

THE HEBREW STANDARD

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GOING TO SEED

A Mrs. Cohen Story

By ELMA EHRLICH LEVINGER

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"Go right on with your cooking," said Mrs. Cohen, as she followed me out into my far from spotless kitchen, littered as it was by the debris of my Friday baking, Son's kiddy kar and his marbles, which were scattered all over the floor and tripped me up at every other step. "I can't stay long, any how. I'm going to the movies."

"Have you heard that Adele Rosenthal's engaged?" I asked, raising my voice over the clatter of the egg beater.

"Yes, and I hope she'll never live to regret it. Nu, do you have to look up everything you cook?" as I picked up my cook book before I measured my sugar. "I never bothered. Before I trained mine Ella I used to cook right out of my head."

"They say he's from Chicago and a very nice young man," I went on hopefully, preferring to discuss Adele's prospects rather than culinary methods.

"He and his father's got money. He's got two sisters, but they married well, and so that's all right. They won't have a big wedding account of her mother's death, and maybe they'll go East on their wedding trip. I don't know what I'll give Adele yet, but it'll have to be something grossartig, 'cause her mother and me were just like sisters." Having thus disposed of Adele and her marital affairs she turned a look of horror upon Son, sitting comfortably under the kitchen table. "Did you give that child a raw raisin to eat it?" she demanded fiercely.

"No," carelessly, for I was concentrating on creaming my cake. "I spilled the raisins before when I was fixing up a pudding. I suppose he picked up a few, but they won't hurt him."

"Once," said Mrs. Cohen, almost hoarse with horror, "once my Jake's little girl at three whole raw raisins and she got convulsions."

"Then he'll have to get convulsions," I said, sifting my flour. "I suppose Adele's father'll miss her when she gets married. She's kept house for him ever since her mother died, hasn't she?"

"If you call that housekeeping. Her poor mother must have turned over in her grave more than once this year when Adele left all the breakfast dishes and didn't make the beds Sunday morning and went out

walking with her father. I would't have believed it of her, but I heard her bragging about it at the Sisterhood. And the way her poor mother slaved for those children!"

"I guess Adele and her father have always been chums," I said; remembering how I had come upon them one Sunday morning after their walk, the girl's lovely little face, flushed and smiling, her father laughing like a boy over her jokes. I remembered, too, how boyish he had looked, with his fresh color and spring walk. Somehow there had always been something depressed and restrained about him in the days before his wife's death.

"Yes," admitted Mrs. Cohen sourly, "Rosenthal was always good to the children. Mattie used to have to own up to that much. More than once when she was too tired out from housecleaning to put them to bed he'd give 'em their baths when they was little and tell 'em stories till they fell to sleep. And they always preferred him; it hurt her feelings, too, but she never said much. It was natural for him to be jolly and play nice with the children after supper; she generally had headaches and had to go to bed early. She worked too hard."

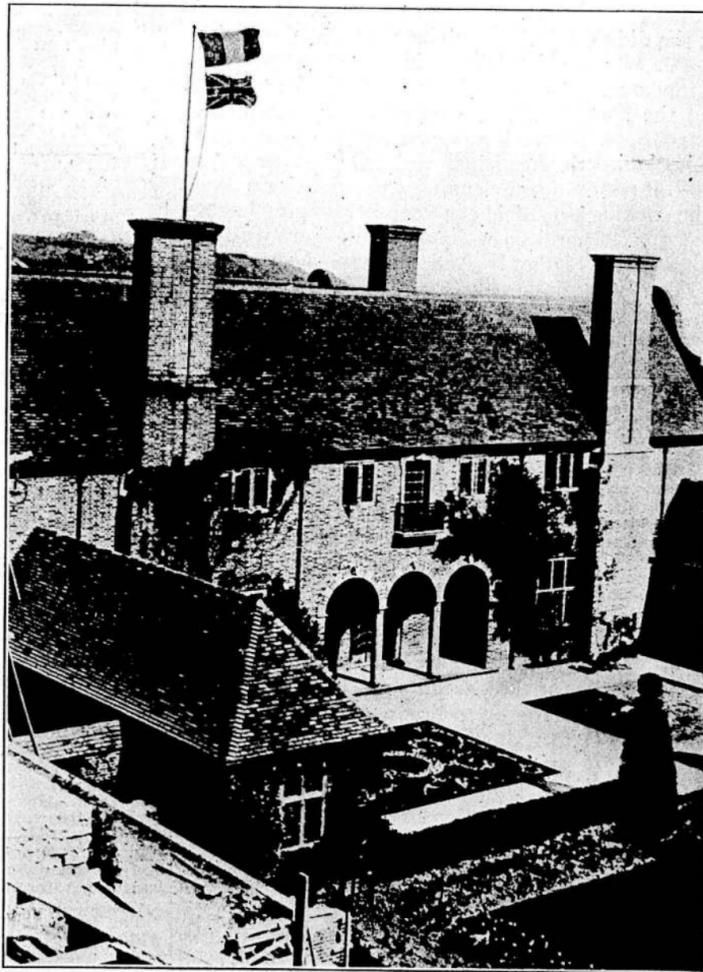
"I think Adele is one of the prettiest girls I've ever seen," I commented. "She'll make a lovely bride."

"Not like her mother," insisted Mrs. Cohen, stoutly. "I was at her wedding and everybody said they never saw a nicer-looking bride than Mattie. Adele's all right, but you should have seen her mother in her prime. She was a little taller than Adele and slighter, and she had a beautiful complexion. Adele gets all her good looks from her."

I tried to visualize Mattie Rosenthal whom I had first seen a few days before her death—a stout, round-shouldered woman, dowdily dressed, with pasty skin and dull eyes. And once she had been prettier than her blooming little daughter!

"Was she sick much?" I asked, trying to reconcile my memory picture of Mrs. Rosenthal and Adele's sparkling image.

"I guess she didn't take care of her looks," Mrs. Cohen confessed. "Not after her marriage. That



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SASSOON'S HOME WHERE ALLIED PREMIERS DISCUSS REPARATIONS PROBLEMS.

The residence of Sir Philip Sassoon at Lympe, England, where the allied leaders meet over week ends to discuss the reparations problems. Sir Philip Sassoon is secretary to Premier Lloyd George. This photo was made during a conference of the premiers. Note the French and British flags flying from the staff.

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smart Pearl Levi said the other day married women 'don't go to seed any more.' They keep young and go to dances with their husbands and dress up for 'em. Pearl should talk! I don't wish her no bad luck, but it's easy to have a big mouth when you're only married two months and your trousseau things are as good as new and you ain't broken any of your wedding presents yet. You think life's always going to be that way—but it ain't. Wait till she gets a baby or two and feels too tired to go out dancing every night. She should wait and see and then she won't be talking about going to seed."

"But why did she have to work so hard? I thought the Rosenthals used to be very well off," I puzzled. "They was—one of our richest Jewish families. And Mattie came from a good family, too, but they didn't have much money. I guess that was the trouble. Her mother was the kind that always liked to show off even when you ain't got much to do it with. I heard people say Mattie's mother sometimes wouldn't have much for the children's suppers but bread and catsup smeared on it when they come from school. And then she'd invite the Ladies' Aid to her house and have whipped cream on the coffee and three or four kinds of kuchen. You bet, they never got more than two kinds at my house—plain and fruit. But everybody knew we had it good, so I didn't need to put it on before company like she did—poor thing."

"Well, Mattie married Abe Rosenthal and everybody thought it was a grand match for both of 'em. He was an awfully lively boy, but we thought it would settle him a lot to get married. Maybe he wasn't ready to grow old like she wanted to. After they was married six months and people stopped entertaining for 'em, they settled down like an old married couple. Mattie didn't care to do much entertaining—she was too busy with the big house on the hill they lived in—that red brick one that's for rent now.

Abe's folks gave it to them already furnished for a wedding present and she tried to do all the work but the washing. It kept her on her feet from morning till night."

"But I thought Mr. Rosenthal could afford to hire help."

"Of course, he could. But Mattie was so particular she never could get a shicksha to stay. Her mother was a grand housekeeper and she was just like her. There was nothing Mattie couldn't do; she made all the children's clothes and Abe's shirts till he made her stop that, anyhow. And when she could get help she'd never pay 'em enough to keep 'em. I guess she wasn't exactly stingy; Mattie's people had to count every cent so long, and she did, too, she was always afraid she was spending too much. On the meals and her own clothes, too. But not the children's. That was the only thing Abe ever fought her about. As soon as they got old enough to go to school he bought all their best things ready-made, and what he got he got good."

"He said he wouldn't have 'em going around ashamed of their clothes if he could help it. It made Mattie feel bad to see him wasting so much money on the children. She tried harder than ever to save on her own things and when she came to Temple sometimes people who Abe could buy and sell looked more dressed up than she did. But she didn't have use for many clothes, anyhow; she didn't go out much."

"But why?" as I tested my oven. "Mr. Rosenthal seems just the sort of man who likes society."

"It was easy for him—he hadn't been working hard all day. But poor Mattie had the house and the cooking (and she set a good table for the little she spent on it) and the children. She had four of 'em, you know, the boys and Adele. And you think Adele's pretty. But you should have seen her mother! I guess she did go to seed, like Pearl says, after the first boy came. She didn't take care of her figure, 'cause she got in the habit of working around the house without corsets; and her skin

got bad from not going out in the air enough; and she never brushed her hair enough. When she was a girl and had time for it, it was much prettier than Adele's; it had more of a gold shade to it. And she didn't wear it in crazy puffs; just loose over her ears like a picture.

"I guess she got sort of jealous of Abe, sometimes; the children made such a fuss over him. Soon as the boys was big enough he'd take them fishing or on picnics and they was crazy to go out with him. At first he used to ask her but she never went. She told me she thought a married woman was crazy to go tramping around the woods when she could get more exercise than she needed dusting her stairs. She had one of them old-fashioned stairways in the front hall, you know, from the first to the third story. It was dark woodwork, and took an awful lot of dusting every day. I know what it is, 'cause I got one myself and mine Ella always makes a face when she goes over it."

"She wasn't an old woman by any means when she died last year—not much more than fifty. I guess she worked too soon after the babies was born, and didn't take good care of herself, anyhow. And she didn't get out enough. The last few years she wouldn't even go to the Ladies' Aid—I guess she just got out of the habit."

Mrs. Cohen rose to go, for a glance at the clock had warned her it would be best to start for the movies if she wanted a good seat. "You don't need to repeat what I said," she warned. "I wouldn't have talked so much, but when you spoke of Adele it all came up before me. And I wouldn't mind so much if her children only appreciated what she did for them. The way she slaved herself to death in that big red house and wouldn't move 'cause she wouldn't give up her linen room and her cellar. And now they've rented it furnished and live in five rooms with a cleaning woman twice a week so Adele can keep her singing lessons and go walking all the time with her father! And she was such a good mother!"

Perhaps she was. But I wondered about it a little while after when Adele herself came dancing up the front steps to announce the good news. "You've got to come with the rabbi," she told me, with a joyous hug, "but we're only going to have a family wedding. It's so soon after mamma's death, you know."

"How happy this would have made your mother, Adele," I said.

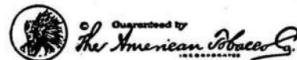
Her bright face clouded. Then, with the hard clarity of youth: "I don't think it would have meant very much except cleaning up the house for the wedding. Even when we were little children we always used to wait with our troubles or our surprises to tell 'em to father when he got home. She never had time to listen to us—or she was tired or had a headache. I guess she never understood us—but," with a pang of conscience, "I guess she tried to be a good mother."

After all I'm going to take Son to the circus next Thursday, even if it's my general cleaning day and the mending basket's full to overflowing.



Cigarette

It's Toasted



COUNCIL OF JEWISH WOMEN.

The Reconstruction Unit of the Council of Jewish Women is winning commendation from many sources in Rotterdam. The Holland-America Line has become so interested in the character of the Unit's work among the refugees and emigrants that it contemplates assuming entire responsibility for the program in the barracks, if results warrant it. The Montefiore Institution, a shelter home for emigrants and refugees in Rotterdam, has endorsed the plans of the Unit, which has already formed educational and recreational groups in the institution. Mrs. Edgar Strakosch, of New York city, director of the Unit, arranged meetings for May 11 and 18, to be attended by representative Jewish men and women of Rotterdam, to perfect a community organization that shall insure the continuance of the Unit's social service. Preliminary steps have been taken toward initiating similar activities in The Hague and Antwerp. Mrs. Alexander Kohut, chairman of the Council's Committee on Reconstruction, has asked the office of the executive secretary to forward to the Unit 100 copies of its recent pamphlet, "The Council of Jewish Women: Its Program and Achievements." The Holland-America Line and other agencies in Holland have made a special request for additional copies as a result of their interest in the council's constructive program. Miss Rose Brenner, president of the council, and Mrs. Harry Sternberger, executive secretary, have received appeals from many sections to address them on the activities of the Reconstruction Unit.

Joliet, Illinois, has organized a council section, under the direction of Mrs. Israel Cowen, of Chicago, first vice-president of the Council of Jewish Women. Mrs. N. Felman has been chosen president. The Kenosha-Racine section has been dissolved into two distinct organizations. Mrs. Simon Gottlieb will serve as president of the Kenosha section and Mrs. Harry Mann has been elected president of the Racine section. A total of 21 new sections has been added to the council's routes since the Denver triennial in November.

Mrs. Harry Sternberger, executive secretary of the council, addressed the Montreal (Canada) section at its annual luncheon on Wednesday, June 1. The Jewish Womanhood of Canada is preparing for an energetic extension of the council's program throughout the Dominion.

Mrs. Maurice Goldman, newly elected president of the Houston (Tex.) section, has been appointed by Mayor H. F. Holcomb as a member of the Board of School Trustees. Her selection has won commendation throughout the city. Mrs. James Kantowitz, president of the Minneapolis (Minn.) section, was invited to address the Minnesota State Americanization Conference at Duluth.

The Southern Interstate Conference, which recently organized at Nashville and includes sections from the States of Tennessee, Arkansas, Georgia and Alabama, has endorsed a campaign for funds toward the construction of a nurses' home at the Leo N. Levi Memorial Hospital, Hot Springs, Ark.

Farm School Spring Festival. The National Farm School will hold its annual spring festival and tree consecration exercises on the grounds of the school at Farm School, Bucks county, Pa., on Sunday, June 5.

The speakers of the occasion will be Eugene S. Benjamin, president Baron de Hirsch Fund; Violet Oakley, celebrated illustrator and cover designer; John Spargo, distinguished author and lecturer; General James H. Wilson, Civil War veteran, railroad builder and author, and possibly one or two others of equal distinction.

The features of the occasion will include the consecration, amidst impressive ceremonies, of several hundred trees that have been planted on the school grounds during the year for friends of the school, for births, birthdays, confirmations, graduations, betrothals, mar-



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riages, anniversaries, recovery from illness and in memory of the departed. Another feature will be the formal installation of the Freshman Class of students, which, with its 50 boys, brings the enrollment of students, hailing from all parts of the United States up to 120, the largest in the history of the school.

STATE OF NEW YORK

OFFICE OF THE SECRETARY OF STATE

THIS CERTIFICATE issued in duplicate, hereby certifies that THE KOVAR COMPANY, INC., a domestic stock corporation, has filed in this office on this 26th day of May, 1921, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.

WITNESS my hand and the seal of office of the Secretary of State, at the City of Albany, this twenty-sixth day of May, one thousand nine hundred and twenty-one.

C. W. TAFT,
Second Deputy Secretary of State.

FREUND, MAX.—The People of the State of New York, by the Grace of God, free and independent, to Henry Freund, Louis Freund, Thekla Goldsmith, Johanna Goldschmid, Julie Fishel, Sophie Goudekot, Betty Mayer, Bertha Rhonheimer, Sanford H. E. Freund, Camille Freund, Frederick C. Mayer and Isaac Hess, as administrators with the will annexed of Emily Freund, deceased; Thomas W. Miller, Allen Property Custodian; Siegfried Rhonheimer, Ernst Rhonheimer, Bertha Levi (before marriage Bertha Goudekot), William Goudekot; and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Max Freund, deceased, who at the time of his death was a resident of the City of New York, Sent Greeting:

Upon the petition of Emil Frenkel and Sanford H. E. Freund, as surviving trustees of Max Freund, deceased, residing, respectively, at 8 East 81st Street, and 1 West 70th Street, in the Borough of Manhattan, City of New York:

You and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 12th day of July, 1921, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Emil Frenkel and Sanford H. E. Freund, as surviving Trustees of the Last Will and Testament of said deceased, should not be judicially settled.

In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 24th day of May, in the year of our Lord, one thousand nine hundred and twenty-one.

DANIEL J. DOWDNEY,
Clerk of the Surrogate's Court.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Industrial slump and Great Strikes impoverish Many Jews—Friendly British Daily Paper Celebrates Its 100th Anniversary—Jewish Painters and Their Recent Work—The Affrays in Jaffa—A View on the Haluzim—Mrs. Henry Fawcett Visits Palestine—Dr. Yahuda and the Earliest Developments of the Hebrew Language.

Special Correspondence to The Hebrew Standard.

London, May 9, 1921.
Business and industrial conditions in this country show a further setback. Trouble appears to be added to trouble, and as I write there are serious labor complications threatening to ensue. First of all, however, we have a vast amount of unemployment, both for capital and labor. There are no fewer than 1,900,000 people, men and women, in receipt of \$4 a week from the government for full out-of-work pay. Over 1,000,000 more are in receipt of partial out-of-work pay, which means although they have employment it is for such a short period each week that they could not earn a living wage by it. In comparing figures with the American unemployment figures, it should be remembered that our population is only 45,000,000. Then on the top of all that we have a further continuance of the coal miners' strike, which means a further 1,200,000 men unemployed. Adding these various figures together we get practically half our working population in more or less acute financial trouble. The resultant fall in the demand for goods of all sorts is obvious, and so the industrial crisis is rendered still more serious. Our Jewish co-religionists are taking their full share in these troubles, large numbers of the community being out of work. In some quarters, especially in Leeds and Glasgow, there is said to be great suffering as a consequence.

A newspaper I have frequently quoted kindly pro-Jewish sentiment from, the Manchester Guardian, has just celebrated its 100th anniversary. This paper has always had what we in this country know as liberal views. There is nothing "red" about it; it just stands for good old-fashioned all-round progress and enlightenment. It was established in Manchester in 1825 at a time when the expression of liberal views in that city generally meant a mob coming round and wrecking your house. Those days are long since past, and now I am pleased to chronicle the fact that this journal always raises its voice against Jewish oppression and in defense of right and justice for Jews everywhere in the world. In connection with this it should be noted that no Jew has any financial interest in the paper, the whole concern being owned entirely by an old-established English Manchester family.

Every year one of the big social functions in London is the opening of the Royal Academy for its annual show of newly painted pictures. This year the Hanging Committee has ruthlessly cut down the number of pictures admitted to the walls of the academy. They number only about one-third the regular exhibits. There are several pictures and subjects of interest to the Jewish community. Solomon J. Solomon contributes a portrait of Mrs. Samuel J. Cohen, George P. Walker and a striking likeness of Leonard L. Cohen, the president of the Jewish Board of Guardians. Lawrence Jennings also has a portrait bust of Mrs. Richard Davis in the show. If one wants to see more of modern Jewish painters' work one has to go to the smaller shows, and especially to some of the younger, more virile and more revolutionary shows. There the young Jewish artists will be found in abundance, painting stuff that lives, and not doing just conventional academy material.

Serious concern has been caused here by the news of the fatal affrays in Jaffa. The facts will be well known to readers of this journal and so need not be retold here. The thing that upsets the community here about the matter is that it occurred in a country governed by a Jewish High Commissioner. Many people blame Sir Herbert Samuel for not

having removed officials who are believed to have been implicated in the anti-Jewish outbreak last year in Jerusalem. Others believe the trouble to result from the action of a number of Russian Jewish Bolsheviks. Something of this kind certainly seems to have happened.

The Times correspondent in Palestine, in an article under the caption of "Palestine of Today," speaks in high terms of the energy and high intellectual level of the Haluzim. About 10 per cent. of those he saw were young women. All looked healthy and happy. Many were well educated, and he doubts if there was a single illiterate among them. They worked sometimes with more zeal than skill, but always with zeal. He also says that their camps are as clean and orderly as of a disciplined army. The writer was much struck by the number of political parties that have sprung up in Palestine. They include the Haluka anti-Zionists, who are, however, a party of no political importance; the "Sons of Benjamin," who represent the American Zionist Organization point of view and severely criticize the present policy of the Zionist Organization, and the Labor groups, which are divided into the Poale Tsair (Non-Socialist Trade Unionists), the "Achduth Ha'avoda" and the "Mopsi" (the Communists, affiliated to the Third International). The first named party is one of idealists, keen on cultural, economic and colonizing work, while preserving their political independence. The Achduth Ha'avoda, of which Mr. Ben Zevi is a prominent member, is the strongest party. It aims at the development of the Jewish community in Palestine on a labor basis. All land it holds, purchased by the Jewish National Fund, should become the property of the community and be let on lease to co-operative groups. The last named party, the "Mopsi," consists of those who have left other parties, on the ground that they are too national, and that Zionism is a bourgeois conception. The Times correspondent says that the party does not merit the alarm it has excited, and that repression would only give it the advertisement it desires.

Mrs. Henry Fawcett, one of the best known women publicists in this country, with a long record of progressive and philanthropic work behind her, who has been visiting Palestine and contributing a series of articles on her impressions to the "Pall Mall," described her impressions of "Zionism at Close Quarters" in a recent issue. She speaks very highly of the Jewish colony which she visited, the vineyards and fruit orchards of which, she says, would hold their own in comparison with the more favored regions of France and Italy. The synagogue, she says, maintains the most important site in the village, and the vital statistics are almost incredibly good. Of Zionism itself she says very little, her article being more of a summary of the problems of Jewish nationalization.

Dr. A. S. Yahuda, professor of Semitic languages and Hebrew literature at the University of Madrid, delivered at King's College, London, May 9, the last of his three lectures on "New Light on Pentateuchal Problems and the Earliest Development of the Hebrew Language."

His chief object, he said, was to prove that the Hebrew of the Pentateuch had been in every respect intensively influenced by the Egyptian language; that this could only have happened at a time when the Hebrews, according to tradition, lived for several centuries in Egypt and among the Egyptians, and that they were thoroughly familiar with Egyptian customs and the Egyptian language.

The suggestion that the Hebrew language had been influenced by the Egyptian was not new, and he had himself more than once emphasized this. His object was farther to prove that the Hebrew language was alive in Egypt among the Hebrews, and that it was developed there to the complete liter-

ary level at which they found it in the Pentateuch. He pleaded that these questions should be discussed only by scholars and not by scientific amateurs.

ANOTHER CAMPAIGN FOR \$14,000,000 FOR RELIEF NEXT FALL.

Cable despatches and reports have lately appeared in the press to the effect that the offices of the Joint Distribution Committee in various places in Europe are being closed. These reports were calculated to produce the impression that the work of the Joint Distribution Committee would cease altogether about July 1.

That this is contrary to the fact appears from the decision adopted by the Executive Committee of the Joint Distribution Committee at its last session, namely to call upon the three constituent committees to launch a campaign next fall for another \$14,000,000, so that the work might go on until Jewish life in the war-stricken countries resume its normal course.

The reduced budget for relief work until July 1, which the J. D. C. workers adopted at the Vienna conference, concerned only the so-called palliative relief, which is mostly given in the form of food, kitchens, clothing and other kinds of aid intended to satisfy the immediate needs of the war sufferers. With the cessation of hostilities and the return of peace, the need for such aid has ceased to be urgent in most of the war countries. It is this kind of relief which is to be liquidated on July 1. At the same time, however, the Joint Distribution Committee is everywhere preparing to undertake a new form of relief work, not of a temporary, but of a permanent nature; and it is for this work that the committee is getting ready for a new drive for funds.

By the decision of the Executive Committee, the three constituent committees of the Joint Distribution Committee—the American Jewish Relief Committee, the Central Relief Committee and the People's Relief Committee—are called upon to delegate two members each to a special committee, whose duty it will be to work out detailed plans for the campaign to be launched next fall.

The budget for the new work calls for \$14,000,000, which will be used to rehabilitate the Jewish war sufferers economically, to improve their health and sanitary conditions, to care for the homeless children and orphans and to provide for the thousands of Jewish refugees who are now wandering all over Eastern Europe.

The work of economic rehabilitation commenced long ago in a number of places, where loan funds, co-operative societies and workshops, etc., were founded. This work will now be extended as far as possible through the establishment of loan funds in the war-stricken countries, in order that the Jews there may be helped, by means of long term loans and easy credit, to get on their feet. Other means will also be employed, in accordance with local conditions, to help the reconstruction of the Jewish population.

The medico-sanitary work has already been started by the special medical unit which the Joint Distribution Committee has sent to Europe. The unit has familiarized itself with local conditions and has now undertaken extensive activities in order to heal the sick and to introduce sanitary improvements in the Jewish cities and towns. This work requires a large sum of money which the coming campaign will have to provide, if the Jews of America do not want epidemics and unsanitary conditions to complete the destruction commenced by the war.

