ecstatic little squeeze. "Have it your way," she conceded, "but maybe you don't remember that the fifteenth of next month is our silver wedding anniversary. We can be in our new place then and make it a big celebration."

"I ain't going to begin no business with your big parties right away," warned her husband.

Quarrelling as energetically as in the old days, but still arm in arm, the two middle-aged lovers walked down Second Avenue together.

#### Rabbi Newman to Be Installed.

This (Friday) evening Rabbi Louis I. Newman, formerly of the Bronx Free Synagogue, will be installed as associate rabbi of Temple Israel of Harlem, now worshipping temporarily at the southwest corner of Ninety-sixth street and Central Park West. Addresses will be delivered by Rabbis Stephen S. Wise and Maurice H. Harris and Mr. Daniel P. Hays, the president of the congregation.

At the close of the services a reception will be tendered Rabbi Newman by the Ladies' Auxiliary and Temple Israel Sisterhood.

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#### First Jewish President of Bombay Corporation.

"The year which sees the first Jewish Viceroy land in India has also seen the first Jewish President of the Bombay Corporation, who was the first head of a municipality to extend to him an official welcome," says the Bombay correspondent of the Jewish Chronicle. This gentleman is Sir Sassoon David, one of the merchant princes of India. He was born in 1849, and after some years as a partner in the firm of E. D. Sassoon & Co., a member of which family, in the person of Miss Hannah Sassoon (a niece of the late Sir Albert) he married, he established his own firm in 1885. He is the leading cotton yarn merchant of Bombay, and has long held a prominent position in connection with the most important commercial undertakings of the port. He is an ex-president of the Mill-owners' Association and its representative on the Improvement Trust. Sir Sassoon David has for years been a government representative on the corporation, a magistrate for the city, and was sheriff in 1905. "The development of the city and its present position," says the Times of India, "owe not a little to this great financier and industrial statesman, whose genius has been fully utilized in the wonderful transformation of Bombay of today." Sir Sassoon David was knighted in 1905 and a baronetcy was conferred upon him in 1911 in recognition of his great services in the development of the Port and Harbor Trust. Sir Sassoon David is president of the Bombay branch of the Anglo-Jewish Association.

#### Sedorim for Jewish Immigrants.

The Hebrew Sheltering and Immigrant Aid Society of America gave Sedorim for Jewish immigrants at its home, 229 East Broadway, New York city, at Ellis Island, New York, and at quarantine station, Hoffman Island, New York.

At Ellis Island 800 Jewish immigrants were the guests of the society. Among those present were Menachem Mendel Ussischkin, Dr. Berzion Mossesohn and Dr. Shmaryaha Levin of the Zionist Delegation, now in this country; Mr. Ruben Brainin, the well known Hebrew writer, and other distinguished men. Mr. John L. Bernstein, president of the society, acted as host.

During the whole of Passover all Jewish immigrants detained at Ellis Island or in other quarantine stations were provided with Passover food.

#### JEWISH CALENDAR.

5681	1920-21
Rosh Chodesh Iyar... Monday, May 9	Lag b'Omer... Thursday, May 26
Rosh Chodesh Sivan... Tuesday, June 1	1st day Shabuoth... Sunday, June 13
Rosh Chodesh Tam-muz... Thursday, July 7	Fast of Tamuz... Saturday, July 23
Rosh Chodesh Ab... Friday, August 5	Fast of Ab... Saturday, August 13
Rosh Chodesh Elul... Sunday, September 4	Rosh Hashanah... Monday, October 3
Yom Kippur... Wednesday, October 13	1st day Succoth... Monday, October 17
Shemini Atzereth... Monday, October 24	Simchath Torah... Tuesday, October 25

\* Also observed the day previous as Rosh Hashanah

HELLENSTEIN, HERMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Hellenstein, 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 Jacob Shapiro, her attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

Dated, New York, the 9th day of March, 1921.  
HELENE HELLENSTEIN, Administratrix.  
JACOB SHAPIRO, Attorney for Administratrix, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

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SAFFIAN, 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 Saffian, 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 Wise & Ottenberg, his attorneys, at No. 206 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of October, 1921, next.

Dated, New York, the 12th day of April, 1921.  
FREDERICK N. SAFFIAN, Administrator.  
WISE & OTTENBERG, Attorneys for Administrator, Office and P. O. Address, 206 Broadway, Borough of Manhattan, New York City.

BLUMENTHAL, DAVID.—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 David Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob L. Holtzmann, their attorney, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of October, 1921, next.

Dated, New York, the 1st day of April, 1921.  
GOLDIE COHEN, REBECCA PLOTZ, Executors.  
JACOB L. HOLTZMANN, Attorney for Executors, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

STEINDLER, JOSEPH J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph J. Steindler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lowenthal and Hirsch, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of October, 1921, next.

Dated, New York, the 5th day of April, 1921.  
JULIA J. STEINDLER, MILTON F. STEINDLER, PIERCEVAL J. STEINDLER, SEYMOUR A. STEINDLER, Executors.  
LOWENTHAL and HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

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# NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

## Ukraine Horrors Shock London Audience—Jewish Historical Society Places New Lecture Series—Swindlers of Poor Jews Captured—Dr. Shonfeld Talks of His Schools in Palestine.

London, April 8, 1921.

A largely attended meeting of East End Jews was held in the Mile End Pavilion, London, this week, to protest against the pogroms carried on against Jews in the Ukraine and other parts of Russia. A resolution was unanimously adopted indignantly protesting against the treatment of Jews, and it was decided to render all possible financial assistance to Jews in the Ukraine, Poland and the other new republics which have been carved out of Russia. Several prominent men sent letters of apology for absence. Lord Parmoor wrote regretting that he had not been able to waken public opinion in England against the persecution of Jews in Central Europe, but he hoped they would soon be awakened. Lord Weardale wrote saying it was much to be regretted that England did not today possess a Gladstone to take up the cry of the persecution that went on in Eastern Europe and in Ireland. Dr. Saltzmann spoke of his recent visit to Central Europe, and described the horrible butchery that went on in that part of the world against the Jewish population. He mentioned that 140,000 Jews were slaughtered in 528 pogroms in 1920. The Jewish population was completely wiped out in 114 towns, while eleven towns were completely annihilated. Thousands of small children were bayoneted and the bloody scenes surpassed all description. Next came the economic pogroms, and Jews that had not died through the bloody pogroms had died of starvation and misery in the economic pogroms. At least 200,000 Jews had died of typhus. He referred to the fact that many thousands of Jews were trying to get out of Russia and many had escaped to Poland and other places. Poland found it impossible to do much for the refugees, and Jews in Poland were between the devil and the deep sea and were dying in thousands from starvation. Dr. Saltzmann delivered one appalling story, as will be seen, at the above meeting. Other facts he has divulged in an interview. We have heard many of these terrible tales before, but the cold, deadly figures quoted by Dr. Saltzmann are terrible indeed.

The Jewish Historical Society is arranging a series of ten lectures to be delivered at Toynbee Hall. The subject will be "The History of the Jews in the Sixteenth Century." The Sixteenth Century opens under the effects produced on the Jews by the expulsion from Spain (1492), an event which synchronized with Columbus' discovery of America. Early in the century the first Ghetto was constituted at Venice, and the consequences were felt during the next two or three centuries. But the humanistic movement brought valuable relief, and Reuchlin's championship of the Talmud led to its wider study and to the production of a complete edition by Bomberg. The inner Jewish life was marked by the mystic movement at Safed and the issue of Caro's Code (the Shulchan Aruch). An interesting group of poets (mainly mystical) proved that the Hebrew spirit was still capable of inspiring new songs. On the critical side, too, Azariah Dei Rossi brings a fresh era of historical research into such ancient

documents as the Hellenistic Jewish Literature. Several striking personalities move over the scene. One of the most arresting was Joseph Nasi, Duke of Naxos, who attained a high diplomatic position in Turkey. Equally important was the statesman Solomon Ashkenazi. Very interesting, too, was Donna Gracia Mendesis, a Marrano Jewess, who won the admiration and affection of her Jewish contemporaries. In the scientific world, Amatus Lusitanus attained much fame. Other great individualities were the Usques and the Ibn Vergas, poets and historians, while the traveler David Reubeni and the enthusiastic visionary Solomon Molcho played a considerable role. Though very few Jews resided in England in the sixteenth century, the dramatists used them as subject matter, as Marlowe's "Jew of Malta" and Shakespeare's "Merchant of Venice" testify.

The ten lectures will be as follows: May 3, "The Effects of the Expulsion From Spain," by the Rev. Dr. M. Gaster; May 10, "Reuchlin and the Humanists," by F. S. Spiers, B. Sc.; May 17, "Development of Hebrew Printing," by Elkan N. Adler, M. A.; May 24, "The Mystics of Safed," by the Rev. Morris Joseph; May 31, "The Shulchan Aruch," by the Rev. L. Mendelsohn, M. A.; June 7, "Martin Luther and the Jews," by the Rev. S. Levy, M. A.; June 21, "Joseph Nasi and the Jews of the Levant," by Lucien Wolf; June 28, "Travelers and Historians," by the Rev. E. Levine, M. A.; July 5, "Hebrew Poetry in the Sixteenth Century," by Mrs. R. N. Salaman.

An attempt is now being made to grapple with the disgraceful traffic in false passports and the general swindling of aliens crossing England from Europe on the way to America. One gang has at last been run down, and it proved to be composed of Estonians. Poor Jews are among the worst victims of these scoundrels, and it is good to be able to record a start in their extermination.

Dr. Shonfeld, the newly appointed inspector of schools in Palestine for the Mizrahi, has been to London for a brief visit and has been talking about his schools. In an interview he said: "The Mizrahi has taken over thirty-one institutions. They come under the following categories: (a) Pure Mizrahi institutions, such as the Tachkemoni Gymnasium in Jaffa and the Mizrahi Teachers' Training College situated in Jerusalem; (b) the I. C. A. village schools, which were handed over to the villagers; some of these have now come under our organization which is known as the Vaad Hamefakeah al Bette Sefer Ha-Haredim. This body is generally described, for the sake of brevity, by the first two words of its title only. Care, however, must be used in employing these words, as Waad Hamefakeah is also the term for the school managers which every school possesses. (c) The third category included certain of the ordinary town and congregational schools, formerly maintained either by local contributions or by charity. Such schools would be the Hebron School or the Sephardi Talmud Torah in Jerusalem. Then again there are private schools such as the Tat Lebanon or Ashkenazie Girls' School in Jerusalem, with its 400 pupils. (d) The Netzah Yisrael School of the German Freie Vereinigung under Dr. Auerbach."

Asked as to what were his relations to the Zionist Schools, he said: "The thirty-one schools under my charge are autonomous. We have full rights to the appointment and dismissal of teachers. As regards the other schools, I have the right to visit them and to report through the heads of these schools anything I deem necessary. Conversely, the same right applies to the Zionist inspectors, who can enter my schools. General questions of sanitation, etc., are under joint management. I should like to say that the system works most harmoniously and that, for example, my own office is situated in the buildings of the Zionist Commission. Institutions like the Evelina, the Alliance and the Chadorim are, of course, quite independent, though happy relations prevail. The Hebrew Peqidim schools cater only for Sephardim. I am in favor of athletic and other intercourse between the various schools, though it is curious how in other respects the spirit of competition is completely barred. The idea of prizes is not liked in Palestine."

## Rabbi Solomon Resigns From Presidency of New York Branch, United Synagogue.

The largest annual meeting in the history of the New York branch of the United Synagogue of America was held at the Jewish Theological Seminary on Sunday, May 1. Representatives of the forty-five congregations and sisterhoods of the New York district met, listened to reviews of the work in the past year and made elaborate plans for a far-reaching expansion of the United Synagogue program of activities in Greater New York. Reports were presented by Mrs. Marks Hurewitz for the Committee on Religious Observance, Rabbi Israel Goldstein for the Committee on Education, Mr. Sol Mutterperl for the Committee on Organization. Addresses were delivered by the Rev. Salt on the Young People's activities and by Chaplain Herbert Roeder on the Chaplaincy Work of the branch. The afternoon was devoted to the discussion and adoption of a plan for the activities to be pursued during the coming year. Plans for extension work were presented by Mr. Irving Fisher. Mr. Emanuel Hertz delivered an address on the "Back to the Synagogue" movement. The report of the Committee on Women's Activities for Traditional Judaism, of which Mrs. A. Slomka is chairman, was read by Mrs. C. Goell. Dr. Jacob Kohn in a seven-minute address pointed out the importance of working among the college students to retain their loyalty to traditional Judaism. The meeting closed with a powerful address by Rabbi Max Drob calling upon American Jewry to come to the support of the Jewish Theological Seminary.

The more important resolutions passed dealt with the "Back to the Synagogue" movement, the extension activities and the plans for women's activities. It was decided that the first day of Shabbath be set aside for the initiating of the Back to the Synagogue Movement. Appeals are to be made in every congregation for the visitors present to affiliate themselves with the synagogue. Arrangements will be made for visiting speakers in a number of congregations. This work will be supplemented by addresses at various non-synagogue congregations, the printing of literature and the working out of carefully planned publicity work. Mr. Emanuel Hertz, the president of the Washington Heights Congregation, has been appointed chairman of the committee.

The meeting voted to engage a director of extension work, who should establish religious schools and club work in a number of synagogues and other centers in the vicinity of the missionary settlements. It was decided also to subdivide the city into five districts and appoint a committee for each district to study the situation and devise ways and means for extending work of traditional Judaism in each part.

The recommendations made by the Committee on Women's Activities were accepted in toto. Among the more important of these recommendations was that it be suggested to the various congregations that women be represented on the Boards of Trustees of the various synagogues. The interest of women in the upholding of our faith is no less than that of the men and their sacrifices are very often greater. It was felt that Judaism would be very much strengthened if the men and women in the congregation worked together. Plans were adopted for a joint meeting of the various sisterhoods to consider the special problems affecting the Jewish women.

The problem of the college student was presented by Dr. Jacob Kohn and the following recommendations were adopted: That the names and addresses of the synagogues affiliated with our institution that have English speaking rabbis, as well as the names and addresses of the rabbis, be posted on the campuses of the various colleges and universities in the city; that these names be included in pamphlets to be sent to all the Jewish students of the universities; that special invitations should be sent to the students to attend services on holy days, and that an attempt be made to organize special students' services on the holy days.

Dr. Elias L. Solomon, president of the New York branch of the United Synagogue, resigned because of the burdensome duties of the National Organization, of which he is the president. Mr. Alexander U. Zinke was elected in his stead. The other officers elected were as follows:

Vice-Presidents—Mrs. William Fishman, Mrs. L. Gottschall, Mrs. M. Hurowitz, Mr. Arthur M. Lamport, Mr. J. M. Wachman; treasurer, Mr. J. Rosenthal; secretary, Rabbi Samuel M. Cohen; financial secretary, Mrs. Edwin Kaufman.

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## New Hospital for Dyckman Section.

The location and many of the preliminary details of the new Jewish Memorial Hospital to be erected at Dyckman street and Bolton road were decided at a meeting of the Building Committee and the architects, held on the site last Sunday morning.

The institution, which is to be a memorial to the Jewish soldiers, sailors and marines who died in the world war, will have a capacity of 150 beds, more than half of which will be in private rooms with a view over the Hudson River and the Palisades. It is the plan of the directors to utilize the substantial building now on the site which was formerly occupied by the Magdalene Home. There will be erected, in addition, a new building to be connected with the old, varying from three to six stories in height, of fireproof design and including all the most modern developments in design and equipment. Maxwell Hyde is the architect.

This property was purchased for \$300,000 and nearly half of that sum has already been paid. It is proposed to raise the remainder and an additional amount great enough to erect the new building and purchase the equipment. Samuel Marx, who was chairman of the Campaign Committee which raised the first fund, is now chairman of a new committee which is directing the new campaign from headquarters at Nos. 115 and 117 West Twenty-third street. There will not be a drive in the sense in which that term is used ordinarily, but there will be a systematic canvass of the Jewish population of Manhattan, which will continue until the amount required has been obtained.

"We expect to have there one of the finest institutions in Greater New York," Mr. Marx said. "There is not a finer view anywhere on the island than can be obtained from the windows of the building now on the site, and the new building will be so placed that practically every room will overlook the Hudson River and the Jersey hills. The present building, although designed and built as an institutional home, can be very readily adapted to hospital use. In fact, if we were willing to be satisfied with anything less than the best the building could be used with very little change. But it is our ambition to build an institution which will be second to none and which will be a fitting tribute to our boys who died in the war."

"We are going to require the assistance of every patriotic Jew in Manhattan if we are to be entirely successful," Mr. Marx continued, "and I would be very well pleased to hear from men and women who would be willing to devote any part of their time to this cause."

## Lord Allenby on Palestine.

In a recent interview which Lord Allenby granted to Mr. Itamar Ben Avri, his lordship declared that he would never forget the magical influence which Palestine had exercised over him during the war, and he hoped to be able shortly to accept Sir Herbert Samuel's invitation to visit the Holy Land once more. He was certain that the Jews would very soon realize that persistence and toleration were the best means for building up a Jewish national home in Palestine. They might rest assured that England always kept her word. The only thing that was necessary was to establish complete harmony between the three elements of the population of Palestine, all of whom must realize that the return of the Jews to the land of their fathers would be of advantage to themselves as well as to the Christian and Mohammedan residents in Palestine.

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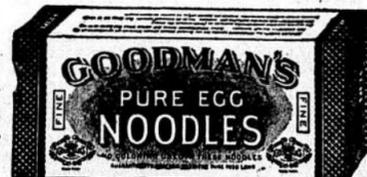
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ITEMS OF INTEREST IN THE JEWISH WORLD

A Jewish athletic club is being formed in Glasgow, Scotland.

The Hadassah Society at Willimantic, Conn., has been reorganized.

The Jewish communal leaders have opened a People's University at Vilna.

The Latvian Cabinet made a grant of 50,000 roubles to the Jewish theatre in Riga.

Colonel Gustavus Bloch has been elected president of the Association of Military Surgeons of Illinois.

Mr. Isadore Gernsbacher has been elected president of the Chamber of Commerce of Weatherford, Tex.

Last month a branch of Haddash was organized at Chicago, Ill., to be known as the North Shore Branch of Hadassah.

The Hebrew Ladies' Association of Monticello, Sullivan county, N. Y., have started a movement to erect a free hospital.

The Lithuanian Government has decided to publish its announcements in Yiddish among a number of other languages.

The Jugo-Slavian government announces that all creeds and nationalities will enjoy equal rights in the annexed territories.

Rabbi Weiss of Malazka, Czecho-Slovakia, has committed suicide on account of the privations from which he had recently suffered.

The government of Jugo-Slavia has recognized the pupils of the Yeshiboth as theological students and exempted them from military service.

The "Worcester Jewish Review" has been issued at Worcester, Mass. It is a semi-monthly, printed in English, with a Yiddish supplement.

Rabbi Uziel of Jaffa has accepted the call of the Jewish community of Salonica, where he is about to take up the office of Chacham Bashi.

For the Hoover fund for the relief of starving Europe \$29,000,000 was raised. The Joint Distribution Committee turned in \$2,200,000 to the fund.

The members of Temple Emanu-El, Beaumont, Tex., have approved designs for a new synagogue, and building operations will soon be under way.

The Council of the Canton of Aargau has adopted a Sunday closing bill, authorizing Jews to work behind closed doors for four hours on Sundays.

Rabbi Jesse Bienenfeld of Worcester, Mass., is arranging to give a course of lectures on "Jewish History" for the students of Clarke College and Clark University.

Over 500 women were in attendance at New Haven last week at the second annual Connecticut State Conference of Councils of Jewish Women and Temple Sisterhoods.

Joseph Greene, a leader in Jewish circles in Dublin, Ireland, passed away last month, aged 76. He was for over 20 years president of the Board of Jewish Guardians.

Rabbi Emanuel J. Jack, for the past four years rabbi of Temple Israel, Stockton, Cal., has accepted the ministry of Congregation B'nai Israel of Little Rock, Ark.

At the annual meeting of the Connecticut State Society of Certified Public Accountants, held in New Haven last week, Leonard M. Troub of Hartford was elected president.

After voting favorably, the Michigan Senate reconsidered and has vetoed the bill recently passed by the lower house aimed at the suppression of Henry Ford's "Dearborn Independent."

Directors and officers of the Jewish Orphans' Home, Cleveland, O., last Sunday paid tribute to Mrs. Manuel Halle, who finished her fiftieth year as a member of the board of the institution.

The new synagogue being erected at Rockaway Park, N. Y., is going up very rapidly. The lower floor will be completed by the end of this month and services will be held for Shabuo.

Approximately 1,000 persons attended the fortieth anniversary celebration of the H. B. S. U. at Cleveland, O., last month. Mayor Fitz-Gerald and Rabbi A. H. Silver were among the speakers.

According to the recent census held in Latvia, there were 30,769 Jews in that republic. Of these 24,168 declared Yiddish to be their mother tongue, 51 Hebrew, 1,745 Russian and 1,789 German.

William B. Schwartz, a senior of the Hebrew Union College, has been elected rabbi of the Kahal Montgomery, Montgomery, Ala., succeeding Rabbi B. C. Ehrenreich, who had declined re-election.

The Jewish Ladies' Aid Society of Bristol, Va., will open a Hebrew school the coming fall. The school was organized a few years ago, but was unopened through inability to secure a teaching force.

The 250th anniversary of the Great Synagogue in the Amstel Straat, Amsterdam, Holland, was celebrated on the first evening of Passover. The synagogue is the oldest in existence in Western Europe.

Temple Emanu-El of Denver, Col., has voted to raise Rabbi William Friedman's salary from \$10,000 to \$12,000 per annum. Rabbi Friedman some years ago was elected rabbi of the congregation for life.

With the American Expeditionary Forces in Coblenz, 226 Jewish officers and privates participated in the Seder services which were arranged by the overseas representative of the Jewish Welfare Board.

The Boston City Club, probably the largest civic institution in New England, has elected Mr. A. C. Webber as vice-president. Mr. Webber for over ten years was assistant district attorney of Suffolk county.

The Chicago Hebrew Institute has taken over the property and activities of the Jewish Educational Alliance. From now on the name of the institution will be Northwest Branch of the Chicago Hebrew Institute.

At a meeting held at Hamburg last month, General Scheines protested against the anti-Semitic agitation, and declared that the Jewish soldiers in Germany did their duty towards the country during the war.

The Ladies' Deborah Aid Society of Congregation Anshe Shalem, which is the oldest Jewish organization in the city of Hamilton, Ontario, in celebration of its fiftieth anniversary, has decided to adopt an orphan in Europe.

The Springfield (Mass.) Young Men's Hebrew Association and Young Women's Hebrew Association have secured possession of the former Shrine Temple in that city. The building is now in process of alteration and the formal dedication exercises will take place on May 15.

Magistrate Alexander H. Geismar of Brooklyn has been reappointed by Mayor Hylan to serve as city magistrate for a full term of ten years. Magistrate Geismar was at one time in the ministry and rabbi of Temple Israel of Brooklyn.

Rabbi Samuel Yalow, who came to Syracuse, N. Y., two years ago from Ansonia, Conn., has been re-elected by Congregation Ahavath Achim for a term of years. In addition it has been decided to purchase a suitable house for the rabbi.

The famous historian, Dr. Dubnow, has accepted the invitation of the Minister of Jewish Affairs to come to Lithuania. Dr. Dubnow has announced that he is bringing with him a new history of Jews, in Yiddish, which will be printed in Kovno.

Mrs. Ricka Schayer, who died at Denver, Col., last month at the age of 74, had lived there for almost sixty years. In 1887 she was president of the Denver Jewish Relief Society, and all through her life took an active interest in communal affairs.

Chief Rabbi Hertz, who is making a tour of the world on behalf of the British Jews' World Memorial, arrived in Albany, Western Australia, from South Africa on March 1. A civic reception at which the Mayor presided was held the following day.

The attacks on Jews at Budapest continue. Recently a procession of anti-Semites broke the windows at the Orthodox Synagogue and assaulted many Jews in the streets. A movement is on foot in Hungary to prevent Jews from visiting summer resorts.

Mr. Aaron Steeg, former editor of the New Orleans "Jewish Ledger," has been elected Great Sachem of the Improved Order of Red Men for Louisiana. Mr. Steeg is prominent in fraternities and is editor of the "Square and Compasses," a well known Masonic organ.

Representatives of Brazil and Argentina are doing everything possible to encourage emigration of Jews to those countries, according to a report just submitted by Engineer Tiemkin to the Executive Committee of the Jewish Central World Relief Committee at Paris. The report says there are vast possibilities for Jewish refugees who will proceed direct to these South American countries, but that at present no funds for that purpose are available.

The new building of the Young Men's Hebrew Association and the Young Women's Hebrew Association at No. 304 Crown street, New Haven, Conn., will be dedicated on Sunday afternoon. An entire week of interesting programs has been arranged in celebration.

The new French High Commissioner in Tunis paid a visit to the Jewish Hospital. His excellency expressed himself as satisfied with the methods of the hospital and granted an annual subsidy of 25,000 francs. He also promised to support its complete reorganization.

The Latvian Minister of the Interior, Mr. Berg, has sent an apology to the Jewish deputy, Mr. Fishman, for having accused the Jews of causing an affray between an officer and Jews at a public meeting. The minister subsequently discovered that his charge was unfounded.

The Jewish students of the Salonica Lyceum have declared a strike against a French professor on account of his anti-Semitic insults. The principal has already apologized to the Chief Rabbi and to the president of the community, but the students demand the dismissal of the offender.

According to the Haarez, the administration of Baron de Rothschild's properties in Palestine is about to begin with the construction of a huge flour mill in Haifa. It is hoped that the mill will be able to turn out sufficient flour to serve the whole of the country. The capital of the enterprise is £100,000.

The Warsaw Lawyers' Association has by a large majority annulled its previous resolution not to admit Jews to the bar. Deputy Hartglass explained to the meeting that the effect of the original decision would be to compel Jewish lawyers to change their religion, but not to keep them out of the legal profession.

Maxim Gorki has interested himself in the case of the Hebrew poets, Bialick and Tchernichovsky, who are now at Odessa and cannot get permission to go to Palestine. He is trying to obtain a Soviet permit for them to leave Russia. Similar efforts were made at Moscow on behalf of the family of the late Dr. Tchlenow.

In the course of the discussion of the Polish constitution in the House, Deputy Grunbaum moved an amendment to the effect that the national and political rights of the minorities should be guaranteed. The amendment was defeated. Even the Socialists declined to support it, arguing that Jewish interests were already sufficiently safeguarded.

For the financial year beginning April 1, 1921, the budget of the Jerusalem municipality balanced at £50,000, as compared with £37,000 for the previous year. Local taxes will be collected by the administration, which will also provide a loan to the municipality for works of public utility, such as the introduction of electricity, water supply and kindred objects.

The executive board of the United Jewish Charities of Hartford, Conn., has created a scholarship fund to assist boys and girls to continue their education where they are unable to do so on account of lack of money. All worthy cases will be investigated and assistance will be given for higher education as well as elementary. It is expected that a number of people will contribute specially to this fund.

The annual meeting of the Hilfsverein der Deutschen Juden was held last month. Dr. James Simon presided. During the war the society contributed 7,000,000 marks towards the care of the Eastern refugees. It had also done much to relieve the starving Jewish children in Austria and given valuable assistance to the relief bureaus for Jewish workmen and the aid societies for emigrants. That expenditure had amounted to 835,000 marks.

Provision for the protection of the "Holy Sepulcher" at Jerusalem against fire has been made by Sir Herbert Samuel, High Commissioner for Palestine. Sir Herbert recently visited this shrine of Christendom, and noticed that no arrangements had been made to cope with a possible outbreak of fire. He at once ordered three portable fire pumps to be sent from England, and has presented them as a personal gift to the Latin, Orthodox and Armenian representatives of the Holy Sepulcher.

Talmudical Institute of Harlem to Be Dedicated.

The officers and Board of Directors of the Talmudical Institute of Harlem invite the general public to attend the dedication exercises on Sunday afternoon, May 8, 1921, at 2 o'clock, in celebration of the opening of its new building at 10-12-14 West 114th street. An entertaining and appropriate program has been arranged for this occasion. Rabbis M. S. Margolies and Moses Hyamson will be among the speakers and Cantor Joseph Rosenblatt will be one of the guests.

It is the aim of the Talmudical Institute of Harlem to combine real Judaism and true Americanism, and the new building provides splendid facilities and larger quarters to accommodate the increasing number of pupils attending the classes.

The Dedication Committee is composed of Samuel Golding, Jacob Lunitz, Jacob Richman, Baruch H. Schnur, Samuel Stavisky and Max Turkeltaub.

Rev. Hirsh Masliansky Banqueted Before Departure for Europe. On Sunday evening, at its home, 229 East Broadway, New York, the directors of the Hebrew Sheltering and Immigrant Aid Society of America tendered a leave-taking dinner to Rev. H. Masliansky who, together with his wife, left for a six months' visit to Palestine on Tuesday on the S. S. Aquitania. Rabbi Masliansky has been identified with the work of the institution for nearly a quarter of a century and has always taken active part in its affairs, rendering many valuable services.

Mr. John L. Bernstein, the president of the society, was toastmaster, and the speakers were Judge Leon Sanders, Leon Kamaiky, Harry Fischel, Albert Rosenblatt, Mrs. Leon Kamaiky, Joseph E. Eron, Rev. Philip Jaches, Dr. Leopold Jaches, H. Linetzky and B. Shelvin, all of whom testified to the esteem and affection in which the Rev. H. Masliansky is held.

Dr. Henry Fleishmann, superintendent of the Educational Alliance, brought greetings from that institution, with which the guest has been connected for twenty-five years. Rabbi Max Drob of the Washington Heights Synagogue spoke as one who had gathered inspiration from the noted orator. Dr. A. S. Schwartz and Mr. J. B. Persky, sons-in-law of the Rev. Masliansky, spoke for the family.