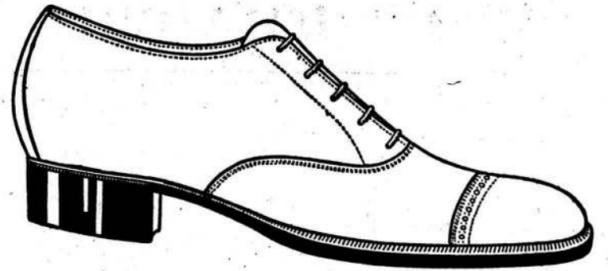
The same applies to the work of providing for the most pathetic victims of the war: the homeless children and orphans, whose number runs into the hundreds of thousands. So far only some 4,000 children in Poland and the Ukraine have been provided for under the new child-care plan adopted by the committee. But there are tens of thousands of others who need to be cared for and reared, and this most important work for the future of Jewish life in Europe—the care of the young generation—also depends upon the outcome of the next campaign.

The Joint Distribution Committee has also launched extensive activities in behalf of the thousands of Jewish refugees and wanderers in Rumania, Galicia, Latvia and other countries. The sum of \$225,000 has been appropriated for the care of the armies of refugees who are fleeing from the Ukraine and other lands. But this sum is too small to mitigate the unspeakable distress of the refugee hosts who must be assisted during the various stages of their wanderings and who must also be assisted to return to their old homes only, perhaps, to find all they one possessed in ruins.

All these measures are most thoroughgoing and important, and the Joint Distribution Committee is preparing with renewed energies to carry out this program, in order to complete in a worthy manner the great relief work which the Jews of America began during the war.

NATIONAL YOUNG JUDEA.

Great interest and enthusiasm have been aroused by the announcement of the forthcoming Young Judaea convention at Lake Hopatcong, June 24 to 28. Big delegations have been promised from some of the larger centers in the field, and it is expected that the attendance will be a record-breaking one. Information has been received that it may be possible for Dr. Weizmann, president of the World Zionist Organization, to come out to Lake Hopatcong during



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the convention and address the assembled delegates. Some of the leading orators of the Zionist movement will be present this year, and arrangements are already in hand for social attractions of a nature unprecedented in Young Judaea conventions. Five days at the lake will create an indelible impression on the delegates, and it is not likely that they will ever forget the sentiments and ideals aroused in this beautiful spot.

Mr. Saul J. Cohen, executive director, recently visited Albany in the interests of Young Judaea, with the result that a leaders' conference was organized, of which Miss Fanny Hershberg is chairman and Miss Sadye Champagne secretary and treasurer, Miss Martha Axelrod, chairman of the committee on celebrations. The leaders' council will meet every two weeks and will seek to coordinate the work of the various Young Judaea clubs.

The clubs were found to be for the most part in healthy condition, functioning actively. Splendid co-operation is being received from the local Y. M. and Y. W. H. A., of which Mr. Seidel is executive secretary.

Mr. Saul J. Cohen spoke at Far Rockaway to the ladies of the Hadassah and solicited their aid on behalf of National Young Judaea. A number of the ladies subscribed to the Young Judaea Magazine and arrangements were made to enroll some adult members.

The Grand Hotel Opens.

The famous Grand Hotel at Highmount, N. Y., which has recently come under the ownership of Mr. Frank Seiden of Lakewood, N. J., reopened under its new regime for Decoration Day. The hotel was taxed to its capacity, with over 500 guests, and as many more were turned away. Most of the guests came in automobiles, and there were over 200 machines parked in the hotel grounds over night.

The opening was indeed a most auspicious one and Mr. Seiden is to be congratulated upon his foresight in purchasing this famous hostelry and providing a strictly Kosher cuisine for the accommodation of those who desire to observe the dietary laws. The Grand Hotel is today the largest mountain resort catering to observers of Kashruth.

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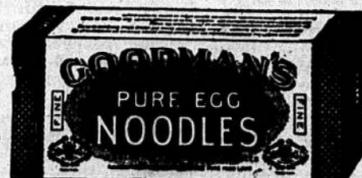
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ITEMS OF INTEREST IN THE JEWISH WORLD

Rabbi Maurice A. Lazowick has resigned his charge at Watertown, N. Y.

A Hebrew Free School has been established by the Jewish people of Woburn, Mass.

The new synagogue of Temple Emanuel at Lawrence, Mass., was dedicated on the 22nd. ult.

A chapter of the Zionist Organization of America has been formed at San Diego, Cal.

Rev. Mayer Winkler has been elected as rabbi by the Homestead (Pa.) Hebrew Congregation.

A new B'nai B'rith home is being advocated by members of the order residing in Newark, N. J.

Mr. W. S. Nathan, of Tientsin, has been elected chairman of the Tientsin Municipal Commission.

A new section of Hadassah, to be known as South Philadelphia Section No. 3, has been organized.

A Jewish Communal Council has been formed in Bagdad to handle the affairs of the 60,000 Jews in that city.

Indianapolis Lodge, No. 58, I. O. B. B., of Indianapolis, Ind., is planning for a clubhouse and community center.

Rabbi Abraham Shapiro was installed as chief rabbi of the orthodox congregations of Utica, N. Y., last week.

Mrs. Maurice Goldman has been appointed by Mayor Holcomb as a member of the Board of School Trustees, of Houston, Texas.

The first class to be graduated from the Beth Israel Training School for Nurses, Boston, Mass., received their diplomas on June 1.

Cantor A. M. Brumberg has resigned from the Ohel Jacob Congregation, Philadelphia, Pa., to accept a call from a New York City congregation.

Har Sinai Lodge, I. O. B. B., of Philadelphia, Pa., at its meeting last month initiated 100 candidates, bringing the membership up to 1,200.

The Jewish League, of Caldwell, N. J., announces the purchase of a plot of 150 feet front on Bloomfield avenue on which a community centre will be built.

The Mt. Sinai Hospital of Philadelphia, Pa., has received \$1,000 with which to endow a free bed in memory of the late Theodore and Emma Weil.

The Federation of Jewish Philanthropies of Toronto, Canada, has just completed successfully a drive for \$100,000 for the Toronto Jewish Orphans' Home.

The Philadelphia (Pa.) Y. M. H. A., which has just concluded its forty-sixth year, intends to enlarge its activities next year. Enrolled now are 1,646 members.

Charles M. Myers, for eight years a member of the law department of the city of Newark, N. J., has been appointed second assistant corporation counsel.

Miss Ida Bienstock, formerly a resident of Hartford, Conn., has passed the examinations admitting her to the New York State Bar and will practice in this city.

The Washington Boulevard Temple, Chicago, Ill., is the latest affiliation of the Union of American Hebrew Congregations, bringing the total number up to 227.

The members of the Crawford Street Synagogue, Roxbury, Mass., are making a drive to increase the membership from 400 to 1,000, with every indication of success.

The B'nai Israel Congregation, of Cleveland, O., has decided to institute a West Side Jewish Centre; \$15,000 has already been pledged towards the project.

Mrs. Nathan Kussy, secretary of the Jewish Women's Service League of Newark, N. J., is chairman of the industrial division for the coming drive of the Salvation Army.

At the last meeting of Amos Lodge, I. O. B. B. of Boston, Mass., on May 23, twenty-five teams, each composed of ten members, were arranged to adopt a war orphan each.

The Independent Order of B'rith Abraham is still the largest Jewish order, with 755 lodges and a membership of 152,000. A few years ago the membership reached 203,000.

The appointment of Walter Rathenau as German Minister of Reconstruction has been announced, despite the opposition that had developed from Conservatives on account of his being a Jew. Dr. Rathenau is president of the German General Electric Company, and is regarded by some as the best thinker on the modern problems of Germany.

The new home erected by the Hebrew Sheltering Home for the Aged at Los Angeles, Cal., will be thrown open to the public on June 19. The grounds have a frontage of 600 feet and the building cost \$53,000 to erect.

The cornerstone of the new Keneseth Israel Synagogue at Rockdale and Washington avenues, Avondale, O., was laid last Sunday. The edifice to be erected is to cost \$100,000, obtained mainly from voluntary subscriptions.

Mrs. Ephraim Lederer has been re-elected treasurer and director of the Philadelphia (Pa.) Conference for the Open Discussion of Public Questions, the organization consisting of more than 100 women's association and clubs.

So big was the crowd that only the most strenuous efforts of a squad of Jewish war veterans, who fought off the people in their mad attempts to see them, saved Professors Einstein and Weizmann injury on their arrival in Cleveland, O., on May 25.

The City Commissioners of Newark, N. J., have appointed Nathaniel Elin a member of the Board of Tax Commissioners. Mr. Elin, who was born in Newark in 1880, is a graduate of the Plaut Memorial School and the Hebrew Technical Institute.

Generous bequests are made to charities in the will of the late Melville S. Topf, of San Francisco, Cal. Included among the institutions are the Mt. Zion Hospital, the Pacific Hebrew Orphan Asylum and the San Francisco Fruit and Flower Mission.

Mrs. Rachel Stix Michael has been appointed by Mayor Kiel as a member of the Municipal Library Board of St. Louis, Mo. Mrs. Michael is the first woman member to be appointed to the Library Board. She will serve for three years. There is no salary.

Mr. Joshua Aaron, since 1903 a member of the Shanghai (China) Jewish community, died on February 25 at the age of 50. Mr. Aaron was treasurer of the local branches of the Anglo-Jewish Association, the Alliance Israelite Universelle and the Zionist Organization.

The Hebrew Infant Asylum at Kingsbridge road and University avenue is bequeathed \$10,000 by the will of the late Zealie Van Raalte, who died on May 16. Mt. Sinai Hospital receives \$5,000 and the widow is left \$5,000 to distribute among charities of her own selection.

The sixteenth annual convention of the Independent Order Brith Sholom will take place at Atlantic City beginning Sunday, June 5. The order was formed sixteen years ago at Philadelphia with forty-four members. It has spread over twenty-two States and 105 cities, numbering 370 lodges with a membership of 46,000.

Henry Block, wealthy stock broker of this city, who died on May 19, left an estate of over \$1,000,000. Four charitable institutions were remembered by the testator as follows: Hebrew Orphan Asylum and Mt. Sinai Hospital, each \$3,000, and the Presbyterian Hospital and Little Sisters of the Poor of St. Francis, \$2,000 each.

A systematic campaign has been inaugurated to raise funds for the erection of a new building for the Benoth Israel Sheltering Home, in the West End of Boston Mass. Four thousand feet of land have been purchased at No. 10 North Russell street, corner of Cambridge street, and plans and specifications are being drawn.

The Pekin Government has conferred the second class Tashou Chiaho decoration with ribbon upon Mr. S. L. Skidelsky of Vladivostok, accompanied by a personal letter written by President Hsu himself, thanking Mr. Skidelsky for his services in connection with famine relief. Mr. Skidelsky gave the sum of \$30,000 to the cause and raised a large sum in addition.

Israel Vichnin, a well known young pianist of Philadelphia, was awarded honorable mention in the contest for the Strokowski medal, which is offered annually by Leopold Strokowski, conductor of the Philadelphia Orchestra. The contest is open to young musicians of the city only. The medal goes to a pianist one year and to a violinist the next.

At the J. Murray Kay annual prize speaking contest of the Brookline (Mass.) High School Saturday, May 20, Ruth Brodie, 14 years old and a sophomore, and Milton Kramer, 17 years old and a junior, won the girls' and boys' prizes, respectively. Victor A. Kramer, a brother of this year's prize winner, won the boys' prize ten years ago.

At a dinner given in Chicago, Ill., on May 22 by the directors of the Mount Sinai Hospital, the sum of \$19,000 was realized. This makes a sum of \$40,000 which has been raised for the \$200,000 fund which will enable the officers and directors of the institution to accept the donation of \$50,000, pledged it under the condition that the first sum be realized before the end of the current year.

"HIAS" TO DEDICATE NEW HOME SUNDAY.

Culmination of Forty Years of Jewish Immigrant Aid Work in This Country—President Harding Will Perform the Opening Ceremony.

Forty years of Jewish immigrant aid work will have their culmination during the week of Sunday, June 5, when the new Home of the Hebrew Sheltering and the Immigrant Aid Society of America, the former Astor Library, at 425-437 Lafayette street, will be dedicated. The opening ceremony will be performed by his excellency, the Honorable Warren C. Harding, President of the United States of America, who will press a button connected from his

immigrants, will form an honor guard.

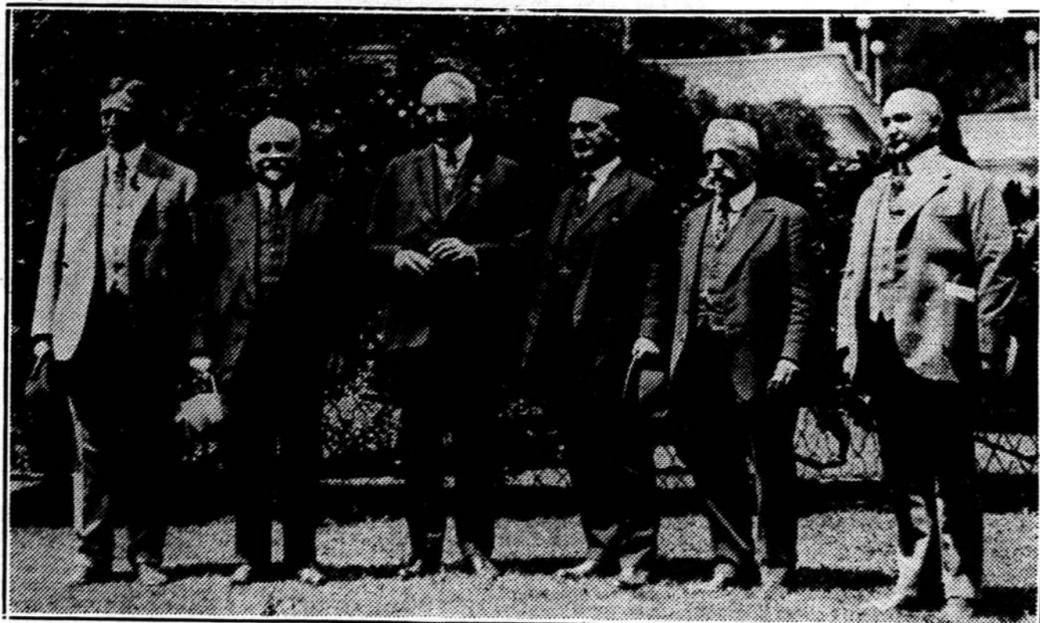
The exercises on Sunday afternoon, which will be presided over by Mr. John L. Bernstein, president of the society, will be opened by an address of welcome by Mr. Leon Kamaiky, first vice-president. Mr. Harry Fischel, treasurer of the society and chairman of the Building Committee, to whose vision and initiative the new home is due, will transfer it to the president. Mr. Bernstein after accepting the building will present a golden key to Mr. Albert Rosenblatt, chairman of the Building Fund Committee, in appreciation of the latter's work in raising the large sum needed to purchase and remodel the former Astor Library Building.

Addresses will be delivered by the Hon. Oscar S. Straus, Hon. Theodore J. Risley, solicitor to the Department of Labor; Congressman Siegel, Hon. Leon Sanders and Mr. Jacob Massel. Rabbi Herbert S. Goldstein will de-

Immigration, Port of New York; the Hon. Harry E. McBride, chief of Visa Bureau, Washington, D. C., and Mr. Alexander Kahn.

Tuesday, June 7, will be devoted to "Americanization and Naturalization." Mr. Joseph E. Eron, chairman of the Committee on Education, will preside. Addresses will be made by Mr. Morton A. Sturges, chief naturalization examiner, Department of Labor; Dr. William A. Ettinger, superintendent of public schools; Mr. Peter Wiernik and Mr. Abraham Herman.

The "Auxiliaries, Branches and National Directors" will have Wednesday, June 8, devoted to them. Mr. Albert Rosenblatt, chairman of the Building Fund Committee, will occupy the chair. Speeches will be delivered by Mr. Isaac Heller, president of the Boston Branch; Mrs. Leon Kamaiky and Mrs. Nettie Lesser Berg, president and honorary secretary of the Rose N. Lesser Auxili-



Committee which called upon President Harding, together with the President.—Photographed at White House.

library in the White House, Washington, D. C., to the auditorium of the new building, and who will also deliver an address over the telephone. This will inaugurate a week of ceremonies during which not only will the work of the society be shown, but the contribution of the immigrant Jew to America will be demonstrated as well.

The dedication of the new home is assuming a national character. The Governors of twenty-seven States have formed a Governors' Committee in honor of this auspicious occasion, and upon the honorary Reception Committee are leaders of American Israel, representing all elements in American Jewry.

The former members of the valiant Seventy-seventh Division, A. E. F., composed mostly of immigrants and sons of

liver the opening prayer and Rabbi M. S. Margolies will give the benediction. Cantor Joseph Rosenblatt will recite the dedication Psalms, and an interesting part of the program will be a tableaux given by the pupils of P. S. 62 from various countries. The children will present an American flag to the society.

Monday, June 6, will be "Immigrants' Day." Judge Leon Sanders will preside, and the principal speaker will be the Hon. James J. Davis, Secretary of Labor. A number of children who were received by the society upon their arrival and sheltered in its home during the past year, will present the American flag to Secretary Davis. The other speakers of the evening will be the Hon. Frederick C. Wallis, Commissioner of

ary; Dr. B. B. Berkowitz, president of the Hebrew Sheltering House League; Mr. Abraham Fisch, the Rev. Philip Jaches and Mr. Harris Linetzky.

Thursday evening, June 9, will be given over to the "Rehabilitation—the Work in Europe." The chair will be taken by Mr. Leon Kamaiky, chairman of the Committee on Work in Foreign Countries and United States Immigrant Stations. Mr. Jacob Massel, Mr. John L. Bernstein, Mr. Harry Fischel, Mr. Charles Paston and Mr. Alexander Har-kavy will speak.

Friday and Saturday, June 10 and 11, the synagogue will be dedicated. The Rev. Philip Jaches and Rev. Barnet Siegel will be in charge of the ceremonies.

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ENGAGEMENTS.

FELDMAN-HAMMERSTEIN.—Mr. and Mrs. Simon Hammerstein, of 20 Morningside avenue, announce the engagement of their daughter Hannah Harriet to Mr. Charles Feldman.

FERBER-REST.—Mr. and Mrs. S. Rest, of 964 Fox street, announce the betrothal of their daughter Sara F. to Mr. Louis Ferber.

GOLDBERGER-HUTKOFF.—Mr. and Mrs. Isaac Hutkoff announce the engagement of their daughter Rita Dorothy to Mr. Max J. Goldenberger.

LEVY-WITCOFF.—Mr. and Mrs. Louis Witkoff, of 377 Edgcomb avenue, announce the engagement of their daughter Lillian to Mr. Louis Levy, son of Mr. and Mrs. Julius Levy of 31 West 115th street.

MAILER-SCHNEIDER.—Mr. and Mrs. H. J. Schneider, of the Hotel Pelando, Long Branch, N. J., announce the betrothal of their daughter Fanny to I. Barnett Mailer of Milwaukee, Wis.

SCHNEIDERMAN-RUSSEK.—Mr. Simon B. Russek, of 1372 Riverside drive, announces the engagement of his daughter Esther Marie to Mr. Aaron H. Schneiderman.

SEIDLER-WEISS.—Mr. and Mrs. Abraham Weiss of 58 West 118th street announce the betrothal of their daughter Rose to Mr. Max S. Seidler of this city.

SMOLIN-ROBINSON.—Mr. and Mrs. Harry Robinson of 1851 Victor street announce the engagement of their daughter Ada to Mr. Jacob Smolin.

ZUCKERMAN-SOBEI.—Mr. and Mrs. Maurice Sobel of 484 East 141st street announce the betrothal of their daughter Rhoda to Mr. Nat Zuckerman of Flatbush. Reception Sunday, June 5, 1921, 3 to 6, Hotel Bibo, Ninety-second street and Madison avenue.

MARRIAGES.

BAUM-SOLOW.—Mrs. Bertha Solow announces the marriage of her daughter Ida to Mr. Joseph M. Baum on May 26 at the home of the rabbi, Dr. B. A. Tintner.

BEARDS-HILDENFINGER.—Mr. and Mrs. E. A. Hildenfinger, of 541 Seventy-seventh street, Brooklyn N. Y., announce the marriage of their daughter Hattie to Arthur Beards of Brooklyn, N. Y., on Sunday, May 29, 1921, at Hotel McAlpin, by Rabbi Aaron Eisenman.

BAUMRITTER-GOLDSTEIN.—Mrs. Sonia Goldstein, of 900 Rogers place, Bronx, announce the marriage of her daughter Rose to Morris Baumritter of the Bronx, on Wednesday evening, May 25, 1921, at her home. Rabbi Aaron Eisenman performed the ceremony.

CARDUNER-WIENER.—Mr. Saul Carduner to Miss Esther Wiener, on Wednesday, May 25, at the home of the groom, 73 West 118th street, by Rev. S. Seidman.

COHEN-LEVY.—Theresa Levy to Isidore Cohen, on May 26, by Rev. S. Seidman, at his home.

COHEN-DIENSTAG.—The marriage is announced of Mr. Philip Cohen to Miss Rose H. Dienstag on Thursday, May 26, at the home of the rabbi, Dr. B. A. Tintner.

GELLIS-SPUND.—Mr. Benjamin Gellis to Miss Fannie Spund on Wednesday, May 25, at the home of Rev. S. Seidman, who officiated.

HENOWITZ-CHIRELSTEIN.—Celia Chirelstein to Ned Henowitz by Rev. S. Seidman, at his home, on May 26.

ROSE-BERLINGER.—Dr. and Mrs. Robert Berlinger, of 2094 Fifth avenue, announce the marriage of their daughter Martha to Mr. Arthur H. Rose at Chalfis, West Fifty-seventh street, on Thursday, May 26, by the Rev. Dr. B. A. Tintner.

ROSENBERG-ARONSON.—Mr. Samuel Rosenberg to Mrs. Mary Aronson, on Thursday, May 26, at the home of Rev. S. Seidman, who performed the ceremony.

SCHAFFER-GOTTHELF.—Mrs. Annie Gotthelf, of 938 St. Nicholas avenue, announces the marriage of her daughter Jeannette to Karl Schaffer of New Roselle, N. J., on Saturday evening, May 28, at the home of the officiating minister, Rabbi Aaron Eisenman.

SILVERMAN-MACKAROW.—Mr. Sydney Silverman to Miss Tillie Mackarow, on Thursday, May 26, by Rev. S. Seidman.

STEMAN-SCHCHAT.—Miss Jennie Schchat, of 69 Engert avenue, to Mr. Samuel Steman, at the Juliette, on Thursday, May 26, by Rabbi B. A. Tintner.

ZWEIGFELD-KAY.—Mr. Jack Zweigfeld to Miss Anna Kay, on Wednesday, May 25, at the bride's home, 1911 Anthony avenue, by Rev. S. Seidman.

BAR MITZVAH.

ADDLESTON.—Dr. and Mrs. William M. Addleston, 73 East 92d street, announce the Bar Mitzvah of their son, Harold, at Kehilath Jeshurun Synagogue, 117 East 8th street, on Saturday, June 11, at home Sunday.

BARNET.—Mr. and Mrs. I. M. Barnet of 1543 Fifty-fourth street, Borough Park, announce the Bar Mitzvah of their son, Herbert Lester, on Saturday, June 4th, 1921, at Temple Emanuel of Borough Park.

LIBERMAN.—Mr. and Mrs. Saul Liberman of 5520 Fifteenth ave., Brooklyn, announce the Bar Mitzvah of their son, Melville Norman, on Saturday, June 4, at Temple Emanuel, Fourteenth ave.

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SEGELSTEIN.—Mr. and Mrs. Bennett E. Siegelstein of 202 Riverside Drive, will celebrate the Bar Mitzvah of their son, Jack B., on Saturday, June 4, at the Jewish Centre, West Eighty-sixth street.

BIRTHS.

DAVIS.—Mr. and Mrs. Philip Davis (nee Eva Goldstein) announce the birth of a son on May 28, 1921, at the Bronx Hospital.

GARLAND.—Mr. and Mrs. M. H. Garland (nee Henryetta Ferdinand) of 560 West 192d street announce the birth of a son at the Woman's Hospital, May 28.

GOLDSTEIN.—Mr. and Mrs. Herman Goldstein (nee Ethel Hymes) announce the birth of a son, May 26, 1921, at Dr. Bruner's Sanitarium.

LIEBERTHAL.—Mr. and Mrs. H. Lieberthal of 601 West 172d street announce the birth of a son on May 23.

SPIEGLER.—To Mr. and Mrs. Samuel Spiegler (nee Diana Dalud), a daughter, May 26, at New York Nursery and Child's Hospital.

DIED.

GOODMAN.—At 811 Drexel square, Chicago, Ill., on May 27, 1921, Eva Goodman (nee Goldberg), beloved wife of Mark D. Goodman and mother of Morton Goodman, formerly of Cincinnati and this city. Funeral services took place Thursday, June 2.