The last speaker was Rev. H. Masliansky, who in a few well-chosen words returned thanks for the tribute paid him. Mr. Philip Masliansky, one of the sons, instead of delivering a speech contributed \$500 to the building fund of the society.

On Tuesday morning a large delegation of the members of the Board of Directors were at Pier 54, North River, to wish Rev. and Mrs. Masliansky God speed and a safe return.

Nine San Francisco charitable institutions are beneficiaries under the will of the late Alexander Goldstein, who died last month. The charities to benefit under the will are Lincoln Memorial League, \$2,500; First Hebrew Benevolent Society of San Francisco, \$1,000; Associated Charities of San Francisco, \$2,000; San Francisco Children's Hospital, \$2,500; San Francisco Nursery for Homeless Children, \$1,000; San Francisco Association for the Prevention of Tuberculosis, \$1,000; Federation of Jewish Charities of San Francisco, in memory of the mother and father of the deceased, \$10,000; Pacific Hebrew Orphan Asylum and Home Society, \$2,500, and to the same institution, \$5,000 to establish a fund to be known as the "Amelia Goldstein Fund" and to be used toward the education of the children inmates.

Weizmann and Mossenson at Washington Heights—\$50,000 for Keren Hayesod.

Dr. Chaim Weizmann and Dr. Ben Zion Mossenson, members of the Zionist Commission now in America, were visitors to the Washington Heights Synagogue last Sabbath (last day Passover).

There was a very large assemblage present and the visit was a complete surprise to them. The president of the congregation, Mr. Emanuel Hertz, escorted the distinguished visitors, who were greeted and introduced by Rabbi Max Drob. Dr. Mossenson made a short address in Yiddish and Dr. Weizmann in English, going briefly into the needs and aims of Keren Hayesod. Mr. Hertz made a stirring appeal for funds for the project, in the course of which he pledged the congregation to raise \$250,000 for the purpose. At the conclusion of his address donations poured in and before the conclusion of services over \$49,000 had been subscribed.

Committee to Appoint President Kohler's Successor.

Messrs. J. Walter Freiberg, Emil Pollak, Morris Westheimer, Marcus Aaron and former Senator Alfred M. Cohen have been appointed a committee to select a successor to Dr. Kohler, the retiring president of the Hebrew Union College. A recommendation to the post is expected to be made at a meeting of the Council of the Union of American Hebrew Congregations, to be held at Buffalo, N. Y., this month.

Plans have been filed for adding a three-story building to the Home for Aged and Infirm Hebrews, on 105th and 106th streets. It is to cover No. 125 East 105th street, 25x103. It will be fireproof, designed for lounging rooms, dormitory, servants' bedrooms and solariums. A. S. Gottlieb, architect, places the cost at \$50,000.

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ENGAGEMENTS.

**A SCHER-ROSEBAUM.**—Mrs. Lena Rosenbaum of 539 West 163d street announces the engagement of her daughter May to Mr. Max Ascher.

**BERNHEIM-VOGEL.**—Mr. Fred Vogel, 906 Eagle avenue, Bronx, announces the engagement of his daughter Carrie to Mr. George Bernheim.

**BROMBERG-BUTLER.**—Mr. and Mrs. Isaac Butler, 530 West 144th street, announce the engagement of their daughter Lybie to Mr. Meyer Bromberg.

**HAYMAN-JACOBS.**—Mrs. Joseph Jacobs announces the engagement of her daughter Dorothy to Herbert Hayman, son of Mr. and Mrs. L. L. Hayman.

**JACOBS-WOLF.**—Mr. and Mrs. Michael Wolf of 2790 Broadway announce the engagement of their daughter, Viola C., to Mr. Ted B., son of Mr. and Mrs. Benjamin Jacobs, of 465 West 159th street. At home Sunday evening, May 8, after 8 o'clock.

**MARX-BRILL.**—Mr. and Mrs. Edward E. Brill of 605 West 139th street announce the engagement of their daughter, Gertrude C., to Mr. Louis Marx of Brooklyn. Reception at home, May 8, 3 to 6 p. m.

**SAPIRO-SOFER.**—Mrs. Mathilda Soffer of 1200 Madison avenue announces the engagement of her daughter Celia to Mr. Abram Sapiro of Detroit, Mich.

**TEITELBAUM-LEVY.**—Mr. and Mrs. Abraham Levy of 316 West Ninety-fifth street announce the engagement of their daughter Martha to Mr. Samuel Robert Teitelbaum of Jersey City, N. J.

MARRIAGES.

**FEUERERISEN-KERENSKY.**—Mr. and Mrs. Rudolph Feuererisen announce the marriage of their daughter Jeanette Eugenia to Mr. Louis Elihu Kerenksy on Sunday, May 8, at 7 p. m., at the Lakewood Synagogue, Lakewood, N. J. A reception will follow at their residence, 417 Forest avenue.

**JOACHIM-REIMAN.**—Mr. and Mrs. Max Reiman announce the marriage of their daughter Lillian to Mr. Charles Joachim, son of Mr. and Mrs. Henry Joachim, on Sunday, May 8.

**PFLAKER-LEWIS.**—Mr. and Mrs. Aaron Lewis of 1482 Carroll street, Brooklyn, announce the marriage of their daughter Dora to Mr. Herman Pfliker on Sunday, April 3, at Bedford Mansion, Brooklyn. The ceremony was performed by Dr. Israel H. Levinthal, assisted by Cantor Kantor.

BIRTHS.

**DONIGER.**—Mr. and Mrs. Arnold Doniger (nee Lee-Balterman) of 1380 Merriam avenue, announce the birth of a son on Monday, April 25, 1921.

BAR MITZVAH.

**MANDELBAUM.**—Mr. and Mrs. A. Mandelbaum announce the Bar Mitzvah of their son William, Saturday, May 7, at Central Synagogue, Lexington avenue and Fifty-fifth street. At home, 215 West Eighty-eighth street, Sunday, May 8, 3 to 6.

**GREEN.**—Mr. and Mrs. Harry Green of 2339 Morris avenue announce the Bar Mitzvah of their son, Samuel Harris Green, on Sabbath, May 7, at Mt. Neboh Temple, 150th street and Broadway.

**SALTZ.**—Mr. and Mrs. William Saltz of 501 West 187th street announce the Bar Mitzvah of their son Jerome on Saturday, May 7, 1921, at Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

**VIDAVER.**—Dr. and Mrs. Max Vidaver of 75 Ft. Washington avenue announce the Bar Mitzvah of their son Richard (grandson of the late Rabbi Falk Vidaver) Saturday, May 7, at Temple Mt. Neboh, 150th street, near Broadway.

OBITUARY.

**KRUGER.**—Helen Kruger, beloved wife of Albert Kruger and for the past 20 years matron of the Home of the Daughters of Jacob, died at the home, Teller avenue and East 167th street, on April 27. The obsequies, which took place the following day, were largely attended, and although no eulogies were permitted owing to the Passover holidays, at the same time many of those present could not refrain from paying a personal tribute before the vast assemblage which filled every nook and corner of the great synagogue of the home. Rabbis M. Z. Rabinowitz, Z. H. Masliansky and Ph. Yaches and Mrs. A. J. Dowsky, the president of the home, touched the hearts of those present with their expressions of grief.

More than 100 autos formed the cortege which followed the remains to Mt. Lebanon Cemetery, and here most eloquent was Hon. Joseph Bardones, who told how Mrs. Kruger had devoted her life to the institution from its inception, when it harbored but 18 old people, until the present day when it shelters over 500.

CARD OF THANKS.

**ROSENBERG.**—The family of the late Aaron Rosenberg wishes to thank their relatives and friends for their condolence in their recent bereavement.

IN THE SYNAGOGUES.

**ADAS ISRAEL (Sag Harbor, L. I.)**—Rabbi A. H. Baum lectures this evening on "The Picture of Moses." Sabbath morning, "Judaism vs. the Jew."

**ADATH ISRAEL (551 E. 169th St.)**—This evening Rabbi Norman Saltz will speak on "Why Separation for Jewry?"

**SINAI (Stebbins Ave. and E. 163d St.)**—This evening Rabbi B. A. Tintner will speak. Sabbath morning Rabbi Max Reichler will preach on "Life's Inspiration."

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

**ATERETH ISRAEL (323 E. 82d St.)**—Rev. Dr. David Davidson preaches Sabbath morning on "First Lesson in the Ethics of Judaism."

**BETH-EL (5th Ave. and 76th St.)**—Sabbath morning, Dr. Samuel Schulman preaches.

**B'NAI JESHURUN (257 W. 88th St.)**—Rabbi Israel Goldstein will speak Sabbath morning on the portion of the week.

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

**FREE SYNAGOGUE (Carnegie Hall)**—Sunday morning Dr. Stephen S. Wise delivers the second lecture in the series "Problems of the Inner and Outer Life." His subject will be "The Harmonies and Discords of Life," with special reference to the Mothers' Day Celebration.

**KEHILATH JESHURUN (117 E. 85th St.)**—Rabbi Elias L. Solomon preaches Sabbath morning on "Friendship."

**HEBREW TABERNACLE (Broadway and 158th St.)**—Rabbi Alexander Lyons, of Brooklyn, lectures this evening on "The Jew in America." Saturday morning Rabbi I. Mortimer will deliver a Bar Mitzvah address.

**MT. NEBOH (150th St. and Broadway)**—Rabbi Aaron Eiseman lectures this evening on "God's Richest Gift to Man." Sabbath morning, Mother's Day service with special address to the children.

**MT. ZION (37 W. 119th St.)**—Rabbi Max Reichler, of Sinai Temple, will speak this evening. Sabbath morning Rabbi B. A. Tintner on "Bar Mitzvah Influence."

**NINTH ST. TEMPLE (Brooklyn)**—Sabbath morning Rabbi M. Friedlander preaches on the weekly portion.

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

**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.

**TEMPLE ISRAEL OF HARLEM (S. W. cor. 95th St. and Central Park W.)**—Rabbi Louis I. Newman will be installed as associate rabbi this evening. Addresses by Rabbis Stephen S. Wise, Maurice H. Harris and Mr. Daniel P. Hays. Sabbath morning, Rabbi M. H. Harris preaches on "The Mother."

**TEMPLE ISRAEL OF WASHINGTON HEIGHTS (181st St. and St. Nicholas Ave.)**—Rabbi Morris Silverman preaches this evening on "Mother's Day." On Sabbath morning on the portion of the Law.

**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.

**YOUNG MEN'S HEBREW ASSOCIATION (Lex. Ave. and 92d St.)**—Rev. Dr. Jacob Kohn will be the speaker at special services this evening.

Rabbi Blau in the West.

Rabbi Joel Blau of Congregation Peniel is at present in the West, where he is on a lecture tour, appearing in conjunction with Prof. Alfred Einstein and speaking on behalf of the proposed Hebrew University at Jerusalem. Rabbi Blau spoke at a large mass meeting at the LaSalle Hotel last night in Chicago.

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SOCIAL NOTES.

Mr. Morris Amdur, of 117 Esplanade, Mt. Vernon, N. Y., will sail for Europe on May 12 on the LaFrance, and will be accompanied by his daughter, Miss Ida Amdur. Mr. Amdur intends visiting France, Germany, England and Palestine, and expects to return home during the month of August.

Mr. and Mrs. Louis Kram of No. 1893 Seventh avenue were married 45 years on Sunday last and in celebration of the event gave a family dinner at their home in the evening, attended by their children and grandchildren. An enjoyable evening was spent and the celebrants were the recipients of many congratulatory tokens.

A musical revue will be presented by the Young People's League of the New Synagogue on Saturday evening, May 14, at the Synagogue House, Broadway and Seventy-sixth street. The revue will be given for the purpose of raising sufficient funds for the erection of a building for the temple. Among the participants will be the Misses Blanche Blau, Frances Epstein, Helen Frisch, Irma Greenbaum, Caroline Hess, Hannah Hyman, Miriam Landman, Rosalind Levy, Miriam Oppenheimer, Benola Rosenberger and Rosie Wiener, and Messrs. Gustave Bergman, James Crown, Benjamin Getzman, Alan Harris, Larry Kramer, Joseph Loeb, Lester Reis, Charles Rose, Milton Rothholz, Jack Schaffner, Richard Schloss, Louis Wetzel, Sol Weinstein, Arthur Wolf.

Mt. Neboh Temple Notes.

At the annual meeting of the congregation, held on Thursday evening, April 21, 1921, a large delegation of members was present. Mr. Edward R. Cohn, the president, read his annual report, outlining the activities of the congregation. He spoke of the great progress the congregation had made recently, of the splendid attendance at the services, which at times numbers from 800 to 900 persons on Friday evenings and 600 and often more on Sabbath mornings. The membership is continually increasing and a splendid spirit of harmony and enthusiasm manifests itself in all the allied organizations.

He also pointed out that the social activities of the congregation have all been successful, not merely from financial angles, but because of the splendid spirit of fellowship these affairs create. Mr. David E. Goldfarb, the chairman of the school board, read his report, which revealed a most satisfactory condition. The school this year is the largest in the history of the congregation, 550 children are enrolled and the attendance has averaged between 85 and 90 per cent. His report dealt with the absolute necessity for larger facilities for school purposes, since it has become necessary to have classes in the balcony of the temple and even in the auditorium.

The treasurer, Mr. Adolph Spiegel, reported that the finances of the congregation were in a most flourishing condition. The very small mortgage on the building and the larger income has enabled the congregation to lay aside for future developments the sum of \$25,000 this year.

The Tenth Anniversary Committee also read its report. Rabbi Aaron Eiseman was re-elected with a substantial increase in salary, as was Rev. Isidore Frank, the cantor. All the other officers and trustees were re-elected.

On Friday evening Rabbi Eiseman has arranged a special Mothers' Day service. The congregation has been asked to send white carnations in honor of mother to the temple. On Sabbath morning Rabbi Eiseman will have all the children of the religious school present to participate in the service, and each child will be presented with a white carnation.

On Sunday morning a very elaborate Mothers' Day service will be held in the school. There will be songs, recitations, Biblical quotations and a brief address on "Mother."

Warburg Testimonial Fund Lagging.

Three hundred thousand dollars in new and increased annual subscriptions must be secured by the Federation for Support of Jewish Philanthropic Societies before June 15 to enable the organization to present a testimonial fund to Felix M. Warburg, the former president, on his return from Europe on that date, and to enable the institutions affiliated with Federation to meet their needs this fall, it was announced today. Unless this fund is secured, many institutions will be compelled to cease operations in October, when their present appropriations are used up, it was stated.

"As the situation stands today," Dr. I. Edwin Goldwasser, chairman of the Committee on Distribution, stated, "unless funds are raised to clear away this over-expenditure of one-half million dollars on November 1, the United Hebrew Charities will be compelled to reduce the pensions that it grants to its families, and will be compelled to refuse

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## MUSIC AND DRAMA.

Alexander Carr, who was the original "Mawruss" in "Potash and Pearlmutter," recently made his appearance in London in a playlet of which he is part author, entitled "An April Shower." In speaking of his presentation, a London reviewer said: "It is pleasing to record the production of a piece which, even the most susceptible of our co-religionists will admit, can reflect nothing but credit on our race, and the lesson it teaches of true unselfishness is brought home to the audience by the excellence of Mr. Carr's acting, supported as he is by a most competent company. Mr. Carr, in response to numerous calls, gave an exhibition of his remarkable versatility by a short recital in the character of an English 'dude,' which was as perfect in its way as was the principal item of his repertoire."

"Folk Songs Among Jews and Other Nations" is the topic of a lecture-recital to be delivered by Dr. A. A. Roback of Harvard University on Wednesday evening, May 25. Mrs. Roback will render the song illustrations.

The recital will be held in the auditorium of the Young Women's Hebrew Association, 31 West 110th street, under the auspices of the Hurwitz Educational League.

Tickets of admission may be secured by writing to the Hurwitz Educational League, 121 Nassau street, New York city.

"The Bat," the most successful mystery play ever produced, now playing at the Morosco Theatre, passes its 300th performance this week and still retains its remarkable record of having played to absolute capacity at every performance since it opened.

The universality of the appeal made by "The Bat" is shown best, perhaps, by the fact that the company offering the same play at the Princess Theatre, Chicago, has gone along duplicating the New York record ever since it opened some five months back.

After three years as a screen star, Miss Madge Kennedy returned to the speaking stage this season with triumphant success in "Cornered," a comedy-drama by Dodson Mitchell, which, following its six months' run at the Astor Theatre, will be presented by Henry W. Savage at the Bronx Opera House week of May 9 with its Broadway cast intact. She is surrounded by a cast which comprises such well-known players as Leslie Austen, Amelia Gardner, Morgan Coman, Edward Fielding, Tom Walsh, Robert Forsythe, Natalie Manning, Maud Leone, Therese Quadri, Joseph Tullar, Thomas Gunn, and Charles Esdale. The action of "Cornered" takes place in New York city of the present day, with scenes that shift from the Bowery to Riverside Drive. Romance, adventure, thrills and fun are promised as the plot unfolds. Laurette Taylor, in "Peg o' My Heart," will play at the Bronx Opera House week of May 16.

## BROOKLYN NOTES.

Temple Beth Elohim to Build New \$1,000,000 Edifice in Park Slope Section.

A decision has been reached by the trustees of Temple Beth Elohim to erect a \$1,000,000 synagogue and community center on the Park Slope. The present edifice at Garfield place and Eighth avenue is to be abandoned for larger quarters to meet the needs of the rapidly growing congregation, of which Alexander Lyons is the rabbi.

A formal announcement of the plans of the trustees of Temple Beth Elohim is due in the near future. The work of building the new edifice, which is to be one of the finest in Greater New York, may be started in the fall.

Temple Beth Elohim is one of the most important in Brooklyn. Among the trustees and members of the congregation are Judge Jacob Brenner, Silas W. Stein, District Attorney Harry E. Lewis, Supreme Court Justice Edward Lazansky, Silas W. Stein, Meier Steinbrink, Ferdinand Guttman, Cyrus Reims, Bernard Natt, B. Rosenzweig, Max J. Brandenburger, Eugene H. Paul, A. D. Goldstein, David Schwartz, George Dressler, Manassah Miller and Julius Dahlman.

## Farewell Reception to V. S. D. Aaronson.

The members of the Hebrew Institute of Boro Park will tender a banquet and reception to Mr. V. Samuel D. Aaronson, one of the directors, next Sunday night at the Park Mansion, Sixteenth avenue and Forty-fifth street.

Mr. Aaronson is about to remove to Tulsa, Okla., and leaves behind him many friends in Boro Park, where he has resided for the past decade and where he has been a tower of strength in orthodox Jewish circles.

## Williamsburg "Y" to Debate.

The Williamsburg Y. M. H. A. in debate with the Brooklyn Y. M. H. A. on Sunday evening, May 8, will maintain the affirmative of the question, "Resolved, That the United States Should Join the League of Nations." The debate will be held at the headquarters of the Brooklyn "Y," 345 Ninth street, and a dance will follow the debate. All are welcome.

Williamsburg will be represented by Murray J. Hammer of New York University School of Commerce and Lionel Golub, captain, junior of New York University Law School.

District Grand Lodge No. 2, I. O. B. B., will hold its annual convention in St. Louis, Mo., May 8-10. District No. 2 comprises the States of Ohio, Indiana, Kentucky, Missouri, Kansas, Colorado, New Mexico, Arizona and Wyoming.

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The lofty conception of our ancient rabbis who thanked God "who changeth the times and altereth the seasons" has nowhere been brought home to us with greater force than in the history of the Jews of Italy during the last sixty years.

Samuel David Luzzatto, the great Jewish scholar, writing in 1836 to a friend on the situation of the Jews in Italy, says: "The Jews of Italy, living in the sections under Austrian rule, as well as those living in the grand duchy of Tuscany, enjoy with little exception perfect freedom, while those living in the papal states, in Parma, Modena and Piedmont, are living under very oppressive rules. It must be admitted," he says, speaking of Tuscany and the Austrian possessions, "the population is not friendly disposed towards us, but the government protects us against our detractors."

The house of Piedmont became in 1859 the ruler of the united Italy, with exception of the district of Rome, which still remained under papal rule until 1870, and, contrary to what one might have expected from Luzzatto's survey in 1836, the Jews have perhaps nowhere in Europe experienced a fuller realization of the legal equality guaranteed them under the constitution than in the Apennine peninsula united under the house of Savoy, which, as Luzzatto saw it, contrasted unfavorably with the rule of the Hapsburgs.

The celebration of the eightieth birthday of the great statesman Luigi Luzzatti, March 11, and the death of Ernesto Nathan, ex-mayor of Rome (April 9) suggest a survey of the "change of times." Luzzatti is so far the only Jew who headed a cabinet, and Ernesto Nathan, with the exception of Frank Heltai, mayor of Budapest in 1913, the only Jew who was the head of the municipal administration of a European capital. The conditions in Budapest, with murderous assaults on the Jews as daily events, suggest the reflection on changes of times in a sense far from joyous. Luzzatti was also the first Jew to hold a position in an Italian cabinet, although at that time (1891) France, Holland and even the grand duchy of Baden, Germany, had set precedents. Italian Jews have established another record in public life by the hitherto unparalleled fact that a Jew, General Giuseppe Ottolenghi, held the portfolio of war (1902). Besides these men, three other Jews were members of the ministry in Italy—Wollemberg as Minister of Finance (1901), Salvatore Barzilai as representative of the Socialist party (1915) and Ludovico Mortara as Minister of Justice.

It does not seem that these appointments have in the remotest way created that excitement which in England, with its liberal traditions, the present prominence of some Jews in public life has created, not to mention the rudeness of anti-Semitic attacks on Arthur Landsberg and Paul Hirsch in Germany. This is rather surprising when we consider that until September 20, 1870, the ghetto was a legal institution in Rome and that until 1860 Jewish children were not admitted to public schools in the kingdom of Sardinia, and, finally, that the pop-

ulation is almost completely Roman Catholic. The only possible explanation is that just because of the political and religious reactionaries who were opposed to the unification of Italy, New Italy was governed by earnest and consistent liberals. In addition, the Jews were from the start among the most ardent advocates of Italy's unification.

In 1848 many Jews fought under Garibaldi, and in the republic of Venice, then established, seven Jews, among whom two were rabbis, Abraham Lattes and Solomon Olper, were members of the parliament. Isaac Artom was the confidential secretary of Cavour, the real organizer of united Italy. He was the first Jew appointed to the Senate (1876) and was soon followed by Isaac Pesaro Maurogonato, one of the leaders of the Venetian republic in 1848, who already, in 1873, was spoken of as logical candidate for the department of finance. It is important to note that then Pasqualigo, a liberal, protested to the King against this appointment, on the threadbare ground of the dual nationality of the Jews. Even in 1887, when Luzzatti was first mentioned as candidate for a position in the cabinet, this time as Minister of Education, it was stated that the King (Humbert) objected to it, although the official paper, "Popolo Romano," denied that such was the case. It was not until 1891 that Luzzatti entered the cabinet as Secretary of the Treasury, a position which public opinion considers less objectionable in the case of a Jew.

Luzzatti was especially fitted for this place because he was by profession a political economist. Born in Venice, then under Austrian rule, March 11, 1841, he studied at the University of Padua, where he obtained the degree of LL.D. at the age of twenty-one. Two years later he began his career as professor of political economy at the Polytechnic of Milan, to return to his alma mater in Padua in 1867, after it had been liberated from Austrian rule. At the same time he entered political life. He became secretary general in the Ministry of Agriculture, and only the requirement of the age of 30 for a member of parliament kept him out of that body until 1871. From that time on his rise was rapid. Most of it has been told already. When he held the portfolio of finance for the first time (1892), the clerical paper, "Unita Cattolica," in a style imitated by George Chesterton now, said his name, Luigi, was a camouflage for his real name, Samson Jacob, and claimed that he had demanded the postponement of a session of parliament because of Purim. It happened, however, just on Purim, March 25, 1910, that Luigi Luzzatti, a second Mordecai, although without any connection with Jewish aspirations, became Premier of Italy, a post which he held for nearly a year, until March 20, 1911. Clerical opposition cannot have been prominent, even if it made itself heard at all. Even when a committee of Catholic societies called on the premier to demand protection for their meetings, the Jewish statesman had the courage to tell them in the very city of Rome, where forty years previously the hoodlums had the legal right to pelt Jews with stones and dirt, that Catholics shall have the full protection of the law, but they also must grant it to others. After his retirement from the office of premier, Signor Luzzatti only once more entered public life. It was in 1920, when, in order to stem the tide of Bolshevism, the second Nitti cabinet was formed of well-proven statesmen, regardless of party affiliation. He shared this honor with his co-religionist Mortara. Here is an opportunity for a new edition of the "Protocols of the Wise Men of Zion" and for the Dearborn Independent to corroborate the assertion that Jewish statesmen are merely a vanguard for international Bolshevism. Luzzatti probably still holds honorary professorships in the universities of Rome and Perugia, but has not appeared of late prominently in public life.

The tact which he always showed in his public utterances and his standing in the academic world place him high above the other Jew who was placed on a high pedestal. Ernesto Nathan, who was elected Mayor of Rome, November 25, 1907, and remained in office until his retirement, November 5, 1913, is an interesting type of cosmopolitanism. Newspapers at the time of his death spoke cautiously of his family's German descent. The fact is that his father was a native of Frankfurt-on-the-Main, where the firm of Nathan & Meyer, formerly Heyum Nathan, dealers in hides and furs, still flourishes. The father married, in London, an Italian woman, Sarah Levi of Pesaro, and there Ernesto was born, October 5, 1845. The mother was an ardent Italian patriot, and in her home the political exiles from Italy found a refuge. Among them was Mazzini, whom she assisted in his days of trouble and whose memory she honored in her will, leaving a large bequest for the propaganda of his ideas. When Ernesto was a child his parents moved to Pisa, and from that time on he identified himself entirely with Italy. Both parents were completely estranged from Judaism, although a daughter married a zealous Jew, Pellegrino Roselli, president of the congregation of Leghorn. Ernesto followed in the footsteps of the parents. His religion, as he repeatedly stated, was Freemasonry. As a Freemason, and not for any conspicuous ability shown in municipal life, he was elected Mayor of Rome out of defiance to Pope Pius X., who had just then provoked the liberal element by one of his typical acts of clerical chauvinism. Nathan proved himself worthy of his constituents, and in 1910, on the occasion of the fortieth anniversary of the occupation of Rome by the Italian troops, he

delivered an address which for its tactlessness was rarely equaled. Instead of confining himself to the political aspect of the event, he uttered some of the most stupid platitudes on the belief in the supernatural, which gave just cause for complaint to the Catholics, and the clerical press demanded of the then Premier Luzzatti that the Mayor be suspended.

The clerical press must have rejoiced at that break, for it is their best strategy to pose as the victims of persecution by an international Jewish world power. L'Italie, a French paper published in Rome, took this opportunity to publish the sermon of "Rabbi Readcliff" of Lemberg, the old hoax which is the basis of the Nilus fraud, so completely exposed in Herman Bernstein's "History of a Lie." In all probability Nathan's tactlessness helped the clerical party to win the next municipal elections, which necessitated his resignation. He was next heard from when the Catholics of America protested against his appointment as Italian commissioner to the World's Fair at San Francisco.

The Jews have no particular reason to be proud of him. He never affiliated with any Jewish organization. Even at the death of his mother in 1882 no religious services were held at the funeral. In public utterances he declared himself a free-thinker. It is somewhat different with Luzzatti, although when attacked by the Socialists he made the statement that he had outgrown the narrow circle of his ancestral religion and only felt as a Jew when he was attacked on account of his descent. At the same time we find that he, like many avowed free-thinkers of Jewish descent—to mention but Spinoza and Felix Adler—displays a somewhat non-skeptical attitude to the gospel history and a somewhat obtrusive admiration of the "rabbi of Nazareth" in his "La Liberta di Coscienza e di Scienza," Milan, 1909. His family life is Jewish. He married, in 1864, Amelia Levi of Venice, and his two daughters married two sons of Ezra Pontremoli, one of the founders of the "Educatore Israelita." Both were married in a synagogue. Luzzatti himself, even as minister, attended services on Yom Kippur and was called to the Torah. His principal claim on recognition as a Jew rests on the bold stand which he took on the rights of the Jews of Roumania after the Balkan war in 1913, when he declared that Roumania, by the law of 1909 which disfranchised the Jews of Dobruja, had violated her treaty obligations. In 1915 he attended a mass meeting in Milan which passed resolutions that at the Peace Conference the Jews everywhere shall obtain full equality. Finally, in a letter published in the "Corriere della Sera," 1916, he strongly denounces the Italian Jews for being ashamed of their Judaism, and he hopes he will not be the only Jew who, while estranged from religion, will always take sides with the oppressed. He was not a Mordecai, but he has preached and lived Mordecai's lesson, that it is both futile and dishonest for the Jew to seek refuge under disguise in the king's palace, and Jews have a right to be proud of him.

## CORRESPONDENCE.

Hebrew Veterans of the Wars of the Republic Seeking Recruits.

Editor Hebrew Standard:

The Hebrew Veterans of the Wars of the Republic, an organization composed of veterans of the Jewish faith, who served in the Civil War, Spanish-American War and the other wars in which our country participated, is conducting a country-wide drive for recruits.

This organization was founded by the legions of American citizens of Jewish faith who fought on the Union side during the Civil War, as a living refutation of the charge circulated throughout the country by the anti-Semites of the '80s that the Jew had not served the colors in the war for the preservation of the Union.

To help us in our given work of pro-

moting patriotism and inculcating respect for our flag and institutions and to silence the tongue of malice in its insidious attacks on the loyalty and dignity of fellow citizens of our race, we appeal to all eligible veterans to join our ranks.

During the world war the Jews, who constitute but 3 per cent. of our population, gave 5 per cent. of our numbers to war service. Over 200,000 of them followed the flag; 40,000 of them engaged in battle; 15,000 were casualties and 3,500 made the supreme sacrifice; 800 were cited for valor, 501 of whom were named by the American command, 223 by the French, 25 by the British and 75 by the other Allied commands. Three of the seventy Congressional Medals of Honor were awarded to Jewish soldiers and 130 wear the Distinguished Service Cross, 2 the French Medaille Militaire and 174 the Croix de Guerre.

The Hebrew Veterans of the Wars of the Republic is an after-the-war organization of all who served in the army, navy or marine corps during our wars. For further particulars write to National Headquarters, Room 1905, 291 Broadway, Manhattan, New York city. M. SNOW, Adjutant General.

Dr. Harris and the Seder.

Editor Hebrew Standard:

Some of my congregants have been disturbed or at least puzzled by a very strange editorial in reference to me that appeared in your columns, indicating that a report had reached you that I had spoken disparagingly about the Passover Seder. Rumor sometimes exaggerates and at times reports but half a truth. Not so in this instance. For this report is absolutely the reverse of the truth, and a fabrication in toto. It is unfortunate that you did not communicate with me for verification before passing your public stricture.

If you had made any inquiry at all you would have learned, first, that I had conducted a Passover Seder in my home for thirty-odd years, not only for members of my family, but always inviting additional guests, giving them the opportunity of learning how to conduct it later for themselves. So our gathering on that night often numbers twenty souls or more. But, in addition to that, on the second night of Passover I conduct a public Seder for my own congregation. I believe I was the first to initiate this. This year the applicants were so many that we had with great reluctance to refuse some. Many years ago I conducted a similar service for the E'nai E'rith. So, while Reform in my belief and practice, it so happens that in the observance of the Seder I conform to the Orthodox usage, keeping the second night for the reasons intimated.

I trust that you will give the same prominence in your columns to this refutation that you have given to the charge.

I further notice with regret that, on the strength of this rumor, you gratuitously take the occasion to cast a slur as to my attitude in general toward Jewish customs. It would seem to me that my long service in the Jewish community of New York hardly deserves criticism of this kind.

MAURICE H. HARRIS.

New York, May 2, 1921.

Opposed to Duty on Tooth Brushes.

Editor Hebrew Standard:

The attention of the Oral Hygiene Committee of Greater New York has been called to the fact that in the new tariff bill is a clause which increases the duty on imported brushes. This includes imported tooth brushes.

Tooth brushes are essential in the maintenance of mouth hygiene, and mouth hygiene is closely related to health; therefore, any duty which increases the cost of tooth brushes will work a hardship upon a large class of our people. Parents of large families will find it difficult properly to provide their children with this necessary article for mouth cleanliness.

Our committee respectfully requests

your co-operation. We ask your readers to send letters to their Congressmen and their Senators, protesting against any increase of duty upon imported tooth brushes; and we earnestly request that tooth brushes be placed on the free list, as they are by no means luxuries, but articles of necessity for the health and welfare of the people.

THADDEUS P. HYATT,

Chairman Oral Hygiene Committee of Greater New York.

Jewish Students Will Not Be Barred at Fontainebleau School of Music.

The statement reproduced in our last issue from "Musical America" to the effect that Jewish students would not be selected by the committee in charge of the American scholarships for admission to the Fontainebleau School of Music created quite a stir in the musical world. Several members of the committee in charge denied that Mrs. Tuttle had authority to speak for the committee, and the lady in question now says that she meant that "only East Side Jews would be barred."

The matter is ably summed up in the current number of "Musical America" in the following editorial:

"The Fontainebleau School of Music is entirely open to American students of all religious denominations. So much is now made certain beyond question by the statement issued by the American committee following Musical America's interview with Mrs. George Montgomery Tuttle, the committee's president. Mrs. Tuttle's words carried to our representative the clear conviction that Jews would be unwelcome to the Fontainebleau school. Now the committee assures us—and every right thinking person will applaud that assurance—that racial origin or creed does not enter into the requirements for entrance. Why, they say, the very first student enrolled is an American of Jewish antecedents." The entire matter, the committee feels, was an unfortunate misunderstanding. That is as it may be. Musical America charted its course by the simple elementary rule that art is universal and must be so preserved. We have no quarrel with the school, although we think it is misleading to speak of "scholarship" in connection with it. What we combated was the idea of investing with the power of Yes or No one who might be bent by religious prejudice. If we started with a wrong premise, which the committee is positive we did, our conclusion was bound to be wrong. However, Mrs. Tuttle herself has not, from the day of her interview to this moment, by word of mouth or pen, denied the implied sense of the quotation in question. We have never been requested by Mrs. Tuttle to retract the paragraph in question."

Hadassah Entertains Mrs. Weizmann and Mrs. Einstein at Reception.

On Thursday afternoon, April 21, Hadassah tendered a reception and tea to Mrs. Chaim Weizmann and Mrs. Albert Einstein. The chapters that participated were: New York, Brooklyn, Newark, Plainfield and Bayonne. Miss Lotta Levensohn, national chairman of Hadassah, presided. Musical numbers were furnished by Mrs. Herman Block and Mr. Davis.

The speakers were: Mrs. Nathan Straus, Mrs. William D. Sporborg, for the Council of Jewish Women; Miss Sarah Kussy, for the Women's League of the United Synagogue. Other guests were Mrs. Irving Lehman and Mrs. M. M. Travis. Arrangements were in charge of Mrs. J. Siegel, Mrs. Sol Cohen, Mrs. A. Helitzer, Mrs. M. S. Zenker, Mrs. A. Munzer, Mrs. J. Seydel and Mrs. B. Bolrow. The tables were beautifully decorated with field flowers furnished by Mrs. Nathan Straus. Mrs. Weizmann spoke of the activities of the Women's International Organization and of the Jewel Fund campaign launched for undertakings in Palestine.

BAER, ADOLPH.—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 Adolph Baer, 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 Avel B. Silverman, their attorney, at Times Building, 42d Street and Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of October, 1921, next.

Dated, New York, the 14th day of April, 1921.  
BARBARA BAER, PAULINE BAER, MILTON J. LENDSDORF, Executors.

AVEL B. SILVERMAN, attorney for Executors, Office and P. O. Address, Times Building, 42d Street and Broadway, Borough of Manhattan, New York City.

STERN, WILLIAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Stern, 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 A. Stern, her attorney, at No. 31 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of October, 1921, next.

Dated, New York, the 22d day of March, 1921.  
BERTHA MAAS, Executrix.

A. STERN, Attorney for Executrix, Office and P. O. Address, 31 Nassau Street, Borough of Manhattan, New York City.

MARK, W. BENNETT.—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 W. Bennett Marx, 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, their attorney, at No. 346 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of August, 1921, next.

Dated, New York, the 18th day of February, 1921.  
LOUIS J. MARK, ABRAHAM B. MARK, Executors.  
JACOB I. BERMAN, Attorneys for Executors, Office and P. O. Address, 346 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. 45 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, 45 Cedar Street, Borough of Manhattan, New York City.

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

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Friday, May 6th, 1921 : : Nisan 28th, 5681

Sabbath begins at 6.50 p. m. (Standard time) Achare Mot.  
Lev. 16:1—18:30. Haphtarah Ezek. 22:1—19. Rosh Chodesh.  
Iyar Benschon.

We note that President Harding received the Reform rabbis, gathered in "annual picnic," at the White House. His immediate Republican predecessor and fellow Ohioan did as much. Was this a coincidence or a precedent?

"Our movement is passing through the most severe crisis in its history." Thus declared recently a number of leaders in the councils of the American Zionist Organization. What the crisis is we can only surmise. It may possibly be that which rumor declares represents a startling difference of opinion, if not more, between Dr. Chaim Weizmann and the American Zionists. Now is the time for full and complete frankness not only toward the Zionists but toward the community in general.

The daily newspapers of this city recently noted the demise of Rabbi Jacob Mayers of the Bronx, "Chief Justice" of the "Court" of the "Seventy Elders in Israel." The chief justice, the court and the organization calling itself the "Seventy Elders in Israel" are equally unknown to us or the community we serve. Of course, this paper organization is not connected with that which is credited with the iniquitous protocols of Ford infamy. This is a creature of the overheated imagination of Rabbi E. B. M. Browne.

Dr. Stephen S. Wise was entertained at dinner by an orthodox congregation of Buffalo. The eloquent champion of iconoclastic Judaism was equal to this, as he is to all other similar occasions, and in a postprandial address spoke of the enormous strides Orthodox Judaism has made in America. Dr. Wise as a defender of Orthodox Judaism is a novelty, since he has diligently sought in the past two decades to teach our children a Judaism which has precious little, if anything, in common with the glorious faith of our ancestors. Therefore, when he supports the claims of Orthodox Judaism, we are astounded. Perhaps he justifies his Buffalo remarks as illustrative of the old German adage: *Wess' Brot ich ess' dess' Lob ich sing!*

It is not very often that we refer on these editorial pages to our advertising columns, but the announcement on another page by the P. Lorillard Company is worthy of special notice. It seems that a group of malicious rumor-mongers circulated a report to the effect that Henry Ford is directing the policy of the Lorillard company and that in consequence Jewish help is being laid off by them. The statement is absolutely without foundation, for Henry Ford has never had any connection with the management of the company, directly or indirectly, and at the time of this writing was not even recorded as being a shareholder. The fact that the company is willing to donate \$1,000,000 to the Jewish War Sufferers if there is any foundation for the rumor speaks for itself.

In the February issue of *The Menorah Journal* Harry Austryn Wolfson, instructor in Jewish literature and philosophy at Harvard, is represented by a thoughtful paper on the needs of Jewish scholarship in America. Mr. Wolfson admits, as he must, that American Jewry has not yet produced its band of Jewish scholars and that such great students of the science of Judaism as we number among us are "importations." Perhaps the whirligig of time will bring about changes in this and other respects. At all events, as he was discussing the needs of Jewish scholarship in the United States Mr. Wolfson had perforce to offer a suggestion. It is that our Jewry through its studious men produce a complete collection of philosophic writings in Hebrew. The suggestion does credit to Mr. Wolfson's interest in philosophic inquiry, but we doubt very much if otherwise it be either feasible or desirable. The Jewish world may well need such a collection, but American Jewry is scarcely the medium by which it may be realized.

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

## THE "GREAT" INVASION.

ONE of our distinguished contemporaries, of Reform activity, saw fit to call "attention to the very large and constantly increasing number of Hebrew Union College graduates who are now located in New York city and its suburbs." Our contemporary gloats over this apparent success in Reform's "invasion" of "the enemy's country" because, forsooth, "New York has two or more theological seminaries of its own." The two words we have italicized in the preceding sentence convey a delicious suggestion which is all their own, and which, of course, add to the magnitude of the "decisive victory" of Reform in this Orthodox stronghold.

When it is recalled, however, that New York has one Orthodox theological seminary and one conservative or middle-of-the-road theological seminary, and that the number of graduates of the Hebrew Union College officiating in the metropolitan district, which is another name for New York City and its suburbs, is not more than the number of congregations open to graduates of the Hebrew Union College or to men like them preaching Reform Judaism, we must fairly ask, Where is the "victory"? We are free to say that not a single congregation (save one) in this city or its suburbs which takes its stand upon the undying principles of historical Judaism has taken a graduate of the Hebrew Union College as its rabbi. And the exception we have noted but proves the rule: the single graduate of the Hebrew Union College ministering to a conservative synagogue here simply obtained his theological training at Cincinnati and is entirely out of sympathy with the spirit of iconoclasm rampant there.

What our Reform contemporaries do not know or cannot understand is that in the past thirty or forty years Reform Judaism has steadily lost ground in the metropolitan district. Orthodox Judaism has vastly outstripped it during this period; the number of its congregations has grown by leaps and bounds and none of them has fallen by the wayside. Reform Judaism here has simply "marked time," and there are today no greater opportunities for the eloquence of Reform rabbis to "explode" than there were in Reform's heyday in this section.

The First Baptist Church of Worcester, Mass., and its pastor, a reverend gentleman named McNutt, exude friendliness toward the Jews of that city. This fact became known when two of the "knightly" *meshummodim* "held forth" within the walls of this house of God. While of necessity Jews are always pleased and, indeed, seek to be on good terms with their neighbors of alien faith, the circumstances under which the hand of friendliness of the First Baptist Church of Worcester was extended are scarcely reassuring. We have here a clear case of *Timeo Danaos et dona ferentes*. As for the "knightly" *meshummodim*, the less said of them the better. It is their "business" to be "friendly," and their former co-religionists know what their "friendliness" means.

The three Reinach brothers—Salomon, Theodore and Joseph—held for many years the intellectual leadership of French Jewry, and each of them played a distinctive part therein. One of them, Joseph, passed away but recently; thus a gap has been made in their ranks. While Salomon excelled in philosophical fields and Theodore stood out as a Jewish scholar, Joseph was eminent as publicist and politician. His activity on behalf of Alfred Dreyfus made his name a household word throughout the world at the time of that unfortunate officer's trial. His history of *l'affaire*, detailed and painstaking and filling a number of portly tomes, is the source from which future generations will derive their knowledge of this stupendous travesty of justice. In the political life of the French Republic during the last decade of the nineteenth and the first two decades of the twentieth century Joseph Reinach loomed large. He was an important figure. While in some respects the Judaism of the brothers was not all that firm upholders of our traditions would have approved, their loyalty to the community passed ever unquestioned.

A rabbi was "called" to take charge of a London congregation and accepted the tender. He had been rabbi of the Dublin community, which position he had exchanged from a similar one at Belfast. Now the statement is published that his acceptance of the London "call" was in the nature of a breach of contract, for his agreement when he entered on the position at Dublin ran that he occupy it for at least five years. If the critique of the rabbi be true and his contract with Dublin still has a number of years to endure, he has been guilty of a breach of contract just the same as a commercial man who binds himself for a definite term of service and fails to live up to his agreement. Presumably, because of the nature of the case and the inherent sanctity of the rabbinical office, no recourse will be had to legal means of redress. But the facts of the incident point a moral. Rabbis should live up to their agreements; nay more, by their conduct they should set an example to all Jews in respect of abiding by their contracts. To "better" himself a rabbi here and in other lands (it now appears) on occasion exchanges one pulpit for another. He should do this only if his first congregation or community has no moral (not to mention a legal) right further to requisition his services. The situation produced by the action of the former Dublin rabbi indicates that to some rabbis the *Torah* is but a spade to dig with.

## THE POWER OF SAYING YEA.

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep my ordinances, to walk therein: I am the Lord your God." (Lev. xviii, 3-4.)

EVERY liberalizing movement must in its first effect appear negative—nay, destructive. Its first gesture is one of protest: its first word,—No. This is a bald truism applying to all reform efforts directed at the improvement of the life of man. The initial preoccupation of every such reform undertaking must needs be to break through the hard crust of established custom. The allusion here is general, namely, to every manner of liberalism—social, political, economic; nor is religious liberalism an exception. In fact, the case of religious liberalism must appear aggravated from the circumstance that it aims at customs which the average man (this indestructible creature) in his slow unthinking way has come to regard as sacred and inviolate. Hence any attempt on the part of liberalism at exposing the assumptions and fallacies of popular religion, with its superstitious beliefs, is bound to impress the superficial observer as subversive of religion itself—religion consisting of his personal bundle of pet errors, and not conceived as a system that combines the highest truth with the purest morality, and both with ideal beauty. This is the rock against which the struggling ship of liberalism is often dashed; and, indeed, to correct this first impression has been, since time immemorial, one of the besetting problems of religious liberalism.

The text seems to suggest that Judaism, in its first emergence, was aware of this besetting difficulty. Judaism, let it be borne in mind, was, as it by its nature and mission still must be, a liberalising movement, nay, the liberalising movement in the then current civilisation. When the Jew left Egypt his first act was one of mighty protest against existing wrongs; his first word was "No!" to all that the ancient world held sacred. Looking back through the dim haze of the past, very few of today can appreciate the tremendous revolutionary significance of this thundering No! "Like Egypt ye shall not do!" was one injunction. "After the manner of Canaan ye shall not do!" was another. "Commit not any of the abominable customs that were committed before you!" and "And offer no more sacrifices to the devils after which you have gone astray"—in these and other forms of warning the protest of Judaism went forth at the very beginning of its history, to the effect that the old civilisation was to be destroyed root and branch. No doubt, as the Romans and Greeks in a later age said of the Jews of their time, so the Egyptians and Canaanites, and many Israelites too who clung to cherished superstitions, must have said of Moses and his followers that they were men utterly devoid of all religion, guilty of sacrilege and blasphemy.

How did Judaism meet this difficulty? Simply, by refusing to be content with a merely negative attitude of protest and criticism. Judaism did not come to destroy, it came to build. It destroyed only to build. It had a positive programme of right-doing and right-thinking to substitute for the old wrong-headedness it condemned. If Judaism said "sacrifice not unto devils," it did not stop short there, but added, "sacrifice unto the Lord,"—thereby laying the foundation for a finer conception of service and sacrifice in the spirit, later so strikingly developed in the teaching of the Prophets. If Judaism said "walk not in the ordinances of Egypt and Canaan," it followed this up with the emphatic, "keep my ordinances, to walk therein." In a word, Judaism had a complete, new and improved order to substitute for the old corrupt order. It fought the old order not merely with words and theories and principles, no matter how exalted, but with definite action and an unmistakable rule of life calculated to enrich and regenerate the whole of human existence. In this manner Judaism proved itself at once concrete and constructive, and forestalled whatever charge may have been levelled against it that it was merely a negative faultfinder. Judaism did not confuse mere faultfinding with true helpful criticism, and it did not even content itself with the best kind of criticism: but, finding the life of man out of joint, it set itself resolutely to work to build a better world on newer and truer foundations.

Judaism, then, was not content to merely say "No!" to the old world, in the very same breath it said "Yes!"—No, to the old wrongs, but Yes, to the new rights. And in doing so, it negotiated with creative ease the transition from negative opposition to positive construction—a transition which liberalising movements of all times find it hard to accomplish. We should not underrate the function of criticism, though it remain negative: for someone with greater genius may come forward and turn the negative judgment into positive living values. After all, the critic is not expected to create, to construct. All the greater merit is due to him who is both critic and creator, who pulls down in order to build the more gloriously. This undying merit has been achieved by Judaism in raising the glorious edifice of righteousness upon the wrongful ancient civilisation it had pulled down. This is the finest testimony to Israel's spiritual mastery.

And the warning goes out to much which in our own day that passes for liberalism, but which is mere shallow fault-finding with the old and tried. In this warning against pseudo-liberalism all true liberals should be the first to join. What is the test by which to recognise and reject the false liberal? The test is here given. The false liberal is usually he who has nothing to offer except his eternal wearying, Nay, nay! The true liberal is he who beginning with Nay ends his message—as I do mine now—with the blessed word, Yea!

JOEL BLAU.

## PICTURES OF THE PAST

BY ETHEL TAUROG.

It was a hot and muggy day. The trees fronting the house looked much like trees in a painting, with not a leaf or branch astir. The family had gone on a lake excursion, and I had volunteered to stay at home and prepare the evening meal.

I took a book I had recently obtained and seated myself in the comfortable rocker on the front porch, and became engrossed in the contents. The increasing darkness of an oncoming storm made it impossible for me to read. A strong wind was sweeping dust and paper up into the air. Blinding flashes of lightning illumined the darkness. Thunder crashed. Windows were raised, and mothers called to the children who had been playing in the street to come in.

A few large drops struck the pavement. I rose to go into the house when I observed a short, stout woman puffing and running down the street. A heavy torrent of rain came pouring down, and the woman paused in front of our house for shelter. I rushed into the house and into the vestibule and called out:

"Will you come in?"

"Sure, thank you," she replied in grateful voice. A few moments later she was sitting in the living room.

She was an interesting woman to look at, with the black lace scarf covering her head, and the quaint, old-fashioned earrings dangling from her ears. Her cheeks and forehead were wrinkled, and there were deep lines around her mouth.

When I first saw her come running down the street she had seemed to me to be a very old woman, with her scarf and shawl. But when she looked at me with large, black, sparkling eyes, eyes that were young and luminous, I decided that she was not very old.

I looked out of the window at the swaying trees, illumined intermittently by flashes of lightning. What if they were all on the boat now, in this terrific storm?

"It looks like you are worrying about something," said the strange woman in Yiddish.

I told her.

"Eh, child, that you call a storm! How would you like a real storm on the ocean, such as we had when I came over. Nothing but the sky and water, and the ship which the waves

were throwing around as if it were a piece of paper, and all of us people, the printed letters. I thought it was the end. 'Eh, Zlate,' I said to myself, 'you dragged your bones away from one upheaval only to be food for the fish.' From fire into water, the way the saying goes. And quickly, very quickly, my whole life pictured itself in my mind, picture after picture.

"In the first picture, a young Zlate, Zlate the Rabbi's as they used to call me, was sneaking out of the house on a hot Sabbath afternoon. My father and mother were taking a nap after the big Sabbath dinner. Dressed in my best Sabbath clothes, I hurried to the woods to meet Benjamin, the butcher's son, who had slipped a love note into my hand the day before asking me to meet him. It was a still, hot day. The sky was a deep blue, and soft white clouds moved along slowly. The air was filled with the sweet odors of herbs and wild flowers. All kinds of insects were crawling and flying about, making soft noises, and Benjamin and I walked around under the trees, hand in hand, like Adam and Eve in the Garden of Eden. We walked and walked, talking quietly, when suddenly I was pulled away from Benjamin with so much force that I fell against a tree. I heard a gruff voice, and I saw a red, hairy hand raining slaps on Benjamin's cheeks. I recognized the red, hairy hand as belonging to my Uncle Noah, my father's brother. I did not wait for him to escort me home, but I ran as fast as I could. That was the end of our romance. I had disgraced myself and my parents. I, Zlate the Rabbi's, and an only child, should lower myself to meet a butcher's son! It was a blow to my father. Very soon after I was married to my cousin Reuben, a son of my Uncle Noah. Benjamin was recruited to serve in the army and we never heard of him.

The old woman sighed deeply. "That was one picture, child. Then there came another, a cold winter evening, my husband wasn't home, neither was David, my oldest son. The two younger children were sleeping. I kept a hot samovar sizzling, so they could have hot tea when they came in from the cold. A loud knocking on the door.

"Who is it? We are not deaf here. Why do you knock so?"

"Open," was the answer in Russian.

"When I heard the gruff voice my heart began to go thump, thump. I got up and opened the door. When you are commanded in Russian to open the door you can't be so impolite as to refuse. Some men from the police with an official whom I knew entered. In a small town one knows everybody, especially the officials, and they knew me, too, the Rabbi's daughter.

"Zlatke Abramovna," said the official. "We have come to search here. Where does your son David keep his things?"

"You can imagine how I felt when I heard these words. What could they possibly want with my David's things? Where didn't they look! They even ripped up the bedding, and they even made the children get out of bed, half naked, to look for what they said was 'revolutionary material.' A trifle in Russia, revolutionary material. I began to shake like in a fever.

"You idiots," I thought to myself, 'what are you looking in the bedding for? Do you expect to find bombs there?' But aloud I said, 'Gospodin official, you know my David. You remember him, your honor, when he was a tiny boy. Do you think, Gospodin official, that my David, the Rabbi's grandchild, will do anything that is wrong?'

"I believe you, Zlatke Abramovna," he answered, 'that your David wouldn't do anything wrong. But orders are orders, and I have to look. He's got some Russian books here that I'm not so sure about.'

"Then he packed together some books that he found, drank a full glass of home made wine, and went away.

"Well, and what more do you want? Maybe you think they didn't give him a term in prison, a short term, only a year, because the way the official explained to me, he was reading such books that could influence him to become a revolutionist, and he was friendly with people who were suspected of being a little too free. We were glad it wasn't for a longer term. And what would we do if they would send him to Siberia? Only as soon as he got out of prison, my David, he went to England. He said he had enough of Russia. That year in prison changed him. Then my other son, my Mordecai, said that the air in Russia was too heavy, he wanted to go to America, to a free country. So we were left with only one child, my son Abraham.

"After that picture there came another. This one was the war, the great war. The only clear scene in this picture was the time when my Abraham came to me and said he was going to fight for Russia, because even though she did mistreat us Jews when she was in trouble we had to help. Then the other scenes were all confused, the death of my husband, the news of my Abraham's death, killed in the war, the poverty—

"I see your eyes are wet, so let us not talk any more about the misery, because if I should start to tell you about the pogroms, and the hunger, and the invasions—

"One day a man from America came to our town. His family had been driven out from the place where they had lived, and they had wandered as far as our town. This man my son Mordecai gave money, he should bring me to America. So that is how I came to be on the ship. You can easily imagine how glad I was to see my son again. And imagine, my son is married and has two children, a little girl and a little boy. But young people, new ideas, different ways, you know the story. At first I was treated like a guest, and after awhile like a burden. Believe me, it is better for parents to take care of ten children, and that ten children should have to take care of the parents.

"But it has stopped raining already and the sun is shining again. I have to hurry home before my husband gets up. He likes to drink a glass of tea when he gets up from a nap."

I looked at her inquisitively.

"I got married a few months ago," she smiled at me, "and you can't guess with whom. With my Benjamin. Benjamin the butcher's, you remember that I told you about him. He heard from some Landsleute that I was in America, so he came to see me. He was a widower, and his chil-

dren are all married, and all rich. He has a newspaper stand. He says he likes to be independent, and he makes a comfortable living. He has to get up early in the morning, but in the afternoon he has nothing to do, so he takes a nap and I go over to see the children."

She got up abruptly. "He will worry about me, because I am always home when he gets up."

I went out on the porch and watched her walking down the street. As she reached the corner she turned back and nodded her head in friendly fashion.

## AS THE STARS AND THE SANDS.

Translated from the Yiddish of S. Frug by Rabbi Joseph Jasin.  
The hills and the valleys are flooded with moonlight,  
The radiant stars, how resplendent they gleam!  
Before me lies open the dear olden volume,  
On whose pages I ponder and dream.

I pore o'er its pages so precious and sacred,  
When sudden there whispers a voice unto me:  
"I have promised, O Israel, I have sworn to make you,  
Like the stake of the heavens, the sands of the sea!"

O Lord of Creation, what mortal dare question  
A single word of Thy promise of grace?  
Every deed Thou hast pledged Thou art mighty to do it—  
Each thing in its time, each part in its place.

And one thing e'en now Thou hast surely fulfilled it,  
Mine own eyes behold it, forbidding all doubt;  
We have become like the sand that is worthless,  
Trodden and trampled and blown about.

Yes, dear Lord, as the sand the pebbles  
Are we scattered and strewn 'neath contemptuous feet;  
But the stars—how long, O Lord, ere the stars  
The yearning eyes with their glory shall greet?

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# CHILDREN'S PAGE

## "PESACH SHENI."

Dear Children:

The Jews had celebrated the Passover in the wilderness, but there were certain men, the Torah tells us, who had been defiled by the dead body of a man, and they could not prepare the Passover-lamb on that day; and they came before Moses and before Aaron on that day. When they were both sitting in the Beth Hanidrash they came to inquire of them, for it were not proper, says Rashi, quoting the Sifri, to say that they inquired first of one and then of the other. For if Moses did not know how would Aaron know? And these men said unto him, "We are defiled by the dead body of a man; wherefore shall we be kept back so as not to offer the sacrifice of the Lord at its appointed season in the midst of the other children of Israel?" He answered them, "Holy offerings are not brought in uncleanness." "Let the blood be poured over us by clean priests, and the meat may then be eaten by those who are clean," they suggested. And Moses said unto them, "Wait ye, and I will hear what the Lord will command concerning you." He spoke as a pupil who was sure of hearing the answer from his teacher, "Happy is he, though born of a woman, who could be so confident that whenever he desired, he could speak with the Schechin, or Divine Presence (Talmud Synhedrin). This section should have been directed communicated to Moses the same as the rest of the Torah, but these men merited that it should be said through them, as a worthy act is caused to transpire through a worthy person. And the Lord spoke unto Moses, saying, "Speak unto the children of Israel, saying, if any man whatever should be unclean by reason of a dead body, or be on a distant journey (the word 'rechokah,' distant, is dotted to indicate that although he was not actually distant, but was outside of the threshold of the court during the killing of the Passover-lamb) yet shall he prepare the Passover-lamb in the second month on the fourteenth day." This is called "Peshach

Sheni," and unclean bread is in his house together with leavened bread, and it is not governed by the laws concerning festivals, and leaven is not forbidden, excepting to be partaken therewith. And if a stranger sojourn among you and will prepare the Passover-lamb, that does not mean that he should prepare the Passover-lamb immediately, but according to its ordinance and prescribed rule. And on the day that the tabernacle was reared up the cloud covered the tabernacle of the tent of the testimony, the tabernacle that was made to be a tent for the tables of the testimony. At the order of the Lord did the children of Israel journey forward. We have learned in the Melechet Hamishkan, that when Israel journeyed the pillar of cloud folded itself together and was extended over and above the children of Judah in the form of a beam. They blew the trumpet and sounded the alarm, and again blew the trumpet, and it did not set forward until Moses said, "Rise up, O Lord!" Then the banner of the camp of Judah set forward (Sifri). And at the order of the Lord they encamped as soon as Israel encamped. The pillar of cloud went up like a palm tree and extended itself over and above the children of Judah in the form of a booth ("Succah"), and did not depart until Moses said, "Return, O Lord, among thy myriads of the thousands of Israel." Therefore, it is said, "At the order of the Lord and by the hand of Moses." And the Lord spoke unto Moses, saying, "Make unto thyself two trumpets of silver for the calling of the congregation, when you will desire to speak with the Synhedrin and the rest of the people and will call them together to thee, thou shalt call them by means of the trumpets. And for the setting forward of the camps, when the camps will begin to set forward you shall blow with them as a signal." We thus find that through three did they journey—through the Holy One, blessed be He, through Moses and through the trumpets. Blowing with two trumpets was a signal for the congregation to assemble at the door of the tabernacle of the congregation. Blowing one trumpet was a signal for the princes to assemble also at the door of the tabernacle of the congregation. And when ye blow an alarm, the signal for the camps to set forward was "tekiah"; blowing the trumpet, "teruah"; "sounding the alarm, "utekiah," and again blowing the trumpet. "And on the day of your gladness, and on your appointed festivals, and on the beginning of your months shall ye blow with the trumpets over your burnt-offerings." The Torah speaks here of the offering of the congregation, hence we learn that we must recite on Rosh Hashanah, "Malchioth," verses concerning the sovereignty of the Lord, "Zichronoth," verses concerning His remembrance of His creatures, and "Shofroth," the great trumpet-blast of freedom at the gathering of the Jewish exiles to their Holy Land, as it says, "Shall ye blow," referring to "Shofroth," "for a memorial," referring to "Zichronoth." "I am the Lord, your Eternal," refers to "Malchioth."