IN THE SYNAGOGUES.

ADAS ISRAEL (Sag Harbor, L. I.)—Rabbi A. H. Baum lectures this evening on "Israel Sets Forward." Sabbath morning, "Harvest Gathering."

ADATH ISRAEL (551 E. 169th St.)—This evening Rabbi Norman Salit will speak on "The Covenant of Ancestry."

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

E'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.

GATES OF PRAYER (Sumner Ave. and Van Buren St., Brooklyn)—Rabbi Jacob A. Dolgenas preaches Sabbath morning on the portion of the week.

HEBREW TABERNACLE (Broadway and 158th St.)—Rabbi Louis Gross of Temple Israel, Brooklyn, lectures this evening on "Will Judaism Survive?" Saturday morning Rabbi I. Mortimer Bloom will deliver an address to the children.

MT. NEBOH (150th St. and Broadway)—Rabbi Aaron Eisenman this evening speaks on "Happiness and Health." Sabbath morning on the portion of the Law.

MT. ZION (37 W. 119th St.)—Rabbi B. A. Tintner will speak this evening on "Current Events." Sabbath morning on "Little Sermons."

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.

PENI-EL (147th St. and Broadway)—Rabbi Joel Blau will lecture this evening on "Pride of Position." Sabbath morning, "Going Upright."

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

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

SINAI (Stebbins Ave. and E. 163d St.)—This evening Rabbi Max Reichler will speak on "United Israel." Sabbath morning "Imprisoned Souls."

TEMPLE ISRAEL (S. W. corner 96th St. and Central Park West)—Sabbath morning Rev. Dr. M. H. Harris preaches on "Consequences."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (181st St. and St. Nicholas Ave.)—Rabbi Morris Silverman lectures this evening. Sabbath morning on the portion of the Law.

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

Is the Jew Honest?

Last year in New York city over one million dollars was loaned free of all interest to poor and worthy Jewish people by the Hebrew Free Loan Society and only \$275 remains unpaid. During the same time in Toledo \$550,000 was pledged for the Community Chest, the local philanthropic agency looking after the finances. Ten per cent. of that sum has not been paid in at this writing. New York Jews failed to pay back one dollar of every \$4,000 borrowed. Toledo citizens have failed to send in one dollar of every ten promised.

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Toledo citizens, rich as well as poor, are on the list of non-payers. The Jews who borrowed the million dollars are among the very poorest in New York. And yet they paid back nearly every penny. Let this illustration tell if the Jew is honest.—Rabbi Rudolph I. Coffee in the Sentinel.

New Assistant for Beth-El.

Milton M. Ellis, who will be graduated from the Hebrew Union College at Cincinnati, O., this month, has been appointed by Temple Beth-El of this city as assistant to Rev. Dr. Samuel Schulman, succeeding Rabbi Maris Ranson, recently called to Albany, N. Y.

At the meeting of the Alabama Conference of Social Work, recently held in the First Baptist Church at Montgomery, Ala., Rabbi Morris Newfield of Birmingham was re-elected president of the organization.

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TWENTY-FIVE YEARS OF ZIONISM.

(Copyrighted by the Author.)
By GOTTHARD DEUTSCH.

It requires one who has witnessed the conditions on the spot to appreciate fully the sensation created early in 1896, when Theodor Herzl published his "Jewish State." It appeared to a great many people as a case of insanity, or at any rate of eccentricity, quite aside from the provocation of those who in this country denounced the attempt as a case of lese majeste against the fundamental doctrine that America is our Palestine.

The historian has here a welcome opportunity to obtain material for an analogous interpretation of older history when our sources are not as complete as they are now and therefore do not permit us to fully understand cause and effect.

It is an old experience that persecutions have always tended to revive Messianic hopes. Shortly after the terrible sufferings which the Jews had to endure at the end of the fifteenth century, which witnessed the expulsions from Spain, Portugal and Southern Italy, not to mention those affecting the Jews of individual cities and smaller territories, we have the appearance of the adventurer David Reubeni, who suddenly appeared in Vienna, announcing that he had come as a messenger of the ten tribes, who now would come to the assistance of their oppressed brothers. Similar is the appearance of Shabbetai Zebi in 1666, the consequence of the terrible Cossack massacres which devastated the Ukraine, so often the scene of terrible Jewish sufferings, as again has been her lot within the last few years. We might be able to trace Messianic dreams to like causes if we had exact information on the condition of the age. In modern times the Jewish historian is more than fortunately situated. The abortive attempt of Mordecai Manuel Noah, who proposed the establishment of a Jewish state in Northern New York in 1825, is a direct outcome of the reaction following Waterloo, which openly promulgated its desire to return to the principles of the eighteenth century, which optimistic views twenty years previously had thought to have been definitely relegated to the historic junkshop by the French Revolution.

Modern anti-Semitism, which made its first appearance in 1878, was considered a hopeless attempt of reactionaries to regain possession of their ancient privileges. It assumed a very serious aspect when after the assassination of Czar Alexander II in 1881, civilized humanity was shocked by a recurrence of bloody persecutions again springing up in the classic territory of the Ukraine. Then it was seen that the agitation of the Christian Socialists in Germany and of the monarchists in France was an entirely hopeless scheme, could lead to very serious results, and who knew but that conditions of the crusades or of the Cossack rebellion might again be revived. It was then that the Russian physician Dr. Leon Pinsker published his well written pamphlet, "Auto-Emanicipation." Pinsker represented, like most of the sons of the Russian Hebrew authors, the idea of assimilation. A little older than his countryman the Hebrew poet Leon Gordon, he may have believed that the hope for the Jews lay exclusively in secular education and in accommodating themselves to the manner of life of their environment. It is not without significance that practically all leading Hebrew authors had sons who were not able to read the works of their fathers. Pinsker, whose father, Simhah, had made a substantial contribution to Jewish literature by his work on the Karaites, never was known before 1882 to take any active part in Jewish affairs.

The revival of persecution in his neighborhood—Pinsker lived as physician in Odessa—awakened his Jewish feelings. He reasons briefly as follows: All that has been said in defense of Judaism and from the point of view of the brotherhood of the human family has failed to awaken a genuine echo. The hope that the progress of civilization, especially with the creation of new nations drawing on a cosmopolitan supply, would do away with hostility to the Jews, has not materialized. It never will. The opposition to the Jews comes from the fact that they are different from their neighbors and all nations have a group consciousness which expresses itself in the hostility to others. The only check to that barbarous feeling which, no matter how we may condemn it is an undeniable fact, is found in reciprocity. Russians in France are not loved, but as they hold a club over their neighbors by the chance of reciprocating ill treatment of other nationalities in their country, they are treated with consideration. The logical consequence of this experience is that the Jews will always be hated unless they have a home somewhere where other people wish to be treated on an equal footing if they arrive there as guests or as settlers or if they desire advantages of trading and the like.

The outgrowth of this appeal was a movement to establish colonies in Palestine, for there was at least one country the right to which could not be denied to the Jews. The latest experiences show that this argument is not quite sound. Historic claims evidently mean nothing unless they are backed by force. The enthusiasm created by this appeal and the just feeling that the Jew, no matter how unwelcome elsewhere, ought to have a right to claim one section of the globe, led various young people to go to Palestine, where they established colonies supported by numerous societies all over Europe organized under the name of "Lovers of Zion." It is well known that the progress was not only slow, but very uncertain, and had it not been for the generosity of Baron Edmund de Rothschild in Paris the efforts would have resulted in a total failure. As it was, the success was a mere modest one. It could at best be called an attempt to eradicate the greatest evil of Jewish life in Palestine, which had become a breeding place for dependents, not at all a credit to the Jewish people.

The Dreyfus affair in 1894 aroused Jews all over the world to a realization of the serious side of the anti-Semitic movement. After the first shock due to the one-sided press reports, which created the impression that Dreyfus was really guilty of treason, the real nature of the affair leaked out. The French Republic was resting on a very unsafe basis. It existed because neither of the reactionary parties was strong enough to overthrow it. The Panama affair, which disclosed an incredible amount of corruption among the leading politicians of the country, who had openly sold their votes with the full knowledge that they were exploiting the hard working people of the country under the disguise of patriotism, added formidable strength to the reactionary movement. A few Jews were involved, though they were not the most guilty party. They had acted as intermediaries, and might have been actuated by the desire of promoting a really great scheme which would lead to the advancement of humanity and secure for France the credit of having helped in the development of international commerce, while the members of parliament who sold their votes for stipulated cash could have no possible excuse. Yet, the indignation turned on the Jews especially and gave rise to a concerted movement which attacked the Jews as responsible for the degeneration of public life. One of the points of attack was that the Jews who are so unprincipled are a grave menace to public welfare because of their disproportionate representation among the army officers. There were altogether about one hundred Jewish officers in the French army, certainly not enough to present a grave menace if they all were guided by one motive. Yet, the masses are not in the habit of thinking. The constant appeal to chauvinism in Dumont's paper found willing ears. As long, however, as these charges were of a general nature directed against the Jews as a class and merely based on the alleged cosmopolitan nature of the Jews the agitation could no more be used as a lever for political purposes than ritual murder charges without any definite instance could do a similar work.

The opportunity arose when by accident it was discovered that an officer employed in the general staff was a traitor who sold military secrets to Germany. It happened that shortly before Alfred Dreyfus was assigned to duty on the general staff, a much coveted position, which no doubt meant that a number of competitors were disappointed. As the French army officers, in spite of the reactionary tendencies of their caste, come from the old nobility, the intrusion of a Jew into this class added fuel to the fire. This alone can account for the fastening of the suspicion on this man who could have had no motive for treason. He was a native of Alsace, had entered the French army as a volunteer and so shown that he could never have had any political interest in Germany. He was the son of a wealthy family, married to a woman of equal standing and lived in healthy financial conditions, nor was he known to have any extravagant habits. In addition, he was at the early age of thirty-five a captain in the artillery, had been assigned to a prominent place in military service, with excellent chances for promotion, while in the German army he could not have even reached the rank of a lieutenant in the

reserve. So there was absolutely no possibility of a motive which should lead the man to a crime which might mean losing his life and certainly his position. The public soon awoke to the realization of these facts, although the government, feeling unsafe and fearing to give additional advantage to its opponents by the claim that it was governed by the Jews, still persisted in hiding the true facts of the case and going so far as to shield the real traitor, Esterhazy, whose guilt became evident, and continued to persecute the innocent victim of an intrigue.

At that time Theodor Herzl was correspondent for the Neue Freie Presse in Paris. His literary duties made him watch the development of the case and gave him the conviction that Dreyfus was the victim of an intrigue and was selected for no other reason but because he was a Jew. At the same time Herzl realized that all the optimistic expectations about the progress of liberal ideas and the sure though slow disappearance of prejudice based on inherited class privileges were apparently futile.

One reason of the optimists was the claim that Jews irritated their environment by maintaining their peculiar habits. Another claim was that where Jews lived in large groups, as in Poland, the possibility of amalgamating with their environment was remote. These claims again were based on the obstinate clinging of the Jews to a language of their own, to religious practices which made their group feeling conspicuous, and on their separateness by a more or less exclusive commercial occupation. Finally, it was claimed that even irrational ideas that have taken hold of the people for centuries require time for their disappearance, and consequently the persistence of anti-Jewish prejudice is merely part of an ancient caste feeling which is bound to disappear. Herzl may have reasoned this way. France was the first country to grant to the Jews full equality. The law which promulgated this principle was 100 years old, old enough to be changed from a theory to a conviction.

The French Jews were few in numbers. They counted probably not more than fifty thousand in forty millions, and only in Paris were they of any consequence in a numerical sense. They were enthusiastic Frenchmen, had identified themselves with national life in every respect and particularly with military ideals, as the comparatively large number of army officers, some of whom had reached the rank of general, proved. If, therefore, so Herzl reasoned, the expectation of disappearance of anti-Jewish prejudice was anywhere justified it was so in France, and yet we saw it more intense there than in countries with a less democratic form of government. The only conclusion, therefore was that anti-Semitic prejudice would at no time disappear. It was useless to prove that the Jew was at an average not worse or perhaps even better than his environment; that the Jewish religion could hold its own by the side of other religions; that the Jews had contributed to the world's progress in every department of activity; that even the whole system of religion and morals in Christendom was based on Judaism—all this was demonstrated time and again with no effect—the only conclusion was, therefore, to acknowledge the chasm and to propose a solution of the Jewish question by resurrecting the undeniably existing Jewish nationality.

Herzl at the time when he published this pamphlet had no idea that most of his views had been anticipated by Pinsker. Nor did he know anything about a most remarkable man who also had presented these views more than thirty years before. Moritz Hess, a radical journalist and contributor to Karl Marx's magazine, also living in Paris, published in 1862 a German pamphlet, "Come and Jerusalem," in which he presented ex-

(Continued on Page 11)

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SOCIAL NOTES.

Mr. Emil Lederer of the Madison Avenue Hotel is again at The Nassau, Long Beach, for the summer.

Mr. Philip Epstein and family of No. 229 West 110th street are at 186 Hempstead avenue, Lynbrook, L. I.

Mrs. D. Metzger of No. 112 West 110th street is occupying a cottage at Sea Cliff, L. I., for the summer.

Mrs. S. W. Glazier of No. 17 East Sixty-seventh street has opened up her country home at 884 Ocean avenue, Elberon, N. J.

Mr. S. M. Rosenthal and family of 1851 Seventh avenue are at their summer home, 2528 Atlantic avenue, Far Rockaway.

Mr. and Mrs. Morris Asinof of No. 575 West End avenue have gone to West End, N. J., where they have a cottage at 25 Hollywood avenue for the summer.

Mr. Samuel Bayer and family of No. 2 West Ninety-fourth street are occupying a cottage at 1055 Oak street, Far Rockaway, N. Y., for the summer months.

Mrs. George Lubarski will sail for Europe on the 9th inst. She will reside in Florence and prepare herself for her operatic debut, scheduled to take place in Milan during the coming fall season.

The Rev. Dr. and Mrs. M. Hyamson are leaving for Europe on the Aquitania on June 14. They are vacating their residence, 115 East Ninety-fifth street, on June 8 and will be staying at the Ashton Hotel, Ninety-third street and Madison avenue, where they will be pleased to see their friends.

Mr. and Mrs. Max Turkeltaub of No. 120 West 86th street, who are now at No. 797 Broadway, Far Rockaway for the summer, have announced the engagement of their daughter, Miss Julia R. Turkeltaub to Mr. Henry Rodger Kahn of New York. Mr. Kahn is a graduate of Columbia University, class of 1917, and of Columbia Law School, class of 1919. He is a member of the Phi Beta Kappa fraternity.

A great deal of interest is being displayed in the announcement of the engagement of Miss Helen Kitzinger, only daughter of Mr. and Mrs. Harry Kitzinger of Yonkers, and Alvin Wachner of New York. Miss Kitzinger is a graduate of the Benjamin-Dean School and New York University and is prominently identified with the Jewish Big Sister movement. Mr. Wachner is the son of Mr. and Mrs. Isaac Wachner and is active in fraternal and Jewish circles. He is a graduate of Columbia University and was a member of the Columbia Alumni Officers' camp. He is president of the Peni-El Young Folks League and is identified with the work of the Y. M. H. A., American Civic Club and other institutions.

Want Column

NEWPORT, R. I.

The pulpit of Touro Synagogue is open for the engagement of an efficient Rabbi. Must be fluent speaker in English and Yiddish, Cantor, Bal-Korah, modern Hebrew teacher for daily school, and able to conduct modern Sunday school. Apply to Mr. Nathan David, President, or to Mr. Sam Adelson, Secretary, Newport, R. I.

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CHILDREN'S PAGE

A VISIT TO THE HOSPITAL FOR BIRDS

By FLORA SPIEGELBERG

Nowadays, the birds are as lucky and as stylish as the horses, cats and dogs. In all large cities they, too, have their own private hospitals, with a separate ward called the "boarding house," where the little singers, after being cured, can remain by the day or week. The large, airy and sunny rooms are filled with bird cages hanging from the ceilings and walls. In a room set apart called "the hospital" there is a competent doctor, assisted by trained nurses. This birds' hospital is equipped with a glass operating table and bath tubs, modern sanitary appliances, instruments and bandages, and everything is antiseptic. The most delicate operations are skillfully performed on the birds' slender legs and wings. If they are broken or dislocated they are carefully bandaged and put in splints. Colds, hoarseness, and all other ailments of the throat from which the birds often suffer are successfully cured. As one enters "the hospital" one sees several cages in which little birds with bandaged limbs are lying patiently on soft beds of cotton, while in other cages sick birdies with drooping heads are moping in a corner.

Some birds do not like to keep themselves clean, therefore they must be taught; and when they will not learn they must be forced every day to take a bath. And the nurse finds it necessary often to scrub the tiny feet with a nail brush.

In the spotlessly clean birds' apothecary shop are shining glass shelves filled with packages and bottles labeled "Bird Tonic," "Asthma Seed," "Plumose," "Song Restorer," "Appetite Restorer," and there are many other drugs to relieve pain or induce sleep to be given the tiny patients in their food. Then, there are delicate instruments wrapped in antiseptic gauze used for operations on their eyes, throat or small limbs, and quite an assortment of glass bath tubs, nail brushes, scissors, tweezers, pincers, splints and all kinds of bandages kept as sanitary and antiseptic as in any up-to-date hospital. "For the birds, too, are subject to diseases similar to those of human beings," said the Bird Doctor pointing to one poor little birdie with watering eyes who was suffering from catarrh.

Another bird was leaning silently against the corner of his cage with drooping head suffering from anemia. "This pale yellow canary with black tail feathers has been placed on a lean diet because he has grown so fat, and is, therefore, too lazy to sing," continued the Bird Doctor.

It may seem strange, but birds, like some human beings, have fancies and mannerisms, positive likes and dislikes, regarding food, treatment, cleanliness and the situation of their homes or cages. They are often stubborn, and it requires much patience to break them of such habits. For instance, a rare, bright-hued tropical bird took a violent dislike to his red feathers and he would pluck them out, and then sit on his perch piping contentedly while he ripped them to pieces with his bill.

Another patient marked "Cured" was a large Brazilian parrot. It had lost one eye as the result of injuries received during the long voyage to the United States, and the owner, a little girl, was heart-broken every time she looked at her one-eyed pet. After the doctor had made several applications to the bruised parts they began to heal, and then a glass eye like those used by taxidermists for stuffed birds was inserted successfully in the empty socket. The little girl visited her pet regularly and was delighted to see it look natural again. Polly, too, seemed contented. Only occasionally he twisted and turned his head trying instinctively to see in the direction of the blinded eye.

In order to treat successfully these tiny feathered creatures who can sing, but cannot tell of their ills and sufferings, the modern Bird Doctor must be their devoted friend, their teacher as well as their nurse. He is called in consultation like any other doctor and must often attend the patients in their homes if the owners are too attached to their pets to send them to a "birds' hospital."

The birds' boarding house is a great success and offers as a special attraction the birdies' daily concert that lasts from sunrise to sunset. It must be admitted, however, that the musical program is occasionally not very choice, especially when the parrots, canaries

and magpies all try to talk, sing and chatter at the same time.

Birds of all kinds, those that sing or talk and those that do not, are admitted to the hospitals as boarders, and the owners often bring their pets in beautiful gilded cages. At times rare and costly birds are found among the boarders. Such birds as the lemon or sulphur crested cockatoo, which not only speaks as plainly as a parrot, but readily learns to perform many amusing tricks. When the boarding-house keeper (generally a woman) whistles a lively tune, he immediately hops up and down on her shoulders keeping step to the music. Or he will beat his bill on a tiny metal drum, keeping perfect time while she whistles "Yankee Doodle" and "Dixie." The cockatoo seems to enjoy the performance as much as his audience, for he flaps his wings, and screeches each time he is applauded.

Another rare bird called the "Mina bird" was for a while a boarder at the hospital. It is a native of India and about as large as our common crow. The mina bird speaks distinctly words in three languages, and has the amusing and mischievous manners of the magpie.

A pretty tropical bird, somewhat smaller than the mina bird, with black and bright yellow plumage, cannot sing, but whistles all day long the sweetest melodies.

The boarding house keeper is usually very kind and patient with her little feathered boarders; regarding them as her children, she feels responsible for their well being. She trims the nails on their claws, teaches them to keep themselves clean and how to sing and perform amusing little tricks.

Most canary birds sing sweetly, but some must be induced to imitate the good singers. This is done by putting them in a room together for several hours each day, and it is marvelous to see how quickly the little birds learn.

The birdies are very grateful to their boarding-house keeper for her kind and patient treatment. They seem to know her by her looks as well as by her voice to judge by the hearty welcome she receives when she comes in early every morning. Each one greets her in his own peculiar way, and you can imagine the grand discordant chorus of a dozen pollied and cockatoos, flapping their wings and screeching loudly, "Hello," "Guten Morgen," "Bon Jour!" And added to this din, the singing and chirping of numberless chattering magpies and dozens of canaries, each one trying to sing louder than his little feathered neighbor. Then, as the boarding-house keeper approaches each cage with food and water, the tiny singers snuggle up to the door, waiting to be petted and have their ruffled feathers smoothed by her gentle hand, pecking at it softly as a return caress.

Although she treats them all with equal kindness, like all boarding-house keepers, she occasionally has favorites and gives these a wee bit of sugar oftener than the others. But she does this on the sly for fear of arousing jealousy among her other little feathered friends.

MUSIC AND DRAMA.

Barney Bernard, of "Potash" fame, made his appearance at the Apollo Theatre, Atlantic City, N. J., last week in a new comedy-drama by Aaron Hoffman, called "Two Blocks Away." Bernard gave a sympathetic interpretation of Pommerantz, a role having more dramatic situations and opportunities for finer acting than anything he has done. Yet none of his humor is sacrificed. His is the only Jewish character in the piece. Following a week in Atlantic City, the play goes to Washington, after which it will be put aside until autumn, when its New York premier has been arranged.

BROOKLYN NOTES.

Hebrew Orphan Asylum.

The annual confirmation exercises of the children of the Brooklyn Hebrew Orphan Asylum will be held on Sunday afternoon, June 5, at 2:30 at the Asylum buildings, Ralph avenue and Pacific streets.

The Department of Public Welfare, following an inspection of the Brooklyn Hebrew Orphan Asylum, has rendered a report giving the institution the highest rating possible. Four hundred and twenty-eight boys and two hundred and sixty-nine girls are living at the home. Of these, two hundred and twenty-six were sent there by the Department of Public Welfare, forty-eight through the Children's Court and twenty-three by private parties.

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Entered as second class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, June 3d, 1921 : : Iyar 26th, 5681

Sabbath begins at 7.20 (Standard time) Bechukotai. Lev. 26:3—27:34. Haphtarah Jer., 16:19—17:14. Rosh Chodesh Sivan Benschen.

The fate of *The New Maccabean* hangs in the balance. If Dr. Weizmann and his adherents here succeed in controlling the course of Zionism in America the publication may survive its dangerous infantile days. The convention which opens in Cleveland on Sunday will tell the tale.

The editor of *Brann's Iconoclast* is the author of a slight but weighty pamphlet, "The Tyranny of Intolerance," an answer of the force of a demolition to Ford's "case" against the Jews. This special pleading on our behalf deserves to be widely circulated and generally known. Its publisher is in position to supply copies in bulk for propaganda use. Meet Ford on his own ground!

Oversanguine British Jews behold in Sir Philip Sassoon, honorary private secretary to Mr. D. Lloyd George and the fiance of the latter's daughter, a possible future premier of the British Empire. Sir Philip is thirty-one years of age, and so far has had the good things of life and none of the bitter ones. We think the future premiers of Great Britain must, like Disraeli, know the sweet uses of adversity.

Every few years an effort is put forth to enact a bill providing for the compulsory reading of the Bible in the public schools of Ohio through the Legislature of that State. This year presents a recrudescence of this agitation which, we hope, will share the fate of all the earlier attempts. Ohio has been without such a law for decades now, and its population of school age is neither more nor less atheistical and irreligious than their contemporaries in commonwealths prescribing readings of the Bible.

We utter the sincere hope that neither the Independent Order Brith Abraham nor its new grand master, Judge Aaron J. Levy, will proceed any farther with the latter's project of raising a fund of \$1,000,000 with which to combat the campaign of anti-Semitic hate and propaganda, waged by Henry Ford and his "yoke-fellows." The intention behind this project may be good and noble; if realized, however, the scheme will actually play right into Ford's hands. Besides, neither the order nor the grand master in question has anything like \$1,000,000 in hand with which to "produce results."

The issue for May 13 of *The Jewish Guardian* has just come to our desk. It contains a trenchant paper from the pen of Rabbi Leo Jung, of Cleveland, on the defection of Prof. Mordecai M. Kaplan from Orthodox Judaism in America. Rabbi Jung pays his respects to the latest critic of traditional Judaism and shows that the professor's attitude toward our historic faith proceeds in part from what Rabbi Jung denominates the inefficiency of Orthodox Judaism, and for the rest from the learned and radical iconoclasm in Reform Jewry which has displaced the older, crass ignorance of that kidney.