בן אהרן

### WHAT TWO LITTLE GIRLS SAW AT AN ANT-HILL.

By Flora Spiegelberg.

Very, very early one bright summer morning two little sisters started out to study nature. They found everywhere in garden, field and meadow thousands of dew drops still lingering like glistening diamonds on the grass, the leaves, the flowers, and on the delicate spider webs which looked like bits of diamond lace in the sunshine.

Hand in hand the sisters walked or skipped along the country road under shady trees, laughing and singing, stopping now and then to admire the flowers and inhale their sweet perfume. With childish joy they greeted the early birds, the busy bees and wasps, and watched the lazy butterflies and bumblebees flitting from flower to flower, sipping the sweet nectar from blossoms that gently nodded their heads in the cool morning breeze.

Quite, unexpectedly, a little swarm of bees crossed their path so closely that both girls threw up their hands to protect their faces.

"Don't be afraid, sister, dear," said Betty, the elder, looking very thoughtful. "Those busy little bees have no time for us now. They are just loaded down with the sweet juices they have taken from the fresh flowers, and are hurrying home to their hive to make honey of it in their own secret way in a dark corner of their tiny cell!"

Now and then the children stopped to watch the birds, insects and worms perform their daily tasks. Looking about the sisters were surprised to see how much had already been accomplished since sunrise, and marveled at their wonderful instinct and at God's great wisdom.

Presently they came to a large ant-hill, and in great delight both exclaimed, "Let us stay right here and have our nature study!"

"These numberless little piles of fresh earth around the mound, strewn with bits of stone, sand, dry leaves and twigs show plainly how much work these tiny creatures have already done this morning," said Betty as she sat down on a moss covered rock.

"Oh, just look at the large red and black ants," cried Rosie, the younger sister. "They are running about as though their house—I mean their ant-hill—was on fire. See them coming and going in and out of the big holes, which I suppose are the doors. The small holes, I imagine, serve as the windows!"

"They are indeed the most wonderful insects," replied Betty. "Let us watch them and see what these busy little housekeepers who rise with the sun are bringing home so early from market. You know they never seem to walk, but are forever hurrying, hurrying along with their little burdens. Look at that one with the tiny wisp of straw, and the other crawling up the steep side of the mound holding a dead spider. This one has a wee small seed securely held between his sawlike jaws. How quickly this red ant moves along with that green leaf, just as though he were trying to run a race with his friend who is carrying a piece of a butterfly's wing. I am so sorry for that poor little ant over there. How he struggles along with that big dry leaf that is twice his size! See how patiently he is trying to get it into one of those little holes you call windows, sister, dear!"

"Yes, and we forgot all about using our magnifying glass," cried Rosie, excitedly. "Now we can take turns and watch them closely. Just see that other ant—how quickly it comes to this one's assistance and pushes the leaf forward, while the first one tries to walk backward with it into the hole. Isn't it wonderful to see such patience in such a tiny creature, and after so many attempts had failed? But see, they have succeeded at last. Well, well, and what do you say to the persistence of this little red ant, tugging along all alone with the leg of a big grasshopper! I

(Continued on Page 11)

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hats with," said Rose, her big brown eyes full of mischief as she laughed at her elder sister.

After watching these industrious little insects for quite a while, they were about to return home to make notes for their school work, when the sisters' attention was attracted to a great number of red ants at the foot of the ant-hill. Rose immediately drew out her magnifying glass again and looking closely for a few moments, exclaimed: "Surely that reddish-brown rain worm was too big for the busy little house-keeper's market basket. What fine steaks it will make for the hungry little ants! No wonder they are all trying to drag it up the ant-hill!"

"But look at this big crowd of ants," cried Betty. "They are really running around as if they were crazy, and are crawling all over one another, pulling and tugging away at this heavy green caterpillar. What a lucky find for them! But what a great pity it is dead! With such bright markings of red, yellow, black and white, it would have been a beautiful butterfly. Do you see how some of the ants are using their antennae to feed upon the soft parts of this giant? For it must surely look like that to such tiny creatures. Imagine what a dainty morsel Mr. Caterpillar will be to serve at their May Day Party, when the hundreds of small red ants prick at it again and again with their antennae until nothing is left of this fat and juicy worm. Besides, all the tiny ant babies get their share too, you know!"

"Oh, I would so like to lift both worms up and lay them before the big door of their mound, because they are working so hard to drag them along. Besides, you know a sparrow or robin might steal them away, for they are very fond of such tid-bits," said Rosie.

"I, too, would dearly love to help them," replied Betty, seriously, "but our hands, I fear, are much too clumsy. We might kill or injure the delicately formed ants, or ruin the wonderfully built cells. Their marvelous instinct, the gift of God's wisdom, will certainly help them to succeed; and we have learned today a lesson of industry and patience never to be forgotten."

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(Continued from page 10)

imagine it must be one of the head cooks of the ant-hill, and that the boarders will relish it just as much as we do our roast leg of lamb!"

"Here is the glass," said Betty. "Look quickly at the pretty brown feather that this ant is bringing home from market. He must have stopped at a chicken coop on his way or stolen it from a sparrow's nest. Oh, what a pity! He was so near the big hole, or the door, as you call it, on the top of the ant-hill, when that sudden gust of wind just blew him and the feather down the mound like a tiny sail boat. Let us watch him! He will

crawl up again I am sure. There! didn't I tell you? Here he comes with two others helping him along. How quickly they got the feather through one of those small holes. I have often wondered whether they have a language, and how they are able to understand one another. What do you suppose they are going to do with that pretty feather? Perhaps they will use it for a feather bed, or give it to some stylish young lady ant to put in her Easter bonnet!"

"That brown feather reminds me of the bunch you gathered last summer in our chicken yard to trim your dollies'

## HOTEL AMIGO

BEACH 29th STREET

EDGEMERE, L. I.

Will be open for the coming summer season, May 5th, 1921. The hotel is newly renovated and decorated. The standard will be maintained as heretofore. Rooms single or en suite, with or without bath and all modern conveniences. Home comfort. Dietary laws strictly observed. Write for rates and particulars to above address. Phones: Far Rockaway 4018-2669 MRS. E. M. DALKOWITZ, Prop.



## BRIGHTON BEACH HOTEL

BRIGHTON BEACH Coney Island, N. Y.

Directly on the ocean. All modern improvements. Rooms hot and cold running water. Ocean bathing direct from hotel. First class restaurant and lunch room. Moderate prices. Music and dancing afternoons and evenings. Ballroom for 2,000 persons. Jewish management. A. MARIASH, Mgr.

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# THE FLAGLER

SOUTH FALLSBURGH, Sullivan County, N. Y.

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

Phone 38 Fallsburgh.

FLEISHER & MORGENSTERN, Props.

## Pine Forest Colony WINGDALE, N. Y.

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

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LEEDS, Greene County, New York; Box 28, CATSKILL MOUNTAINS

First class summer resort. K kosher. Twelve hundred feet in elevation. Bathing, fishing, dancing. Electric light. Bath. Hot and cold running water. Extra Spring running lime water—very healthy drink. Milk, butter, eggs and vegetables from our farm. Terms and rates on application. Notify us before leaving and our automobile will wait you at the station.  
DIRECTIONS—Take West Shore R. R. to Catskill Station; or HUDSON River Boat to Catskill Landing.

### SHARON SPRINGS, N. Y. PAVILION, HOTEL and COTTAGES

NOW OPEN. FOLDERS ON APPLICATION.

#### The Annex

Adjoining the famous White Sulphur Springs and Bathing Establishment, opens April 25. RESERVATIONS NOW BEING MADE. WHITE SULPHUR SPRINGS CO. of Sharon Springs, N. Y. Formerly John H. Gardner & Son.

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

The Ninety-second Street Y. M. H. A. will bring its season's work to a conclusion with Y. M. H. A. Week, from May 7 to 15, when all the activities of interest of the year will be summed up. The program for Y. M. H. A. Week is as follows:

Saturday night, May 7—A three-act comedy by the Senior Dramatic Society, "The House Next Door," coached by Mr. Edward Ellicu. Dancing will follow the performance.

Sunday night, May 8—Junior Opera Company and Junior Dramatic Society present an original operetta, "The Sons of Jacob," by Elma Ehrlich Levinger, and the music by Mr. A. W. Binder, musical director of the Y. M. H. A.

Monday night, May 9—Athletes' night. Exhibitions given in the gymnasium and swimming pool.

Tuesday, May 10, will be especially for associate members of the building. There will be talks, debate and music, also awarding of prizes and banners.

Wednesday, May 11—Second performance of "House Next Door," under the auspices of the Ladies' Auxiliary. Dancing to follow.

Thursday, May 12—Concert night, by the Music Department, under the leadership of Mr. A. W. Binder.

Friday, May 13—Religious services. Rev. Dr. Jacob Kohn will be the speaker.

Saturday, May 14—Presentation of "Round the Y," an original musical comedy coached by Mr. Moe Hack. The author of this comedy is Mr. Ernest Glucksman, a member of the association. Dancing will follow the performance.

Sunday, May 15—Second performance of "Round the Y," under the auspices of the clubs of the building. Dancing will follow the performance.

FOR RENT FOR THE SUMMER SEASON

## MAPLE INN

110 MAIN ST., LAKEWOOD, N. J.

Rooms Single or En Suite, for Household Purposes, by the Week, Month or Season, at Reasonable Rates. Cooking Facilities on the Premises. Write or Inquire for Particulars.

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

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All Kinds of Cut Flowers and Plants  
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SPRING AND SUMMER RESORTS—MISCELLANEOUS

# The RIVERSIDE HOTEL



## MOUNT CLEMENS, MICHIGAN

The largest Jewish hotel in Mt. Clemens, the world-famous health resort noted for its curative properties.

The hotel is modern and up-to-date in every particular. Over 100 beautifully furnished rooms, all equipped with telephone, electric light, and running water. Many with private bath attached.

Strictly Kosher cuisine. Good, wholesome, real homelike table. Faultless service. Music at all meals.

Dancing and 4 o'clock tea daily. Vaudeville twice each week.

The mineral baths are in the hotel on the ground floor, obviating the necessity of going out of the hotel. Competent male and female attendants.

Turkish baths, barbers, hairdressers, manicurists, tailors on the premises. Spacious card rooms, recreation rooms, lobbies, reception rooms. Roomy porches and 60 acres of park space.

Rates, \$35.00 per week and up. Guests are met at Detroit depot and conveyed directly to the hotel by automobile.

Moses Rabbinowitz, Manager

RIVERSIDE HOTEL CO.  
Louis Krim, President  
Sam Fenster, Sec'y-Treas.

NOW IN JEWISH HANDS

# SCHOHARIE MANSION

ELKA PARK, Tannersville R. R. Station (GREENE CO.) N. Y.

A Beautiful Spot 'Mid Beautiful Surroundings. 335 Acres of Park Land. 5 Miles of Driveway in the Park. Bridle Paths. All Modern Improvements, Including Running Water in Every Room, Baths, Electric Light. Dance Casino, One Block Square; Grill Room; Bowling Alleys, Billiard Room, Spacious Garage, Barber Shop, Tennis Courts, Basket Ball, Base Ball, Croquet, and Bathing and Fishing. Dietary Laws Strictly Observed. Music Twice Daily.

HARRY BEREND, Prop., City Address: 857 Beck St., N. Y. Telephone Intervale 4330

### Notable Passover in Woonsocket.

Woonsocket, R. I., May 2.—The Jewish community of Woonsocket had an unprecedented spiritual enjoyment in the celebration of the Passover festival of this year. In addition to the eloquent addresses in English and Jewish on "San Remo Anniversary" and similar timely topics by the Rabbi Dr. P. Israel, and a description of the conditions of Ukrainian Jewry by Dr. F. Rosenblatt, a worker for the J. D. C. and brother of Mrs. L. Darman, who has recently returned from Europe, and the enthusiastic and harmonious singing by the Children's Congregation, the local community had the rare privilege of having as cantor during the entire festival Rev. Wolf Skolnick, until recently the cantor of the Jewish Cultur Congregation of Vienna, Austria, who is stopping with a brother, Mr. David Skolnick, a director of the Congregation B'nai Israel. The Jews of Woonsocket never enjoyed Passover services as much as the services this year, as rendered by Rev. Wolf Skolnick. The whole audience was charmed by his beautiful, melodious baritone voice, his clear enunciation of the words and his touching rendition of the traditional melodies. Especially touching was the El Moleh Rachamim

which he sang on the last day of Pesach in memory of our martyred sisters and brethren in Europe.

Rev. Wolf Skolnick has been in America only a short time. He was born in Russia, but went as a young man to Vienna, and there studied in the Conservatory, of which he is a graduate. He has been for several years cantor of the Jewish Cultur Congregation of Vienna, but as conditions there have been unbearable even for the best paid public officials, his brothers have brought him to America. Besides his brother in Woonsocket, he has two brothers in Brooklyn, Cantor Joseph and Rabbi Samuel L. Skolnick.

As soon as Rev. W. Skolnick recovers completely from the shock of living in a famine stricken community for seven years and suffering in common with it all these years, he will be ready to take up a position as cantor in America.

The death is announced, in his sixty-sixth year, of Dr. Jacob Steiner, Chief Rabbi of Stuhlweissenburg, Hungary. The deceased, who was a most eloquent preacher, was known throughout Hungarian Jewry for his profound learning and for the great interest he had always displayed in the general welfare of his coreligionists.

ALTITUDE 2,500 FEET

# BREEZY HILL HOTEL

FLEISCHMANN'S, N. Y.

A Hotel that combines the comforts of the country home with the pleasures of an up-to-date city Hotel. All conveniences. Jewish Dietary Laws strictly observed. Bookings now being made for Decoration Day.  
LEVY BROS., Prop.

SPRING AND SUMMER RESORTS—SARATOGA SPRINGS, N. Y.

# CROST'S VICTORIA HOTEL

SARATOGA SPRINGS, N. Y.

Mrs. Wolf Crost announces the opening of the Victoria Hotel in Saratoga Springs, N. Y., on May 15th, 1921, for the coming summer season, and begs to state that the hotel will be conducted the same as heretofore and in strict accordance with the Jewish dietary laws. The hotel has been renovated, redecorated. Rooms single or en suite, with or without bath.

N. Y. Booking Office: 121 St. Nicholas Ave.; Phone: Harlem 5165. Mrs. Wolf Crost, Prop.

SPRING AND SUMMER RESORTS—MISCELLANEOUS



MR. HARRY LEVINSON

TAKING GREAT PLEASURE IN ANNOUNCING THAT

THE TAKANASSEE WEST END, NEW JERSEY

WILL BE OPENED FOR THE COMING SEASON ON

Decoration Day, MAY 30, 1921

And Will Again Be Conducted As a First Class Family Hotel in STRICT ACCORDANCE WITH THE JEWISH DIETARY LAWS

The TAKANASSEE is one of the most handsome and luxurious hotels on the Atlantic Coast. Ideally located in the fashionable West End District, directly facing the Atlantic Ocean. The TAKANASSEE has every known convenience and equipment, and has been thoroughly renovated. For advance information and bookings, address the Pinewood, Lakewood, N. J. Phone: Lakewood 326.

SPRING AND SUMMER RESORTS—LAKEWOOD, N. J.

## PINE GROVE HOUSE

218 Sixth Street Lakewood, N. J.

Very fine location. Large rooms with modern improvements. Jewish Dietary laws strictly observed. Reasonable rates. Open during Passover. S. GOLDBERG, Prop.

Telephone Lakewood 407.

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FIRST ST., LAKEWOOD, N. J. ALWAYS OPEN

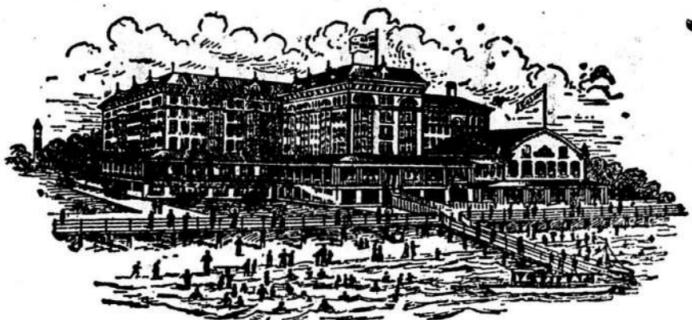
Finest and best equipped garage where your car will be properly cared for when you motor to Lakewood, either for a day, week, month or season. Supplies and accessories, gasoline and oil.  
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Hotels and Boarding Houses Supplied.

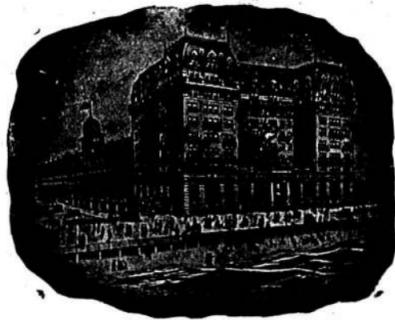
SPRING AND SUMMER RESORTS—ATLANTIC CITY, N. J.



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ON THE BEACH  
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Convenient to all Amusements. Concerts Afternoons and Evenings  
C. L. HANSTEIN, Pres. LYMAN J. WATROUS, Sec. and Mgr.  
Capacity 600. Open All Year. Diet Kitchen.

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

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



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On Ocean Front. Fire Proof.  
Unusually attractive during Winter and Spring Seasons. Horseback on the beach. Golf. Indoor Swimming and the ever popular "Rolling Chairs" on Boardwalk. Luxuriously appointed lobbies and Sun Parlors with afternoon musicales and complimentary tea service, which invites relaxation. Hot and cold sea-water baths.  
AMERICAN AND EUROPEAN PLANS.

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**HOTEL BRITAIN**  
SOUTH VERMONT and ORIENTAL AVENUES.  
Open all year. Fire proof. Strictly Kosher.  
Bookings for Spring Season upon request.

**THE NEW SEABRIGHT** Mrs. G. DAVIS, Prop.  
109-11 S. RHODE ISLAND AVE. Near the Beach. ATLANTIC CITY, N. J.  
Newly renovated, redecorated and refurnished. Running water and private baths. Open all year. Special spring rates. Strictly Kosher.

**HOTEL DAVIS** ST. CHARLES PLACE (Near Beach) ATLANTIC CITY, N. J.  
Mrs. Yetta David, formerly of the New Ardmore Hotel, announces that she has acquired the beautiful Davp Hotel at 171 St. Charles Place. Every room with bath. Newly furnished. Jewish dietary laws strictly observed. Open all year. Moderate rates. MRS. YETTA DAVIS, Prop.

**PIERREPONT HOTEL**  
ATLANTIC CITY, NEW JERSEY  
NEW JERSEY AVE. and BEACH. (Second Hotel from Garden Pier)  
HERMAN FISHER, Formerly Caterer for a Quarter of a Century of Philadelphia, Proprietor.  
Special Spring Rates, \$4.00 per Day, or \$25.00 per Week  
Hot and Cold Sea Water Baths Free.

OPEN ALL YEAR SPECIAL WINTER RATES  
**HOTEL RALEIGH**  
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M. GRAHAM HOTEL COMPANY Telephone 3839 ATLANTIC CITY, N. J.

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

**HELFFENSTEIN'S HOTEL VIRGINIA**  
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Finest location. Newly decorated and refurnished. All modern improvements. Jewish dietary laws strictly observed. Excellent cuisine. Special Spring Inducements. I. HELFFENSTEIN, Prop.

ATLANTIC CITY, N. J.

**Victory Catering Co.**

BOARDWALK, (Opposite Steel Pier)

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Table d'Hote—A La Carte—Club Service.

OUR SPECIALTY

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Finest Eating Place on the Atlantic Coast

FRENCH PASTRY PAR EXCELLENCE

The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.

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ALSO DECORATE TO SUIT.

241 BOWERY, Near STANTON ST., NEW YORK CITY

**STRONG DISAPPROVAL OF IMMIGRATION BILL**

The strongest disapproval of House Bill No. 4075, to limit immigration to 3 per cent. per annum of the nationalities resident in the United States, according to the census of 1910, passed by the House of Representatives and now before the Senate, was registered at a great mass meeting held on Wednesday evening, April 27, at the Lexington Opera House, Lexington avenue and Fifty-first street. It was not merely the attitude of the vast audience, numbering over 5,000, that was striking, but the speeches that were made indicated the feeling against the measure.

The meeting was held under the auspices of the Hebrew Sheltering and Immigrant Aid Society of America. Former Judge Leon Sanders, who was introduced by Mr. Leon Kamalky, chairman of the Executive Committee of the society, presided.

Judge Sanders set the keynote of the meeting. He characterized the bill as contrary to the ideals and principles of America, and if it should be passed, would work the greatest injustice.

Major F. H. La Guardia, President of the New York Board of Aldermen, an American of Italian descent; Congressman Hallet S. Ward of North Carolina, Congressman W. N. Chandler, Supreme Court Justice John MacCrate of Brooklyn and Congressman Isaac Siegel, member of the House Committee on Immigration, who made so splendid a fight against the bill; Mr. John L. Bernstein, president of the society, and Congressman Nathan D. Pearlman were the speakers.

Without exception and in no uncertain way, every one of the distinguished speakers condemned the bill. They pointed out that there was room enough in this country for millions of more people, and they charged that racial prejudice and religious bigotry were back of the sponsors of the measure.

Similar meetings were held the same evening in Baltimore, Boston, Chicago and in other cities.

The following resolutions were adopted by acclamation:

"This meeting of American citizens, assembled at the Lexington Opera House, Lexington avenue and Fifty-first street, New York city, on Wednesday evening, April 27, 1921, believing in the preservation of the ideals and principles which have made the United States the great power it is, and actuated by the whole-hearted desire to further the welfare of America, states that

"Whereas, House Bill No. 4075, to limit immigration to 3 per cent. per annum of the nationalities resident in the United States according to the census of 1910, passed by the House of Representatives, is now before the Senate, will

"1. Prevent children of American citizens and wives and children of declarants for whom homes here have been long prepared, from joining them;

**REINER COTTAGE**

32 Fulton Ave., Far Rockaway, L. I.

Ideal location near beach. Equipped with all improvements. Electric lights, running water in every room. Jewish dietary laws strictly observed. Home comforts. Open for Passover holidays. For rates phone Harlem 6649. MRS. C. REINER, Prop.

SPRING AND SUMMER RESORTS—ATLANTIC CITY, N. J.

**BILTMORE HOTEL** Rhode Island Ave., Near Boardwalk.

HAS THE BEST FEATURE OF ATLANTIC CITY

Sixty Suites with Hot and Cold Sea Water Baths

Overlooking 1,000 feet of beautiful lawn and flower gardens.

The table, which is a distinctive attraction of the hotel, is supplied with the very best food, well cooked and daintily served.

Dietary laws observed.

WILLIAM MALAMUT, Prop.

**SIDKOFF'S HOTEL**

165 S. VIRGINIA AVENUE

ATLANTIC CITY, N. J.

Strictly Kosher. Centrally located. Large rooms, each with hot and cold running water. Private baths. Entirely redecorated and refurnished. Homelike surroundings. Reasonable rates.

J. B. SIDKOFF, Prop.

**The Hotel Imperial** Maryland Avenue and Beach ATLANTIC CITY, N. J.

Newly furnished and decorated. Elevator from street; sun parlor; steam heated. Open all year. Special Spring rates, \$25.00 per week and up. Make your reservations for the all year. Special Spring rates, \$25.00 per week and up. B. HEYESSY, Owner and Prop.

**THE BAYLE** 212 So. Massachusetts Avenue Near Beach Atlantic City, N. J.  
STRICTLY KOSHER. WHOLESOME HOME COOKINGS. HOT AND COLD RUNNING WATER IN EACH ROOM. Telephone 4667-W. MRS. J. JACOBS.

**BLACKSTONE HOTEL**

VIRGINIA AVENUE and BOARDWALK

ATLANTIC CITY, N. J.

Overlooking Steel Pier.

DAVID BERG, Owner and Prop.

American and European Plan

Capacity 600 Open All Year

"2. Set up an arbitrary discrimination against whole masses of people and no longer judge each immigrant upon his or her merits; and

"Whereas, The immigrants who are coming now are for the greatest part the nearest relatives of American citizens and declarants; and

"Whereas, This immigration is in reality a postponed immigration; and

"Whereas, The official statistics show that from July 1, 1919, to June 30, 1920, there arrived in this country 621,576 persons, and 428,062 departed in the same period, thus disproving the alarming and sensational statements that hordes of immigrants are coming; and

"Whereas, The economic condition of the country is in no wise affected by the present immigrants, who are coming to established homes and to breadwinners whose positions are assured; therefore, be it

"Resolved, That this meeting place on record its strongest disapproval of the bill as subversive of the ideals and principles of America, and appeals to the sense of justice and righteousness which has always actuated the American people and the representatives of the House of Congress, to make possible the reunion of families separated by the cruel fortunes of war; and be it further

"Resolved, That the Senate of the United States be petitioned to make such amendments to the bill as would exclude from the 3 per cent. limit the wives and children, parents, brothers and sisters of American citizens and declarants; and be it further

"Resolved, That copies of this resolution be sent to the President of the Senate and to each United States Senator and to the President of the United States."

Dr. Alexander Dushkin, secretary of the Vaad Hachinuch, has been appointed by the administration inspector of all the Jewish schools in Palestine.

Summer School for Rabbis and Rabbinical Students.

The second annual session of the School for Rabbis and Rabbinical Students, under the auspices of the Free Synagogue, will take place in this city beginning July 5, and the session will last for four weeks. The assemblies will be at the Free Synagogue House, No. 36 West Sixty-eighth street.

The more important courses include one on "The Social Principles of the Prophets and Jesus," by Professor Charles Foster Kent of Yale University; one of "Bible Backgrounds, Bible Lands and Bible Peoples," by Professor William H. Worrell of Hartford Theological Seminary and former director of the American School of Archaeology in Palestine; two courses by Dr. Sidney E. Goldstein on "The Synagogue and Industrial Programs" and "The Synagogue and Social Service."

There will be special addresses dealing with the relation of the synagogue and church to the greater problems of the day by some of the leading Jewish and Christian teachers of the country, including Bishop F. J. McConnell of Pittsburgh, Dr. John L. Elliott of the Ethical Culture Society, Rev. Dr. William Finckler of Memphis, Rev. Dr. Percy S. Grant, Rev. Dr. John Haynes Holmes, Rev. Dr. John Howard Melish and Rev. Dr. Charles S. McFarland.

A series of round-table conferences on special themes will be conducted, including Social Service, Religious Education, Synagogue Organization and Administration. In addition, Dr. Stephen S. Wise will give a course on "The Practical Problems of the Ministry," dealing with some of the major problems which face the rabbi as preacher, teacher and congregational leader.

Detailed information regarding the school may be had by addressing Rabbi Sidney E. Goldstein at the Free Synagogue House.

**BERMAN'S STRATMORE HOTEL**

S. MARYLAND AVE. AT THE BEACH ATLANTIC CITY, N. J.

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

**ANNOUNCEMENT**

MR. and MRS. S. BERMAN of No. 208 South Rhode Island Avenue, Atlantic City, N. J. ARE PLEASED TO ANNOUNCE THE PURCHASE OF

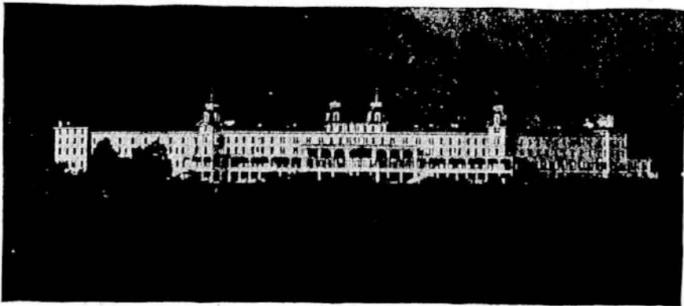
**THE ADELPHI**

VERMONT and ORIENTAL AVENUES ATLANTIC CITY, N. J.

which they will open on May 15th as a first class family hotel. This beautiful hostelry is now undergoing a complete renovation and will be entirely redecorated and refurnished, and will have all modern conveniences, including elevator service, electric lights, steam heat, all rooms with running water and private baths.

Until the opening of our new hotel we will be delighted to accommodate you at our private cottage, 208 South Rhode Island Avenue. Dietary laws observed.

# The GRAND HOTEL



"A CITY IN ITSELF"

GRAND HOTEL STATION HIGHMOUNT, N. Y.