SPECIAL NOTICE

Subscribers of *The Hebrew Standard* who are going away on a summer vacation and who want us to send their paper to them every week should notify us by mail, giving their city and their country addresses. We cannot make the necessary change on our mailing list unless we have both addresses. When returning from the country our subscribers should again notify us, this time giving the country and city addresses. Under no circumstances will we take changes of address by telephone. Mistakes in names, streets and numbers are common by that method of communication. The safest way is to notify us of changes of address by either postal card or letter.

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.

THEY ORDER THESE THINGS DIFFERENTLY.

WE have, on occasion during the past decade or two, commented on the fidelity with which highly-placed English Jews cleave to the religious and ceremonial requirements of their faith, our common Judaism. We have in recent days noted the strict conformity with Jewish tradition of the acts in life of Sir Herbert Samuel, the British High Commissioner in the Holy Land. We have pointed out this refreshing evidence, that for Anglo-Jewry living a Jewish life in the Jewish sense of the word is a vital matter; and we now declare that much of the anti-Semitic wind at present blowing in Great Britain is thereby and just because of this fact tempered to shorn lambs quite undeserving of such mercy, the Jews who are Jews only because they were born as children to a Jewish father and a Jewish mother.

Unfortunately these "shorn lambs" are ubiquitous. Our eyes need not rove far through the world in search of them. We see, for example, a highly-placed American Jew, a member of the Cabinet of the President of the United States, transacting his official business as such on *Yom Kippur*. This example is of such force as to cause American Jewry as an entity to suffer in the thought of worthy people who value consistency, who highly appraise fidelity, who admire efficient fixity of character and purpose, and who thus derogate us to the status of him selling his inestimable birthright for the veriest mess of pottage. Persons possessed of this approach, when brought to view the gulf which yawns between idealistic theory in Judaism and base and inconsequential practice become more inimical and dangerous to us than our worst enemies. Their idol lies shattered before them; the noble creature of grass has ignoble feet of clay. *Mah yomru ha-Goyim*, then, indeed!

It is the fashion in American Reform ranks to scout Anglo-Jewish conformity to Orthodox precepts as mere lip-service, as the veriest pretense. Assuredly, then, the new Viceroy of India wished to render lip-service when he refused to sign a state paper on the Sabbath until after *Habdalah*. And he pretended, of course, when he took the oath of his exalted office while wearing a covering for his head.

History repeats itself. The anti-Semites seized upon the rapid payment by France after 1871 of the indemnity exacted from her by Germany as an excuse for their warfare against the Jews. Now that the matter of the German reparation payments to the Allies seems to have been satisfactorily disposed of, Jewish financiers are accused of having assisted to patch up the "bargain." As Mr. Lloyd George well said of the new anti-Semites: "They sing Jewish psalms on Sunday, and for the rest of the week they are pronouncing Jewish pogroms."

Poland has been so busy with *plebiscites* and such like in Silesia latterly that its Jews have not figured to any extent in the news. This does not signify, unfortunately, that their lot has improved or even that the Polish Government has fully recanted from its pogrom spirit of a year or two since. At the moment Poland has larger interests at stake; Silesia weighs more greatly than the Jews in the scale of her national fortunes. In Silesia Poland receives another "recommendation" of her ability to govern. The Jews of that district, who ought to know Polish officialdom and of what it is capable, have uniformly espoused the German cause as the lesser of two evils.

Although we naturally are quite content to leave to our Reform contemporaries detailed comment on the recent council of the Union of American Hebrew Congregations at Buffalo, we cannot forbear from expressing our opinion on the suggestion recently advanced by an upholder of the work of this important organization. The suggestion has reference to the campaigns for funds which the union has carried on for so long a time and to the failure up to date of complete accounts thereof being submitted and published. All our communal agencies and activities must realize that full and searching publicity of their operations, great and small, is the order of the day. Accountings are a redemption of the communal confidence and beget a continuation of that measure of support without which our organizations cannot live. The union is in no degree different from the smallest charity in the most insignificant community in the country. On the contrary, it should set an example to all other similar forces.

Congress has passed and President Harding approved the measure prohibiting immigration of aliens to these shores for a season except under certain drastic limitations. We have neither the wish nor the desire to continue to express our views of what has become a *fait accompli* of politics. Our government has acted in accordance with the scheme laid down by the Constitution, and until the law is repealed or amended away the restrictionists are "in the saddle." Quite as regrettable as any expressions of the new law is its silence concerning the admission to the country of persons, like the Jews, seeking to escape from political or religious persecution. Philo-Semites, of whom the Rev. Newell Martin, a former Christian missionary in China, is one, tell us that thus we should have continued to enrich our social fabric with the "cream" of the intelligence of the world. For, even the Russian and Polish Jews, the special object of the condemnation of the restrictionist, are a nation of students. Alas! Our national legislators willed it otherwise and have denied the United States the right to remain true any longer to one of its most honorable traditions.

IS SAFETY A SAFE IDEAL?

"And ye shall dwell in your land safely." (Lev. xxvi. 5.)

SAFETY, as an ideal, is neither high nor safe. It is, however, a condition necessary for the rise and promotion of other, nobler, ideals, provided itself is not considered final. There is no need to praise the worth of national peace and safety. Equally obvious is the curse of war and unsafety. But we have been in the habit of painting war so red that peace became in our dazzled vision contrastingly white. Surely, there is a need to guard against exaggeration on both sides of this perennial question. Surely, we must not be content with half-truths: for half-truths are usually whole lies. War is red—it cannot be redder; but is peace necessarily as white as we fondly conclude from the collocation of colors? If there are horrors of war—and who denies them?—may there not be also horrors of peace? And may it not be that Horrors of Peace, from being more insidious, hold graver perils than the evident slaughter and bereavement of war?

The right answer can only be found if we consider that Safety, in itself, is a very unsafe ideal, requiring great vigilance. It is remarkable that the Prophets of Israel, who were loudest in denouncing war, and most fervent in their aspirations for peace, were at the same time the very ones who thundered most indignantly against the smug self-satisfaction, the moral sloth, engendered only too often by a sense of ease and security, real or imaginary. "Woe to them that are at ease in Zion!"—cried Amos. "Cows of Bashan" he dubs the women of his time, even as Isaiah chides the fashionable ladies of his generation for their senseless cult of dress and style, for their frivolous indulgence. No one realized better than these great seers the dangers that lurk in exaggerated prosperity. They saw indeed the vision of the lamb and the lion browsing together but they never left out of the picture—the lion. A condition of national life resembling lamblike meekness and weakness, with inactivity to mark the idyllic but futile scene, did not please their vigorous fancy: the lion must be there to snatch the nation—the world—out of inertia, whenever great moral issues sound the challenge.

Pacifism may be mere *passivism*. This is its menace. It may be merely negative, a weak indulgence, a shrinking from sight of blood, a supine lying down before the onrush of mankind's enemy, a torpid unconcern for the betterment of the general human lot. This is one kind of pacifism. Closely connected with it is another kind, chiefly evidenced by a wrong use of the opportunities of peace. That peace, that safety, is but an opportunity for the working out of higher ideals, and not an ultimate end, fails often of recognition: and the result is misuse of this splendid opportunity. The result, deplorable in the individual as in the national life, is an infinite variety of the Horrors of Peace.

Foremost, perhaps, is the horror of a pacific temper which is so indifferent to the future of mankind as to neglect the cause of peace itself. On the one hand to love peace, and on the other, to fail to secure its permanence; nay, to oppose every means employed by more active spirits toward banishing the martial mind from the world, is one of the frequent contradictions which baffles the sincere student of human nature. Such inert pacifism, however, is usually the result of the loss of civic responsibility, the sign of a patriotism that suffers from chronic sleeping sickness, resulting in a "leave-alone" policy with its inevitable political corruption. There are altogether too many citizens who, while living in and being part of the state, give the general welfare no thought whatsoever—at least, not until the bugle calls and the drum rolls—but hug themselves in their fancied security. Lacking a sense of solidarity with their fellow-citizens, they are still more deficient in the feeling of fellowship with all mankind. Such a pacifism is but a species of selfishness; it fails in point of service and sacrifice. But what greater horror can there be than loss of the passion for service?

In these days it is not amiss to mention as one of the ever-present horrors of peace the love of comfort, luxury and frivolity that has so often marred the record of prosperous nations. A soulless prosperity, in which God is forgotten, piety destroyed, and the whole of life grossly secularised, is a greater horror than the bloodiest war, which may serve as a lustration of the spirit, an uplift of the national soul to the heroic heights of the divine. One does not like to say a good word in behalf of war: it is none the less true that many a nation has found its soul in war, which it lost afterwards in peace.

And then there are the oppressions of peace that constitute its horror. The inequalities and inequities of our commercial and industrial life, the greed and the profit-chasing: to use prophetic language, the "running house close unto house," or the "buying the needy for a pair of shoes." Spectacular are the losses incurred by the many victims of war, and therefore we are horrified by them; but who heeds the far greater number of the victims of peace, exploited in a more obscure fashion?

Plainly, peace has its horrors no less than war. If war destroys, does peace necessarily build up? Does it necessarily lead to creative work, to the blessed release of all that is best in a nation's energies? Not always. Men need to be warned against a peace that is ignoble even more than against a war that may prove noble. Are we then to offer war as a remedy even for such a peace? No—but men need to be told that no war begins with the day of its declaration: that it is precisely the horrors of peace that lead to the horrors of war.

JOEL BLAU.

DELAWARE HOUSE

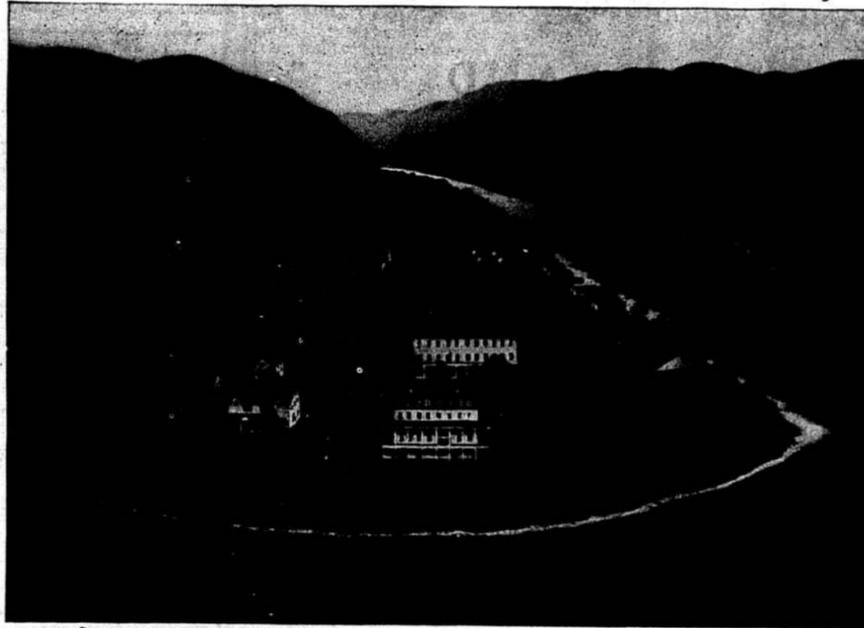
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CORRESPONDENCE.

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Editor Hebrew Standard:
We recently read in the daily newspapers of Arab riots which took place in the city of Jaffa, Palestine, directed against the Jews. According to the latest reports, the attack was well planned out by the Jew baiters, whose aim was to destroy the very hope of the whole house of Israel. They forget that the spirit of our patriarchs and the spirit of all our prophets are now living with us Jews. Their bodies only are dead, but their souls are immortal. That which our forefathers did in the days of old we could do now. "Every one with one of his hands wrought on the work and with the other hand held a weapon" (Nehemiah 4-11).
Now come the Arabs, our old step-brothers, the children of Hagar, who the Lord said will be "a wild man." They desire that Palestine become an Arabian state on account of their being now there in a majority. We all know that the land is so neglected that it looks almost the same as it did after its destruction 1,850 years ago—a desert in the full meaning of the word. By their work we know that the Arabs are a backward people, a people that live in mud, dirt and huts.
A handful of Jews left Europe about forty years ago for Palestine, with what result? In one generation they have managed to establish forty Jewish settlements, in which they have evolved a new form of Jewish self-government, a self-government without an army, without a police, without jails and without coercion, and without a single robbery and without a single murder in the course of almost forty years. We can see by the work of the two peoples why Palestine will very shortly become a Jewish state. Our friends the Arabs

forget that Palestine is the land of the Jewish people not primarily by the right of conquest or settlement—it is above all the Promised Land, and it belongs to Israel as an inheritance by virtue of the Divine promise given to Abraham as the progenitor of the Jewish race. (See Genesis 13-15.) What mortal could rend God's will?
HARRY GREENBERG.
No. 235 Ferry St., New Haven, Conn.,
May 28, 1921.

The Breach in Zionism.

Editor Hebrew Standard:
A hundred million dollars is necessary in order to put our work in Palestine on a sound basis. The Jews of the Eastern and Western Hemispheres must provide the money and they must provide it as quickly as ever possible—first, because iron must be hammered while it is hot; and, second, because a million Jewish families from the different countries of the European gehennem can only be saved from future horrors by being quickly assisted to establish themselves in Palestine. Dr. Weizmann and several other members of the Zionist Organization of the World are in the United States in the interest of the mentioned \$100,000,000 fund called "Keren Hayesod." The Zionists of the United States have absolute confidence in Dr. Weizmann's leadership and in his management of the great work in Palestine. Our enterprises in the Holy Land are, however, becoming enormously large and enormously complicated. A large board of experienced and trained managers becomes now necessary for the work, and a permanent board of bookkeepers, controllers and accountants is necessary for keeping track of the income and expenses.
One of the main questions arising from the above requirements centers about the number of American representatives in the two managing boards.

(The idea of one member, a governor, having 51 per cent. of all voices in a managing body, is, of course, absurd.) This matter could and would have been easily settled with Dr. Weizmann except for an honest, but fatal, mistake of one of the leaders of the American Zionist Organization. The gentleman, who seems to know very little about the needs of the Jews and about matters pertaining to the rebuilding of Palestine, assumed full competence in the subject and wanted all plans made according to his own ideas. The result was a certain memorandum, void of all common sense, in reference to the rebuilding of Palestine, and very offensive to Dr. Weizmann and the other members of the Zionist Organization of the World.
As matters stand at present, the managing leaders of the American Zionist Organization will have to either offer a public apology to Dr. Weizmann or resign their jobs.
Next in importance to the establishment of peace between the American Zionists and their leaders (the American Zionists are certainly with Dr. Weizmann) comes the question about the private ownership of land in Palestine. The present scheme is that the land of Palestine, as much as it may be Jewish, should forever remain the property of the Jews of the world, and that the Jewish settlers of Palestine should be lessees but not owners of the land.
It seems to me that this scheme is very much objectionable. The ownership of the land of Palestine by the Jews of all countries of the globe would give a chance to each and every country to mix in the internal and foreign affairs of Palestine on the pretext of protecting its citizens!
For the same reason, does it not seem advisable to let foreign corporations buy land in Palestine? The American Jewish Commonwealth, for instance, is an American corporation. American pro-

tection is being sought by all people of the world, and it would certainly be of great advantage to us Jews. But if we encourage Jewish American corporations to own land in Palestine, we could not well prevent French and other foreign corporations from owning land in the Holy Land; and here it is where the disadvantage comes.
The situation, in short, is this:
A million Jewish families from the different countries of Europe will have to be transferred to Palestine in the very near future. Nearly all of our brethren to be transferred to Palestine are at present without any means whatever except their ability and their strong desire to do any kind of labor in the land of our ancestors.
Palestine is very much in need of workers. The Jewish settlers would be amply provided with work if they could only reach the Holy Land and be put in a position to make themselves useful there. The building of railroads, highways, water and electrical works and other necessary improvements would probably give employment to many thousands of our brethren. The main source of employment would, however, have to be agricultural work, extending

all over Palestine and comprising, besides ordinary farming, all those branches of agriculture for which the ground of Palestine may be adapted.
We can easily see from the above that our contemplated great enterprises in Palestine must begin with the acquisition of all Palestinian land which may be bought at reasonable prices. (The English crown lands are promised gratis, I understand.)
Large masses of Jews could be introduced on the above mentioned lands in the different branches of agriculture and made self-supporting in a relatively short time. While working on the land the immigrants could also be instructed in the Hebrew language, which is an absolute necessity for a Jewish national (Continued on Page 13)

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Largest Jewish hotel in Mt. Clemens. 100 rooms, all with telephone, electric light, and running water. Strictly Kosher cuisine. Dancing daily. Turkish baths, barbers, hairdressers, manicurists, tailors on the premises. Rates, \$35.00 per week and up.

Women Continuing Their War Relief Activities.

When the battle cry sounded over this land men donned the khaki or blue and women took up knitting needles and canteen aprons. Everybody did war work. But when the armistice and demobilization brought back the boys who had gone to war the spirit of service was apparently packed up in camphor and put away for another emergency, and many ladies who had expended their energy and time so generously sat back, took up their neglected fancy work and bridge cards and said: "We did our bit! It's such a relief to get back to a peacetime basis now." There was a large number who, fully realizing the urgent need for continued service, "carried on." Among these were a group of women who volunteered for service back in 1917 at the Park Avenue service headquarters of the Jewish Welfare Board. They went right on doing war work, and 1921 finds them still devoted to the needs of the men who wore the khaki and blue. At Polyclinic, Reconstruction and Ward's Island hospitals they are still rendering whole-hearted service.

"There are hundreds of boys for whom the war will never be over," explained Mrs. Jerome J. Hanauer, who is chairman of the Jewish Welfare Board's committee on women's activities. Mrs. Hanauer has been a war worker since the days when America's call to arms was first sounded. As chairman of the Young Women's Hebrew Association's committee on army and navy work, she won the gratitude of thousands of boys in uniform. "When we volunteered for war work at the New York canteen of the Jewish Welfare Board at 89 Park Avenue—years ago, it seems," Mrs. Hanauer went on, "we pledged our services until the last soldier and sailor was home again. Back from France came men with shattered bodies and minds, who would require patience, care and cheer before their scars were healed. But in the excitement of victory and the chaos of readjustment they were almost forgotten—when they needed help the most. People did not realize how seriously these brave men had been affected by their war experiences and how much they needed our continued attention. When our group of canteen workers reorganized after the war as the Park Avenue Unit of the Jewish Welfare Board, they enrolled for service as long as required. Today they are active agents of comfort and good cheer to aid the disabled war veterans."

Workers of the Women's Division are divided into shifts and one group visits every soldier and sailor hospital every day. They are under the active leadership of Mrs. Simon Gottschall. They bring ice cream, fruit, candies, cigarettes, books, magazines and games and homemade jellies and cakes. Flowers are sent from the country homes of the workers each week. Members bring their own cars or secure loan of cars to take the convalescent heroes for country automobile rides or to the theatre and, through the courtesy of the New York baseball clubs, to the baseball park. They secure tickets for shows and ball games and furnish treats after the performance. Visiting committees aid the men who cannot leave their beds. The visitors bring goodies and cheer and write letters, read aloud and in other ways aid the sick men. They co-operate with the occupational schools maintained by the

government, by arranging for the sale of products made in these schools. At Ward's Island the unit provides athletic supplies for the men. On all holidays and on other special occasions the unit helps to provide festivities and delicacies. During the recent Passover week they brought special Passover foods and helped to conduct services at the bed-

sides of men who were unable to leave their quarters.

Associated with Mrs. Hanauer in this work are Mrs. S. Gottschall, Mrs. Henry M. Toch, Mrs. Joseph Mose, Mrs. Max Levenson, Mrs. Appel, Mrs. Paul Gottheil, Mrs. Max G. Scheuer, Mrs. M. Hellman, Mrs. A. Munker, Mrs. Victorius, Mrs. Sinn, Mrs. Sondheim, Miss Wolf, Mrs. M. Hyman, Mrs. M. Bernheim, Mrs. H. Rosenthal and Miss Carrie Levy.

SPRING AND SUMMER RESORTS—MISCELLANEOUS

MOON HILL CAMP FOR ADULTS

In the Heart of the Adirondacks

SCHROON LAKE

WARREN COUNTY, NEW YORK

SARAH SOLOMON, Directress.

Two hundred acres of private park and over one mile of lake frontage. Fine bathing beach; swimming instructor and life guard on duty. Bowing, canoeing and fishing. Regulation baseball diamond; tennis courts; pool and billiard tables. Physician on premises. Reading room and library of over 1,000 volumes. Athletic and social directress. Music. Jazz orchestra for dancing. The cuisine will be maintained up to the same high standard as at the Hotel Irvington, Lakewood, N. J., heretofore conducted by Mrs. Solomon. Dietary laws strictly observed.

LAKE PLACID IN THE ADIRONACKS

I have leased for the summer of 1921, a beautiful house situated in the choicest part of Lake Placid, where I will accommodate a limited number of guests. The house is equipped with bath, electric light, steam heat, etc. Private tennis courts for use of guests. Bathing, boating, fishing, golfing, horseback-riding, hiking, and numerous side trips are some of the diversions at Lake Placid. American-Hungarian cuisine. Special rates for June and September.

MRS. WILMA BLAUSTEIN, Formerly of Prospect Cottage, Schroon Lake, N. Y.
For Further Information, Address Box 428, Lake Placid, N. Y.

NATHAN JACOBS AND SON, of the Lakewood Hotel (Lakewood, N. J.)

ANNOUNCE THE OPENING OF

SCARROON MANOR

TAYLOR'S - ON - SCHROON, N. Y.
(SCHROON LAKE)

A modern, spacious, summer resort accommodating 250 guests in a private park of 200 acres in the heart of the great Adirondack woods. Two miles of private lake front. Every opportunity for healthful recreation. Bathing, Boating, Fishing, Tennis Courts, and Private Golf Links.

The excellent cuisine and service that characterized the success of the Lakewood Hotel will be maintained at Scarroon Manor. Private cottage colony by the lake. Several modern cottages are offered with full hotel service.

Ten-Rab Lodge

SCHROON LAKE NEW YORK

The Most Popular Vacation Resort in the Adirondack Mountains.

For Men and Women Who Discriminate. Bathing, Boating, Tennis, Golf, Riding, Dancing; Excellent Home Cooking.

Season Opens JUNE 25th, 1921.

Accommodations Limited.

Address: MRS. E. BARNETT, 41 Convent Avenue, New York City.

SPRING AND SUMMER RESORTS—LONG ISLAND

FRIEDNERS ANNOUNCE THE NEW HOTEL TRAYMORE

AT FAR ROCKAWAY (DIRECTLY ON THE OCEAN FRONT)

The NEW HOTEL TRAYMORE is a beautiful structure, newly built, with every modern and scientific improvement. The furnishings are most exclusive and every comfort for the guest is provided. A magnificent ball room, reception hall, dining room and sun parlor are features and spacious lobbies are at their command. Unsurpassed service. Dietary laws strictly observed. Special bus service for the accommodation of guests, from hotel to railroad station. Bookings for season now being made. Telephone FAR ROCKAWAY 383-2668.



EDGEMERE CLUB HOTEL

Edgemere, L. I.

WILL OPEN JUNE 19TH

Reservations can be made by telephone, Riverside 2523 or on Sundays at the Hotel

HERMAN BURGER, Proprietor Telephone Far Rockaway 600

(Continued from Page 10)
 actly identical views. The Jews were a nation, as he found out, and, estranged from all religion, moving in radical circles which were opposed to all religion, he experienced the fact that he was looked upon as a Jew. So he argued what is the use of denying a fact which exists as such in spite of our theories to the contrary? It is a remarkable specimen of historic contradictions that in the same year an old fashioned Polish rabbi—using the word in the sense of rabbinic theology—Hirsch Kalischer, advocated the same idea of Jewish re-nationalization from the exactly opposite point of view. He found that Judaism was bound to disappear under the corrosive influences of a secular life, while Hess found that Judaism could not disappear in spite of the disintegrating effects of modern life. The pamphlet of Hess made no visible impression. The time was not ripe for it. Middle class liberalism, which is a denial of the force of history, took no stock in his theories. It was different with Herzl, whose pamphlet was at once translated into various languages and called forth an echo from Jews all over the world. This led to the Zionist Congress for the first time convened in 1897 in Basel and to the establishment of the various organizations connected with the movement—above all, to the tangible idea of the national fund which should make the movement a practical one. Herzl's idea was to repeat the experiment so often found exclusively within the British Empire. A stock company should be formed, acquiring land, cultivating it, improving it, extending it from mere agricultural work to industry and commerce and in time to become an autonomous colony. The term Jewish state was sacrificed because, as nobody believed that the fall of Turkey was so imminent, the feelings of the Sultan ought to be spared. He was expected to grant to the new commonwealth the same kind of autonomy which he had granted to some of the Christian Balkan states, although such analogy would rather tend to scare him. Herzl, however, went so far in his optimism that he obtained an audience with the Sultan. It is a pity that he did not live long enough to be able to give us an exact account of this remarkable incident. We know, however, that under the Sultan the scheme was entirely hopeless. Abdul Hamid was not the man to be moved by the outlook of material improvement of his country when territorial integrity or his autocratic powers were at stake.