FRANK SEIDEN, Proprietor

Mr. Frank Seiden, owner of the Hotel Shelbourne, Lakewood, N. J., announces the purchase of the above hotel, which he will open on Decoration Day, May 30th, 1921.

Located 2,500 feet above the sea. Guest rooms have private baths, running water, telephones, etc. Spacious dining room, lobby, lounging rooms, recreation rooms, card rooms, writing rooms. Bowling alleys, 18-hole golf links, riding, motoring, fishing, tennis, and all out-door sports.

Culinary department under personal supervision of Mr. Frank Seiden, and in strict accordance with the Jewish dietary laws. For further details, apply until May 1st to Shelbourne Hotel, Lakewood, N. J. Booklet on request.

## WHAT IS CONTENTMENT?

By REV. EZEKIEL JACOBSON.

Learn to be pleased with everything: with wealth, so far as it makes us beneficial to others; with poverty, as not having much to care for; and with obscurity, for being unenvied.—Plutarch.

Contentment produces, in some measure, all those effects which the alchemist ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing, by banishing the desire of them. If it cannot remove the disquietudes arising from a man's mind, body or fortune, it makes him easy under them.

It extinguishes all murmuring, repining and ingratitude toward that Being who has allotted us our part to act in the world. You traverse the world in search of happiness, which is within the reach of every man; a contented mind confers it all. They that deserve nothing should be content with anything. Bless God for what you have and trust God for what you want. If we cannot bring our condition to our mind, we must bring our mind to our condition; if a man is not content in the state he is in, he will not be content in the state he will be in; and he that is never satisfied with anything satisfies no one. The contented man is never poor; the discontented never rich. Every man is either rich or may be so, though not all in one and the same wealth. Some have abundance, and rejoice in it; some a competency, and are content; some, having nothing, have a mind desiring nothing. He that had most wants something; he that had least is in some thing supplied; wherein the mind which maketh rich may well possess him with the thought of store. Who whistles out more content than the low-fortuned ploughman, or sings more merrily than the abject cobbler who sits under the stall? Content dwells with those who are out of the eye of the world, whom she had never trained with her gauds, her toils, her bores. Wealth is like learning, wherein our greater knowledge is only a larger sight of our wants. Desires fulfilled teach us to desire more, so we that at first were pleased, by removing from that are now grown insatiable.

I met a Mr. Bergman in California, who had a friend, a Mr. ———, who had health and riches and several houses, all beautiful and ready furnished, and

would often trouble himself and family to be removing from one house to another, and being asked by his friend why he removed so often from one house to another, replied: "It was to find content in some of them." But his friend, knowing his temper, told him, "If he would find content in any of his houses he must leave himself behind him, for content will never dwell but in a meek and quiet soul."

The inscription upon the tombstone of the man who had endeavored to mend a tolerable constitution by taking physic, "I was well; I wished to be better; here I am," may generally be applied with great justice to the distress of disappointed avarice and ambition. We sometimes go musing along the street to see how few people there are whose faces look as though any joy had come down and sung in their souls. We can see lines of thought and of care and of fear—money lines, shrewd, grasping lines—but how few happy lines! The rarest feeling that ever lights the human face is the contentment of a loving soul. Sit for an hour on the steps of the Exchange in Wall Street and you will behold a drama which is better than a thousand theatres, for all the actors are real. There are a hundred successful men where there is one contented man. We can find a score of handsome faces where we can find one happy face. I heard a story of an eccentric wealthy gentleman who stuck up a board in a field upon his estate, upon which was painted the following: "I will give this field to any man contented." He soon had an applicant. "Well, sir, are you a contented man?" "Yes, sir; very." "Then what do you want of my field?" "The applicant did not stop to reply. It is one property which, they say, is required of those who seek the philosopher's stone, that they must not do it with any covetous desire to be rich, for otherwise they shall never find it. But most true it is that whosoever would have this jewel of contentment (which turns all into gold; yea, want into wealth), must come with minds divested of ambitious and covetous thoughts, else are they never likely to obtain it. The foundation of content must spring up in a man's own mind; he who has so little knowledge of human nature as to seek happiness by damaging anything but his own disposition will waste his life in fruitless efforts and multiply the griefs which he purposes to remove. No man can tell whether he be rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor

according to what he is, not according to what he has. Enjoy the present, whatever it may be, and be not solicitous for the future and boast not thyself of tomorrow. For thou knowest not what a day may bring forth (Prov. 27). If tomorrow you should want, your sorrow would come time enough though you do not hasten it; let your trouble tarry till its own day comes. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly, for this day is ours. We are dead to yesterday and not yet born to tomorrow. A contented mind is the greatest blessing a man can enjoy in this world, and if in the present life his happiness arises from the subduing of his desires it will arise in the next from the gratification of them. Contentment is felicity. Few are the real wants of man. Like a majority of his troubles, they are more imaginary than real. Some well persons want to be better, take medicine and become sick in good earnest, perhaps to die under some patent nostrum. Some persons have wealth, they want more, enter into some new business they do not understand or some wild speculation and become poor indeed. Many who are surrounded by all the substantial comforts of life become discontented because some wealthier neighbor who lives in a mansion sports an autocar, entertains parties and makes more show in the world than they. Like the monkey, they attempt to imitate all they see that is deemed fashionable; make a dash at greater contentment; dash out their comfortable store of wealth, and sometimes, determined on quiet at least, close the farce with a tragedy and dash out their brains with a blue pill. Discontented persons live in open rebellion against their great Benefactor and virtually claim wisdom more than infinite. They covet, they wish, and wishes are as prolific as rabbits. One imaginary want, like a stool pigeon, brings flocks of others, and the mind becomes so overwhelmed that it loses sight of all the real comforts in possession.

Contentment consists not in adding more fuel, but in taking away some fire; not in multiplying wealth, but in subtracting men's desires. Worldly riches, like nuts, tear men's clothing in getting them, spoil men's teeth in cracking them, but fill no belly in eating them. When Alexander the Great saw Diogenes the Hermit sitting in the warm sun and asked what he should do for him, he desired no more than that Alexander would stand out of his sunshine and not take from him what he could not give. A

quiet and contented mind is the supreme good; it is the utmost felicity a man is capable of in this world, and the maintaining of such an uninterrupted tranquillity of spirit is the very crown and glory of wisdom. Nature teaches us to live contented. Contentment is opposed to fortune and opinion—it is the wealth of nature, for it gives everything we either want or need. The discontents of the poor are much easier allayed than those of the rich. No line holds the anchor of contentment so fast as a good conscience. This cable is so strong and compact that when force is offered the straining rather strengthens by uniting the parts more closely. Those who are contented with a little deserve much; and those who deserve much are far the more likely persons to be contented with a little. A wise man will always be contented with his condition, and will live rather according to the precepts of virtue than according to the customs of his country, and a good man may at times be angry with the world, and at times grieved for it, but no man was ever discontented with the world if he did his duty in it, and that which makes people dissatisfied with their condition is the chimerical idea they form of the happiness of others; whereas the benevolent man is the better prepared to bear his own calamities unruined, and the brightness of prosperity that surrounds others paints the eyes of the envious man more than the meridian rays of the sun. Abraham's riches were the Philistines' envy, and Jacob's blessings had Esau's hatred. What a glorious world this would be if all its inhabitants could say with Shakespeare's Shepherd, "Sir, I am a true laborer. I earn what I wear, owe no man hate, envy no man's happiness, glad of other men's good, contented with my lot." Half the discontent in the world arises from men regarding themselves as centers, instead of infinitesimal segments of circles. Be content with enough; you may butter your bread until you are unable to eat it. Enough is as good as a feast. When you feel dissatisfied with your circumstances, look at those beneath you and restrain every wish that is not referred to God's will. Banish all eager desires, all anxiety; desire only the will of God; seek Him alone and supremely, and you will surely find peace.

Contentment is natural wealth; luxury is artificial poverty.—Socrates.

## AMERICA MUST COMBAT ANTI-SEMITISM.

"The exercise of the moral influence of the people of the United States against the baleful effects of anti-Semitism in certain parts of Europe is needed if this malignant growth is not to spread in America itself." This was the statement made last Monday night at a reception in his honor at the Hotel Astor by Eugen de Polnay, former Cabinet Minister of Hungary, and the only Jew, with one exception, ever to hold a Cabinet post in that country.

M. de Polnay, who has been in America for the past six weeks, sailed on the Adriatic Wednesday. The occasion Monday night was a meeting of the Jews of Hungarian extraction in New York to express their appreciation of M. de Polnay's services in behalf of the Jews of Hungary in Europe and Palestine. M. de Polnay is president of the Association of Hungarian Jews, formed in 1919 to care for Hungarian Jews impoverished by the war and for the refugees from other lands who poured into that country.

In describing the situation confronting the Jews of Hungary at this time M. de Polnay, who was presented with an engrossed memorial of appreciation by his hosts, said:

"The Jews of Hungary are deeply appreciative of the sentiments and sympathy of American Jewry. We are confident of the future and of our ability to work out in time our economic rehabilitation. Never in history have the Jews of Hungary been compelled to ask for outside aid to care for their unfortunates. At this time, with thousands of children, the aged and the sick to be cared for, it is the policy of the Association of Hungarian Jews, in giving assistance, to refrain from charity,

from the giving of doles which destroy the self-respect of the recipient without materially improving his situation. What we are doing is, by a system of loans, establishing in business the breadwinners of the family; providing employment and adopting other reconstructive methods by which the people shall be made self-supporting. We rely upon the honor, the purpose and the conscience of those aided to repay the loans, and we have not thus far been disappointed.

"We need the aid of America, not to dispense charity, but to assist us in establishing a suitable fund to carry on our endeavors in the direction of reconstruction and to bring back the ability of our people to be self-supporting and themselves to care for those among us who are unable, by reason of physical impairment, to provide their own livelihood. Our own Jews will, in the future as in the past, provide for their poor and their aged and sick by the support of our institutions for this purpose."

Continuing, M. de Polnay, who was Food Minister in the Cabinet of Premier Stefan Friedrich, which was set up following the Bolshevik collapse in 1919, said, concerning the material conditions in Hungary at this time:

"With the next harvest there will be ample food in Hungary, not alone for our own people, but for export, and I feel confident of a very great improvement in the rates of exchange."

M. de Polnay's reference to anti-Semitism in the United States came at the conclusion of his remarks, when he said:

"The example of America, where Jew and Gentile live together in fraternity and harmony, is inspiring. The effort to stir religious prejudice in the United States will always fail, but the seeds of such prejudice must not be permitted to be transplanted. Anti-Semitism can only exist where there is ignorance of the Jews' contribution to the cause of humanity and civilization and to the quality of patriotism which is inherent in him and will always assert itself if not crushed and stifled. We hope for the moral support of America in stamping out anti-Semitism, whatever its source, and in this way America can look forward to being free forever from the introduction of a cause of bitterness and hatred as useless, senseless and debasing as any of the evil influences which retard the coming of a better and more complete human understanding.

"The Hungarian Jew has, like the American Jew, enjoyed, with but few exceptions in the chapters of Hungary's history, equality with his non-Jewish brother, and religious and political freedom. He appreciates and has taken advantage of the liberties accorded him to be a leader in Jewish thought and culture, as well as in the business, agricultural and economic life of his native land, and he asks only to be permitted to pursue his ways in peace and in fraternity. American Jewry can do much to help in the attainment of this ideal."

At the conclusion of the reception to M. de Polnay announcement was made by those in charge of the meeting that a fund of \$500,000 to assist the Jews of Hungary in Europe and Palestine is to be raised in this country at once by the Relief Association for Hungarian Jews, of which Dr. Philip Klein, rabbi of the First Hungarian Congregation Ohab Zedek, 18 West 116th street, is chairman, and Albert Herskowitz of 44 West Twenty-eighth street is the treasurer. The campaign, in which all the prominent Jews of Hungarian extraction are deeply interested, is to be national in scope. Upon its conclusion a committee of American business men and leaders in Jewish religion and culture will be sent to Hungary to administer the fund.

The Jewish deputies appealed to the Polish Government not to allow the organizers of the Balachovitch massacres to escape from Poland. It is reported that some of the worst characters of the Balachovitch army have already escaped to Volhynia, where they are terrorizing the province. One of them was arrested at Lubornil, and confessed that he had murdered forty-seven Jews.

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New Brunswick, with Mrs. Frank Schlessinger as president. Sixteen new sections have been formed since the Denver Triennial in November, and many more are in the process of organization.

The New York State Conference of Council Sections, in choosing its officers, gave wide representation to sections throughout the State. The officers include: President, Mrs. William D. Sporborg of New York; vice-president, Mrs. Abraham Arons of Brooklyn; corresponding secretary, Miss Sara X. Schotenfels of New York; recording secretary, Mrs. Benjamin Alexander of Richmond Hill; treasurer, Mrs. Frances Thanhauser of Albany; auditor, Mrs. J. H. Galinn of Utica; directors, Mrs. J. M. Berman of Jamaica, Mrs. Bertha Frensdorf of Syracuse, Mrs. S. M. Weil of Rochester, Mrs. Joseph Bachner of Gloversville and Mrs. Meyer Mann of Schenectady.

The Council Juniors of Dallas, Tex., gave a public presentation of the tableaux "Vivant Passover" at each of the two local temples, Shaareth Israel and Emanu-El. The tableaux consisted of ten different scenes in the Passover story and its observance. The Musical Study Circle of the Juniors furnished the traditional ritual music for the occasion.

At the first regular meeting of the newly organized Frederick (Md.) section, sixteen new members were admitted, including ten from Brunswick, Md., one from Hagerstown, Md., and two from Waynesboro, Pa. Every Jewish woman of Frederick has joined the Council section. The speakers at this meeting included Mrs. Leonard A. Hecht, president of the Baltimore section and recording secretary of the Council; Dr. William Rosenau of Baltimore and Mrs. David Lowenstein, president of the local section.

The Brooklyn section, of which Mrs. Abraham Arons is president, devoted one of its meetings to the subject of "The Handicapped." The program was under the direction of Mrs. Louis Petchesky, chairman of the Committee on Blind, and Mrs. Mortimer Brenner, chairman of the Committee on Deaf, Deaf-mutes and Crippled. Speakers from several prominent institutions addressed the meeting.

The centenary of the birth of Professor Louis Lewandowski, Chazan of the Oranienburgerstrasse Synagogue, Berlin, was celebrated last month by special services throughout Germany. Lewandowski, who was born on April 3, 1821, at Wreschen, in the Province of Posen, came to Berlin at an early age and was nineteen when he became choirmaster at the old synagogue in the Heideruehergasse. He died in 1894. A commemorative concert was held by the Society of Jewish History and Literature in the large hall of the B'nai B'rith. Special services were also held at Frankfurt-on-Main, Munich, Nuremberg and other important Jewish centers.

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**COUNCIL OF JEWISH WOMEN.**

The third issue of the Council News and Feature Service, which is published bi-monthly by the office of the executive secretary, contains a message from the president and the executive secretary addressed to the president and members of the sections on the occasion of their annual meeting. Announcement is also made of the forthcoming publication of the Denver Triennial Proceedings, which may be obtained through the council's treasurer, Mrs. Alvin L. Bauman of St. Louis, Mo.

The annual meetings of the various sections in the United States, Canada and Cuba are held during the month of May. In a few instances the election of new officers occurred during the month of April.

Two more sections have been added to the council's membership list. Mrs. Nathan Kussy of Newark, organizing supervisor for the State of New Jersey, has just effected the organization of two new sections in her State, one at Plainfield, of which Mrs. William Newcorn has been chosen president, and one at

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Dr. Mendes preached on a recent Sabbath, taking his text from the opening words of the prophetic portion of the New Moon, which that Sabbath happened to be, "The Heavens are My throne." After paying a tribute to the departed members and expressing his joy at being once more among his old congregation, he spoke of the throne, the throne room, the palace and the kingdom of the King of Kings. Declaring that these were among "the mysteries that are the Lord's," he showed in what way they concern us mortals. We are not the highest beings in creation. There are "Seraphs who stand above," as one prophet sings, "holy creatures," as sings another, and throughout the Bible pages are mentioned angels.

On the preceding Sunday Dr. Mendes delivered an address at the consecration of eight tombstones in the cemetery. Of those at rest beneath them, five were his personal friends and one was the child of another.

The council of the University of Manchester has invited Professor Einstein to lecture at the university during his next visit to England. Professor Einstein has accepted the invitation.

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ected by the large membership of the New York section on Monday, May 2. Mrs. Lehman is well known as a constructive communal worker, interested in many fields. Mrs. Lehman is an ex-president of the Big Sisters, second vice-president of the Young Women's Hebrew Association, honorable president Mineola Home for Cardiacs, director of Women's Foundation for Health. As a vice-president of the New York section and as its chairman on legislation she has shown an unusual ability, a broad comprehension of communal needs and a warm sympathy for the needy. In addition to her personal capability she brings to her office a rare heritage. She is the daughter of the Hon. Nathan Straus. The ticket as elected last Monday was as follows: President, Mrs. Irving Lehman; honorary presidents, Mrs. Alexander Kohut, Mrs. William D. Sporborg; honorary vice-presidents, Mrs. Simon Baruch, Mrs. Julius Beer, Mrs. Isabella Freedman, Mrs. Nathan Glauber, Mrs. Daniel Guggenheim, Mrs. Daniel P. Hays, Mrs. Frederick Nathan, Mrs. Jacob H. Schiff, Mrs. Oscar Straus, Mrs. Cyrus Sulzberger, Mrs. Henry Zuckerman; vice-presidents, Mrs. May V. Fisher (first vice-president), Mrs. Henry J. Bernheim, Mrs. William Singer, Mrs. Robert Weil; treasurer, Mrs. Emil Klein; recording secretary, Mrs. Samuel H. Bijur; corresponding secretary, Miss Sara X. Schottenfels; auditor, Mrs. Henry Morgenthau. Directors: Mrs. Joseph M. Asher, Miss Grace Baum, Mrs.

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### THE LAST AND WORST PLOT.

In a recent number of the London Nation (now the Nation and the Athenaeum), there appeared the following interesting review on "The Cause of the World Unrest":

It is hard to credit that grown-up people can be responsible for this work. We should suspect it to be a parody of the "Morning Post" in a delirious, marabout, movement, if the unembarrassed Mr. Gwynne had not put his name to the introduction. "The people throughout the ages have presented a pathetic spectacle," the editor rightly laments; and equally sad are those giddy guessings into history and political science. Lacking the ability to examine, and the patience and caution necessary to discover facts and make deductions, the writers of this book leap into dark guesses. It is easier than investigation. When they hear that a miner has discovered that if food prices rise he must have a higher wage or cut his family's rations, they say, mysteriously: "It's these Jews putting him up to that. It's a plot." When honest men denounce a social wrong they remark: "It's a Hebrew conspiracy to destroy our Empire." The French Revolution was a Jewish plot (manufactured in Germany, we gather, though of this we are not certain, it being so difficult to find the point in this rigmorole of free-masonry, Judaism, "symbolism of the snake," and other odd things). "To Hell with the Pope" is dropped as a clinching argument against Home Rule, for the Jew is behind Sinn Fein. "The main outline of the contents of this book," says Mr. Gwynne, "is that there has been for centuries a hidden conspiracy, chiefly Jewish, whose objects have been and are to produce revolution, communism, and anarchy, by means of which they hope to arrive at the hegemony of the world by establishing some sort of despotic rule." That is the main outline, and the evidence for it is not a bit less likely. Here is some of it:

"Is it a mere accident that at the moment I write the whole force of Bolshevism in this country is being organized to force our government to allow Russia to occupy Warsaw?"

"From the day of the armistice to today not a single week has passed without a strike. Industry is thoroughly unsettled, and the future is dark indeed. The aim of these wreckers is to produce by the next winter such general unemployment as to ensure a discontented population on which to work. It is a diabolical plan, but, from their point of view, it is by no means a difficult one to achieve. The exploitation of the people [by 'Jew-Bolsheviks' Mr. Gwynne means] has been brought to a fine art."

"Mr. Smille and his miners' executive have increased the price of everything into which coal enters as a part of its manufacture, so that our prices are enhanced, and foreign merchants will be driven to cheaper markets at our expense."

"For a long period of time a conspiracy has been gradually developing for the overthrow of the existing Christian form of civilization... the prime agents of that conspiracy were Jews and revolutionaries, Freemasons... its object, which it is claimed is now near fruition, is to pave the way for the world supremacy of a chosen people. We do not profess to be able to substantiate these inferences; all we can do is to draw attention to some of the great forces which in recent years have been moulding government and opinion, and see if they bear any resemblance in themselves, and in their effects to the dreams and schemes fashioned by these eager and determined fanatics."

"To describe the unofficial activities of the Jews in Paris would be to describe the work of the [Peace] Conference. Mr. Wilson was surrounded by them; even M. Clemenceau had his watch dogs; and as for the British Delegation, one has only to mention the names of Lord Reading and Mr. Mortagu and the close interest they took in the deliberations." No one will argue over this comical but pitiful case, any more than the authors will be expected to "substantiate their inferences." Yet, after all, the preoccupation of the unlucky with their hallucinations is too painful to be a theme for comedy.

### Young Judaea Work in New York City.

The Young Judaea Governing Council of New York City has decided to modify its plans with regard to the future conduct of the work and to engage the services of five or six district supervisors who will conduct the work in the field and who will meet once a week in conjunction with a volunteer committee of the Governing Council in order to coordinate their work. The volunteer committee consists of Mr. Max Arz, Louis E. Goldstein and Joseph Deitch. It is the opinion of the Governing Council that this form of organization will tend to unite the whole city for big Young Judaea achievements in the future.

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

WENRY, 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 Sporborg & 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.

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.

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 19th day of January, 1921, next.

LEVENSOUN, 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 subscriber, at her place of transacting business, at the office of Jerome Wilkin, her attorney, in the City of New York, State of New York, on or before the 26th day of July, 1921, next.

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.

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.

STEINFELD, LILLIE.—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 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.

SOLTAU, LOUISE F.—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 Louise F. Soltau, 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 Wise & Sellberg, its attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of September, 1921, next.

COHEN, NATHAN.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan 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 Jacob Silverstein, attorney, at No. 309 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of October, 1921, next.

SCHWARTZ, MOSES 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 Moses L. Schwartz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 212 Fourth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of October, 1921, next.

KAUFMAN, ISIDOR.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Samuel N. Freedman, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.

LEFKOWITZ, 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 subscribers, at their place of transacting business, at the office of Nathan D. Stern, his attorney, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of May, next.

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, in the City of New York, State of New York, on or before the 1st day of June, next.

MEDELSON, 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 Medelson, 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 & Vorhaus, her 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.

STERNER, 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 subscriber, at his place of transacting business, at the office of Guggenheimer, Untermeyer & Marshall, No. 20 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

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 business, at Central Union Trust Company of New York, No. 80 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of July, next.

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 Executors, No. 346 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of July, 1921, next.

ARONSON, FREDERICK H.—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 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.

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

BRANDT, BELLA.—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 Bella Brandt, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Louis Manheimer, his attorney, at No. 162 West 34th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

ROUVANT, FANNY.—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 Fanny Rouvant, 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 Hays & Wadhams, their attorneys, at No. 43 Exchange Place, Borough of Manhattan, New York City, on or before the 28th day of September, 1921, next.

BAMBERGER, 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 Bamberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of May, next.

LESMAN, 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 her place of transacting business, at the office of Solomon Ginsberg, her attorney, at No. 52 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of May, 1921, next.

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.

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.

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.

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 & Obermeyer, his attorneys, at No. 24 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.

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 Aaron Wolgin, 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 Kantowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, next.

BLUM, ADOLF.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 23d day of July, next.

STERN, JOSEF.—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 Josef Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, No. 84 Rivington Street, in the City of New York, on or before the 15th day of October, next.

HIRSH, EDWARD.—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 Edward Hirsh, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, New York City, on or before the 17th day of October, next.

WEINTRAUB, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Weintraub, 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 Hellinger, their attorney, at No. 305 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of October, 1921, next.

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.

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 subscribers, at their place of transacting business, at the office of H. S. & C. G. Bachrach, his attorneys, at No. 215 Montague Street, in the Borough of Brooklyn, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

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, office of Whitman, Ottinger & Ransom, No. 120 Broadway, Manhattan, New York City, on or before the 14th day of July, next.

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. 281 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1921, next.

GROSS, FANNIE M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie M. Gross, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, at the office of Milton Mayer, his attorney, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of August, 1921, next.

ISAACS, REGINA.—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 the Estate of Regina Isaacs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Emanuel Hertz, Esq., No. 149 Broadway, in the City of New York, on or before the 25th day of September, next.

BUCHERMAN, ISIDORE.—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 Isidore Bucherman, 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 office of Ellmann & Ellmann, his attorneys, at No. 80 Pine Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of October, 1921, next.

LEVY, HANNAH K.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah K. Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Otto A. Samuels, their attorney, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of October, next.

RABINER, LENA.—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 Lena Rabiner, 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 Morris & Samuel Meyers, his attorneys, at No. 1 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of November, 1921, next.

FISCHLOWITZ, ADOLPH.—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 the estate of Adolph Fischlowitz, 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 Emanuel Hertz, No. 149 Broadway, in the City of New York, on or before the 14th day of November, 1921, next.

GOLDBERG, ROSALIE.—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 Rosalie Goldberg, late of 22 East 89th Street, City, County and State of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, namely, at the office of Harry H. Berlin, his attorney, at No. 100 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 29th day of October, 1921.

WEINBERG, ANSEL.—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 Ansel Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of May, next.

WEISS, 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 Weiss, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Guggenheimer, Untermeyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

WEINBERG, ANSEL.—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 Ansel Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of May, next.

LEVY, EMMA MARION.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Marion Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of I. & J. Joseph, their attorneys, at No. 145 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of June, 1921, next.

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

BERNHAIMER, GERTRUDE.—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 Gertrude Bernhaimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose & Paskus, their attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of June, next.

ADELSON, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Adelson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Julius Miller, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1921, next.

FINE, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Fine, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Matthew Swerling, his attorney, at No. 74 Broadway, in the Borough of Manhattan, in the City, County and State of New York, on or before the 7th day of July, 1921, next.

GUNTHER, NATHAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Gunther, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Emanuel Hertz, No. 149 Broadway, in the City of New York, on or before the 15th day of July, next.

FISCHLOWITZ, ADOLPH.—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 the estate of Adolph Fischlowitz, 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 Emanuel Hertz, No. 149 Broadway, in the City of New York, on or before the 14th day of November, 1921, next.

GOLDBERG, ROSALIE.—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 Rosalie Goldberg, late of 22 East 89th Street, City, County and State of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, namely, at the office of Harry H. Berlin, his attorney, at No. 100 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 29th day of October, 1921.

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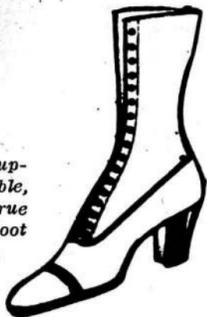
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## PORTRAITS OF AMERICAN JEWISH WORTHIES

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

It is curious and interesting to find that the first artists who developed their careers on American soil included a number of Jews and Jewesses among the sitters whose counterfeit presentments their talents have preserved to posterity. Curious, because these early artists all date from the late eighteenth and the early nineteenth century when Jews, by the popular belief, were quite unknown in this land. Those who have delved a little into the facts of American Jewish history know better, of course, but the man in the street is he whose opinion we have just been at pains to recite. It is interesting, too, to find some of these early artists employed on Jewish subjects of portraiture, for reasons which it is the purpose of the present paper to set forth.

At the twenty-ninth annual meeting of the American Jewish Historical Society, which was held at Philadelphia on Washington's Birthday of this year (1921), a paper on the subject of "Colonial Portraits of Jewish Men and Women" was presented by Miss Hannah R. London of Brookline, Mass., which threw an interesting and novel sidelight on the commonly accepted facts of American Jewish history and which opened a fascinating and hitherto unworked aspect of this special inquiry.

If Jews, then, in colonial days were the subjects of portraiture of these early artists, it follows that the Jews of that time were men of affluence and culture, quite apart from the fact that they lived in America. For, when Gilbert Stuart, the depicter of George Washington, whose portraits of the Father of our Country are known to every man, woman and child in the United States, painted a picture of Colonel Isaac Franks, one of the Jewish worthies of the American Revolution, this fact alone is sufficient to establish the identity of the man and proves to the doubter that Franks was here in the flesh at the time in question. In other words, we look upon the work of artists as of inestimable value as historical evidence to establish identity and kindred circumstances. When, to give another example, Henry Ford's agents-provocateurs, out of the fullness of their ignorance or their wish not to see things as they really existed, scout the claim that the Jews

have not been here since the beginnings of the settlements of white men in this land, we, who know better, can point out the portraits of the Franks, of Aaron Lopez, of the Riveras, of the Touros and of the other members of early American Jewish families whose features are preserved for us in paintings, in reply to their ill-natured and wholly incorrect assertion.