At the same time, when the Jewish state appeared Herzl wrote his remarkable drama "The New Ghetto," remarkable because it is almost a prophetic picture of his own life. The hero, who believes in the possibility of Jews and Christians moving on the principle of absolute equality and mutual self-respect, is disappointed. He is insulted by one of his associates in business, is challenged to a duel and is killed there, survived by his mother. His last words are an appeal to his fellow Jews to leave the ghetto, "Hinaus." He has no time to point to the place where this hinaus will lead. Herzl died at the early age of forty-four and at a most critical time. A year before the massacre of Kishineff had presented to a shocked Jewry conditions far worse than anything that had been known for centuries. The appeal "Hinaus" became an imminent question. The answer, however, could not be given. There is no doubt that if the much abused phrase "dying of a broken heart" was ever a reality it was so in the case of Herzl. He had assumed a leadership, but was stopped like Moses of old by the Red Sea in front and the hostile army in the rear. A beautiful Utopia which he presented in his "Altneuland," which placed a prosperous Palestine before the eyes of the Jews as a reality in 1923, seemed more remote than ever. Had he lived long enough to see the Balfour Declaration it would have been the great joy of his life. And yet, as the pogroms in Jerusalem in April, 1920, and those of Jaffa in May, 1921, with the subsequent prohibition of immigration, show, the "Hinaus" has not found its complement in the "Wohin." A quarter of a century of Zionist movement has still left to the Jewish people a serious problem with a question mark, it will seem, nobody dares to answer.

Mrs. Hannah Solomon, the "mother of the Council of Jewish Women," will spend the summer in Europe. In July she will be the guest of the Federation of Women's Clubs, which holds its convention in Vienna.

SPRING AND SUMMER RESORTS—LONG ISLAND

A-N-N-O-U-N-C-E-M-E-N-T

BERGIDA'S WAVE CREST HOTEL

FAR ROCKAWAY Central Avenue, Near the Ocean LONG ISLAND

MR. MORRIS BERGIDA, of 80-82 East 92d Street, New York, takes pleasure in announcing to his friends, guests and the public, that he has acquired the well known WAVE CREST HOTEL at FAR ROCKAWAY for a term of years and will open the same on or about May 1st, 1921, as a first class family hotel and will conduct it in strict accordance with the Jewish dietary laws.

The Wave Crest Hotel is now undergoing a thorough renovation, and when completed will be a most modern hostelry with every known comfort and convenience. Rooms single and en suite with or without bath. Electric light and running water in every room. The hotel is conveniently located near the ocean. For the past ten years I have been established at No. 80 East 92d Street, where I have enjoyed a well-earned reputation for Kashruth, quality and cleanliness. Special rates for early spring guests. The hotel will be open all year round and special arrangements can be made by those desiring an all-year residence.

The KENSINGTON GARDEN HOTEL

2141 FAR ROCKAWAY OPEN ALL YEAR. 488 FAR ROCKAWAY BAYSWATER, FAR ROCKAWAY, N. Y.

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

HOTEL ALEXANDRIA

B. GROSSMAN, Proprietor

South Street & Rue de St. Felix FAR ROCKAWAY, NEW YORK

Conducted in strict conformity with Jewish Dietary laws.

Has been redecorated and is now open for the summer season.

Excellent cuisine and service. Telephone: Far Rockaway 4334

THE ELIZABETH 3 Storm Avenue

(AT STRAITON STA.) ARVERNE, L. I.

Located in finest section of Arverne. Large, airy rooms with all modern improvements. Home comforts. Airy rooms single or en suite, with or without bath. Electricity and running water in every room. Jewish dietary laws rigidly observed under the supervision of the well-known Mrs. Jacobson of No. 249 West 130th Street, New York. Phone: Belle Harbor 934. D. JACOBSON, Prop.

THE ALEXANDRIA 32 Storm Ave.

Arverne, L. I.

Finest location—near the ocean. Large, airy rooms. Home comforts. Excellent cuisine. Sabbath and dietary laws strictly observed. Tel. Belle Harbor 0334. This is the original Alexandria. MRS. S. ALEXANDER, Prop.

Hotel Nautilus

ARVERNE, L. I.

DIRECTLY ON THE BEACH BETWEEN STRAITON & STORM AVES.

TELEPHONE: BELLE HARBOR 1250.

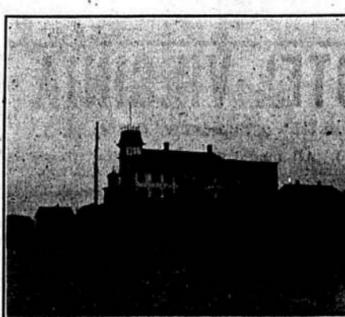
Mr. M. ROSSOFF takes pleasure in informing his many friends, patrons and the public in general, that for the coming season he will again conduct the HOTEL NAUTILUS as a first class Family Hotel, under strictest Jewish dietary regulations and under the same careful attention to the wants of guests which proved so successful in former seasons. Now open. New York office, No. 781 Sixth Avenue. Phone: Bryant 5727. M. ROSSOFF, Prop.

HOTEL CLIFTON

ON SHINNECOCK BAY, GOOD GROUNDS, L. I.

STRICTLY KOSHER. NOW OPEN.

A magnificent hotel with every modern convenience. Boating, fishing, bathing, dancing, playgrounds. Tennis on premises. Convenient for golf links. Excellent cuisine under supervision of Shochet Rabinowitz. Large, light airy rooms. Auto parties accommodated. Rates reasonable. Booklet on application. Make reservations now. Garage free for guest's autos. MAX LITTENBERG.



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.



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. MRS. C. REINER, Prop.

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Reliable Help for Clubs, Restaurants and Families

MALE and FEMALE All nationalities References thoroughly investigated Phone Bryant 8079 S. K. KODANI, Prop.

Phone 2506 Far Rockaway

The frontenac

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

OPEN ALL YEAR

"Edgemere's Select Hotel"

Equipped with all the latest sanitary and scientific improvements. Large, airy rooms, with or without bath. Single or en suite. Cuisine conducted in strict accordance with Hebrew dietary laws.

GOLDSTEIN & LYONS, Proprietors

ROSENBERG'S HOTEL ANTOINETTE

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Located on Ocean Front. Equipped With All Modern Improvements. Rooms Single or En Suite, With or Without Bath. Dietary Laws Strictly Observed. NOW OPEN. MRS. P. ROSENBERG, Prop.

THE CORONADO HOTEL

BEACH THIRTY-FIRST STREET EDGEMERE, L. I.

High Class, Perfectly Equipped House, Facing Ocean. SPECIAL RATES FOR JUNE. L. BLUM. City Phone Until May 15, HARLEM 7241; Hotel Phone, 2758 FAR ROCKAWAY

Telephone Far Rockaway 2207

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Beach 31st Street, Lewmay Road EDGEMERE, L. I.

"CATERING TO SELECT CLIENTELE"

Newly renovated, redecorated and refurnished. Equipped with all modern improvements. Rooms single or en suite, with or without bath. Home comforts. N. Y. Office: Telephone Intervale 7495-W.

THE OCEAN CREST

OPEN ALL YEAR ON THE OCEAN

BEACH 62d STREET, ARVERNE, L. I.

The hotel has undergone extensive alterations and has been entirely renovated and newly decorated. Steam heated throughout. All modern appointments. Dietary laws observed. BELL HARBOR 1400. J. LIFSCHITZ, Prop.

HOTEL AMIGO

BEACH 29th STREET EDGEMERE, L. I.

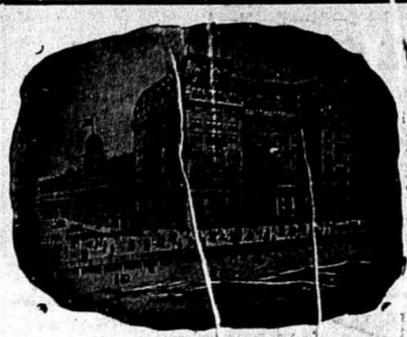
Now open for the summer season of 1921. The hotel has been thoroughly renovated and decorated. The standard will be maintained as heretofore. Rooms single or en suite, with or without bath and all modern conveniences. Home comfort. Dietary laws strictly observed. Write for rates and particulars to above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

GEIGER'S HOTEL

LOCATED IN A NEWLY CONSTRUCTED BUILDING ON BEACH 36TH STREET EDGEMERE, L. I.

Each room with a private bath. Wonderfully located. Our table and service is of the same standard as before. Make your reservations now. J. GEIGER, Prop.

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



The BREAKERS

ATLANTIC CITY, N. J.
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.

GROSSMAN'S HOTEL

New Jersey Ave., Near Beach, Atlantic City, N. J.
STRICTLY KOSHER
Located in the centre of amusements. Modern equipment, courteous service, open surroundings, newly built solarium.
SEA WATER supplied to all bathrooms. Always open. Booklet.
Bus meets patrons at station. For terms communicate with JOSEF GROSSMAN.



HOTEL BRITAIN

TELEPHONE: ATLANTIC CITY 92
SOUTH VERMONT and ORIENTAL AVENUES.
Open all year. Fire proof. 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 Davy 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

HOTEL RALEIGH

ST. CHARLES PLACE and BEACH, ATLANTIC CITY, N. J.
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, redecored and improved. Running water and heat in all rooms. Jewish dietary laws strictly observed. Home comforts.
Open all year. Bell Telephone 939-J. H. STEIN, Prop.

HELFENSTEIN'S HOTEL VIRGINIA

S. VIRGINIA AVE., and BEACH. ATLANTIC CITY, N. J.
Finest location. Newly decorated and refurbished. All modern improvements. Jewish dietary laws strictly observed. Excellent cuisine. I. HELFENSTEIN, 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 4067-W. MRS. J. JACOBS.

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. Write for rates. B. HEVESSY, Owner and Prop.

ADELPHI HOTEL

MR. S. BERMAN, Prop. OPEN ALL YEAR.
ORIENTAL and VERMONT AVES., ATLANTIC CITY, N. J.
Near Boardwalk
This beautiful, fireproof hostelry is now completely renovated, redecored and refurbished, and is modern throughout. Every room an outside room with bath, overlooking ocean and a large lawn. The new management invites your inspection of the renovations now completed.
CONVENIENT TO ALL PLACES OF AMUSEMENT
BALL ROOM SPACIOUS SUN PARLOR.
PLAY ROOM FOR CHILDREN.
Phone, Atlantic City 3398-W

ATLANTIC CITY, N. J.

Victory Catering Co.

BOARDWALK,
(Opposite Steel Pier)
RESTAURANT
OF DISTINCTION
Table d'Hote—A La Carte—Club Service.
OUR SPECIALTY
SEA FOOD
STEAKS CHOPS
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.
BEST AND QUICKEST SERVICE
OPEN ALL YEAR

Telephone: ORCHARD 2683.
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S. COOPER
THE ONLY WHOLESALER IN
Crockery and Greenwood Hotel China
WE ARE SELLING TO
RESTAURANTS and SUMMER RESORTS
AT WHOLESALE PRICES.
ALSO DECORATE TO SUIT.
241 BOWERY, Near STANTON ST., NEW YORK CITY

THE DISCOVERER.
We know not the year nor the season
When the Garden of Eden once flourished,
And the woman discovered the fruitlet
That generations have ever since
nourished—
That wee, little spheroid of knowledge
That neither shrivels nor stales,
That yields a world-feeding pabulum
Whose invigorating never fails.
But today a new garden is found,
A wonderful fruitage producing
That strangely grows under the ground,
Investigation warmly inducing.

In that garden of science, exploring,
Deep-hidden in blackest of stone,
The "woman eternal" discovered
The light to encircle the zone.
That zone where the body's sore anguish
Cries out from the soul's rayless dark:
And lo! There flashes from heaven
The healing!—the radium spark!

And Columbia, unrivaled of mothers,
Clasps the woman—Great Eve—to her breast!
And humanity peals hallelujahs
For Marie Curie—the Comforter, the blest.
—MINNIE D. LOUIS.
New York, May 19, 1921.

Rabbi Kopfstein to Tour Europe.
Rabbi M. Kopfstein of the Tifereth Israel Congregation, Valentine avenue, Fordham, sails today for an extended trip to Europe, during which he will visit Central Europe and, if possible, parts of Russia. Rabbi Kopfstein hopes to return early in September, and will give the results of his trip before an open forum to be conducted by his congregation next fall.

Rabbi Max C. Currick, of Erie, Pa., was selected as chairman on committee of three to act on the arbitration board in connection with the settlement of wages of the Buffalo and Lake Erie Railway Company of Erie.

AURORA HEALTH FARM for convalescents; rest and diet; electrotherapy and hydrotherapy; trained nurse and physician in attendance; guests limited to fifteen; rolling country; elevation 750 feet. Mendham Road, Morristown, N. J. Telephone 362-W.

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

If in need of
Plumbing, Heating or Repairs
Phone 25-B for
JOHN A. MYERS, 215 4th St., Lakewood
Estimates furnished.

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Residence: 16 Clover St. Office: 112 Clifton Ave
LAKEWOOD Phone 800 J NEW JERSEY

ELECTRICIANS 412 CLIFTON AVE. LAKEWOOD, N. J.
CLIFTON ELECTRIC COMPANY
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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
All ocean-view rooms. Open surroundings. Overlooks beautiful lawn and gardens. Distinctive table and attractions, supplied with best food and daintily served. Dancing. Special rates for June.
WM. MALAMUT, Prop.



ROYAL PALACE HOTEL and COTTAGES

ON THE BEACH
Atlantic City New Jersey
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.

BERMAN'S STRATMORE HOTEL

HOT AND COLD SEA WATER BATHS.
S. MARYLAND AVE. AT THE BEACH
ATLANTIC CITY, N. J.
Open all year. Newly renovated and redecored. Elevator service. Equipped with all modern improvements. Jewish dietary laws strictly observed under personal supervision of Mrs. Berman. Home comforts.

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

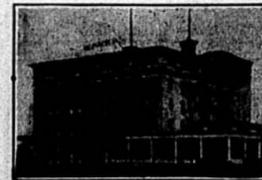
SIDKOFF'S HOTEL

165 S. VIRGINIA AVENUE ATLANTIC CITY, N. J.
Strictly Kosher. Centrally located. Large rooms, each with hot and cold running water. Private baths. Entirely redecored and refurbished. Homelike surroundings. Reasonable rates.
J. B. SIDKOFF, Prop.

SHUMAN'S HOTEL RODMAN

149 So. SOUTH CAROLINA AVENUE ATLANTIC CITY
One of the leading, up to date hotels in Atlantic City. In the heart of all places of amusement. Equipped with all modern conveniences. Running water in rooms. Private baths. Elevator service.
Long known for excellent cooking and a high standard of service. Arrangements for summer can now be made.
J. SHUMAN, Prop.

SPRING AND SUMMER RESORTS—MISCELLANEOUS



MR. HARRY LEVINSON

Takes Great Pleasure in Announcing That
THE TAKANASSEE WEST END, NEW JERSEY
IS NOW OPEN

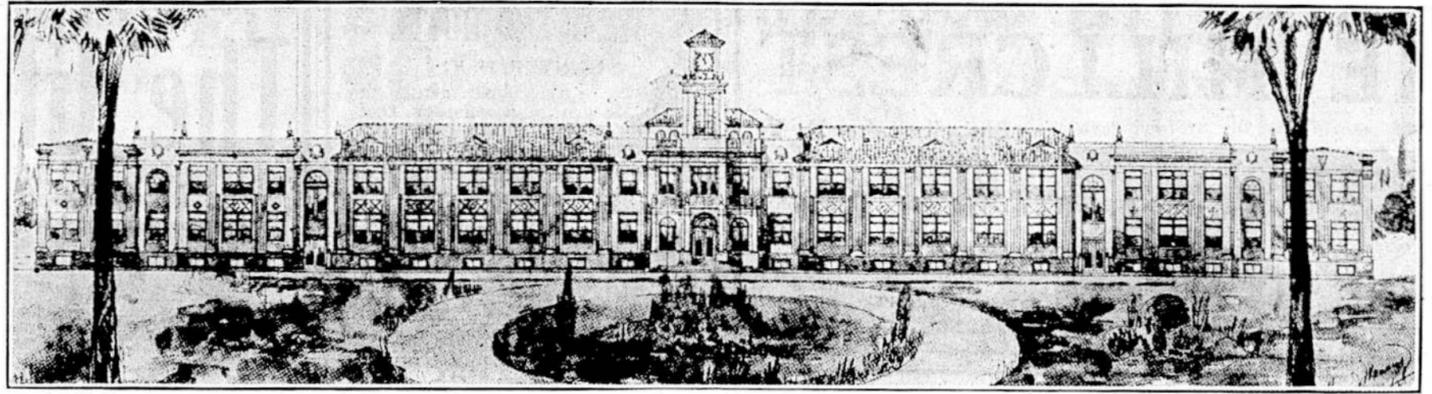
And Is Conducted As a First Class Family Hotel in Strict Accordance with the Jewish Dietary Laws.

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.

SPRING AND SUMMER RESORTS—LAKEWOOD, N. J.

Telephone Lakewood 497. 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.
LAUREL GARAGE
FIRST ST., LAKEWOOD, N. J. ALWAYS OPEN
C. FORD McCUE, Prop.

CONVENTION OF JEWISH CONSUMPTIVE RELIEF SOCIETY OF DENVER.



Front view of new building now in course of construction for J. C. R. S., Denver, Col.

(Continued from Page 9)
 existence. (The readers know, of course, that the corrupted German, written with Hebrew letters and representing ignorance and golus, is not the language of the Jews), and be made familiar with the general conditions of the country. The prospects for the Keren Hajisod in the countries of the Western Hemisphere seem to be very bright, in spite of the present hard times. The prospects would be brighter still in case Dr. Weizman could remain on these shores for a longer time, in case the donations collected in the Western Hemisphere should be used only for the acquisition of land in Palestine and for the establishment of Jewish colonies there, and in case each Jewish immigrant family wishing to take up agriculture should have a chance to acquire a suitable farm in exchange for work rendered to Palestine during a certain period of years, the said acquisition of land to be with the agreement that it could never be resold except to the Jewish administration of Palestine.
 With hopes for New Zion,
 ISRAEL N. PRENSOVICH.
 New York, May 30, 1921.

The League of Nations and Pogroms
 Editor Hebrew Standard:
 In the New York Times of April 14, 1921, appears an extract from an editorial from the Morning Post, of London, commenting on President Harding's message.
 The Post is quoted as stating that the League of Nations was never thought of as an "enforcing agency of the victors" and that the League's only purpose was "to protect the Jews from problematical Pogroms."

The Post further states that the League's "super power" has been of no service whatsoever to the Allies and that if it is the cause of offense to the United States, it certainly is of no use to them. This is a rather strange statement for the Post to make and it looks to us very much like the case of a thief who, when finally caught, declares that his principles are strongly against stealing. Are England and France now trying to reject the League because they have been finally caught with the goods?
 The United States entered the late war unselfishly to help the Allies and it was because of the help so given them that the war was won. The war being won, the League started its machinery working and it has been functioning now for some time, but its operation has proven that the United States obtains no share of the honors of war, on the contrary, it is deprived of the rights and votes to which it is entitled, and, above all, Article 10 would compel us to enter into disputes without any cause.

Thanks to the foresight and wisdom of our worthy President and the Senate, who have blocked our entrance into the League, we have caught England and France "with the goods." Now, the Morning Post, declares that they never thought the League would amount to anything. Had the Post thought this, it would have said so long before the recent election in which the people of the United States showed that they stood against the country's entrance into the League. Why did the Post wait until the decision before stating that the League was valueless?

Referring to the Post's comment that the League's actual purpose has been the protection of the Jews "from problematical pogroms," the writers desire to emphatically state that the League has not protected the Jews from pogroms, either problematical or otherwise. On the contrary, through its refusal to interfere with the actions of Poland, thousands of innocent men, women and children have been massacred, robbed and plundered.

On the Jewish question Poland is the "mad dog" of Europe, and unless it is properly muzzled, disaster and ruin will result. Here was the League's big opportunity and yet it failed in this respect. So far as protection to the Jew is concerned, the League has been operating in Europe and yet all through Eastern Europe the position of the Jews is worse than it ever has been in the history of the nations. All that was necessary was for the League to enforce its authority over the new nations of Europe to prevent these blots upon civilization, but it never took such action and yet we are now told by the Post that its entire object was to help the Jews.

The League cannot be considered a permanent institution because it is built upon blood and contrary to the maxim of the Talmud, "Tofasto Meruba Lo Tofasto," which means that "if you try to grab too much, you grab nothing."

Boston, May 31.—The Jewish Consumptive Relief Society of Denver is this year to hold its seventeenth annual convention in Boston on June 4, 5 and 6. All constituent organizations have been asked to elect delegates, and the replies received indicate that this is to be the largest convention in the history of the J. C. R. S.

The society was organized in 1904 by some consumptives who realized the importance of providing proper treatment

for sufferers. Since then it has handled about 4,000 cases and its splendid achievements have been recognized by the Jews throughout the country. Starting with a few hundred members and an income of several thousand dollars, it has developed into an institution with a membership of 100,000 and a yearly budget of over a quarter of a million. The sanatorium at Denver, occupying close to 100 acres, has a capacity of 200 patients. In addition to curing con-

sumptives, the society maintains the Rude Convalescent Home for those who are not strong enough to return to work. At the convention in Boston the question of extending the work of the J. C. R. S. even farther will be considered. The officers have plans for the prevention of tuberculosis through the formation of "Stay Healthy" organizations in every Jewish community.
 The convention will open with a reception Saturday evening, June 4. On

Sunday three sessions will be held in Ford Hall. The presentation of the reports of last year's work will come in the morning, a mass meeting in the afternoon, at which Rabbi Saul Silber of Chicago will speak, and a banquet in the evening. The closing business sessions will come on Monday, June 6. Dr. Phillip Hillkowitz, Dr. C. D. Spivak and the other national officers are to address these meetings.

We trust that the present administration will thoroughly investigate conditions in Poland, Ukrania, Roumania, Greece and so on, and obtain the real facts as to the conditions that have existed and which now exist, and that it will, through its power without further delay, put a stop to the slaughter in these countries, and it will not, as did ex-President Wilson, avoid injuring the League by stating that pogroms did not exist. We pray God that this administration have the wisdom and prudence to act in stamping out all evils and wrong-doings for the sake of humanity.

History tells us that at the destruction of the temple in Jerusalem because of the spilling of blood of the prophet, Zacharia, multitudes of lives were lost. God grant that the punishment to be administered to the nations may not be measured by the million and a half innocent lives which have been cruelly slaughtered without cause or reason whatsoever. On the day of judgment everything will be brought to bear before Almighty God, who is not alone the judge of individuals, but of all the nations.

It must be clearly evident from a consideration of the above facts that the Post and its articles are thoroughly saturated with the virus of anti-Semitism.

Poland has become the outlaw of Europe, due to the fact that the League of Nations has not taken measures to prevent Poland carrying out her diabolical schemes of murder and plunder of the Jews.

Zelgowsky's stunt in Vilna, and Korfany's action in Upper Silesia amply demonstrate her true character, and it is high time that the "mad dog" of Europe be curbed, once for all, if the peace of the world is to be preserved.

France is responsible for most of Poland's misdeeds by giving her a free sway, and France should be made to realize that such things must stop. The United States has done a great deal for France, not only by fighting her battles, but also by helping her to get her due share of the reparations. France should take these facts into consideration, should also remember what the Entente has done for her and take steps to curb Poland, or else, take the responsibility for any further bloodshed and boycotts against the Jews.

Although our foreign policy is "hands off European affairs," our Government should advise France that she must keep Poland in check. An effort of this kind on the part of our Government will be an act of justice and righteousness.

ANTI-POGROM COMMITTEE.
 S. A. ISRAEL, Executive Member.
 New York, May 27, 1921.

The East Boston branch of the Jewish Welfare and Community Centre has purchased a large mansion and plot at White street and Brooks Avenue, which it will alter and improve for its purposes.

IS THERE A MELTING POT?

The fusion of races is always an interesting study. Books by the thousands have been written on that all-absorbing subject. We have talked of the "Melting Pot" and both Israel Zangwill and the Rev. Dr. Samuel Schulman, rabbi of Temple Beth El, this city, have laid claim to the distinction of being the first to coin this phrase.

Dr. Charles W. Elliot, President Emeritus of Harvard University, has been discussing this question. In an address delivered about a week ago at a dinner given by the Boston Chamber of Commerce to foreign students at institutions in Greater Boston, the eminent educator said:

"We have in the United States no such thing as a melting pot, no such thing as assimilation of all these races as a common stock. There never has been; there never will be.

"That is the spectacle offered by all these nationalities, living together here, sometimes in large groups, sometimes scattered. Each race has held aloof from the others, they do not mix, they do not intermarry, or, at least, they have done so only to a degree so slight that it would take thousands upon thousands of years to affect the country.