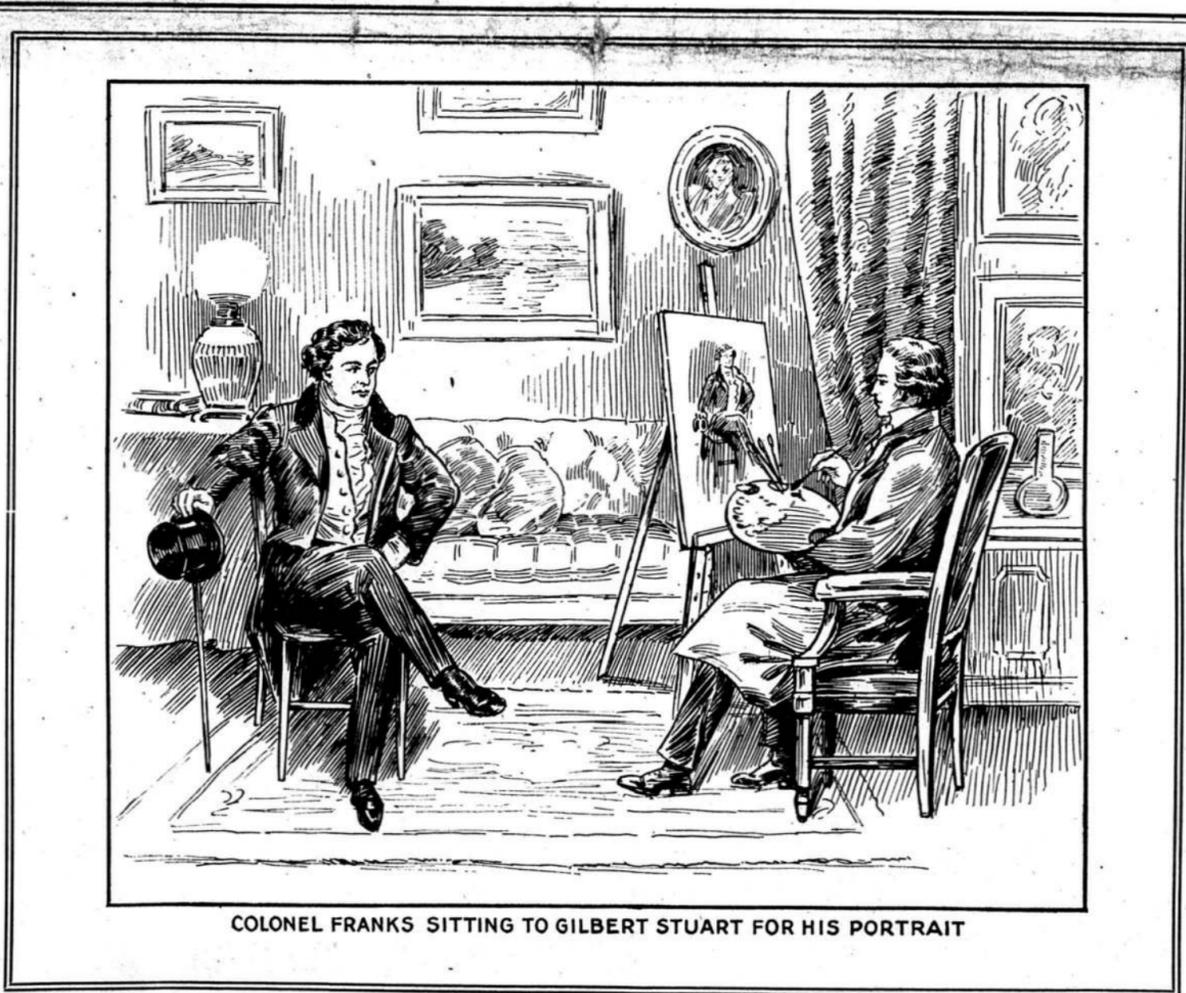
ure, these statements are corroborated. For the man or woman of the eighteenth century who did not command many of the goods of the world was scarcely able to indulge in the luxury of having his or her portrait painted by an artist of some distinction. And since there are extant highly interesting and conspicuously artistic portraits of Aaron Lopez, of the Riveras and of other

in the America of the eighteenth century are not easily accessible. They repose in the homes of private individuals, in some instances almost sacrosanctly guarded from public gaze. Their owners, for one reason or another, are oftentimes averse to permit the student to feast his eyes on these artistic creations of another era. This, then, presents the difficult aspect of our inquiry.

the pictures. Sometimes it will be found that the portraits of these early American Jews and Jewesses are in possession of private owners who do not belong to the Jewish community, who may have acquired them through the auction room, if not through inheritance from the artists themselves or from some remote Jewish ancestor. If it become generally known that such an enquiry is being prosecuted, it is quite apparent that many an unknown clue will be bared for the artistic and historical scope of the subject appeals to many.

In this paper we are not concerned with the artistic side of the subject so much as we are with the historical. The former may well be left to the care of experts in art, with the details thereof on which they delight to descant. For one thing, it is usual for descriptive catalogues of the works of artists to describe in full detail the size, form, etc., of the pictures, and to give at length descriptions of the features of the subjects painted and of the colors and other incidents of the costumes in which they were transfixed to oil. To the tyro this last-named procedure may appear strange; it is, however, quite apposite, for the reason that otherwise those who do not see the actual portraits with their own eyes are thereby enabled to visualize all the necessary elements of the artist's work. The making of the catalogue herein described, then, will require tireless energy, boundless patience and a complete and thoroughgoing knowledge of both American Jewish history and the progress of the plastic arts in America. But when finished the labor will carry with it its own reward, and the gratitude of future generations of students will be earned by the compiler.

Above we indicated the utility of this enquiry for the student of American Jewish history. We doubt if the subject has ever heretofore been exhaustively, or even measurably compendiously, dealt with. It has but to be adverted to in any company of interested persons to carry its strong appeal to the artistic and cultural side of human beings. For the prosecution of the subject is rendered easier by the strong bent toward the artistic which suffuses almost everyone calling himself, or more particularly herself, a person



COLONEL FRANKS SITTING TO GILBERT STUART FOR HIS PORTRAIT

Whoever discusses the story of Jewish worthies of Newport of the eighteenth century, we have a strikingly forceful confirmation here of our contention as to the culture and the affluence of the members of this community. In one respect this interesting inquiry is attended with considerable tribulation. All the extant portraits of Jewish men and women who lived

What we require, in order to obtain a tolerably complete notion of the details of our subject, is a checklist of portraits which will necessarily include brief biographies of the subjects, of the artists, succinct statements of the work itself, and an indication of where each may be found. Under the last-named head comes the tracing of the successive owners of

of culture and intelligence. This bent renders the rather journeyman labor of filling in the details of the catalogue one of love.

With such a catalogue in existence it will be possible for the student to answer readily all question as to the identity of the early Jews of America, where these were sufficiently prominent and affluent to indulge themselves in the luxury of having their portraits painted. Where there were a few Jews and Jewesses of station in these early communities, there were probably many more who did not possess so large a share of earthly fortune, who nevertheless were here as their contemporaries. For it is almost axiomatic that a few rich men and women do not alone and of themselves suffice to establish and carry on a community. There must be with them others who delved and span, to enable the prominent members to play the part of gentleman. Surely, it will not be contended that all the American Jews of the eighteenth century were rich men and women? A study of them from the artistic side might produce this impression, but the facts of American Jewish history may be depended upon to correct this view and to fill in otherwise obscure shades of the picture.

A fascinating, an interesting side of American Jewish history exists in this study of the portraits of early American Jews by artists of worth in the artistic progress of this country. It is a phase worth pursuing, for its own interest and for the light it throws on the subject in which many an earnest worker has achieved valuable results.

### THE JEW ONLY ASKS JUSTICE.

By REV. E. COMBIE SMITH,

Minister of the Maple Avenue Methodist Episcopal Church, St. Louis, Mo.

No one has ever accused Mr. Henry Ford of being a philosopher. Court records testify that he is even destitute of an elementary knowledge of American history such as would put an eighth-grade pupil of the public schools to shame. What a pity it is that instead of resting upon his well-won laurels of being the provider of cheap motor transportation for the multitude he should pose as a literary light or a social mentor.

Let us pass over the fiasco of the Peace Ship; his libel suit against a great Chicago daily; his contest for a seat in the United States Senate, by stating that, as an interesting psychological study, there is an emotional side to his make-up that is strangely perplexing. But let us frankly say that his literary venture of the *Dearborn Independent* is simply a chimney through which he emits the aberrations of a distorted mind and a perverted heart.

One can hardly imagine any one in this enlightened country, in the twentieth century of the Christian era, attempting a reversal of history in an effort to stir up an unrighteous and unjustifiable prejudice against the Jew. But such is the fact, for in the *Dearborn Independent* there have appeared of late articles accusing the Jews of fomenting Bolshevism, aiming at world domination and attempting the disruption of the moral fiber of American society.

Is it not time to call a halt on all racial and religious animosities? Has the great war not proved that the elemental virtues which we prize so highly are indigenous to all classes and to all climes? Are we not assured by court records that the Jews are among the most peaceful and law-abiding citizens in this republic? Can we not justly exercise charity and respect for a race whose history is not only the tragedy but the idyll of humanity?

Think of its long duration! Before Socrates taught philosophy or before Herodotus wrote history Israel had an organized civilization. It had literature before most nations had letters and while other nations knew only war and savagery. Benjamin Disraeli in the English House of Commons, in reply to the taunt that he was a Jew, said: "Yes, I am a Jew. And when the ancestors of the honorable gentleman were brutal savages in an unknown land mine were priests in the temple." He reminded the Christians who scoffed at him that at that very time the Christian world was divided between the Protestants, who worshipped a Jew, and the Catholics, who worshipped a Jewess.

Think how they have suffered! Fire and famine, sword and dungeon, the rack and the gibbet, the thumb-screw and the knout, and every other machination of torture that satanic malignity and ingenuity could devise have not deterred these strong-willed children of the early fathers from maintaining their faith and the traditions of their race.

A people without a country, they have suffered social and political injustice in almost every land in which they have sought a hostel. Wanderers upon the face of the earth, they had a home and a country thousands of years before the trumpet of civilization awoke Europe from the sleep of barbarism. They have seen ancient empires sink under the ruins of their own magnificence.

Think what they have done for the world! Science would become bald and ragged; some of the brightest jewels would drop from the crown of literature and the fairest garments would be shed from the shoulders of art. The Jew has given to the world the knowledge of the only true and living God. He has given Moses, who in the twelve United States of Israel gave to the world the first republic. Jesus, the ideal of the race; Jesus, whom Spinoza called "the symbol of divine wisdom"; Jesus, whom Christians worship as Savior and Lord Jesus, was a Jew!

The Bible, Old and New Testaments, with the possible exception of two or three books, was written by Jews. Imagine the poverty and misery of the world were that book withdrawn or had it never seen the light of day!

I say it is time to call a halt on racial and religious animosities!

America grants liberty to the Jew, but to a great extent denies him fraternity and equality. He is not permitted membership in many social, professional and political clubs; he is ostracized from so-called "society"; his children cannot enroll in some private schools; he is lampooned on the stage and caricatured in the papers. In many of the hotels and summer resorts signs announced "No Jews Wanted."

We of the Christian churches must set our minds against any display that unjustly discriminates against any race, against any attempt on the part of fanatics to arouse prejudice or hatred of any class; we of the Christian churches ought to be among the very first to cherish and practice charity toward all, and claim for the Jew, especially at this time, his rights as a man under the wide tolerance of the twentieth century, and his rights as an American citizen under the broad spirit of the American Constitution.

### TREAT A MAN AS YOU FIND HIM.

In civic life it does not make any difference whether a man is a Jew or a Gentile. It is only by accident of birth I am a Gentile. The best rule is to treat every man as you find him and give him a square deal. The success of the Hebrew today is due to his ideas of thrift.—Judge John B. Zabriskie, Hackensack, N. J.

## Jews in Science in America

By Prof. B. HARROW

LOUIS E. WISE

Just as I was about to begin my post-graduate work, Dr. Wise was about to complete it. In my senior year at Columbia I was very busy with a laboratory course in organic chemistry—a course so extensive that it meant devotion to it five afternoons a week for a whole year. In that year Wise was completing his third year of research work in organic chemistry under Professor M. Bogert, who later was to take such a leading part in the development of the Chemical Warfare Section. I looked up to Wise in those days—and for that matter, I still do even now. He was always extremely courteous and obliging to the junior students in the department and extremely well liked. I remember how flattered I felt on one occasion when, in order to prepare a few more organic derivatives, he asked me to prepare for him one of the raw products which would serve as the basis for his work. For several days this job occupied my attention. The results were not as good as I had anticipated. I got the compound he wanted, but the yield was poor. However, as on other occasions, Dr. Wise soothed my disappointment by declaring that "it was a very good piece of work indeed" and "that it showed much promise."

Two years later Dr. Wise and I were again thrown together. He had become an instructor in biological chemistry, and I was working for my doctorate in the same department. He helped me materially on a number of occasions.

I came into closer contact with him at this time, and was more than ever impressed with his earnestness and his sound scholarship. He would sit literally for hours over a microscope in an attempt to get perfect crystals of some compound which he

desired to demonstrate to the students.

Though he had not majored in physiological chemistry, his knowledge of it at the end of a year was surprising. He surprised me particularly with his creative faculty. He was forever seeing problems that badly needed solution, and forever devising means for solving them.

For a year—from 1913-14—Dr. Wise was instructor in chemistry at the University of Missouri, and while there was president of the local chemical section. Then he accepted a position in Dr. Salant's laboratory at the U. S. Department of Agriculture, which later he exchanged for a position in the dye department of the government bureau.

Dr. Wise's research activity really dates from the time he entered the government service. Work on the micro-analysis of citrates in biochemical fluids; on the isolation and identification of organic constituents of soils; on micro-combustion studies, all date from this period.

Later on, with our entrance into the war, Dr. Wise became chemist in the Science and Research Department, Bureau of Aircraft Production, War Department, and, in conjunction with one or two other men, he did some excellent work in the synthesis of photosensitizing dyes and dye intermediates.

His decided ability in the field of organic chemistry led to an offer from E. I. DuPont in the fall of 1919. He became chemist in charge of the section in organic chemistry at their Jackson laboratory.

Like many another university trained man, in the opinion of Dr. Wise, the commercial field even at its best is but a poor substitute for university teaching and research; and when in the same year he was

offered the professorship of chemistry (and head of the department) of the N. Y. State College of Forestry, at Syracuse University, he gladly accepted the offer. This position he now holds.

### ANTI-SEMITISM CAUSED BY IGNORANCE.

By PROF. LOUIS WALLIS.

The present outbreak of anti-Semitism comes from underground reactionism and ignorance which preys on the unsuspecting and makes dupes of men such as Henry Ford. Those who act under cover of darkness to stir up race hatred always do this in order to divert attention from the great problems of social justice which press for solution within all nations.

The Constitution of the United States is of significance not only because it guarantees equal civil rights to all our citizens, but also because it guarantees a religious liberty which has a far deeper and holier meaning than appears on the surface.

Our State constitutions follow in the lead of our national law in providing that there shall be no publicly authorized and legally established churches or religions under the American flag.

A state church is always a tool in the hands of interests which rob and exploit the common people, and this is the chief reason why the Constitution declares that Congress shall make no law respecting an establishment of religion.

Christianity during most of its history, from the Roman Empire onward, has existed in the form of state churches. And even in communities like the United States, where Christianity has at last got free from the state church theory, the churches themselves have only begun to emerge from the shadow of reactionary theological doctrines which aristocracies of the past have used in controlling the minds of the people.

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## Educating Autocrats in Toleration

By WILLIAM VINCENT BYARS

"Could great men thunder,  
As Jove himself does, Jove would  
ne'er be quiet,  
But every pelting, petty officer  
Would use his heaven for thun-  
der—  
Nothing but thunder!"  
—Measure for Measure.

Two hundred and thirty-one years before Mr. Henry Ford was born in Greenfield, Mich. July 30, 1863, ("Who's Who"), John Locke was born in the County of Somerset, England. A little investigation will show that this was six years after the death of Francis Bacon, and that when Locke died in 1704, it was two years before the birth of Benjamin Franklin, 28 years before that of George Washington, and 39 years before that of Thomas Jefferson.

newspaper, chiefly devoted during the last six months to systematic INTOLERANCE, represented by a crusade against Jews.

Thus in the history of modern times we are called on to compare two "works," one at present writing lying above the other, in short-arm reach for ready reference. Below is the great work of John Locke on "Toleration." Lying above it is the greatest printed production of Henry Ford: "The International Jew, the World's Foremost Problem," consisting of twenty chapters, each devoted to what Mr. Ford supposes are reasons for refusing to tolerate JEWS in the use of such liberty and such opportunity as he claims for himself.

What the pyramids are as endur-

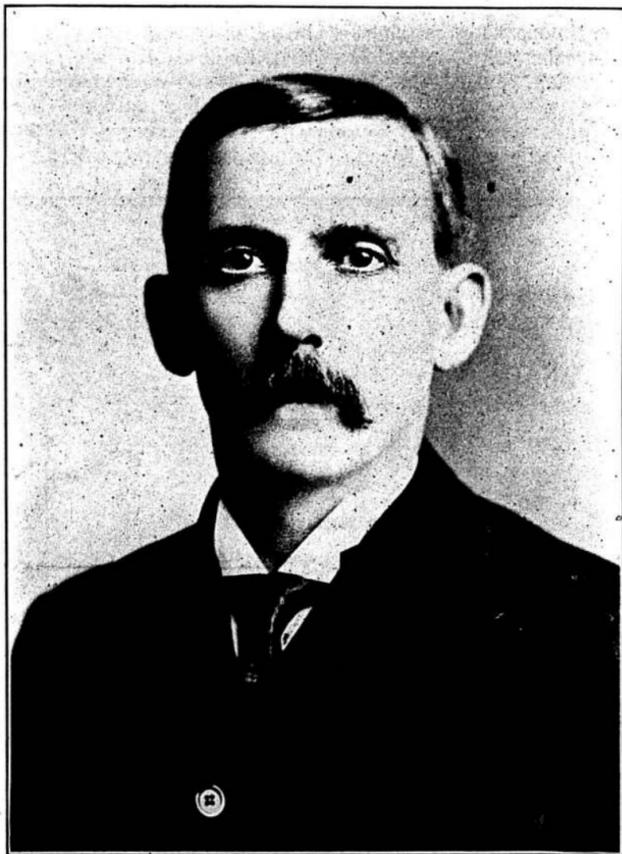


Photo by Paul Thompson, N. Y.

### WILLIAM VINCENT BYARS

William Vincent Byars is one of the best known of contemporary writers, and has been on the editorial staff of such well known publications as the N. Y. World, St. Louis Globe Democrat, and Harper's Weekly. Mr. Byars has written several volumes, and among other organizations is a member of the American Jewish Historical Society.

The article reproduced herewith is one of a series on "Americanism and Henry Ford," appearing in "Saturday Night" (St. Louis, Mo.), directed against intolerance, as it interferes with productiveness and begins to threaten life as far as it is permitted to go. Mr. Byars resides at Kirkwood, Mo.

Since Henry Ford was born in 1863, his father may have been alive before the death of Jefferson, and his grandfather must have been.

As the history of productiveness in "modern times" is that of the inventive use of systematized thought, it was Francis Bacon who supplied the system, out of which has developed the unthinkable great opportunity of the present for all the results which belong to thought, inventive and systematized for productiveness. So we may connect the history of modern productiveness from its beginnings to the present, in order of date, by the lives of Bacon, Locke, Franklin, Washington, Jefferson and three Fords, including Mr. Henry Ford, who through the use of Opportunity, created for him before his birth, has accumulated a surplus of, say, fifty to a hundred million dollars—part of which he is investing in a

ing monuments in stone of forced labor, the principles of Locke on Toleration, the Declaration of Independence, and the Constitution of the United States are in the history of Humanity, liberated for the use of opportunity in productiveness, carried higher from an enduring base, from generation to generation and age to age.

When in his preface to his Letters on Toleration, Locke writes that "Just and True Liberty, Equal and Impartial Liberty is the thing that we stand in need of," he adds this in his first letter:

"The toleration of those that differ from others in matters of religion is so agreeable to the Gospel of Jesus Christ and to the genuine reason of mankind, that it seems MONSTROUS for men to be so blind as not to perceive the necessity and advantage of it in so clear a light."

"I will not here tax the pride and ambition of some, the passion and uncharitable zeal of others."

"These are faults from which human affairs can perhaps scarce ever be perfectly freed; but yet such as nobody will bear the plain imputation of, without covering them with some specious color, and so pretend to commendation, while they are carried away by their own irregular passions."

Accepting this as true and self-evident, Americans of the eighteenth century, represented by Franklin, Washington and Jefferson, included it in the system of American principles, which, as a system, assumes that all men have a RIGHT TO DIFFER, that it is their DUTY TO DIFFER as far as necessary for each one to do his best, in using his own opportunities; and that in attempting his own best, he can succeed only as he can LEARN TO TOLERATE OTHERS WHO DIFFER from him.

Since reviewing books and events is part of a professional responsibility I must meet when its demand forces action, I am here forced to choose between Locke and Ford as authors, between Franklin, Washington and Jefferson on one hand, and Ford on the other, as statesmen. This becomes manifest, as soon as it appears that every one of Mr. Ford's twenty chapters is a skillful and forcible, though irrational argument, intended to convince me that I should refuse to Jews the same personal toleration I ask for myself, and the same political and personal rights, it is my right (as it may be my duty) to demand and help to enforce—as equal rights of all, involving mine.

Not being an autocrat, or a personage, but a worker, who has spent his life in the newspaper work, Mr. Ford has lately taken up as a diversion in the expenditure of his magnificent surplus, the first principle on the newspaper business I learned in my apprenticeship, is that as journeymen in it, when we are called on for defensive action, we must defend the rights of others, against attack, as if our own rights were being attacked. Since, failing of this, newspaper work may become the most shameful, disgraceful and dangerous of all failures, so success in it, as far as success is possible, though it may bring no magnificent surplus, may bring the consciousness of the highest duty, manfully attempted. This, then, is my apology to Mr. Ford and those he persuades to intolerance—I must attempt to meet the responsibility of professional, if not of personal, duty—in opposition to INTOLERANCE and those it moves to such formidable attack as an active mind and great means make possible for Henry Ford.

Mr. Ford's magnificent surplus and every similar surplus in America are certainly the result of OPPORTUNITY, created before the birth of any one now living, through the operation of principles of freedom for action and of toleration systematized politically during the life of Benjamin Franklin, whose tomb in the cemetery of Christ's Church, Philadelphia, is one of the "Meccas of the mind"—so always to remain while men have minds and memory.

In less than ten minutes' walk is another Colonial cemetery, little known, very modest, but kept with loving care. In it are the graves of members of the first congregation of Jews in Philadelphia—who named it "Israel's Hope," because of the opportunity William Penn's toleration had created for them in America.

From Franklin's death until now, American history in all that we care to remember, is a demonstration, that as soon and as far as Americans are given the OPPORTUNITY, they will produce more and more of all

that is necessary for civilization, and that the sum of this production is INCREASING GREATNESS.

Look at the map! Look at Michigan, as part of the map, and do not fail to consider Detroit, as at present the Ford metropolis of Michigan.

The members of the congregation of Israel's Hope used the opportunity to become Americans without ceasing to be Jews. Their far-reaching activities, increasing with every opportunity, reached Detroit, and are summed (squared, cubed, carried every year to higher powers) in the history of Michigan.

In the Albany Convention of 1754, Franklin proposed to buy the "Back Country," including what is now Michigan, from France, instead of fighting for it. His advice was not taken. The intolerant habits of eighteenth century autocrats, small and great, meddling with everything they hoped to dominate, forced the Seven Years War, in which, after the useless and shameful sacrifice of half a million lives, the "Back Country," including Michigan, became British-American. When it became one of the purposes of Franklin's life (as it was of Washington's earlier life) to open it up for American colonies, he sat with Jews in the first

and last meetings held for organizing the first American "government" west of the Western line of Pennsylvania.

In the last meeting before the adoption of the Declaration of Independence, Franklin was in the chair, and with him in the assembly room of the Indian Queen Tavern, Philadelphia, on that March 20, 1776, was "Israel's Hope" in the West, represented by the work of organizers, whose names appear on the rolls of the Congregation "Mikveh Israel," between 1750 and 1776—as they now appear on the tombs of the Jewish Colonial Cemetery of Philadelphia.

Draw lines from those tombs through the history of American opportunity between 1750 and 1776, southwest, west, northwest, and protract them through space and time as far as you please. They reach Detroit and the Lakes, they reach the Mississippi and Missouri, the Gulf and Louisiana before 1775, while the "Back Country" was still British-American.

During the quarter of a century before the Revolution, at meetings held at the Crown and Anchor Tavern in London and the Indian Queen in Philadelphia, Franklin, who knew that all Americans, including Jews,

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were being continually interfered with in their attempts to attend to their own business, worked with Jews and Americans of all varieties, to stop this interference at least far enough to allow the West to be opened for American life and business, carried from the Atlantic Coast to the Lakes, the Mississippi and the Gulf. He knew that wherever a trail could be opened west from Philadelphia into the future of America, Jews of Philadelphia, with pack-train, flat-boat and canoe, were then risking life as well as fortune, with one of their pioneers actually on the trail, wherever any group of American pioneers followed opportunity. He knew also that the lives and fortunes of all these Americans—most of whom he loved and all of whom he loved to tolerate—were in constant danger because of the meddling of European autocrats, determined to dominate the world, and meddling with everything they purposed to dominate, with the instinctive determination to destroy it if they could not dominate it.

They failed then. They had against them the mind of Franklin, and every such mind as his in America and in the world, in that generation and every other. At the crisis in 1776, not two in ten of the Jews who had been British-American politically, failed to stake fortune, if not life, on becoming and remaining Americans forever. The percentages with some other classes, if we classify, will be found far higher. It is enough to remember that in Franklin's own family, the division was on the diagonal. His own son remained a "British-American" and became

"Sir William Franklin," with that title to autocracy, the jurisdiction of which after 1776 was abrogated above all that is represented now by the graves of Christ Church Cemetery and the Cemetery Mikveh Israel—and by all as far beyond the present, as the lines of liberty to act and toleration in action can be extended into the future of America and the world.

But the autocratic disease of meddling, with intolerance as its first symptoms, has grown since 1776, with the increase of those who think they can afford to have their own way, and to compel everyone else to accept it as a rule of business, of faith, of morals, of life in general. Their habits and their diseases at climax during the last ten years made a charnel-house of Europe.

In America, the same habit, if permitted to reach its maximum, will set every class and every kind of Americans against every other. We have in America now people of every kind who were alive when the Roman empire fell, or when the Babylonian empire fell. Our possibilities of the worst have never been equalled in any other country in history. They are also our unequalled possibilities of the best under liberty to use opportunity, each in doing his own best in his own business and his own way, tolerating others as they differ from him. We need nothing now but this simple thing, as Locke and Franklin knew it would be an everlasting need. All that the most active, meddlesome and intolerant autocrat on earth needs for his own best is to learn to practice it in his own life and his own

business. This is the education he must have for his own peace and prosperity. If he rejects it, we must not surrender the hope of the best in the present and the future. We must minimize the meddling! We must get back to business—to our own business. We must mind our own business and tolerate all other kinds of men on earth in their way of doing their best in minding their own business.

This is the American way of safety, of peace, of prosperity, and there is no other way.

LET US TURN BACK.

BY EZEKIEL LEAVITT.

Keine messe wird man singen,  
Keinen Kaddisch wird man sagen:  
Nichts gesagt und nichts gesungen  
Wird an meinen sterbe tagen.

—Heine.

What a world of tragedy lies in those words of the poet Heine, and what a world of tragedy there was in the life that prompted them. "Judaism," said Heine, "is not a religion, it is a misfortune," and with that idea in mind he tried, with the help of a few drops of water, to remove that misfortune from himself, but bitterly did he live to regret it.

A man without a country, without a religion, who could not reconcile himself to the new beliefs and ideas to which he had pledged loyalty of his own free will, and whose renunciation of all the ties of blood and birth removed him forever from association with those upon whom he should have looked as brothers. And for what? That a few people, who had set themselves up as arbiters, might admit him to their exclusive society, might treat as their equal one who should have known himself as far above them as the heavens are above the earth.

Can we change ourselves in an instant from what we are into something exactly opposite? I doubt it. Behind each one of us are the elemental forces reaching back to the beginning of time, trains of thought struggling from chaos to order through many ages. Can we hope to change the ideals and beliefs which have been passed on to us with ever-increasing strength for many thousands of years? Will not every nerve, every fiber of our being cry out in protest, as it did in the life of the unhappy and embittered poet?

What a child learns at its mother's knee it cannot forget. Can we then hope to forget, even if we should wish to do so, that which countless generations of mothers have taught us, over and over again? If we try to root it out, we are killing our identity, the essential part of our selves, and become only a parody of the people whom we try to imitate. Is it a matter of surprise that even they, who should be extremely flattered, for imitation, it is said, is the sincerest flattery, should despise us and look down upon us for our pains?

Self-reverence, self-knowledge, self-control—these three lead men to sovereign heights.—Tennyson.

Let us know ourselves, the glorious possibilities that life affords us to make the world better because we have lived; let us respect ourselves because of that knowledge; let us so control ourselves that every thought and action of our lives will work for the benefit of all.

Why not play the part upon the world's stage which has been allotted to us? Surely we cannot ask a better. For thousands of years Israel has been the torchbearer of the nations. Wherever, in his ceaseless wanderings, he has made a stopping place, there the light of day has risen: slowly, it is true, for the night of ignorance and superstition are not so easily banished, but surely, none the less, it has worked for the enlightenment and well being of those who have looked with distrust and hatred upon him.

And what has he received for all this? What has been his compensa-

tion for all the benefits he has lavished upon his neighbors? Reviled, despised, tortured, driven hither and thither, victims of the Spanish Auto-de-fe's, of the drunken crusaders' brutal orgies, less in the eyes of the law of the most Christian countries and most Christian kings than the meanest criminal; accused of crimes at which his very nature revolts, we still find him in this, the enlightened twentieth century, hounded, persecuted and tortured in many of the countries which preach their most Christian tolerance as in the darkest of the dark ages.

Shall we try, then, as Heine did, to merge our identity with that of the people among whom we dwell? It has been attempted, but neither side seems to take kindly to the resulting hybrid, which often has the faults of both sides and the good qualities of neither. Nor is a person's respect ever gained by imitation.