"Those who have eyes may see here an example for the whole world: many races living apart, but together; though different, in harmony, and more and more acquiring the common ideals of liberty and law. Let that be your picture of the world hereafter: The nations living side by side, just like the united people composed of different racial elements in great variety.

"The separate merits, virtues and gifts of each will be as they have been here, preserved, not extinguished by intercourse or commerce, but instead strengthened to the good of the whole. That is the case in our country: so must it be in the federation of the world."

Dr. Elliot has gauged the situation correctly. There is no absolute, no complete amalgam of peoples. Behind every group there is a past which stretches into the ages and which leaves an indelible impress upon all generations, which is part of the woof and warp of every human being. It is not a physical question at all, it is much more of a spiritual nature.

To speak of internationalism and meaning thereby absorption is to utter the veriest nonsense. What we want to strive for are common ideals, a community of interest, and Dr. Elliot has this in mind. Frontiers may be artificial, but they exist, have always existed and will continue to exist. They cannot be eradicated. All persons are born equal, but in course of time each individuality develops along specific lines. And it just as well that this is so. Uniformity spells stagnation and ultimate death. What the world needs is not uniformity, but harmony, a realization that each group has a right to live, that each nation has a right to develop. The world is suffering from chauvinism, from a desire to force uniformity upon mankind. Each group has contributed something to the common weal and this should be the test of civilization.

A New York professor recently made a very happy suggestion. He said that there should be an international press, that newspapers should have an international viewpoint and instead of fostering racial antipathies and national hatreds teach how nations can work together.

In other words, Dr. Elliot and that university professor want to banish selfishness, want to throw into the discard the policies of statesmen and diplomats who seek aggrandizement for their respective countries at the expense of other lands.

There is no Melting Pot; there can and should be a Co-operation Pot, a Harmony Kettle.—I. L. Brill in Jewish Daily News.

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Bronx Youth Wins \$1,250 for Prize Essay.

A prize of \$1,000 and another prize of \$250 and a gold medal were presented this week at the High School of Commerce to a seventeen-year-old graduate, David Koch, for the best high school essay on economics written during the past year in the United States or Canada. The decision of the judges was unanimous.

The prize of \$1,000 was offered by Alvan H. Simonds of the Alvan H. Simonds Manufacturing Company of Fitchburg, Mass., and the prize of \$250, accompanied by the gold medal, was offered by Clarkson Cowl of James A. Hearn & Son. The subject of the essay, assigned by Mr. Simonds, was "The Teachings of Adam Smith in the Wealth of Nations and Present Day Economic conditions." Koch lives at 848 East 167th street, in the Intervale section of the Bronx. The boy's father was a Russian who had come to this country in 1891, before his son David was born.

David is a thick set youth with a straight back and neck and a husky pair of shoulders, which suggest an athlete rather than the student who has absorbed forty volumes of economics. He has not decided what he will make of himself, he says, except that he will not become either a doctor or a lawyer.

Institutional Synagogue Cornerstone Laying.

The Institutional Synagogue announces the laying of its cornerstone at 37-43 West 116th street for Sunday, June 19, at 2.30 p. m. The Board of Directors have honored Mr. Sol Lamport with the privilege of laying the cornerstone. It is expected that officials of the State and city, in addition to a number of well-known members of the community, will address the gathering.

Mount Neboh Temple Notes.

The closing exercises of the Religious School will take place on Sunday morning, June 5, at 11 o'clock.

The annual strawberry festival of the Sisterhood will be held on Saturday evening, June 4, at 8.15 in the Vestry Rooms.

The closing meeting of the Sisterhood will be held on Monday afternoon, June 6, 1921, at 2.15, in the Vestry Rooms.

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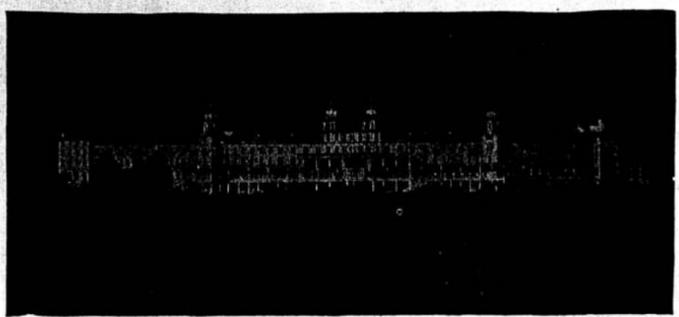
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would have been carried through in that year. The delay has been useful in one sense, for it has made possible not only an extension of the project, but also the purchase of the site and the accumulation of a library of 30,000 volumes. Dr. Einstein now looks enthusiastically forward to the time not far ahead when Jewish spiritual life will have a world center of its own; he tells of distinguished Jewish scholars in all branches of learning who are waiting to gather at that center and join in promoting the intellectual and economic development of Palestine. He is right in anticipating "the full sympathy of the American nation and the powerful support of the Jews of the United States." And the people to whom he appeals look also confidently to him for counsel and guidance in an enterprise which is a business proposition as well as a philanthropic cause.—Nyack (N. Y.) Journal.

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Albert Einstein.
When David Hume heard some one say that a man of genius was unfit for practical affairs he called it "an ancient prejudice that has been industriously propagated by the dunces in all countries." If any such prejudice could arise in this country over the visit of Albert Einstein, famous the world over, honored in New York as "an intellectual Titan," yet with us on a mission that is to test his business capacities as well as the qualities of his heart, it would be finally and utterly routed by the spectacle of what the world's men of genius have shown themselves capable of in the past. From the days of Spinoza, who ground optical lenses for a living, there has been a long line of intellectuals, more or less Titanic, who have easily held their own in the practical things of life.

Ben Jonson, working with a trowel in his hand and a book in his pocket, helped to build Lincoln's Inn in London, and could easily lay enough bricks in a day to make the modern "500" performance look Lilliputian. Turner served the prosaic needs of the general

public in a barber's shop before ministering to its esthetic requirements as a landscape painter, and the great Faraday, still great wherever electric science is in question, won the approval of the same public as a binder of books. One of the world's most famous inventions was largely the achievement of Stephenson, yet he knew how to tend a furnace and could pile coal into it with the best stoker of his time. Before Charles Dickens became a wizard of fiction he recorded the debates in Parliament, winning reputation as "one of the most rapid and accurate reporters in London."

Dr. Einstein comes to us, not to make propaganda for his "theory of relativity," speak as he will about it to select scientific audiences, but to take part in the effort to establish a Hebrew university in Jerusalem, and incidentally to further to the utmost of his power the success of the Zionist movement for a Jewish home in Palestine. The Zionists planned for the university long before the war, and but for the outbreak in 1914, with a site already purchased on the Mount of Olives, the scheme

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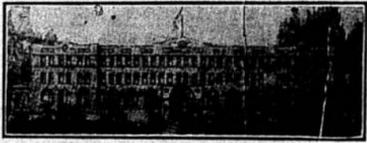
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I. AKS, Prop.

San Remo decision and make our position in Palestine impossible."

The Administration of the Zionist Organization of America is said to have misinterpreted the resolutions adopted at the last Zionist convention held at Buffalo, and used them as weapons in a destructive conflict with the World Zionist Organization. By its unfounded, unfair criticism of everything done in Palestine, the Administration, it is declared, has sought to undermine the very existence of the World Zionist Organization. The president of the American Organization, it is alleged, has, without the authority of the National Executive Committee, and without authority granted by a convention, publicly taken the first step to start an independent donation fund, which, however, owing to public indignation aroused, was laid over until this forthcoming convention.

The American Zionist Administration is accused furthermore of having used its influence, direct and indirect, to get the Zionist districts to refrain from action on the Keren Hayesod (the Palestine Foundation Fund), although in scores of cities sentiment in favor of the fund ran high and non-Zionists as well as Zionists were eager to make sacrifices for the cause. This, it is said, was done by letters to Zionist districts, and by means of advertisements in the iddish press attacking the integrity of the Keren Hayesod, using names of Zionists who never gave their consent to such attacks.

Obviously, the most serious charge is that continued in the ninth "count" of the indictment which accuses the Administration of having engaged in a policy, "not open and frank," of separatistic action on the part of American Zionists in Palestine.

The leading article makes it quite clear that this indictment is not personal, but "an indictment of an administration." A vote of confidence would therefore mean approval of the act enumerated in the indictment. If these acts are approved, the leader declares, "the Keren Hayesod is voted away, the World Zionist Organization is repudiated, the attacks on the Keren Hayesod are condoned, the separatistic policy is approved, the slanders of Dr. Weizmann are indorsed, the disruption of our organization is welcomed." The writer accordingly confidently expresses the hope that the vote of confidence to be demanded by Judge Mack and his followers will not be accorded this time.

Chief Rabbi Hertz at San Francisco.

Extensive plans for the reception and entertainment of Rabbi Joseph H. Hertz, Chief Rabbi of Great Britain, on his arrival at San Francisco on Tuesday, May 31, were completed by the committee in charge. Rabbi Jacob Nieto headed the general arrangements committee with Mendel Fisher, secretary to Rabbi Wolf Gold, as secretary.

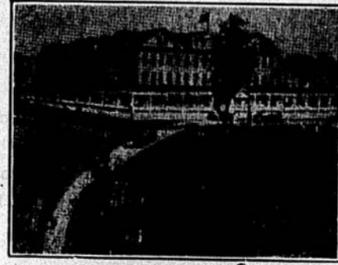
This committee, led by Mayor James Rolph, Jr., and augmented by representatives of various Jewish organizations, was scheduled to meet Rabbi Hertz on his arrival from Japan and escort him to the Palace Hotel. The program for his stay included entertainment and a mass meeting on Wednesday evening, May 25, at Scottish Rite Hall.

Rabbi Hertz is on his way to Canada, where he will visit every large city on behalf of the Jewish War Memorial. He will visit his mother in this city some time in August and will arrive in England about September 1.

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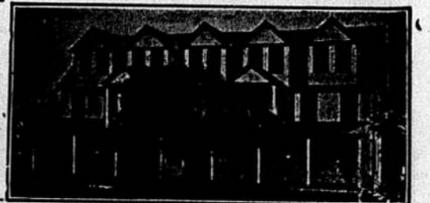
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American Zionist Administration to Be Opposed in Cleveland.

Declaring that the Zionists in this country will not give a vote of confidence to the American Zionist Administration at the forthcoming annual convention which opens in Cleveland on June 5, a leading article in the New Maccabean of May 27 cites "ten good and sufficient reasons" for withholding the confidence vote. The New Maccabean, the organ of American Zionists loyal to the World Zionist Organization, and adhering to the Keren Hayesod (Palestine Foundation Fund), edited by Louis Lipsky, who resigned recently as secretary for organization of the Zionist Organization of America, has for the last few weeks been urging American Zionists to repudiate the actions of the present Zionist Administration involving the integrity of the World Zionist Organization and its institutions in Palestine.

American Zionists are appealed to

disavow the policy pursued by Judge Julian W. Mack, president of the Zionist Organization of America, and those who are supporting him because the American Zionist Administration has "allowed nine precious months to pass without doing any work for Palestine." "For nine months it has been living poorly, fearfully, strangling the organization in an attempt to liquidate Zionist affairs upon the basis of 'no expectation,'" it is stated.

The Administration is charged with having "disrupted and broken Zionist organization by its ineptitude, its lack of understanding of the Jewish people, by its refusal to consider what was going on in Jewish life, here or elsewhere," and with having published a memorandum which "commits the Zionists of America, without their consent, to principles and policies which, if legally adopted and acted upon, would bring about the disruption of the World Zionist movement, destroy the value of the

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IN DEFENSE OF EASTERN JEWS.

AN APOLOGY
BY HERBERT EULENBERG.
Translated by Jacques Mayer.

[Translator's Note.—Herbert Eulenbergs is a distinguished German litterateur whose drama, "Selinda," brought him the Schiller prize a few years ago. As a writer of brief and witty sketches—notable for acumen and insight as well—he has achieved tremendous popularity. A volume of these entitled "Schattenbilder" included a remarkably just estimate of Heine's genius, which I had the privilege of translating for this journal some five years ago. Adolf Bartels is a notorious anti-Semite.]

A brief but unfortunately necessary introduction. I am, in spite of Adolf Bartels, who in one of his literary histories questions my Germanic origin, not a Jew. Nor have I ever been one. A relative of mine on the paternal side, who believes in racial purity—such zealots one finds in every Aryan as well as Jewish family—has traced our genealogical tree as far back as 1480, and could discover nothing "suspicious." It is entirely Germanic. On the maternal side in the Bergische family one was also unable to discover anything different. Apart from the fact that men like Richard Wagner,* whose pure Aryan ancestry has been called into question frequently, displayed marked anti-Semitism, and aside from the fact that Jews themselves are sometimes rabid anti-Semites, the above circumstances are herewith placed on record, only to wrest from the hands of my opponents the clumsiest weapon which they could use against me. For I want to make the bold attempt to put in a word for the much calumniated Eastern Jews.

I first became acquainted with these people, writes our author in the "Vossische Zeitung," in the course of the war. In Poland and in Lithuania, to which countries I was sent by the official German press department, I shall never forget that the first reproof imparted to me by my official superior I received on account of the Eastern Jews. Therefore a good reason not to speak of them too very favorably. When I arrived up there a great many Eastern Jews, particularly of the poorer classes, were preparing to leave the country and to emigrate via Denmark or Holland to America. In ugly, quickly put together barracks in the vicinity of the station these poor people were lodged, and waited until they could be shoved away. The German military authorities were pleased at the departure of hundreds of poverty-stricken hungry mouths, who helped to eat the bread of our soldiers. At the same time the farewell of these folks from a land in which they had dwelt for years, facing an uncertain future, might have been made easier and pleasanter. That at least was my opinion, and in the simplicity of my heart I thought it might be possible to give these Jewish emigrants a little farewell celebration at which in an address or in several addresses they should be told that of course we did not desire to hold them back, but that the starvation blockade of the wicked English compelled us to approve of their departure from Europe, that we wished them a pleasant journey and a cordial welcome in the new world, and the usual compliments expressed on such occasions.

Even today I am convinced that such a brief celebration would have made a fine and lasting impression upon these simple and natural, and before all, most impressionable people. Anyway, from a political point of view it would have been much more sensible, for to drive them to America in a rough and sometimes positively brutal manner served to plant among people with whom we were not at that time at war, the seeds of hatred against Germany likely to bear fruit for generations to come.

One can understand how at that time, when Prussia no longer desired to win moral conquests and when compassion was out of the question, my "gushing sentimentality" was interpreted. I was briefly but emphatically told that if I desired to grow old in that part of the world, I had better abandon such ideas. A wag, however, advised me to submit my plan to the courts, so that by the time the last Jewish-Lithuanian emigrant had long been in New York an adverse decision would be handed down. At all events, this first reproof brought it about that from that time on I studied with German thoroughness the Eastern Jews. Naturally, I found them to be human beings such as one finds all over the world. That is, people possessing good and bad qualities. Among the Lithuanian Jews one found strikingly noticeable their intellectuality and their intense desire to continually educate themselves. One finds among them many well instructed and well read. Formerly German literature was given the preference. It is only within the past decade that the Russian writers, with Tolstoi and Dostojewski, came into great favor. Among Polish and Lithuanian Jews I found many who, for example, quoted Gerhart Hauptmann from memory, had read my "Silhouettes" and were well acquainted with modern German writers. Furthermore, they have produced a remarkable literature of their own. Mention may here be made of the East Jewish Rosenger Perez, a celebration in honor of

* One of Wagner's biographers claims that the Jew Adler, his stepfather, was in fact his real father. This contention the Bayreuth family took great trouble to disprove. Nevertheless, Felix Mottl gave it credence, for he imparted it to our great critic, James Huneker. Mottl, it should be added was an intimate friend of Wagner's. J. M.

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S. NIMARK, Caterer.

whom I witnessed at one of the Yiddish theatres of Wilna.

Among the Eastern Jews the Lithuanian is regarded as most fitted for higher education and as most gifted. In matters appertaining to religion also. In this respect he contrasts strongly with the more mystically inclined Polish Jews, for he exhibits a marked inclination to enlightenment and to rationalism, thus causing him to be compared to our own Berliners. To credit these people, so fond of discussing intellectual or artistic topics, with the possession of an absorbing or instinctive capacity for business is out of the question. Of course, trading plays a great part in their lives, for most of them are compelled to take it up. In my mind's eye I still see the half-sad, half-horrified countenance of the poor little landlord in Janew, who figured among our officials as a Jewish trader and smuggler. "You Germans always act as if a Jew and a smuggler were the same thing," he once lamented in an almost laughable way to me, at the same time repeatedly apologizing for himself. "I, too, should have liked to have been something better—a professional man or an official. But I never learned anything else but trading. Nothing else was allowed me."

But this bad treatment which, prompted by high authorities, we dealt out to the Eastern Jews, whose assistance our officers as well as our civil officials constantly required, had also its very serious side. The pleasure, we might perhaps say the great enthusiasm, with which the advancing German soldiers were received by the Eastern Jews soon turned into dissatisfaction and embitterment. For the Eastern Jew, also, does not like to see himself treated like a dog. And the forms of intercourse by means of a horsewhip, which some of our gentlemen used rather carelessly, his soul, proud in spite of sore humiliation, resents as an insult. In consequence, the aversion to everything German which Nietzsche analyzed so sharply was created, was resentfully maintained and sometimes expressed in a very ugly manner, so that it did not conduce to mutual understanding between the races.

It is always best not to generalize, and particularly not to regard the Eastern Jew, yclept the "Galician," only as a profiteer. There were and are among the Eastern Jewish proletariat many workmen whom we could advantageously use. In Poland, before the war the most reliable shoemakers and the most skillful tailors were Jews. An extraordinary stupidity it is to hurriedly and forcibly drive these people out of Germany. By legal means it is quite possible to suppress the objectionable and dishonest elements among the Eastern Jews who have contrived to enter our country. But to condemn them wholesale is as foolish as it is contemptible. It is also a mistake to believe that the ten, or at the most fifteen, thousand Eastern Jewish proletarians who have come to Germany since the war are all inclined to be Bolshevistic. As a matter of fact, most of these poor people, who have not yet forgotten the horrors of the pogroms, are now animated by two sentiments—fear of the Russians and the desire to emigrate westward or to neutral European countries. In order to incite German workmen, for which purpose the soviet government selects agents of quite a different calibre, the Eastern Jew lacks both the desire and the capacity. What most of all

them want today is to live in peace and quiet.

Let us give them that during their brief stay with us. Those among them employed in mines or on farms have, according to reliable testimony, proved quite capable. As the Jewish workmen belong to the labor organizations, a reduction of wages on their part is not to be feared. The shameful hounding of Eastern and Galician Jews is only a part of the anti-Semitism at present widely prevailing among us, and has unfortunately become a thoughtless habit. Without ever having given any study to the Eastern Jewish problem, without considering their unfortunate position as frontier folk or their economic or intellectual development, these people are reviled as if the scum of humanity had always dwelt there, as if Russia, Poland, Lithuania and Galicia were a convicts' colony such as Tasmania once was. Anyone acquainted with the industry prevailing in the trades and crafts of those three stretches of land knows the perversity of the superficial talk about the depraved Galicians. The love of truth and justice prompts one to dwell upon the intellectual mobility and seriousness of these people, who, generally speaking, are not any worse or any more indecent than the whole damned human race. A qui nous appartenons.

And now, because of this attempt at rehabilitation, I joyfully anticipate the receipt of many—of course, usually anonymous—letters, wherein I shall be called "a hired or a bribed Jewish vas-

A club of girls composed of high school students has been formed in Lynn, Mass., for the purpose of collecting and distributing funds for the Jewish poor of the city.

The drive to raise funds for the erection of a new synagogue for the Congregation Ohef Shalom, Huntington, W. Va., has been brought to a successful termination.

The members of the Syracuse (N. Y.) Council of Jewish Women have raised a fund with which to equip a children's playground at the Onondaga Tuberculosis Sanatorium.

CHOSNEK, NATHAN.—In pursuance of an order of Hon. John E. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Chosnek, 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 Isidor Neuwirth, her attorney, No. 19 West 44th Street, Borough of Manhattan, City of New York, on or before the first day of December, 1921, next.
Dated, New York, the 17th day of May, 1921.
DOROTHY CHOSNEK, Executrix.
ISIDOR NEUWIRTH, Attorney for Executrix, 19 West 44th Street, Borough of Manhattan, City of New York.

JEWISH CALENDAR.

5881	1920-21
Rosh Chodesh Sivan.....	Tuesday, June 7
1st day Shabbath.....	Sunday, June 13
*Rosh Chodesh Tam-	
mus.....	Thursday, July 7
Fest of Tammus.....	Saturday, July 23
Rosh Chodesh Ab.....	Friday, August 5
Fest 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 Chodesh.

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SIXTEEN INTERESTING QUESTIONS.

Addressed to Every Jewish Reader of this Publication.

By ABRAHAM S. SCHOMER.

Chairman Committee for a Jewish World Congress.

Knowing is seeing. . . . Until we ourselves see it with our own eyes, and perceive it by our own understandings, we are as much in the dark and as void of knowledge as before, let us believe any learned author as much as we will. —John Locke.

1. Are you a member of Israel?
2. What are the duties of a member? (We know the duties of a member of Israel to God, but what are his duties to the body of Israel?)
3. Is a member of Israel subject to paying any dues to Israel? Or any tax? If not, why not?
4. Is a member of Israel subject to any obligation of obedience to the body of Israel? If not, why not?
5. Why is every member of Israel complete master of his own actions so far as Israel is concerned?
6. The body of Israel is composed of about fifteen million members. It is one of the greatest associations of men in the world. It is a wonderful and fearful thing. "A mighty moral mass, immortal in its mortality." There is so much weakness to be helped! So much misery to be taught! So much misery to be relieved! Such vast capacities to be developed and disciplined! So many complicated group-issues to be adjusted! So much folly, madness and crime to be held in check! What a vast sum of good to be achieved, and of evil to be prevented! Can there be any human measure of Israel's responsibility to itself and to the world?
7. It is necessary to do all those mentioned big things in Israel. Who should do it?
8. If you wish to speak to Israel, whom would you address?
9. Where is the headship of the body of Israel?
10. Is it possible for Israel to exist as a definite and orderly body of men without a headship?
11. Is it possible for the body of Israel to successfully challenge and meet 'all the insidious slanders, libels and accusations against it and against its members without a headship?
12. Is it possible for the body of Israel to re-establish the Jewish National Homeland in Palestine without a headship?
13. Is it possible for the world (the members of Israel included), to properly identify the body of Israel when there is no headship to that body?
14. Are the members of Israel consistent, with themselves and with the world, in keeping alive the body of Israel without endowing it with a headship?
15. Do you realize the need of a headship for the body of Israel in the form of a responsible Jewish World Congress? If not, why not?
16. If there is no sense of personal dignity and personal responsibility in being a member of Israel; then, why do you persist in being a member?

Zionist District Forming in Arverne. Bernard Semel, well known in Jewish circles, is endeavoring to form a Zionist district in Arverne, L. I. At present Arverne Zionists are affiliated with the Far Rockaway district, but Mr. Semel feels that with intensive effort the Arverne Jews can form a powerful Zionist district.

The Jewish National Fund Board of Directors have resolved to take over the land and building of the Technical College at Haifa from the Zionist Organization, on condition that no expenses accrue to the Jewish National Fund on account of the transfer and up-keep of the building.

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AFTER THE WAR, WHAT?
 (A prophecy reproduced from the Hebrew Standard of October 8, 1915.)
 Not at any period throughout our history have we been confronted by a more serious question than this one, brought by the present conflict of almost all the peoples of Europe and affecting the world. If this question concerns all nations of the globe in a general way only, it is for the Jewish people a most particular one. Like the handwriting upon the wall in the palace of Belshazzar, awaiting a solution is the question, What does the future hold for our people? If

we believe in the saying of our rabbis that "no calamity visits the world but it is on account of Israel," we have not only a right, we have a duty to ask. What the future may hold refers not only to our political and social position, but most notably affects our religion. We all know too well the horrors that have overcome our coreligionists in Russia, Poland, Galicia and other countries affected by the war. Coming generations will surely doubt the historical reports of the present cruelties against our people. In our sorrow for their bodily sufferings we must not forget that with

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them are destroyed their places of learning and worship; the pillars of their religions are broken down, their habitations are laid waste; their rabbis and leaders are no more, for they have sacrificed their lives for their flocks. We cannot deny that from them we received from them from time to time new intellectual stimulants, an influx of learning and inspiration. All these factors must be saved, and we must transplant what is left of them into some other soil. Another Moses must come to lead these poor forsaken creatures into a land of liberty, to another "Eretz Yisroel," where they can live as human beings under God's free and warming sun. Where could we find a more suitable place than right here in America? This, our beloved country, is the coming, the new "Eretz Yisroel." To these shores those unfortunates must be brought and with them their intellectual inheritance; this land shall become the new Zion, from which our laws shall spring forth rejuvenated and strengthened.

The offer of the Spanish Government inviting our destitute brothers to return to Spain under a guarantee of equal rights cannot be considered, because a change in the present regime may bring forth another Torquemada at the head of an inquisition with its autos-da-fe, Palestine cannot yet support a population of millions, and God knows there are enough already there. Where else can we find the solution to the question, if not right here?

It might be a much better plan to use the money which is to be collected by the Jews in this country for the relief of the war sufferers, to buy land with, say in Texas, and settle the exiles there. This is by no means an opposition to Zionism; much rather a help; for to speak with one of our sages a time will come when the whole world will be as Palestine was under God's special protection. Zion will be reestablished, the temple rebuilt upon the old place. Let us hope so. At the present moment, however, we must act, act together, there is no place or time for factions; for, as the tribes of old marched to conquer the promised land, so we dare not rest until the Lord has given a dwelling place "to your brothers as you enjoy it now."

We here are all advance agents for our unfortunate homeless brother; we must save them from oppression and persecution, that they may live with us; so that through them our holy religion may be perpetuated in ever growing and flourishing glory. This is the main part of our mission, and I hope the solution to the question, "After the war, what for our people?"

D. HOEXTER.

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One hundred and eighty of the 765 students registered at the University of Vilna are Jews.

A new Jewish quarter is to be built in Haifa under the direction of Mr. Boris Goldberg. The section will be called Hadar Carmel and will commence with 50 houses situated at the foot of Mt. Carmel.

A Talmud Torah will soon be erected to accommodate the children of the rapidly growing Jewish community of the West Jefferson district of Los Angeles, Cal.

Building operations will begin next month for the new Beth Israel Hospital and Home to be erected by Denver, Col., Jews.

A home for Dutch Jewish Aged and Infirm will soon be instituted in Amsterdam. Bazaars were recently given there and in Rotterdam to provide funds.

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THE PASSING OF NATHAN.

The Story of Italy's Great Jew.
By MORRIS GABELOW.

Rome, the heart of the Catholic world, is chief mourner after Ernesto Nathan, a Jew, for six years its Mayor and one of the best loved figures in its public life. The Roman newspapers sing his praises in chorus. The present chief executive has pronounced a superlative eulogy of his predecessor. The walls of the city are plastered with poster condolences issued by the various charitable and fraternal organizations of which Nathan was the inspiration.

The news of his death was received with genuine sorrow by the whole nation. The columns devoted to recounting the story of his life by the press have in them a deep note of sincerity which is the greatest tribute to the man and his work. As statesman, journalist, philanthropist, he won for himself the affection and respect not alone of his Jewish brethren, but of the entire Italian people.

On the day he was being interred I watched the funeral cortege picking its way through the crowded streets of the capital, thousands of the man's admirers following the hearse and the sidewalks dense with thousands of others who had come out to pay their last respects to Nathan. Scores of banners—of patriotic, religious and fraternal societies—all capped with black crepe, led the sad march; state dignitaries, the little boys and girls from the Talmud Torah. From the Nathan palace on the aristocratic Via Torino the procession went down the Via Nazionale, leaving a trail of wet eyes in the streets it traversed.

The spectacle was poignant in its associations. In the very stronghold of his ancient enemy the Eternal Jew receives the homage of his conquerors. In the synagogue on the Tiber a service takes place for the departed, and only a short distance behind this synagogue stands the time-bitten arch built by the old Romans to commemorate the sack of Jerusalem.

Nathan was born in London in 1845 of an English father, Joseph Nathan, and an Italian mother, Sara Rosselli, both Jews. Soon after his birth the family migrated to Leghorn, an Italian coast town on the Mediterranean. The father never renounced his British citizenship, but Ernesto became a naturalized Italian.

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"Il Messaggero," the biggest morning paper in Rome, says:
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"And there departs, moreover, with this great figure of citizenship the last trustee of the thought and tradition of Mazzini."
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In his will he reaffirms his faith in the republican principles of his leader. In this consistent championing of the cause of Mazzini he is to some extent carrying on a tradition of his family. In the years when Giuseppe Mazzini was exiled for his ideals, and in moments when others deserted him, he found friendship and generous aid in the Nathan home, where he was indeed a frequent guest. Sara, Ernesto's mother, in particular, was a fervent republican. But Ernesto gave ample proof in his long years of political preaching and acting that his republicanism was not merely an inheritance but a sincere conviction.

He talked to his countrymen through the columns of "Duty," a journal which he himself established in Rome, and in a short time he was recognized as a fearless fighter. He served in various capacities for the government, took a leading part in the life of the Jewish community, held exalted posts in the Masonry.

Under his leadership, in November of 1907 the democratic forces of Rome finally ousted from the city administration the clerical elements which until that day had not loosened their grip upon the temporal life of the city. By a series of courageous acts he transformed the city from a helpless clerical toy to a self-dependent democratic municipality. Those institutions of which modern Rome is proudest—the municipal public service, for instance—it owes to his efforts.

In the war he went to the front for almost a year, despite his advanced age, and jumped into the thick of the fight with the youngest. He was finally forced to return home by ill health. From this retirement he never again issued, confining himself to occasional articles during his last years.

"Before the bier of Ernesto Nathan," the "Tempo" writes, "political friends and enemies alike must bow with equal reverence, for the man that closed his long and laborious career yesterday was for everybody a wonderful example of respectful tolerance of the opinions of others and honest serenity in the profession of his own."—Jewish Gazette.

Orders were recently issued expelling all Jews who are subjects of Spain from Serbia within three days of the issue of such order. The Jewish community demanded an extension of the time, and appealed to the Spanish Legation at Belgrade to intervene. The Spanish Minister, who had not been informed of the proceedings, immediately communicated with the Foreign Office at Madrid, and was instructed to protest with the utmost vigor to the Serbian Minister for Foreign Affairs for an annulment of the order. As a result the edict has not been proceeded with. It appears that the expulsion order was intended as a device to exert pressure on the Spanish Jews to force them to apply for Serbian nationality.

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Mr. Zangwill on Hungarian Anti-Semitism.

Mr. Israel Zangwill has sent the following letter in reply to an invitation from the Hungarian Peace Society to attend its twenty-fifth anniversary: London, May 7, 1921.

Dear Sir—I have only just returned from the Continent after a long stay, and cannot possibly participate in the celebration to which you so kindly invite me. But I rejoice to learn that in Hungary as elsewhere a group of fine spirits is working for the great ideal of peace on earth and good will to all men. In the co-operation of these groups lies the world's only hope. For the wars of the future cannot be faced as lightly as were the wars of the past. Another great war, with its diabolically scientific efficiency, would mean the suicide of Europe.

There are, however, internal wars which are not less suicidal than international. One such, I regret to say, is raging in Hungary—the war against the Jews. Up till recently Hungary, by her treatment of her Jews, ranked among the most enlightened countries of Europe, and she had her reward in their ardent patriotism. This I know from personal experience, both from having visited Hungary some twenty years ago, and from my presidency of a Jewish organization which had in Hungary one of its largest and most enthusiastic branches. These friends of mine were, if anything, only too enthusiastic in their Magyarism. But Hungarians can hardly consider it a fault that men of another faith living happily amid them should be so devoted to the common country as almost to forget there was any difference in their origin. That is the test of good government, to produce a passionate devotion, a love for the motherland. And what can be more valuable to a country than the absorption, heart and soul, even if body remain separate, of so gifted a race as the Jewish? Even accepting the absurd accusation that all Jews are rich, it is not possible for a group to be rich with its riches fertilizing the country, without its resources adding to the strength of the country. The position occupied by Lord Reading in England shows what profit a country can get out of wise treatment of its Jews—they are as valuable as its coal and iron. And anti-Semitism is as stupid as Turkey's old policy of refusing to let its mines be worked. Anti-Semitism, in fact, "is worse than a crime, it is a blunder." One of your Budapest theatres has this year been drawing large audiences to a play of mine—I could not help hoping that it would remind your fellow-countrymen that there were other uses for Jews than throwing them into the Danube. I hope you will impress upon your society, and your society will impress upon your country, that it is not until the outrages against the Jews cease that Hungary can take her old place in the respect of those Western groups with which you are affiliated, groups which, although minorities, are the cement that keeps civilization from crumbling.

With congratulations on your quarter of a century of activity, Yours sincerely,

ISRAEL ZANGWILL, M. Laszlo Havas, Director of the Hungarian Peace Society.

The death, in his sixty-ninth year, has occurred in Gilvan, Vilna, of Rabbi Zalman Phineas Caplan. Rabbi Caplan was born in Ponidex, and early evinced great aptitude for Talmudic study. He published some learned works, including a volume of Shaaloth U'Teshuvot, and in addition to his fame as a scholar was well known for the ardent manner in which he espoused Zionism at a time when it was a subject of much controversy. One of the rabbi's sons, Mr. Ephraim Caplan, is a well-known Jewish journalist of this city.

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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 15th day of June, 1921, next.

ROGERS & ROGERS, Administrators, Office and P. O. Address, 66 Broadway, Borough of Manhattan, New York City.

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

MOSES & SINGER, Attorneys for Executors, Office and P. O. Address, 55 Liberty Street, Borough of Manhattan, New York City.

LEVENSON, MAX L.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max L. Levenson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Jerome Wilkin, her attorney, at No. 175 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of July, 1921, next.

LEVINSON, 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 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.

LEVENTRITZ, COOK, NATHAN & LEHMAN, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

SCHWAB, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Schwab, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, O'Brien, Boardman, Parker & Fox, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August, next.

O'BRIEN, BOARDMAN, PARKER & FOX, Esqs., Attorneys for Executors, No. 120 Broadway, Borough of Manhattan, City of New York.

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 subscribers, at their place of transacting business, at the office of Hays & Wadhams, their attorneys, No. 43 Exchange Place, Borough of Manhattan, New York City, on or before the 28th day of September, 1921, next.

HAYS & WADHAMS, Attorneys for Administratrix, Office and P. O. Address, 43 Exchange Place, Borough of Manhattan, New York City.

DOCTER, SOPHIA.—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 Sophia Docter, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Frederick Klein, her attorney, at No. 277 Broadway, in the City of New York, Borough of Manhattan, on or before the 18th day of November, 1921, next.

WERTHEIM, 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 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 15th day of July, 1921, next.

MAURICE WERTHEIM, CENTRAL UNION TRUST COMPANY OF NEW YORK, Executors, 80 Broadway, N. Y. City; and HERBERT A. CONE, 51 Chambers Street, N. Y. City, Attorneys for Executors.

KOMMEL, AARON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron Kommel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob I. Berman, one of the Executors, No. 348 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of July, 1921, next.

NATHAN A. KOMMEL, ALEXANDER KOMMEL, SIMON KOMMEL, JACOB I. BERMAN, Executors, Office and P. O. Address, 348 Broadway, Borough of Manhattan, New York City.

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 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 15th day of August, 1921, next.

MORRISON & SCHIFF, Attorneys for Administratrix, Office and P. O. Address, 323 Broadway, Borough of Manhattan, New York City.

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 subscriber, at his place of transacting business, at the office of Louis Manheimer, his attorney, at No. 163 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.

LOUIS MANHEIMER, Attorney for Administratrix, Office and P. O. Address, 163 West 34th Street, Borough of Manhattan, New York City.

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, No. 43 Exchange Place, Borough of Manhattan, New York City, on or before the 28th day of September, 1921, next.

MARX, W. BENNETT.—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 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, Esq., his attorney, at No. 348 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23rd day of August, 1921, next.

JACOB I. BERMAN, Attorneys for Executors, Office and P. O. Address, 348 Broadway, Borough of Manhattan, New York City.

DOCTER, SOPHIA.—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 Sophia Docter, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Frederick Klein, her attorney, at No. 277 Broadway, in the City of New York, Borough of Manhattan, on or before the 18th day of November, 1921, next.

NEW, 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 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 Steln & 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.

STELN & SALANT, Attorneys for Executors, Office and P. O. Address, 1328 Broadway, Borough of Manhattan, New York City.

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

OSCAR LOWENSTEIN, Attorney for Executors, No. 27 Cedar Street, Borough of Manhattan, New York City.

STERZELBACH, MINNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minnie Sterzelbach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Baker & Obermeier, his attorneys, at No. 34 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of August, 1921, next.

BAKER & OBERMEIER, Attorneys for Executor, Office and P. O. Address, 34 Nassau Street, New York City.

WOLGIN, AARON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, next.

KANTROWITZ & ESBERG, Attorneys for Administrators, No. 320 Broadway, Borough of Manhattan, New York City.

REINER, PINCUS.—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 Pincus Reiner, 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 Jeffrey J. Lewin, her attorney, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 21st day of November, 1921, next.

JEFFREY J. LEWIN, Attorney for Administratrix, Office and P. O. Address, 253 Broadway, Borough of Manhattan, New York City.

TURK, ISRAEL S.—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 Israel S. Turk, 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 Cohen, Hass & Schimmel, her attorneys, at No. 302 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of November, 1921, next.

COHEN, HASS & SCHIMMEL, Attorneys for Administratrix, Office and P. O. Address, 302 Broadway, Borough of Manhattan, New York City.

BIRNBAUM, BERNHARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernhard Birnbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of H. S. & C. G. 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.

H. S. & C. G. BACHRACH, Attorneys for Executor, Office and P. O. Address, 215 Montague Street, Borough of Brooklyn, New York City.

ROSENTHAL, IGNATIUS LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatius Louis Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Whitman, Ottlinger & Ransom, No. 120 Broadway, in the City of New York, on or before the 11th day of July, next.

WHITMAN, OTTLINGER & RANSOM, Attorneys for Administratrix, 120 Broadway, Manhattan, New York City.

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. 230 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.

MILTON MAYER, Attorney for Executor, Office and P. O. Address, 230 Broadway, Borough of Manhattan, New York City.

ISAAKS, 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 Isacs, 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.

EMANUEL HERTZ, Attorney for Executor, No. 149 Broadway, Borough of Manhattan, New York City.

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 the 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.

ELLMANN & ELLMANN, Attorneys for Administratrix, Office and P. O. Address, 80 Pine Street, Borough of Manhattan, New York City.

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 Harry R. Berlinicke, his attorney, at No. 160 Broadway, in the City of New York, on or before the 29th day of October, 1921, next.

HARRY R. BERLINICKE, Attorney for Executor, No. 160 Broadway, Borough of Manhattan, New York City.

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

STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

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 L. & J. Joseph, their attorneys, at No. 135 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of June, 1921, next.

L. & J. JOSEPH, Attorneys for Executors, Office and P. O. Address, 135 Broadway, Borough of Manhattan, New York City.

BERNHEIMER, 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 Bernheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Rose & Paskus, their attorneys, at No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of June, next.

ROSE & PASKUS, Attorneys for Executors, No. 123 Broadway, Borough of Manhattan, City of New York.

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

MATTHEW SWERLING, Attorney for Administratrix, Office and P. O. Address, 74 Broadway, Borough of Manhattan, New York City.

GUNTHER, NATHAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Gunther, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Julius Michael, his attorney, at No. 115 Broadway, in the City of New York, on or before the 15th day of July, next.

ADOLF MOSBACHER, NATHAN D. STERN, Executors, Office and P. O. Address, 115 Broadway, N. Y. City.

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, at the office of Emanuel Hertz, Esq., No. 149 Broadway, in the City of New York, on or before the 13th day of October, 1921, next.

EMANUEL HERTZ, Attorney for Executor, No. 149 Broadway, Borough of Manhattan, New York City.

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 the 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.

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AMERICA NO CHRISTIAN COUNTRY

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

When Ralph Waldo Emerson, the New England seer, declared that America is but another name for opportunity, he summed up in striking phrase the advantages grounded upon eternal principles of right living which this country of ours holds out to all who adopt it as their home. The Republican form of government, the absolute and unbridgable division between church and state, the concern of the state only with the affairs of the state—these are the things for which the United States has stood and ever will stand. And this is so, and should remain so, despite the fact that the vast majority of our population acknowledge the Christian religion, and that the blind zealots among them therefore agitate for the recognition of Christianity as the law of the land and the establishment once more today of the "blue" Sunday of Puritan New England.

The Constitution of the United States and the fundamental instruments of the several States all coincide in providing that the legislative department of government in this country "shall make no law respecting an establishment of religion or prohibiting the free use thereof." This is the basis of America's completely unsectarian character, and, be it noted, we use the word "unsectarian" instead of the less emphatic "non-sectarian." This country as such knows and recognizes no particular creed or form of worship, despite the expressions of highly placed jurists like the late Mr. Justice Brewer of the Supreme Court of the United States to the contrary. If, as is undoubtedly true, the Christian faith may not be openly and contumaciously reviled, as, for example, by provisions for the public, persistent and pronounced condemnation of that religion in lawless methods, a like observation attaches to any attempt to discredit any other acknowledged forms of belief. Our government knows no religion because it knows all of them!

A century ago Thomas Jefferson, author of the Declaration of Independence, who inspired its sublime utterance that all men are created free and equal, stated that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or this worship; that the legislative

powers of the government reach actions only, and not opinions. In short, ours is a government of laws and not of men. This being the case, were one to speak of the United States as a Christian country one were to be false to the traditions on which the Republic was established, and in the virtue of which it has continued to function well and properly to this hour.

Barbary States, the instrument in question set forth and represented that America was not a Christian country. The exigencies of the case, the Barbary States being populated by Mohammedans, moved our government to this expression; at the same time the precedent stands and is supported by authority and tradition.

So much having been premised, it

Thomas M. Cooley of Michigan, a brilliant expounder of American constitutional law, said years ago (and his thought has the same validity today):

"Not only is no one denomination to be favored at the expense of the other, but all support of religious instruction must be entirely voluntary. Whatever deference the constitution of the laws may require to be paid in

grounded upon broad, basic principles of the necessary exercise of the sovereign police power of the State, not as aids in support of Christianity. Economically, it is salutary to compel a worker to rest on one day in each seven, and since convenience makes Sundays appropriate rest days the law surrounds Sunday with its protection to this effect. All the latest decisions on the Sunday laws proceed upon these lines; another tacit admission that this is not a Christian country.

And it will be recalled that the proposal of the Board of Education of the City of New York to set apart the hour from two to three o'clock in the afternoon of each Wednesday during school sessions to enable each denomination, at its own proper cost and with such facilities as it could provide, to furnish the youth of its faith with appropriate religious instruction met with stout opposition. This opposition had much force to commend it. For one thing, it was in complete harmony with American governmental tradition in the attitude it took up. This is not a Christian country, ergo, unsubstantial provisions of this nature even are invalid and unconstitutional.

Indeed, the strength and resiliency of America reside and are to be found in the little red schoolhouse supported out of the public moneys, regardless of whether this stands on a busy urban street or a sheltered, secluded rural turn in the road. In either, even where the Bible without sectarian comment is read, and in many States there is no provision for such an innocuous enterprise, stress is laid in educating the pupils in American good citizenry. No attention is paid to differences of creed, for, so far as the school is concerned again, none exist. These little schoolhouses have equipped the future rulers, whether executive, legislative or judicial, of this nation for their life work. In their later years, whenever reference was made to the foundations upon which the Republic was laid strong and true, their hearts and minds returned in fond recollection to youthful scenes and their first teachers, who taught them what it meant to be Americans.

In fine, America is not a Christian country in spite of the circumstances that the preponderating majority of the people who dwell therein acknowledge some form of dogmatic



INDEED THE STRENGTH AND RESILIENCY OF AMERICA RESIDE AND ARE TO BE FOUND IN THE LITTLE RED SCHOOL HOUSE SUPPORTED OUT OF PUBLIC MONEYS.

In point of fact the United States many years ago distinctly declared that it was not a Christian country. In a treaty negotiated with the Barbary States of the north coast of Africa within the first score of years after the adoption of the Federal Constitution it will be recalled that our first diplomatic representative of the Jewish faith, Mordecai M. Noah, was Consul to Tunis, one of these

remains to point out that all grants in aid of denominationalism, all efforts to provide instruction in religion for the people at the charge of the public treasury, all desire to secure the observance of the Sabbath of Christianity as the day of rest as such are unconstitutional as un-American, improper, out of accord with our governmental traditions, and therefore invalid.

some cases to the conscientious scruples or religious convictions of the majority, the general policy always is to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them."

Take the laws governing the observance of the first day of the week commonly called Sunday. These are

Christianity as their religious belief, in spite of the fact that Providence rules our destinies, rough hew them as we may. Judge Brewer beheld in the custom so universally obtaining of introducing last wills by the phrase, "In the name of God, Amen!" a further proof that this was a Christian country. This instance proves anything but what he thought it demonstrated. It proves, despite the fact that God is never mentioned in the Constitution of the United States by name, that we are a profoundly religious people, of the religion of all good men and true, but nothing more.

The wars that have been waged in the name of religion, that disfigure history's page and impede the uninterrupted progress of man from utter savagery to complete civilization, can never be staged on the soil of America. This fertile land is fortunately sterile to such developments. This is so because the Fathers of the Republic builded wisely when they absolutely and irrevocably separated church from state in the American governmental economy. They thus shut the door against introducing here the hatreds and jealousies of the Old World, and realized the ideal visioned by the prophets of Israel, the God-intoxicated men who beheld unerringly the ideal state where each man dwells in peace and contentment under his own vine and fig tree. This is the true ideal of America. God grant that it may ever so continue!

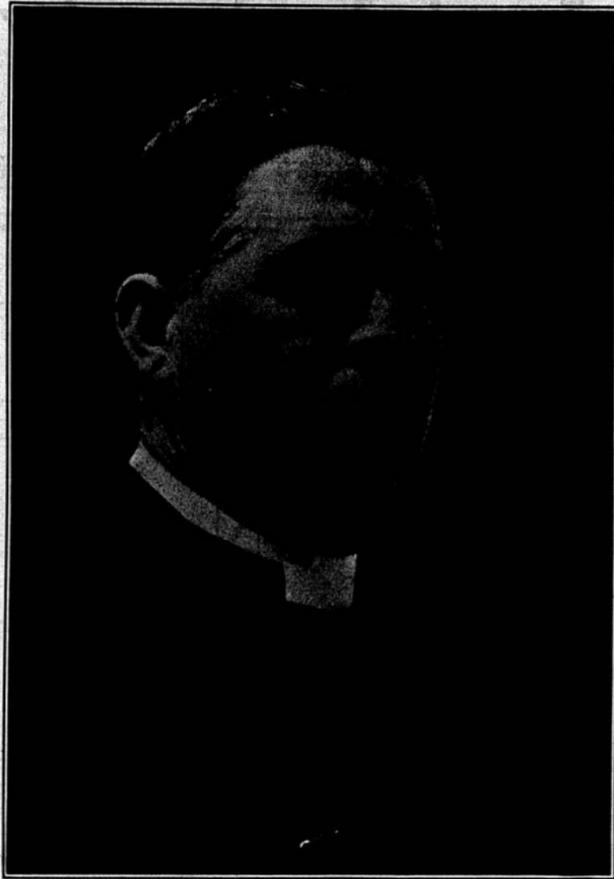
DR. SIMON BARUCH'S WAR RECORD.

It is not generally known that the distinguished physician, Simon Baruch, for many years a resident of New York and the father of Bernard M. Baruch, served as surgeon in the Confederate Army for three years of the Civil War, having first joined a South Carolina regiment as assistant surgeon and acting surgeon until his promotion as surgeon with the rank of major, in which capacity he served in a Mississippi regiment. With Longstreet's corps he went through the first Maryland campaign, was present in the second battle of Manassas and South Mountain, Md., where he was captured while in charge of the Butterfield hospital. After six weeks' confinement in the Union lines he was sent home. He was also present at the Battle of Fredericksburg and Chancellorville; next in the second invasion of the North and present in the battle of Gettysburg, where he remained on the battlefield hospital for six weeks. He was next imprisoned in Fort McHenry with 103 other surgeons similarly captured and held as one of the hostages for Dr. Rucker of West Virginia, who had been condemned by a civil court for execution for murder, but claimed to be a Union surgeon. After four months imprisonment Dr. Baruch was exchanged. He was present in the battles of the Wilderness and Spottsylvania Court House, where he had in charge the largest number of bayonet wounded cases on record during the Civil War. He was next in the battle of Coal Harbor, the siege of Petersburg and the battle of Cedar Creek, where he rode forty miles in front of the famous "Sheridan's Ride," to escape capture. After being transferred to the hospital in Thomasville, N. C., he was attacked by typhoid fever, from the delirium of which he awoke to find the Confederacy had collapsed.

Race Hatred Grave Menace to America

By REV. S. PARKES CADMAN

Jews and Gentiles, white men and colored men, Protestants and Catholics have to live together in this great



REV. S. PARKES CADMAN

country of ours. There is a benefit in this juxtaposition and our heterogeneous character confers benefits upon us. When the men and women of the different races, creeds, and colors get to know each other, their ideas of each other are bound to become higher.

I plead for the peace and good will of all men of this country, for that is essential to the health, wealth and dignity of this nation. We all, unfortunately, are tinctured with a certain amount of race hatred. We must remember that years ago we were pagans.

Most men measure the 100 per cent. Americanism of other men with their own beliefs. Formerly only members of the Democratic party were said to be 100 per cent. Americans. Now that organization has fallen from popular favor, and the men and women who read the family Bible and the New York Tribune, and vote the straight Republican ticket are given that title.