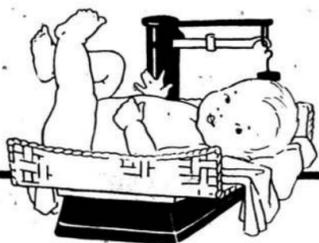
Surely, we should have proper reverence for a religion which has survived many nations and many beliefs, for which hundreds of thousands of people have suffered and died, rather than deny it: a religion which has produced great kings like David and Solomon, great heroes like the Maccabees, prophets like Elijah and Isaiah, and a great law-giver like Moses, to whom the world owes the fundamental laws upon which all other religions are based.

Why do we abase ourselves because some hoodlum calls us names, because some minds are too mean and small to appreciate the greatness of our mission among the peoples?

"Respect thyself." Until we respect ourselves we cannot hope to gain either the esteem or the goodwill of our fellowmen. There is a quality about self-respect which places it above the opinions and the goodwill of others, and this we must have. But we can have this only if we are true to ourselves, to the best that is in us, and strive to fulfill, in so far as in us lies, the promise of our glorious past.

Let us read the history of our nation with at least the same attention that we give to that of other peoples. There are many of us who will be surprised to find that it has been something more than a nation of merchants and money lenders, as we are so often told. Let us read the history of its struggles, its victories, its rise, its fall. It will show us how a rich and mighty nation, divided from within, became at length the prey of its barbarian conquerors.

Cannot we take this lesson to heart, cast aside the petty jealousies that divide us into many insignificant factions, and with united effort strive to establish a spiritual brotherhood which shall compel the respect and admiration of the world?



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## Shall the Doors of America Stay Open, Shut or Ajar?

By RABBI JACOB S. MINKIN

In my former contribution we have seen the value, the use and importance of immigration to this country. We have tried to prove that immigration, far from hindering progress, has furthered and promoted it. What the plough is to the sod, that is immigration to a country's industrial, intellectual and spiritual life; it turns over the furrow and makes the land fit for cultivation. Nations have perished and countries have gone to ruin not because immigration was too abundant, but because immigration was too scarce. Look, for instance, at Spain. But a few hundred years ago it was one of the greatest and richest empires in the world. Her navigators crossed all the seas, her merchants traded in all the markets, her fishermen angled in all the waters, her flag waved on almost all the frontiers, and distant isles paid tribute to her name. It was the time when the doors of Spain stood wide open,

when Jews and Moors mingled with her native-born population, when mosque and church and synagogue exchanged friendly words of greeting, and her arts and sciences, her culture and enlightenment were the products of many hands and many brains. But suddenly the blight of bigotry and fanaticism breathed the poison of reaction upon it. Jews were expelled, Moors were persecuted, liberty was choked and freedom was throttled, and the Inquisition put a ban upon Spain's free intercourse with the outside, non-Catholic world. And today, what is Spain if not a mere shadow and skeleton of her former greatness? Her power is gone, her glory has departed, and her voice is hushed in council of the great nations of the earth. Foreign ships no longer throw their anchor there; it is seldom visited, except by tourists, who, driven by curiosity, come to see the land that was once Spain. Many

and pitiful were her attempts to rehabilitate herself in the eyes of the world and have the tide of immigration turn again to her shores; but that which was once spurned can never again be earned. God has breathed a curse upon the land, and forever she will remain one of the most pitiful object lessons in history.

And what is true of most countries, is particularly true of America. When the first man, Adam, was about to be created, tells tradition, God gathered the dust from all the parts of the earth, and out of it He created him so that no single part of the world may claim the honor, the credit and responsibility for man's creation. And when America, God's greatest and most finished masterpiece, was about to be created, He took the best, the greatest, the youngest and strongest of the world's population, and out of them He created this country. The foundation stone of this republic was laid by men who, though differing widely in race, language and religion, have yet come hither in the name of the same common call of love. These stones are cemented by the blood of many martyrs, and among these martyrs are to be found the names of the children of the Jewish race. North, south, east and west, the sunlight streams over the graves of Jewish and Christian dead of native and foreign born, who died and perished, who fought and wrought, who bled and martyred that America might live, might take her place among the nations of the earth, not as the last or the least, but as the foremost and best—great, glorious and free, invincible and immortal, forever the pride and glory of the earth.

But of late a new theory has prevailed; a new doctrine has gained ascendancy in this country. The disease of reaction is assaulting the health of this nation. America has been smitten with almost incurable blindness. The doors of America which stood open for generations, are in danger of being shut. There are calamity howlers in our midst who would rule immigration out of this country. From time to time the national impulse of this country is being clogged by selfish fears and foolish alarms, parading under the guise of civic prudence. Ignoring entirely the rights of the case, the immigration debate is raging about questions of expediency, as if convenience and not justice were our first concern. The Statue of Liberty, symbol of America's greatness, planted at the very gateway of this country, with the torch of freedom held aloft in its hand, as though saying to the distant isles, "All ye that labor and are heavy laden, come unto me and I will give you rest," is tottering and reeling and is in danger of falling because of the tide of reaction that is assailing her from all sides.

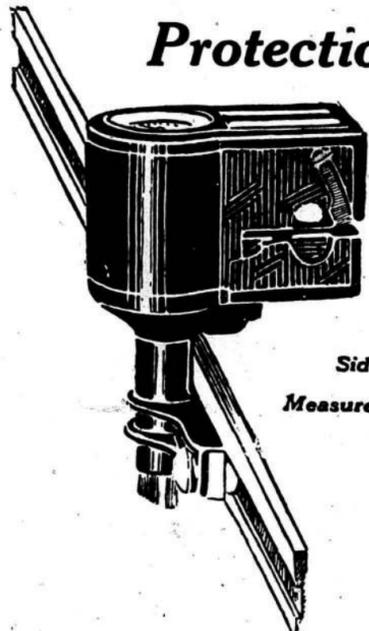
There have sprung up in the last quarter of a century a number of organizations, secretive of nature, but invidious in working, bold and defiant, masquerading under the guise of patriotism, flaunting such catchy terms as "Americanism," "Freedom" and "Liberty," of which they arrogantly style themselves the sole custodians, filling many pulpits, occupying many platforms, maintaining an expensive lobby in Washington, controlling many newspapers and conducting vigorous campaigns, which, when successful, would make immigration to this country impossible. They speak in the name of labor, and pretend to plead the cause of the poor. In this tide of reaction none has been so active and persistent as the American Federation of Labor, and the Knights of Labor. Themselves railing against persecution and decrying tyranny, are the most tyrannical and oppressive organizations in this country. By clapping the lid on the American

melting pot, by putting an embargo on foreign immigration, they hope to establish a hegemony of labor in this country which will give them complete control and monopoly of the labor situation in America.

And the blow is well aimed, the attack is well timed. Experts are they in the art of strategy. The devil himself could not have chosen a more opportune time to inflame the minds and kindle the passions of the American people against their foreign-born brothers. At any other time their gesticulations of despair would have made no impression upon the calm and sober judgment of the American people. Their wild and reactionary proposals would have been thrust back with impatience and resentment. But these are exceptional days for America, days rich in peril and big with destiny. There are vultures that live on the carcasses of fallen animals; the foul stench of their decayed flesh is life-giving breath to their poisoned nostrils. The same is also the case with the anti-immigration reactionaries in our midst. They play upon the emotions, credulity and fears of the people. The empty dinner pail, and the five

million unemployed are valuable weapons in their campaign of exclusion. An asset in their argument, too, is the disturbed social and industrial condition of the country. When one is terror stricken, the slightest breeze will add to his exasperation. To the discredit of the immigrant goes down every unpatriotic agitation and every unprincipled demagogue who tries to fan the fires of hate and kindle the flames of passion.

If into the veins of this nation the poison of unrest has been inoculated, the foreigner, the immigrant, is not to blame. It is not from his ranks that the criminals, the agitators, the bomb throwers, the charlatans are recruited. Among the criminal offenders during the past few months few Jewish names are to be discovered. It is not they who are responsible for the thefts, the murders and robberies which have heaped shame and reproach upon the fair name and reputation of this country. That organized lawlessness which has infested our cities during the past few months, is not the creation of our immigrant population. It is not they who rob the banks, loot the



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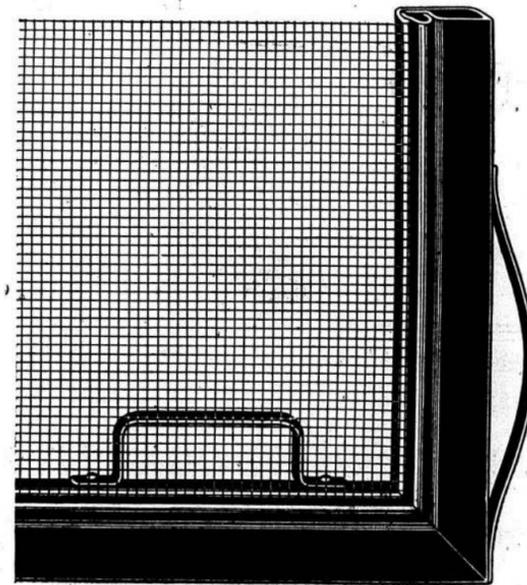
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stores, terrorize the public, and makes the citizens of the land rise in armed defense. Among these there few names of a peculiarly foreign ring.

But if in checking immigration it is intended to place an embargo upon the rumblings of discontent, which, it is maintained, are drifting to this country from foreign shores, the restrictionists are imposing upon themselves a difficult, almost impossible task. The time has long since passed when a country could isolate or quarantine itself against the influx of foreign ideas. No such barricade can any longer be erected. Many and subtle are the ways by which ideas, thoughts and opinions find lodgment in a people's mind. Reaction cannot stop them, and legislative measures cannot check them. Invisible are the currents which wing ideas from country to country and from continent to continent. The telegraph and the newspaper are by far more dangerous carriers of the microbes of unrest than all the steerage passengers that come to our shores.

Equally untrue it is that unrestricted immigration will diminish this country's resources, that in feeding others we are in danger of starving our own. It is not true practi-

cally and is intolerable morally. The country's strength has not yet been tested, her wings have not yet been tried. Ignorant are we yet of this country's material resources; amateurs are we in the tapping of the unbounded wealth that lies buried in its mines and forests. The mere scratching of its surface has made this country the richest of lands and the greatest of countries; how much greater will be our gain if the busy hands of the toilers of all lands will bend themselves to the unbosoming of its fabulous wealth. To stop immigration now, when there is still herculean work to be done, would be nothing short of suicide. Already do we hear of shops that stand idle, of factories that are empty, of untilled soil, and great water powers that are unemployed because of want of men. True it is that in this country's industrial life there is at present a temporary check, a lull; but this should occasion us no fear, no alarm, no panic. It is the normal respite of a country's healthy constitution. Conditions will soon grow normal again, and then what of the thousands of healthy, strong and vigorous men whom we are now spurning?

But this objection is not only

practically untenable, but is also morally assailable. Other nations may be guided chiefly by economic considerations, while we are under spiritual bonds to give first consideration to the moral principle involved. One half of mankind cannot look on with indifference when the other half is starving unto death. It is not human, it is not just, it is not right. It is for no such selfish motive that America was born, that America was created; that all this strength and wealth and power was given us; that God filled our mines with ore, our forests with game, our rivers with fish, our trees with fruit and our soil with harvest. "Does a mother of an impoverished family," asks Mary Martin, "strangle half her brood in order that the other half might have enough to eat?" No; but she divides her last crust equally among all her starvelings, and lets the laws of nature do the rest." We cannot, like Noah, build our ark and escape the flood, while the rest of mankind is slowly languishing unto death. To shut the gates of America just now would be to impose a death sentence upon thousands to whom America is the only door of escape from the intolerable conditions at home. They are the victims of a social order which was not of their making. It is not their fault that the war has left them beaten, crushed and bleeding from a thousand wounds. For America to stand at the present moment at the gates of this country and say, "They shall not pass," would be to punish them for the wrongs they have not done and for sins they have not committed. No, it is not right, it is not just; it cannot be.

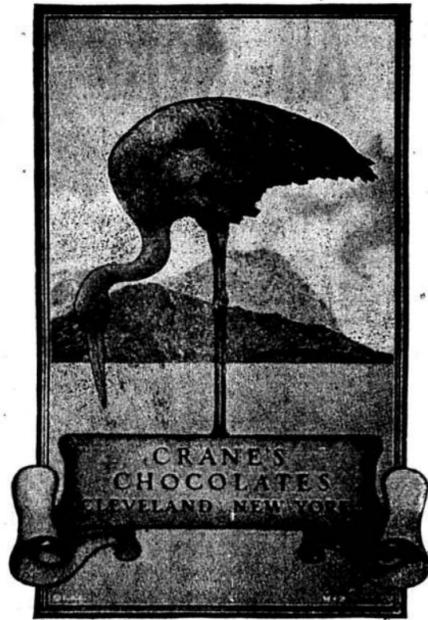
For this country to surrender now its policy of being a home for the oppressed and an asylum for the freedom-denied and justice-deprived masses of Europe would be selling her moral and spiritual birthright for unworthy political and material ends. They are mistaken who imagine that the Pilgrim Fathers were the only fugitives from religious intolerance that came to these shores. Fugitives from religious and political intolerance are also the thousands of steerage passengers that come daily to us from abroad. It takes a hundred times as much moral steadfastness and courage for a Russian or Polish Jew today to remain a Jew, as it took for an English Protestant in the seventeenth century to defy the established Church. Every Russian or Polish Jew who seeks shelter in this country is as much a fugitive from religious persecution as were the English immigrants three hundred years ago. Mistaken are they also who believe that with the Spanish Inquisition martyrdom has come to an end for the Jew. Daily, dispatches, cables and letters come pouring into this country, one blacker than the other, one more terrible than the other, written not with ink, but with blood, punctuated with the sighs and fears, with the sighs and cries, with the moans and groans of murdered men, slain children and dishonored women. As never before, the knife of the assassin is upon the necks of more than one-half of our race. We hear of whole communities devastated beyond hope, of whole populations fleeing, fleeing, but nowhere to go. Both the frontiers of the world and the heart of the world, are barricaded against them. England will not have them; France denies them admission, and Austria and Germany are themselves starving to death, and cannot, therefore, be expected to feed the starvelings of other lands. But in their misery, in their despair, in

their martyrdom, there is one hope left them, there is one country, one angel of mercy alone that is beckoning to them, promising to stay the assassin's knife—and its name is America. Shall we disappoint them, shall we act disloyally and treacherously toward them? Shall we say to them, "You have waited in vain, you have hoped in vain, you shall not come, you shall not pass?" No, friends, it is not just, it is not right, it cannot be.

But not only would anti-immigration laws at this time not be just and generous, but they are also not necessary. They play upon the fears and ignorance of ill-informed minds, who hold up before the American people a picture of hordes of wretched and miserable human beings ready to descend upon this country unless precaution will be taken to stop this human tide. Picturesque as such a thing would be, reminding one of the *Voelkerwanderung* of the Middle Ages, it exists only in the imagination of the author's mind. Those who have followed the developments in Europe after the war, agree upon the fact that the war, far from encouraging immigration, will have a tendency to stop and check it. Great

as is the misery the war has occasioned, the reasons are numerous why thousands of men will prefer to stay at home rather than to emigrate to America. First there is the economic reason. For the rebuilding of Europe more hands will be needed than Europe is at present able to supply. It will need all the available human resources than the European countries can at present muster. Millions have been killed in the war, and millions more have been rendered physically incapable and economically useless, and for those who have survived there will be plenty of work and to spare. Already do we hear of thousands of men, who had made their home in this country, willing and ready to return to their homelands, where work is plentiful and wages are high.

But stronger than the economic reason is the human motive why this country needs not fear any such deluge of immigration as is expected. Common sorrow and common suffering are the means of cementing ties of interest, sympathy and understanding which not even economic pressure can sever. Greater and stronger than the ties of bread, are the ties of love. The experience of



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the war has for thousands of people intensified the love of their country, which not even unemployment will be able to weaken.

### WE OWE MUCH TO THE JEWS.

(From a Sermon Delivered from the Pulpit of Second Baptist Church, Lawrence)

By REV. CHARLES P. MACGREGOR

"One of our fundamental American principles is all men are born free and equal. This means that all have an equal standing before the law, and all have an equal opportunity in American life. Neither race, nor creed should open not close a door in this land of the brave, and home of the free. During the past year, as never before in America, the Jew has been criticized, accused and even persecuted. That the Jew should receive such treatment is not new. In ancient Egypt, in Babylon, and under Roman rule, his life was made a burden by the oppressions heaped upon him. In Europe during the middle ages, and since, his lot was made miserable, and his life was frequently taken. During the great war no people, except the Armenians, were more terribly maltreated.

"But why should America raise the cry against this race?

"Henry Ford charges that the Jew prefers the field of large capital. He forgets to say that many Jews—the great majority of them—are doing business just as other Americans, and therefore charges that they only appear where millions are involved. He forgets to say, too, that many Americans of other races also prefer the field of large capital. He forgets to urge that few Jews have ever made money as rapidly as Henry Ford.

"He charges, too, that the Jew has never assimilated with other races. This may be greatly to the credit side of the question. The ancient races nearly all assimilated and passed out as a force in civilization. The Jew made his contribution, and keeps on as a real force in the life of the world. He has maintained his ideals largely because he has held his race pure.

"Our Christian Savior was born a Jew, and by Jews he was educated and trained. The early apostles of our faith were Jews. The ideals of our religion are nearly all Jewish ideals. I therefore urge fair play to this people. I urge it because I am an American, and to be a true American I must treat all races and faiths alike. I urge it because I am a Christian, and because the Christian spirit demands that I must treat all men as my brothers."

### COUPLING JEWS WITH MASONS.

Coupling of the Masonic order with the Jews in the imaginary world-wide conspiracy for world supremacy plainly indicates the reactionary source of fabrication. Such a charge could not gain credence in any enlightened country of Europe or America. It could only serve the purpose of the secret policy of darkest Russia under the czars, where the chief aim was to keep Jew and Christian at enmity that they might not unite to gain their freedom. It is true that the Masons played a great part in destroying the infamous rule of the Bourbons in France and of the Hapsburgs and Bourbons in Italy, but they have long been the strongest upholders of ordered democracy in both America and Europe, and to connect them with Bolshevism or any revolutionary movement in a free country is so absurd as to be laughable.—Portland Oregonian.

## Jews in Art in America

By HORACE BRODSKY

MAX WEBER.

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It is now twelve years since Max Weber returned to the United States after having been associated with artists in Paris who have contributed largely to the Modern Movement. Weber himself was a great part of this movement abroad, and on his return to this country injected into and introduced to local American artists much that comes under the heading of modernism. Associated as he was with such giants of the art world in Europe as Henri Rousseau, Jules Flandrin, Marval and Matisse, the latter under whom he studied, one could not expect otherwise than that he should be influenced by these artists. Weber's influence here has been considerable. He thus passes on the tradition of the Frenchman from whom he in his turn learned so much.

the other camp, the Moderns.

Looking over Max Weber's record one easily sees that he is a Modern.

I find that he was born in Bialystock, Russia, some forty years ago; that he has traveled much through Spain, Italy, France and Holland. I find, too, that he studied at the Pratt Institute Normal Art Course, New York, and that in 1905-6 he was studying in Paris under Jean Paul Laurens. In 1908 Matisse was his master.

In Paris, the "City of Light and Art," Weber exhibited at the "Salon d'Automne" and "Les Independents." Exhibiting with these two art bodies immediately places him within the camp of the art-rebels, the art of whom has for a long time been the *bete noir* of the academies and conservative artists in the United States. One is pleased to record, for no other



MAX WEBER

Since his return from abroad Max Weber has contributed in various ways to spreading the gospel of art. As teacher, lecturer and writer, in addition to his activities as painter, he has worked untiringly and continuously for better appreciation of art. Art is his hobby. As to the United States, in answer to my question, "What hopes have you for American art?" he replied:

"If only we could create an atmosphere of our own in our young and robust America and make room and time for a real native art! And if the tendency in modern art is to fuse and augment the more placid and fundamental art principles with the spirit, character and wonder of modern dynamos, have we no reason to believe that America is destined to give birth to an altogether new Muse, the Muse of the Twentieth Century, the Muse of Dynamic Wonder and Ambience? May not our Muse soar above all Muses of the modern world? But it will require youth, hope and most energetic national effort and provision to make such flight possible. This is a debt we shall owe to posterity"

Max Weber has big hopes for American art, but thinks that we must no longer entrust our destiny in art to academicians. By this it may be assumed that he belongs to

purposes than that of tolerance, that the so-called rebel artists in the United States have at last been given a hearing. At the Metropolitan Museum of Art an exhibition of paintings by the leaders of the modern movement in France was shown in April. At the Pennsylvania Academy of Fine Arts at Philadelphia an exhibition of work by American artists showing modern tendencies was also shown during the same month. In addition to the above, at a recent exhibition of the Architectural League at the Metropolitan Museum of Art, I noticed a number of canvases by artists who are strongly identified with the Modern Movement in this country. All these exhibitions show that the curators of our museums, and others, can no longer shut their eyes to the progress and development of art in this country. It shows, too, that the pioneering work done by such men, of whom Max Weber is one, has at last borne fruit. It shows that we are progressing and that there is really some hope for art in this country.

In addition to his work as an artist Max Weber has other creative work to his credit. In 1914 his "Cubist Poems" were published in London, while in 1916 "Essays on Art" was published in New York. Then, too, as lecturer on art in this

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## THE HEBREW STANDARD MONTHLY MAGAZINE SECTION

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WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

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

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



city for four seasons and as art instructor at the Art Students League, he did useful and constructive work.

All the time, even while engaged in work other than painting, Weber continued to contribute to various and many exhibitions. In 1913 I find him among the exhibitors at the Alpine Club in London. To this exhibition he was especially invited by Roger Fry. In 1909 he held his first "one-man" exhibition in America. This was at the Haas Gallery. In 1911 he exhibited at the Photo-Seccession, in 1912 at the Arlington Gallery, in 1915 at the Print Gallery, and in the same year at the Montross Gallery, and in Baltimore. In addition to these "one-man" shows, he exhibited his work in various cities and galleries throughout the United States. His work was to be seen at most places including those exhibitions of the Society of Independent Artists and at The Penguin.

Among other things Max Weber claims the honor of introducing to the United States, the paintings of Henri Rousseau. This was at Stieglitz's "291" Gallery in 1910, after Rousseau's death.

Weber claims that art is not mere representation, but is a revelation, and in looking at his work one can see that emotionally and intellectually, it is of a very high order.

Let me quote from his "Essays on Art," one of the few useful books that have been published. It will give to the "man in the street" an idea of the artists' function. He says

"Works of art are man's revelation of nature's contents. He who reveals prophesies. We know nature better than art. Science proves to the mind; art reveals the heart. To infer from the visible the invisible, to penetrate the opaque, to soar high into space, and to dive deep into the seas, to walk through fissures to the centre of the earth, to imagine one's self being a fish or a bird, is to penetrate more into the spheres of the unknown. To imagine one's self discharging the functions of inanimate bodies is to ally one's self to the inanimate for the time and to penetrate the world of matter, that asserts itself to us through the forms of art. To invest all darkness with emptinesses, and all inanimate objects with human energy and feeling, is to reveal the mystery which art alone can reveal. To transplant mentally whole continents, whole cities; to shift the immovable, to bring the past into the present, to bring the distant near, is revelation. The psychic or spiritual energy made plastic is the purpose of the work of art."

Max Weber today is very much the rebel that he was when he returned from abroad. He is progressive, too. He does not stand still and be content to repeat his past and successful performances, like so many other artists. He goes forward fighting for art, for art is his life's work.

**NOTED CATHOLIC ADMONISHES JEWS TO ABIDE BY TORAH.**

The Torah is the foundation of your religion, which came from the hands of God to Moses; no man who does not heed the commands of God to Moses on Mount Sinai can be a good man as he travels through life; he cannot be a good citizen.—Attorney-General Thos. F. McCran, N. J.

**An Emetic for Hypocrites**

By NEWELL MARTIN

[Foreword.—Mr. Newell Martin is an ardent Philo-Semite and to the editor's personal knowledge has done much to break down the barriers of race prejudice erected by many non-Jews, especially in clubs, etc. Mr. Martin is visited at his home in Milford, Conn., at weekends by certain young people, and for them he compiles the "Milford Daily Neech." As Mr. Martin says:

"The Neech was founded to persuade those Gentiles, who form its circle of subscribers, to abhor medieval, narrow-minded, provincial, chauvinistic anti-Semitism.

"The Neech looks forward to the time when Jew and Gentile will dwell together in the amity of the same club, and when educated Gentiles will bar any club or hotel that bars Jews, and vice versa."

Mr. Martin in a recent number of the Neech abstracted the following sentences from Disraeli's Life of

George Bontinck (1848) as fit reading for what he describes as "The high-minded young Tories that brighten my declining days; high minds are sometimes a little narrow."—Editor Hebrew Standard.]

"The relations that subsist between the Bedouen race that, under the name of Jews, is found in every country of Europe, and the Teutonic, Selavonian and Celtic races which have appropriated that division of the globe, will form hereafter one of the most remarkable chapters in a philosophical history of man.

The Saxon, the Slave and the Celt have adopted most of the laws and many of the customs of these Arabian tribes, all their literature and all their religion. They are therefore indebted to them for much that regulates, much that charms, and much that solaces existence. The toiling multitudes rest every seventh day by virtue of a Jewish law; they are perpetually reading, for their example,

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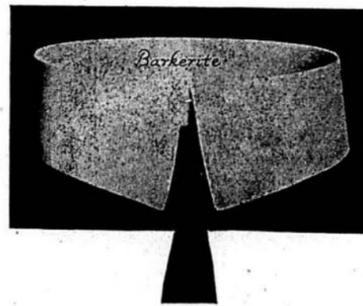
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the records of Jewish history and singing the odes and elegies of Jewish poets; and they daily acknowledge on their knees, with reverent gratitude, that the only medium of communication between the Creator and themselves is the Jewish race. Yet they treat that race as the vilest of generations.

"At the time of the advent of our Lord, the Jewish race was as much dispersed throughout the world as at this present time, and had been so for many centuries. Europe, with the exception of those shores which are bathed by the midland sea, was then a primeval forest, but in every city of the great Eastern monarchies and in every province of the Roman empire the Jews had been long settled. We have not precise authority for saying that at the advent there were more Jews established in Egypt than in Palestine, but it may unquestionably be asserted that at that period there were many more Jews living, and that too in great prosperity and honor, at Alexandria than at Jerusalem. It is evident from various Roman authors that the Jewish race formed no inconsiderable portion of the multitude that filled Rome itself, and that the Mosaic religion, undisturbed by the State, even made proselytes. But it is unnecessary to enter into any curious researches on this head, though the authorities are neither scant nor uninteresting. We are furnished with evidence the most complete and unanswerable of the pre-dispersion by the sacred writings themselves. Not two months after the crucifixion, when the Third Person of the Holy Trinity first descended on Jerusalem, it being the time of the great festivals, when the Jews, according to the custom of the Arabian tribes pursued to this day in the pilgrimage to Mecca, repaired from all quarters to the central sacred place, the holy writings inform us that there were gathered together in Jerusalem, 'Jews, devout men, out of every nation under heaven.' And that this expression, so general but so precise, should not be mistaken, we are shortly afterwards, though incidentally, informed, that there were Parthians, Medes, and Persians at Jerusalem, professing the Mosaic faith; Jews from Mesopotamia and Syria, from the countries of the lesser and the greater Asia; Egyptian, Lybian, Greek, and Arabian Jews; and, especially, Jews from Rome itself, some of which latter are particularly mentioned as Roman proselytes.

"The first preachers of the gospel were Jews, and none else; the historians of the gospel were Jews, and none else. No one has ever been permitted to write under the inspiration of the Holy Spirit except a Jew. For many years no one believed in the good tidings except Jews. . . .  
"A Divine Person moved on the face of the earth in the shape of a child of Israel. . . .  
"They who, in those somewhat lax effusions which in these days are honored with the holy name of theology, speak of the morality of the Gospel as a thing apart and of novel revelation, would do well to remember that in promulgating such doctrines they are treading on very perilous ground. There cannot be two moralities; and to hold that the Second Person of the Holy Trinity could teach a different morality from that which had been already revealed by the First Person of the Holy Trinity is a dogma so full of terror that it may perhaps be looked upon as the ineffable sin against the Holy Spirit. When the lawyer tempted our Lord, and inquired how he was to inherit eternal life, the great Master of Galilee referred him to the writings of Moses. There he would find record-

ed, 'the whole duty of man'; to love God with all his heart, and soul, and strength, and mind, and his neighbor as himself.

"Thou shalt love thy neighbor as thyself; I am the Lord.'—Leviticus xix. 18.

"In all the great cities of Europe, and in some of the great cities of Asia, among the infamous classes therein existing, there will always be found Jews. They are not the only people who are usurers, gladiators, and followers of mean and scandalous occupations, nor are they anywhere a majority of such. . . . The Jews have never been so degraded as the Greeks were throughout the Levant before the emancipation, and the degradation of the Greeks was produced by a period of persecution which, both in amount and suffering, cannot compare with that which has been endured by the children of Israel. This peculiarity, however, attends the Jews under the most unfavorable circumstances; the other degraded races wear out and disappear; the Jew remains, as determined, as expert, as persevering, as full of resource and resolution as ever. Viewed in this light, the degradation of the Jewish race is alone a striking evidence of its excellence, for none but one of the great races could have survived the trials which it has endured.

"But, having made this full admission of the partial degradation of the Jewish race, we are not prepared to agree that this limited degeneracy is any justification of the prejudices and persecutions which originated in barbarous or mediaeval superstitions. On the contrary, viewing the influence of the Jewish race upon the modern communities, without any reference to the past history or the future promises of Israel. . . . We hesitate not to say that there is no race at this present, and following in this only the example of a long period, that so much delights, and fascinates, and elevates, and ennoble Europe, as the Jewish.

"We dwell not on the fact, that the most admirable artists of the drama have been and still are of the Hebrew race: or, that the most entrancing singers, graceful dancers, and exquisite musicians, are sons and daughters of Israel: though this were much. But these brilliant accessories are forgotten in the sublimer claim.

"The music of modern Europe ranks with the transcendent creations of human genius; the poetry, the statues, the temples, of Greece. It produces and represents as they did whatever is most beautiful in the spirit of man and often expresses what is most profound. And who are the great composers, who hereafter will rank with Homer, with Sophocles, with Praxiteles, or with Phidias? They are the descendants of those Arabian tribes who conquered Canaan, and who by favor of the Most High have done more with less means even than the Athenians.

"Forty years ago—not a longer period than the children of Israel were wandering in the desert—the two most dishonored races in Europe were the Attic and the Hebrew, and they were the two races that had done most for mankind. Their fortunes had some similarity; their countries were the two smallest in the world, equally barren and equally famous; they both divided themselves into tribes; both built a most famous temple on an acropolis; and both produced a literature which all European nations have accepted with reverence and admiration.

"It remains for us to notice the injurious consequences to European society of the course pursued by the communities to this race; and this view of the subject leads us to con-

siderations which it would become existing statesmen to ponder.

"The world has by this time discovered that it is impossible to destroy the Jews. The attempt to extirpate them has been made under the most favorable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian, Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes, and holy inquisitors, have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale; a curious system of degrading customs and debasing laws which would have broken the heart of any other people, have been tried, and in vain. The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands and, unfortunately, prospering in most. All which proves that it is in vain for man to attempt to baffle the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior.

"They are a living and the most striking evidence of the falsity of that pernicious doctrine of modern times—the natural equality of man.

"They have also another characteristic, the faculty of acquisition. Although the European laws have endeavored to prevent their obtaining property, they have nevertheless become remarkable for their accumulated wealth. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property and natural aristocracy; and it should be the interest of statesmen that this bias of a great race should be encouraged, and their energies and creative powers enlisted in the cause of existing society.

"But existing society has chosen to persecute this race which should furnish its choice allies, and what have been the consequences? . . .

"It should be recollected that the existing Jews are perhaps altogether the descendants of those various colonies and emigrations which, voluntary or forced, long preceded the advent.

"There have been two great colonies of the Jewish race in Europe; in Spain and in Sarmatia. The origin of the Jews in Spain is lost in the night of time. That it was of great antiquity we have proof. The tradition, once derided, that the Iberian Jews were a Phœnician colony has been favored by the researches of modern antiquaries, who have traced the Hebrew language in the ancient names of the localities. It may be observed, however, that the language of the Jews and the Philistines, or Phœnicians, were probably too similar to sanction any positive induction from such phenomena; while on the other hand, in reply to those who have urged the improbability of the Jews, who had no seaports, colonizing Spain, it may be remarked that the colony may have been an expatriation by the Philistines in the course of the long struggle which occurred between them and the invading tribes previous to the foundation of the Hebrew monarchy. We know that in the time of Cicero the Jews had been settled immemorably in Spain. When the Romans, converted to Christianity and acted on by the priesthood, began to trouble the Spanish Jews, it appears by a decree of Constantine, that they were owners and cultivators of the soil, a circumstance which alone proves the antiquity and the no-

bility of their settlement, for the possession of the land is never conceded to a degraded race.

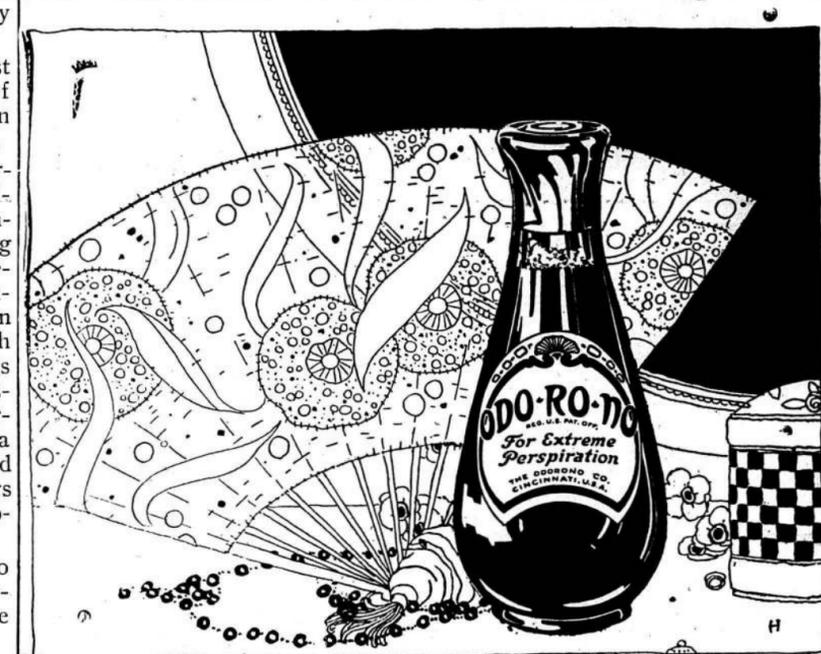
"And so it came to pass that when at the end of the fourteenth century, after the fell triumph of the Dominicans over the Albigenses, the holy inquisition was introduced into Spain, it was reported to Torquemada that two-thirds of the nobility of Arragon, that is to say, of the proprietors of the land, were Jews.

"The inquisitors addressed themselves to the Spanish Jews in the same abrupt and ferocious manner in which the monks saluted the Mexicans and the Peruvians. All those of the Spanish Jews, who did not conform after the fall of the Mohammedan kingdoms, were expatriated by the victorious Goths, and these refugees were the main source of the Italian Jews, and of the most respectable portion of the Jews of Holland. These exiles found refuge in two republics, Venice and the United Provinces. The Portuguese Jews, it is well known, came from Spain, and their ultimate expulsion from Portugal was attended by the same results as the Spanish expatriation.

"The other great division of Jews in Europe are the Sarmatian Jews,

and they are numerous. They amount to nearly three millions. These unquestionably entered Europe with the other Sarmatian nations, descending the Borysthènes and ascending the Danube and are according to all probability the progeny of the expatriations of the times of Tiglath-Pileser and Nebuchadnezzar.

"The Eastern Jews, who are very numerous, are in general the descendants of those who in the course of repeated captivities settled in the great Eastern monarchies, and which they never quitted. They live in the same cities and follow the same customs as they did in the days of Cyrus. They are to be found in Persia, Mesopotamia and Asia Minor; at Bagdad, at Hamadan, at Smyrna. We know from the Jewish books how very scant was the following which accompanied Esdras and Nehemiah back to Jerusalem. A fortress city built on a ravine, surrounded by stony mountains and watered by a scanty stream, had no temptations after the gardens of Babylon and the broad waters of the Euphrates. But Babylon has vanished and Jerusalem remains, and what are the waters of Euphrates to the brook of Kedron!"



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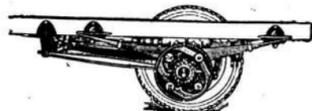
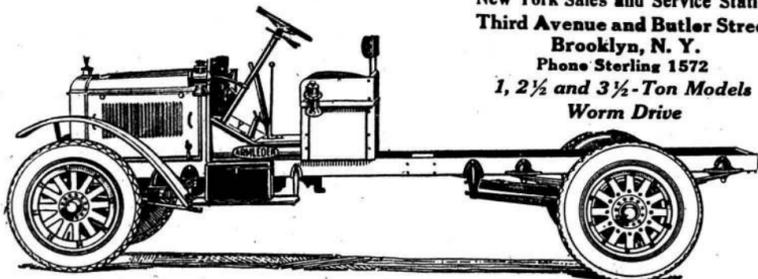
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### ROOSEVELT ON ANTI-SEMITISM.

When Theodore Roosevelt was Police Commissioner of the city of New York, long before he was made Assistant Secretary of the Navy, Rector Ahlwardt came over to America from Berlin to preach a crusade against the Jews. How Roosevelt put a quietus on the agitator was thus told by himself: "Many of the New York Jews were greatly excited and asked me to prevent Ahlwardt from speaking,

and not to give him police protection. This, I told them, was impossible, and if possible would have been undesirable because it would have made him a martyr. The proper thing to do was to make him ridiculous. Accordingly I detailed for his protection a Jew sergeant and a score or two of Jew policemen. He made his harangue against the Jews under the active protection of some forty policemen, every one a Jew. It was the most effective possible answer,

and incidentally it was an object lesson to our people, whose greatest need is to learn that there must be no division by class hatred, whether this hatred be that of creed against creed, nationality against nationality, section against section, or men of one social and industrial condition. We must ever judge each individual on his own conduct and merits and not on his membership in any class, whether that class be based on theological, social or industrial considerations."

## Anti - Semitism

By E. A. H. ENDRES

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Having carefully read that much-discussed attack upon Judaism, entitled "The International Jew" (now published in book form by the *Dearborn Independent*), and believing that Americans are, as a rule, fair-minded, I shall in the following paragraphs endeavor to prove that many of the uncomplimentary assertions, sinister insinuations and foul accusations which the above book hurls at the Jewish race, and especially at the Jewish financiers, are largely the result of lack of knowledge and are chiefly based on prejudice. In dealing with this subject I shall strive to discharge my task with rigorous jealousy for the exact facts. Also, I feel that a calm, unbiased, dignified, scholarly, informative reply, based on logic, truth and justice, will not fail to impress all thoughtful readers that Judaism has been unjustly accused and ignorantly assailed.

Although the contents of the above book are largely erroneous and ridiculous, they have the merit of calling attention to the tremendous suspicion and the almost superstitious fear with which the Hebrew race is still viewed in this vaunted twentieth century. They have the further merit of provoking publicity, which is eminently serviceable to the interests of truth. For the great enemy of knowledge is not error, but inertness. All that we want is discussion, and then the mists of ignorance will vanish. One error conflicts with another; each destroys its opponent, and truth is evolved. This is the course of the human mind, and it is from this point of view that the authors of new ideas, the proposers of new contrivances, and the originators of new heresies, are benefactors of their species.

Whether they are right or wrong, is not the most important part of the question. They tend to excite the mind; they open up the faculties; they stimulate us to fresh inquiry; they place old subjects under new aspects; they disturb the public sloth and somnolence; and they interrupt, rudely, but with most salutary effect, that love of routine which stands in the path of every improvement as a constant and, too often, a fatal obstacle.

There may be some Israelites who do not hold this view; and because they are supersensitive regarding all criticism or slander aimed at Judaism they often unfortunately make themselves ridiculous in their frantic efforts to belittle, belie, and berate every sentence, word, period and comma that anti-Semitism writes. Such shallow persons, in hurling insults and epithets, are not aiding greatly to shed the light of truth on a matter of this kind. Their vituperative vehemence only disgusts or amuses the opposition. Instead of a better understanding being attained by both parties to such a controversy the insulting and belligerent attitude of the Israelites who behaves like a troglodyte often convinces Gentiles that Jews are filled with secret hatred toward all Christians.

The preceding three paragraphs were written because the *Dearborn Independent* says that "the question of the Jews has come to the fore, but like other questions which lend themselves to prejudice, efforts will be made to hush it up as impolitic for open discussion." I am in favor of discussing "The International Jew" quite freely. If this course is not taken; and if the arguments advanced by the *Dearborn Independent* cannot be satisfactorily refuted then anti-Semitism will surely enter into the hearts of millions of Gentiles,

who, judging by Israel's silence, will naturally consider her guilty of all the charges made in *The International Jew*. Christendom expects and is entitled to a reply from Judaism.

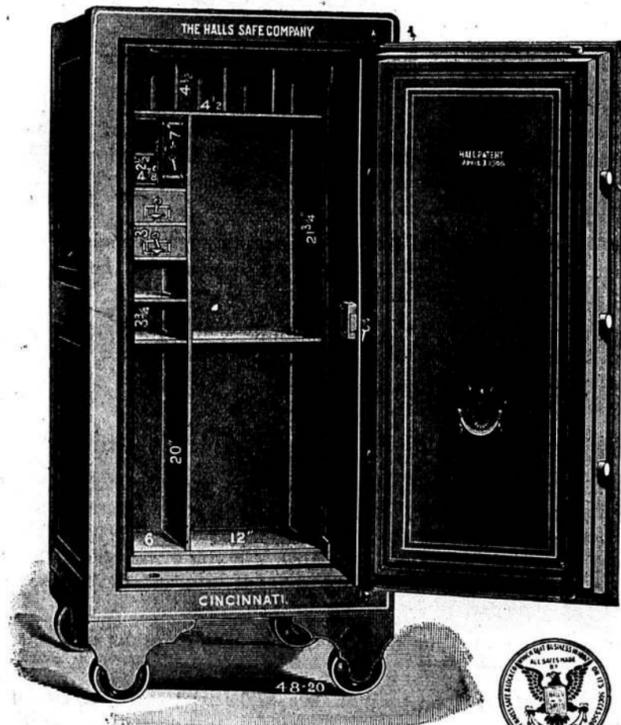
Now let me, without further ado, begin the discussion of the most important assertions appearing in *The International Jew*. We read that "the Jews' place, power and purpose in the world is being carefully scrutinized." Also we are warned that much of this scrutiny is unfriendly. This adjective "unfriendly" is the keynote to every page contained between the covers of the above book. Right there in that adjective lurks the secret of Gentile suspicion and fear and antipathy toward every member of Judaism. That's where Gentile investigators fail; they fail quite conceivably because they omit the sanest and the wisest emotion of the human heart—sympathy. Firmly believing that a new era has dawned for the world I shall appeal from the jurisdiction of ignorance and prejudice to the jurisdiction of reason and sympathy. From this viewpoint I welcome this "intensive scrutiny" of Jewish character and Jewish aspiration because Judaism has nothing to conceal. Therefore, it is earnestly to be hoped that Gentiles will learn to understand the Hebrew race and its ideals better; and if "scrutiny" of "his nature" will aid them to rise to a higher moral level (and this will be necessary to appreciate the sentiments that animate the Jewish heart and brain) Judaism will rejoice thereat.

Those who calmly and without partiality examine the various chapters contained in "The International Jew" will quickly discern that the author of the said book has very, very frequently followed a line of reasoning that sets the supreme authority of truth at defiance. For example: In discussing "The poison of liberalism," it is stated (on page 144) that false liberalism has been sown broadcast, "and is ripening faster under Jewish nurture in America than ever it did in Europe." Then (on p. 146) the mendacious Protocols are quoted thus: "To divert Gentile thought and observation, interest must be deflected to industry and commerce." Then, the *Dearborn Independent* tries to show how Jewish agitators in the United States aid the satanic program outlined in the Protocols. The above periodical takes the partial attitude that *anyone* who discusses the problems of industry, and finds fault with the very apparent evils therein, is a dangerous agitator; or is in sympathy with the program of Jewish agitators who seek to abolish the American Government. The American public is solemnly warned "that Jewish agitators and disruptionists may succeed in bringing the United States to the verge of, if not across, the very line of Bolshevism."

Fortunately there is available a great quantity of evidence to show that the above view of liberalism rests on a false basis. I shall prove that celebrated preachers, orators, writers, scholars and statesmen have upheld liberalism and have been agitators to such an extent that they (through the wide publicity given by the press to their utterances) have done far more to arouse the proletariat to class consciousness than have the leaders of Socialism.

In the New York *Tribune*, Oct. 17, 1896, former U. S. Assistant Attorney General Thomas (who was neither a Socialist nor a Jew) stated

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that "the history of this country (America), for the last quarter of a century, shows . . . that if the present course continues it will end in State Socialism. "There is," he says, "no question that the trend of public opinion among the people has been for many years in that direction." Now note the words in which the illustrious orator Wendell Phillips expressed his opinion:

"No reform, moral or intellectual, ever came from the upper class of society. Each and all came from the protest of the martyr and victim. The emancipation of the working people must be achieved by the working people themselves." However, when today the agitators among the workers ask for legal reforms they are viciously denounced as dangerous disruptionists and threatened with jail or deportation. No doubt the following words from Col. Ingersoll's pen, culled from a lengthy article in the *Twentieth Century*, were inspired not by this eloquent orator's outraged sense of justice but by Jewish financiers who were relentlessly pursuing the world conquering policy outlined in *The International Jew*: "Manufacturers meet and determine prices, even in spite of the great law of supply and demand. The rich meet in the palatial bank or clubhouse. But workmen gather in the street. All the organized forces of society are against them. Capital has the army and the navy; the legislature, the judicial and executive departments. When the rich combine, it is for the purpose of 'exchanging ideas.' When the poor combine, it is a 'conspiracy.' If they act in concert . . . it is a 'mob.' If they defend themselves, it is 'treason.'" Please remember this is not Emma Goldman or Trotzky expounding Socialism or Communism, it is the noted politician and lawyer Robert G. Ingersoll criticising capitalism. Continuing he asks:

"Is there to be no change? Are the 'laws of supply and demand,' invention and science, monopoly and competition, capital and legislation, always to be the enemies of those who toil? Will the workers always be ignorant enough and stupid enough to give their earnings for the useless? Will they forever support millions of soldiers to kill the sons of other workingmen? Will they always build palaces and live in huts themselves? Will they forever allow parasites and vampires to live upon their blood? Will they remain the slaves of the beggars they support? Will honest men stop taking off their hats to successful fraud? Will industry, in the presence of crowned idleness forever fall upon its knees? Will they learn that force, to succeed, must have thought behind it, and that anything done in order that it may endure must rest upon the cornerstone of justice?"

There can be no successful appeal to the American people for an attitude of unfriendly suspicion and hostile prejudice against Jews or Socialists when it is clearly evident that the world's best thinkers are united in their condemnation of economic evils and political injustices.

Now follows the most ridiculous view respecting social unrest I have ever read. While attending a convocation of the Protestant Episcopal Church in New York City, Oct. 25, 1896, Bishop Worthington said: "We Americans have carried our free educational system entirely too far. The farmer's sons—a great many of them—get a taste of education . . . and drift into the cities. It is the over-education of those who are not qualified to receive it that fills our cities while the farms lie idle." In other words the lamenting Bishop hoped to stifle the rising discontent by extinguishing the lamp of knowledge.

As to the justice of the Bishop's suggestion, I leave it to the Hon.

W. J. Bryan to answer; quoting from his press-reported reply as follows: "To talk about this over-education of the farmer's sons and to attribute the difficulties which surround us today to overeducation is one of the most cruel things a man ever uttered. . . . There is another reason why people have gone into the cities and left the farms. It is because your legislation has been causing the foreclosure of mortgages on the farmers and the farms. It is because your legislation has been making the farmer's life infinitely harder for the farmer; it is because the non-producing classes have been producing the laws and making it more profitable to gamble in farm products than to produce them." According to present-day monopolistic standards regarding agitators it is apparent that Mr. Bryan can be classified among the Bolsheviks.

Justice Henry B. Brown, addressing the Alumni of the Law Department of Yale, took as his theme, "The Twentieth Century." He pointed out that the changes of the twentieth century promised to be social rather than political or legal, and in speaking of the perils which threatened the future of America he emphasized municipal corruption and corporate greed. Among other things he said: "The ease with which charters are procured has produced great abuses. Railways are built in California under charters granted by the States east of the Mississippi for the purpose of removing their litigation to federal courts. The greatest frauds are perpetrated in the construction of such roads by the directors themselves, under the guise of a construction company (another corporation) to which is turned over all the bonds, mortgages and other securities, regardless of the actual cost of the road. The road is equipped in the same way by another corporation, formed of the directors, which buys the rolling stock and leases it to the road, so that when the inevitable foreclosure comes the stockholders are found to have been defrauded for the benefit of the directors. Property thus acquired in defiance of honesty and morality does not stand in a favorable position to invoke the aid of the law for its protection."

"Worse than this, however, is the combination of corporations in so-called trusts, to limit production, stifle competition and monopolize the necessities of life. The extent to which this has already been carried is alarming, the extent to which it may hereafter be carried is revolutionary. The truth is that the entire corporate legislation is sadly in need of overhauling; but the difficulty of procuring concurrent action on the part of all the States is apparently insuperable."

Speaking of Capital and Labor he says further: "Perhaps, with superior education, wider experience, and larger intelligence, the laboring man of the twentieth century may attain the summit of his ambition in his ability to command the entire profits of his toil."

In referring to the social disquietude arising from the corporate evils mentioned he proposes as a palliative the public ownership of what are called "natural monopolies." He thinks these privileges should be exercised by the State or the municipality directly, rather than that corporations should obtain franchises with bribes. He says:

"There would seem to be no sound reason why such franchises . . . should not be exercised directly by the public. Such is, at least, the tendency in modern legislation in nearly every highly civilized state but our own. Here great corporate interests, by parading the dangers of fraternalism and socialism, have succeeded in securing franchises which properly belong to the public."

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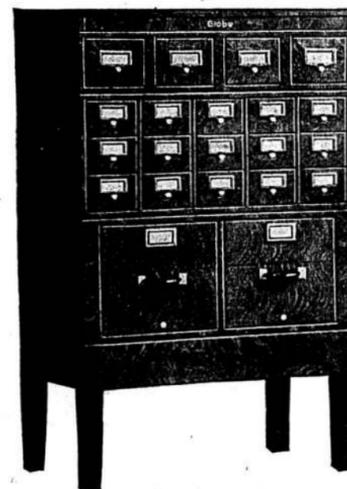
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Membership in the United States Supreme Court being of life tenure Justice Brown was not afraid to tell the truth. But if a Socialist, especially, a Jewish Socialist, dared talk like that from a soap box to a corner crowd he would be arrested as a Bolsheviki; and the *Dearborn Independent* would point a hostile index finger at Judaism and exclaim triumphantly, "Jews are plotting world domination! Down with the Jews!"

Those who believe the ridiculous accusation of Mr. Ford's weekly will no doubt readily assume that Justice Brown was secretly employed by the Protocolists to mould Collective Opinion. In connection with the moulding of mass thought we read (on p. 14!) that "certain mistaken ideas of liberalism, certain flabby ideas of tolerance, all of them originating at European sources which the Protocolists had completely polluted, were transported to America and here under cover of the blindness and innocence of a false liberalism and tolerance . . . there has been worked a subjugation of our institutions and public thought which is the amazement of European observers."

From this the impartial reader may reasonably conclude that Mr.

Ford's weekly has a new interpretation for liberalism and tolerance. One wonders what it is.

With anti-Semitism the question always is, not whether an inference is true, but how much like the truth can it be made to resemble. Our contentious anti-Semite constantly stops to inquire, not whether his theories are accurate, but whether it will strengthen his case to adopt them; whether they are favorable to his arguments, his insinuations, his accusations; in a word whether they are useful to distort facts so as to make them fit the interminable and insufferable prejudices and ridiculous statements so earnestly supported in *The International Jew*.

Just to show how untrue and unreasonable it is to accuse Judaism of sowing the seeds of discontent in America I shall quote a few additional remarks by well known patriotic Americans who preached what anti-Semitism now calls "false liberalism and flabby ideas of tolerance."

In an old issue of the *Literary Digest* we find the following view of the Rev. Dr. Lyman Abbott, the celebrated preacher, editor and co-worker with Theodore Roosevelt, on "The Relationship Between Capital

and Labor": "I believe that the system which divides society into two classes, capitalists and laborers, is but a temporary one, and that the industrial unrest of our time is the result of a *blind struggle toward a democracy of wealth*, in which the tool-users will also be the tool-owners; in which labor will hire capital, not capital labor, in which men, not money, will control in industry, as they now control in government."

Some years ago the Hon. J. J. Ingalls, a man of broad sentiments, and an ex-Senator of the United States, wrote for and was quoted by the press, as follows: "The inequality of fortunes and the obvious injustice of the unequal distribution of wealth among men has been the perplexity of sages. It is the unsolved enigma of political economy! Civilization has no paradox so mysterious as the existence of hunger when there is an excess of food—of want in the midst of superfluity. That one man should have possessions beyond the capacity of extravagance to squander, and another, able and willing to work, should perish for want of embers, rags, and a crust, renders society unintelligible. So long as such conditions continue . . . the brotherhood of man is a phrase, justice is a formula, and the divine code is illegible."

The exasperation of the poor at the insolence and tyranny of the rich has created agitators ever since Osiris, Baal, Thor, Jupiter and Zeus were worshipped. It has been impossible for any Egyptian, Carthaginian, Norseman, Roman or Greek system of government to stop such noble men as Mr. Ingalls from teaching the lower classes discontent. How absurd to look upon Radicalism as synonymous with Judaism!

Referring to the Congressional Record (Vol. 7, pp. 1054-5) we read from one of Ingalls' speeches in the United States Senate: "We cannot disguise the truth that we are on the verge of an impending revolution. Old issues are dead. The people are arraying themselves on one side or the other of a portentous contest. On one side is capital, formidably entrenched in privilege, arrogant from continued triumph, conservative, tenacious of old theories, demanding new concessions, enriched by domestic levy and foreign commerce, and struggling to adjust all values to its own gold standard. On the other side is labor . . . starving and sullen in the cities, resolutely determined to *overthrow* a system under which the rich are growing richer and the poor are growing poorer—a system . . . which condemns the poor to poverty from which there is no escape or refuge but the grave. Demands for justice have been met with indifference and disdain."

The *Dearborn Independent* thinks it has discovered a great and mysterious Jewish conspiracy of international importance because Dr. Max Nordau, speaking in generalities, had predicted the World War. How foolish! This instant, I could recite the names of a score of men, all Gentiles, who did likewise. It would be just as logical to say that Senator Ingalls was familiar with the secret plans of the mythical Protocolists because he predicted a second American revolution.

I have now laid before the reader unequivocal and specific facts which help to show how unwarrantable is the sophisticated anti-Semitism of the *Dearborn Independent*. I declare these facts with assurance; I offer a mass of evidence to confirm my facts; and (since I have been careful to state when and where my quotations were published) I believe that the fair-minded reader can easily provide himself with ample proof that all my statements are rooted in absolute truth.

#### AN EXAMPLE OF TOLERANCE.

James A. Flaherty, Supreme Knight of the Knights of Columbus, has called upon the lecturers of his organization, of whom there are 2,200 in North America, to use their influence against anti-Semitism. "An attack on one religion or race in the United States," Mr. Flaherty's message reads, "may easily develop into an attack on any religion or any race." If racial tolerance is to be preserved as an American principle, there can be no exceptions.

There are undesirable citizens among the representatives of every ethnological strain, and obviously if to cast the first stone were left to those without blemish, there would be no stones cast. But the political leverage which can be sought by appeals to race antagonisms might lamentably erase the gain in fellowship made during the war.

The co-operation of rabbis and priests, believers and unbelievers, which was called out by the stress of battle, should be recalled and set up as the American ideal in times of peace.—*New York World*.

#### BASELESS CHARGES AGAINST THE JEWS.

By ARTHUR BRISBANE.

We received the religion that we profess from God, through the Jewish people, the tribe Beni-Israel, and in Europe "Christian" nations organize wholesale massacres of Jews, unarmed, and in this "Christian" land there is carried on against Jews a propaganda of lies and shameless ignorance as bad as murder.

Ignorantly and viciously, religious fanatics charge against the Jews Christ's death, which was the act of the Roman Government then ruling Jerusalem, and, in any case, could not have occurred according to Christian belief without the sanction and permission of God, who "so loved the world that He gave his only begotten Son" as a sacrifice for man's redemption.

Crucifixion, you should know, was a Roman punishment, inflicted by the Romans everywhere; by the Jews, NEVER IN ALL HISTORY.—*New York American*.



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operation can be learned on it in 10 minutes—25 to 80 per cent more figure work can be done than is possible with any other method.

The Dalton is the ideal equipment for the small or large firm—it is both an adding and calculating machine—it adds, subtracts, multiplies and divides; cross-foots, tabulates, figures costs, interest, discounts and wages—in fact, performs every function of modern business.

#### Have a Demonstration

Phone the Dalton Sales Agent in any of the 100 or more leading cities, have a Dalton brought to your store or office. A demonstration costs you nothing. Or write for literature.

The Dalton Adding Machine Company  
555 Beech Street, Norwood, Cincinnati, Ohio

Agents for Canada: The United Typewriter Co., Toronto and Branches

# Dalton

## Adding-Calculating Machine

## Wadsworth Cases

FOR FINE WATCHES



Showing how, during the past 30 years, Wadsworth craftsmen have developed the art of watch case making. The Wadsworth case of today, less cumbersome, less elaborate in design than its predecessor, is built to meet the wide variety of men's demands.

### Is your watch as modern as the clothes you wear?

THIRTY years ago you would have been proud to own the watch case pictured on the left. It represented the finest work of Wadsworth craftsmen of that period.

And yet you would not buy such a case today. Rather, you would choose one of the popular thin models like the Wadsworth case shown on the right—a case of quiet elegance, devoid of the elaborate ornamentation of the earlier model.

Styles change in watch cases just as in other articles of personal adornment or utility. No business man would think of wearing a suit of clothes or hat of 30 years ago. Why, then, should he carry an old-fashioned watch long since out of style?

Keep the old watch for its sentimental value, if you wish. But enjoy the satisfaction of having a modern watch—an accurate movement enclosed in a trim and durable Wadsworth case.

Consistently, during 30 years, Wadsworth has contributed to the development of style and artistic beauty in watch cases. For 30 years Wadsworth has been making cases for the watch movements of leading manufacturers and importers. Many of the most popular designs are Wadsworth creations.

When you buy a watch, select any standard movement that your jeweler recommends and have him "dress" it in a Wadsworth case. The name Wadsworth in a watch case is your guarantee of correctness and beauty of design—of highest quality materials and best workmanship.

THE WADSWORTH WATCH CASE CO.  
CINCINNATI, OHIO  
FACTORIES: DAYTON, KY.