However, you are a real 100 per cent. American only if you desire to live at home with all our people, of all races, colors and creeds, and to love and serve them, thus realizing the hopes of George Washington and of Abraham Lincoln.

Let me take up the question of Henry Ford, the Dearborn Independent and the radical statements on the Hebrew race. If Henry Ford had been content to remain an excellent mechanic and to manufacture his excellent cars, that would have been all right. But when, led by subtle conceit, he places himself in the position of guide of American public opinion he becomes a joke.

Former President Wilson never touched a lower point in his career than when he indorsed this ignoramus to be a United States Senator. How a college professor, a teacher and student of history could have sanctioned such a man as Ford is beyond my imagination. Ford was the

man who said: "History is all bunk." It was simply a tribute to the degrading power of gold. If Ford did not

pendent it has been charged that the Jews, all of them, are in a conspiracy to overthrow the rule of Christianity in the whole world. Let me remind you that there are not more than 13,000,000 Hebrews in the world, whereas there are hundreds of millions of Christians.

This remarkable statement seems to have been based on the "Protocols of Zion," which were an absolute forgery. They were written about 1905 for the purpose of justifying the pogroms under which the Jews were murdered in Russia and elsewhere. We Americans decline to condemn a people on such a damnable forgery.

It is impossible for the Hebrews to be in the close association in which the Dearborn Independent says they are. They have their groups and divisions as well as Protestants and Catholics have. The Hebrews are not one homogeneous whole, except in that they believe in God.

The American flag gives us the right to differ in our beliefs, and still live in loving brotherhood. If one people was allowed to have sway, the country would not be a fit place, in which to live.

The secret of this whole vexed question is found in one of the Commandments, "Thou shalt love the Lord thy God with all thy life, with all thy mind, with all thy soul and with all thy strength, and thy neighbor as thyself." Someone asked "Who is my neighbor?" And the answer was: "The man who is in the greatest need." On that great teaching the doctrine of race hatred stands condemned forever.

PASADENA.

Mr. Walter Raymond, manager of the Raymond Hotel at Pasadena, Cal., has issued a ukase barring all Jews from his institution. Mr. Raymond says, "It is simply a change of policy. We desire to conduct a one-party house. It is impossible to blend the Hebrew and the Gentile races into a harmonious family."

I have visited and been entertained at the Raymond after the fashion of hostels of this type. That is, I have listened during an interminably dull evening to the small quarrels of profiteers assembled from Youngstown, Akron, Rochester or Cleveland and have watched a few graduates of rheumatic cures hobble through the Saturday night dances, have played golf with some fairly remarkable valetudinarians over a sickly, frowsy course with sand greens and have decamped thence with a feeling of gratitude that I was not a regular inmate and could leave when I pleased.

Knowing the class of persons served by such an asylum it is hardly necessary to allow the dictum of its manager to annoy one. He may be perfectly right in his view that the types of retired institutionalists he caters to are not capable of creating a healthy environment out of any sort of diverse materials. It is, of course, so thoroughly snobbish and petty as to be pitiful, but one must challenge the assertion that it is impossible to blend the Hebrew and Gentile races into a harmonious family. If harmony is possible it is a thing that should obtain between just such groups as one would think are patrons of the Pasadena resorts. Wealth ought to bring culture and refinement. In culture and refinement the Jew is the equal of any group. His historic culture is being slowly absorbed by the world today, while in the arts and sciences he stands at least on an equality with all white men of his kith and kin. Mr. Raymond is quite wrong. The world is slowly getting into harmony with Jewish ideals and will, when it reaches the point of departure whence Israel takes its start in social matters, be quite well enough for Jews as well as Gentiles. At present there are serious problems in it for both. —Rabbi JONAH B. WISE, Portland, Oregon.



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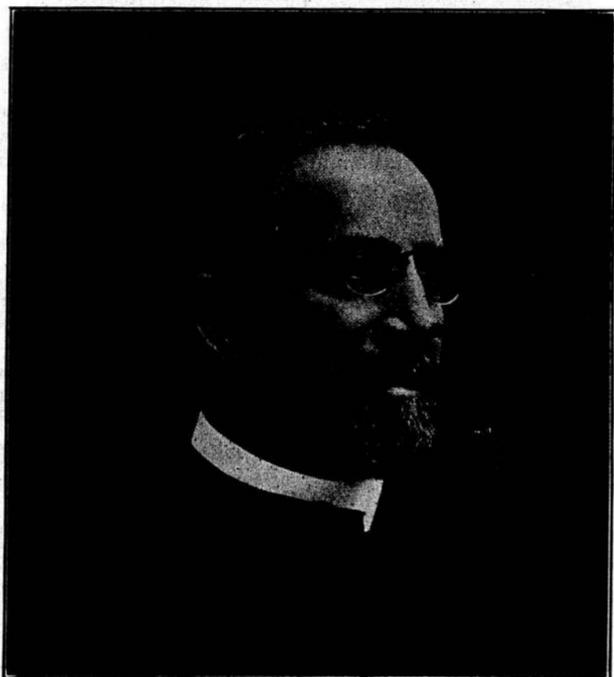


Dr. Krauskopf Lauds Cardinal at K. of C. Dinner

The Rev. Dr. Joseph Krauskopf was a prominent figure at the reception dinner tendered Cardinal Dougherty by the Fourth Degree Knights of Columbus of the First District of Pennsylvania and Delaware at the Bellevue-Stratford Hotel, Philadelphia, Pa.

Dr. Krauskopf spoke as follows: "The greeting you tender me tonight is as embarrassing as it is flattering—flattering because the heartiness with which it is tendered; embarrassing because the heartiness implies an expectation which I am unable to meet. But for the esteem in which I hold your guest of honor, His Eminence, the Cardinal, I would not have dared to accept your committee's invitation to be one of the speakers of this historic evening. That I did consent was due to a desire to witness another honor conferred upon my esteemed and reverend friend, even if it has to be done at the price of a speech. You

gathering such as this could not even have been thought of, when it would have brought ignominy or excommunication or suffering upon the one who attempted to make it possible. A time there was when people of different religious faiths looked upon each other as enemies, ascribed to each other all sorts of devilish deeds and fiendish traits. There may still be readers of such vile papers as "The Menace" or Henry Ford's "Dear-born Independent" who believe that Catholic and Jew are hoofed and horned and tailed. I recall having been told that when Archbishop Ryan, of sainted memory, was stationed as a young priest at St. Louis, Mo., a lady was thrown almost into spasms upon being unexpectedly introduced to him at a public reception. Father Ryan, observing her stepping backward trembling, took off his cap, and, bowing low, said: 'Madame, you observe that I have no horns.' 'Yes, yes,' she stammered



REV. DR. JOSEPH KRAUSKOPF

will presently discover, however, that I have made a better bargain than did the committee; I got a far better dinner from you than will be the speech which you will get from me.

"Standing in the presence of His Eminence, the Cardinal, and the other distinguished prelates and priests of the Church of Rome, as guest of the local order of the Knights of Columbus, that has for its mission the strengthening of the benevolent work of the Mother Christian Church, I, a son of Israel, feel more inclined to offer a prayer than to make a speech—a prayer of thanksgiving that I have lived to see the day when a Cardinal and a Rabbi can meet and greet as friends, when the honor that comes to the one is as heartily enjoyed by the other as if it had come to himself—a prayer of thanksgiving that, under the spiritual leadership of such godly men as Archbishops Ryan, Prendergast and Dougherty, it has been made possible in this city for Catholic and Jew to live peacefully side by side, each respecting the other's faith and people, each ready and eager to labor with the other in every cause that makes for the good of humanity, for the peace and welfare of our beloved country.

"A time there was when the presence and participation of a rabbi at a

in reply, 'Yes, yes, I see, but you are young yet.'

"Thank God, that people who are professing religion are becoming religious, that both Christian and Jew are beginning to understand that such teachings of the Old and New Testament as 'Love thy neighbor as thyself,' 'Do as thou wouldst be done by' were not intended merely to be mouthed in the pulpit or to be mumbled in the pew, but to be practiced in our daily lives, in our relationship with our fellow men, be their race or creed what it may. Thank God, that people are beginning to realize that God is present as much in the Cathedral as in the Abbey, in the Mosque as in the Synagogue. Wherever man worships with a pure heart, there he kneels, or bows, or prostrates himself in the presence of God. To my synagogue there came one early morning a little Irish woman with market basket on her arm, proceeded up the centre aisle, knelt before the altar and recited her prayers. The sexton walked up to her, and, touching her gently on the shoulder, remarked: 'You have made a mistake. This is a synagogue, not a church.' The little woman looked confusedly about her for a moment or two, and then said: 'And sure, God is here too.' I should have been glad to have met that little woman, and to have told her

that she had expressed more of true religion in her few words than is contained in many a volume of theological lore.

"Creeds differ because parentage differs. Had I been born of Catholic parents I might have ministered today in one of Cardinal Dougherty's parishes. Had he been born of Jewish parents he might have established a cardinalate in the Jewish Church. Creeds differ because minds differ. Had God wished all men to believe alike, he could as easily have made all minds to think alike, as He has made their hearts to beat alike or their lungs to breathe alike. As harmony amidst diversity is a law of nature, so should harmony amidst diversity be a law of religion. There is room in Heaven for every man who has room in his heart for his fellow man, whether he worship in Greek or Latin, in Arabic or Hebrew or English. No man's creed can be wrong whose deed is right.

"When all is said and done, it is the deed that counts. What matters it whether the color of the cow is red or black or tawny as long as the milk is white and pure? What matters it where wheat is grown as long as it makes wholesome bread? No matter how many and different the rivers that empty into the ocean, the clouds born of it scatter blessings far and wide. No matter how many and different the denomination, each contributes its share toward the civilization of the world. Our soldier lads sailed overseas from the North and from the South, from the East and from the West; there was no recognition of State lines in the Argonne woods, there they were all alike, true and brave and victorious Americans.

"One night, years ago, I was sitting with other tourists in a natural amphitheatre about Old Faithful in Yellowstone Park, to witness an eruption of that geyser under a searchlight of different colors. While waiting, some of the tourists intoned their respective State songs, to discover thereby others of their State. Texan answered to the song of Texas, Ohioan to that Ohio, California to that of California, each song telling of the glory of its State. At last the geyser burst forth and presented, an awe-inspiring sight. For a while not a sound was heard beyond the hissing of steam and rushing of waters. Suddenly, as if commanded by the baton of an invisible leader, all rose and intoned in common our National Hymn, 'My Country 'Tis of Thee.' Kentuckian, Pennsylvanian, Rhode Islander had ceased to be. All alike were Americans.

"Even so, however much men may sing their song of praise of their respective creeds, once within Heaven's gates their different songs will melt into one grand common hymn of praise of the common Father of all.

"I have read of a convent church in which the two sexes worshipped in common, but were separated from each other by a wall sufficiently high to prevent the monks and nuns from seeing each other, but not so high as to prevent their voices from mingling, as the Latin Chronicler wrote: 'Murus corpora, non voces disjungit.'

"Whatever the walls be that separate creed from creed they must never be so high and so forbidding as to prevent the hands and hearts and voices of their respective followers from joining in every cause making for the ennoblement of self, for the betterment of mankind.

"In the tearing down of forbidding walls and in the opening of pathways between his and other creeds, your honored Cardinal has rendered distinguished service in the past. And he will render yet greater service in the future. The more I

see and hear of him the more assured am I that the spirit of God is in his soul and the love of man in his heart. Every inch of him betokens the priestly man and the manly priest. I honor his Church because of him and I honor him because of his Church and I honor you, Knights of Columbus, for honoring your Church by honoring him. "By the same traits—greatness of heart and soul and mind—by which Abraham Lincoln raised himself from log cabin to White House, Dennis Dougherty raised himself from collier to Cardinal. And he may raise himself higher still. About this time, several years ago, I witnessed during a Consistory at Rome the raising to the cardinalate of the present Pope. I may yet live to see 'Our Own Cardinal' raised to the dignity of the first American Pope of the Church of Rome."

HOW TO MEET THE ENEMY.

There are times when our most eloquent response is silence. Protest often serves but to dignify charges

and individuals unworthy of notice. But also there come hours when speech must out, when silence seems to give assent or suggest cowardice, when the enemy is so vile, so false, so brutal that he must be met in the open.

How are we to meet him? By official dignified protest, that demonstrates his real motives, proves his ignorance and shows how false is the platform on which he stands; by quoting the truth over against his lies; by organizing our forces so that we may present a united front to a dangerous foe, already well organized. By welcoming those not of the faith, who know how just is our cause and out of their real faith are ready and eager to champion the cause of the persecuted against their persecutors.

Let the enemy who preaches love do all the hating. Let us who are charged with a consuming desire for revenge show how little of vindictiveness there is in us. All we want is to be let alone. We ask no favor. We ask only justice.—Rabbi Harry Levi, Boston, Mass.



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COLGATE'S TALCUM POWDER

The Synagogue--A Leavening Force in the Making of American Jewry*

By RABBI DR. ISRAEL ELFENBEIN

We have met to celebrate in a fitting manner both the triumph of our National Freedom as well as the local triumph of the Jewish Spirit, engendered by the Tenth Anniversary Celebration of Pincus Elijah since its dedication on April 9, 1911. May I address you in the touching words applied by the Shepherd of Israel to Shulamith, his beloved, "Behold, thou art beautiful, my beloved, lo, thou art beautiful, thy eyes are those of a dove . . . Art thou altogether beautiful and is there no blemish on the (?) . . ." (Canticles 4:1, 7).

Intuitively there rise to my lips the sacred words of the time-honored benediction "Schechecheyonu," befitting the ushering in of an epoch-making moment, "holy to the Lord."

Pray accept the hearty greetings of a humble "servant of God": "May the Lord, the God of your fathers, increase your moral influence a thousandfold" . . . "And

* Delivered on April 24, 1921, at the Tenth Anniversary of the Pincus Elijah Congregation, New York.

if thou become pure and upright, surely God will perfect thy righteous habitation . . . And though thy beginning was small, thy latter end will be great." (Job 8).

It is a supreme privilege and an imperative duty to refer with love and esteem to the immortal names of a handful of serious minded, energetic and ideal men and women. On November 25, 1907, they founded this little, but democratic synagogue, of orthodox convictions, and in February, 1911, the only Talmud Torah in the district within a radius of forty-five blocks. Through the herculean efforts of the Young Folks League headed by a selfless leader and his ideal cohorts, the West Side Community House, on December 1, 1917, was incorporated as a separate institution, devoted expressly to the Social and Educational uplift of the Jewish Youth.

This work, I must add, was done in a quiet, unassuming and dignified manner under the most adverse circumstances, necessitating a constant struggle to maintain these three dis-

tinct, but equally indispensable and mutually supplementary, institutions: the "Beth ha-Tefilah," the "Beth ha-Keneseth," and the "Beth ha-Midrash."

The men on our roster of honor bring back today fine, uplifting memories that will inspire our posterity with a finer idealism, a more sanguine hope and renewed enthusiasm for a still greater, nobler and more enlightened future on behalf of those constructive ideals of historic Judaism for which our Synagogue stands. Towards the attainment of these ideals we all, as one body, at the sacred altar, consecrate today our best interests and pledge our undivided and unstinted support in a reverential spirit befitting the august memory of our deceased but unforgotten members and co-workers, whose names will be called from the Pincus Elijah "Book of Eternal Life." In their memory the congregation will respectfully rise and bow their heads in silence.

STRENGTH AND WEAKNESS OF THE SYNAGOGUE.

My friends, this pause is a most eloquent lapse of silence. It attunes our spirits to a calm, sane, but searching self-examination, most conducive to the unfolding of both the strength and the weakness of the American Synagogue in the leavening of American Jewry. Such a fearless study will enable us best to grasp the salient features of the true function of this holy institution and to apply the same on a small scale to the future reconstruction of ours as soon as the Building Fund, originally launched on Kol Nidre night of 1920, will have been sufficiently augmented.

Permit me, however, to confess at the outset that for several reasons it is no small task to evaluate the complex fabric of the Synagogue; because Israel, together with all the nations of the world, is experiencing, during these abnormal times of transition and readjustment, the most extraordinary "spiritual" movement in history, as yet unarticulate. Both the Synagogue and the Church—the "silent forces of Reconstruction"—are struggling for a ray of light and a gleam of hope in what we choose to label a "new born age," still wrapped up during its stage of infancy, in the swaddling clothes of "old times."

THE AMERICAN SYNAGOGUE AS A DYNAMIC FORCE.

Besides, the American Synagogue is not by any means a finished product. It is still in the making. Like other co-ordinates of Jewish reality it is not an institution fixed and static: it is rather a *dynamic force*, relative to time and place, to be realized best through the conflicts and hazards of life, industrial and economic included, and in turn also to react upon life, provided that it only remains true to its function as a leavening agency to produce profound changes of a positive nature through a progressive and inward, though slow, operation.

It is especially difficult to apply a fixed and definite standard for the appraisal of this all inclusive institution. The moment we are aware that the history of the synagogue is closely identified with that of a Jewish communal life in its early stage, we at once realize that the two—*Synagogue and Jewish Life*—are closely interwoven, the warp and woof of life, as it were, and cannot therefore be separated without at the same time destroying the entire fabric of Jewish life.

We shall attempt, however, in our limited way, to study the synagogue on the basis of a rather flexible standard implied in the following:

Is the Synagogue a vitalized and enlightened institution of Jewish public opinion, germane to the normal growth of American Jewry—a controlling and inspiring force in Jew-

ish life? Does it measure up to the standard of personal and social service? Is it an expression of the cosmic group consciousness of Israel, "K'lal Yisroel?" Does it function as a force, gradually being translated into the thought, will and action of the life of the individual, of the family, of the community, and of the nation at large?

The Synagogue today is gradually waning in influence and prestige. It does not captivate and hold our intelligent youth. It still remains in the present slough of ineffectiveness, artificiality and low spirituality. It fails to refocalize religious devotion and moral aspiration in its pristine glory. It has not yet developed a clear, unblurred religious perspective, candid in spirit, intelligent in content and dignified in expression. The modern Synagogue, to exist, must measure up to the height of her obligation and become a more enlightened power for a deeper spiritual life, a more efficient organization, where a positive, constructive, virile Jewish reality is being unfolded to withstand gradually the outer impact of world reality. Otherwise if she doesn't collapse in the face of a great crisis, her influence for good will become ineffective, if not negligible.

THE SYNAGOGUE OF THE FUTURE.

To accomplish this, it must stop meddling with its mediocre, commonplace and hackneyed program. It should learn to become a fearless exponent of independent thought, a disinterested seeker of truth and righteousness; a "spinner of the golden threads of the spirit" in its most subtle form. It must learn to reflect upon the "promised land" of

the future, and not live in the shadow of the "Egyptian pyramids of spiritual bondage." It must become an "open door" to mental freedom, and "the new adventures" of the times, personified in the spirit of Elijah, "the invisible guest," welcomed on Passover Eve by every Jewish household.

It should stop shouting from the housetops against those visible and outer forces of deterioration most feared, but not truly dangerous; whereas the most insidious, hidden germs from within are not even recognized, not to say diagnosed and prevented from spreading. It must establish decorum and infuse aesthetic beauty, combined with a deeper spiritual beauty, whereby it may captivate the young. For the "holiness of beauty" has as much a place in the Synagogue as the "beauty of holiness." Above all else it should interpret Jewish reality in the spirit of the age, viewed in the light of tradition and historic precedent, and harmonize the conservatism of the old with the progress of the young. "V'hashiv lar O'vos al Bonim V'lar bonim al Avo'som." (Malach 3:24). Thus alone will it become a veritable force in American Jewish life, where the people may learn how to orient themselves to the cosmic realities, the eternal verities of our faith, and get a strong grasp of the certainties and beauties of our culture in the interest of a larger and deeper life.

If a little leaven placed at the proper time is in a position to ferment all the dough, why should not our own little synagogue, the only orthodox institution of its kind in the West Side, function effectively and do its humble share in the leav-



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ening process for a more enlightened Jewish community?

Indeed in these days of "low fences and fading landmarks" Orthodoxy must gird on its loins, repair the corroded breaches in the fence around the Jewish household; conserve and not dissipate its accumulated energy—the momentum of the past—around one definite and vital point of concentration, refocalize religious devotion and moral aspiration and develop a clear, unblurred religious perspective. But before it can soar to the heights of vision and usefulness, it must first be conscious of the many limitations, inanities and imperfections that have dragged it down to its low level.

THE SYNAGOGUE VERSUS DECADENCE.

Passover has lost its original meaning and import. For, unlike the experience of our forbears during the exodus from Egypt, the Jewish household of today can no longer boast of being totally immune to the shadow of the "Angel of Death"—the elements of destruction and decadence that have crept into our midst:—The term Pesach to us has assumed a new meaning "the halting between two points" ("Poseach al she'te ha-s'ipim") the policy of ex-

pediency and mediocrity—severely rebuked by Elijah, the hero of the Passover Seder.

The Synagogue, however, in a celebration befitting the Passover, dare not delay the removal of "Chometz," the sour leaven of fermentation—including both the visible ("bal yeroeh") and the hidden ("bal yimotzeh") forces of inorganic deterioration. It must not satisfy itself with the formal application (once a year on the eve of Passover), of the moral and spiritual searchlight ("bedikas chametz"), to reveal the outer leaven on the surface, and by some legal fiction ("Mechiras Chametz"), either shirk or shift the burden of responsibility accumulated through the entire year.

AN EXEMPLARY SYNAGOGUE.

To revert back to our text, we call out in the words of the shepherd of Israel, "Beautiful art thou in many ways." ("Hinoch yafab bitfillah uve Teshuvah.") Thou art beautiful in your devotional and personal service rendered to the individual congregants. Your traditional prayers are divine, thoroughly Jewish in content, genuinely devotional and preserved, untainted in their historic and undissected form. Yours is the only modern synagogue, to my

knowledge, which, though situated in a non-Jewish district of the West Side, has several "Minyanim" three times every day, and which needs not resort to the hired "Minyannaire," a new institution in American Jewry.

"Hinoch yafab be Torah." Thou art also beautiful, not merely as a "Beth-ha-Tefillah" but as a Beth ha-Midrash. The Synagogue never functioned solely as a house of piety and devotion; surely not merely as a center of gravity for transitory attendants to recite their Kaddish. To be what it ought to be, it must serve first and last as a house of learning and interpretation of the Law, never losing contact with the main stream of Jewish life, ever unfolding and developing anew an essentially Jewish background.

"Hinoch Yafab be Massim Tovim." Thou possessest also the beautiful quality of rendering social service, expressive of "K'lal Yisroel," a distinctive power for the upbuilding of a more enlightened community, fully alert to the historic obligation incumbent upon American Israel to become, during and after the war, the potential and active moulder of the destiny of universal Jewry.

"Hinoch Yafab be Gmiluth Chesadim." In the past you well stood the test by serving at a mother institution of the Jewish Center, to the Yorkville Passover Relief Committee, and other institutions. Never have you failed to respond personally and collectively to the appeals for relief of educational, of charitable and of philanthropic institutions in this country and abroad. You have done this work, moreover, disinterestedly, in a quiet, unassuming and dignified manner, without resorting to cheap publicity. May I not, on your behalf, assure "K'lal Yisroel," that you will not be found wanting in responding warmly and Jewishly, to Dr. Weizmann's appeal on behalf of "Keren ha-Yesod," for the reconstruction of Palestine and to the appeal of Dr. Einstein in behalf of the Hebrew University at Jerusalem, as well as to the appeal of James de Rothschild in behalf of the Economic Council of Palestine.

You will thereby prove yourself well deserving of the Rabbinic commendation, "Hinnach Yafab Bemitzvoth Habayith"—applied here to the construction of the Hebrew University—"Uvasodeh"—the agricultural and colonial development of Palestine.

To thee also may well be applied, in a certain measure, the Rabbinic interpretation of our text "Hinnach Yafab Bemitzvoth Aseh, Uvemitzvoth Lo Sa'aseh." Thou art beautiful in the positive in the negative evils of the day.

THE SYNAGOGUE ON THE ALERT.

In the past you have proven yourself ever alert in your pulpit and in your "West Side Forum" to cope with the evils of the day, which slowly ferment this world under their foreign and pernicious influence. Witness for example the present day craze for spiritualism, Christian Science—the latest outburst to disparage reason and return to blind intuition—and the well-meaning, but misdirected efforts on the part of "the new endeavor" to dilute Judaism with the pragmatism of Henry James and Bergson through a preposterous exegesis that smacks of mediocrity. Against all these evils, be they of mental and psychological aberration, or the vicious, leavenous doctrines of the "new social and industrial panacea," corrupting society and misinterpreting Judaism, the modern Synagogue must be prepared to react effectively.

And what most effective method shall the synagogue adopt? Is it the negative, outward and direct—apologetic in content and polemical in spirit, or rather the positive, indirect and inward method, more difficult in

application, but more dignified in expression and far-reaching in consequences? We have chosen the latter method and have attempted to create a distinctively Jewish background for the interpretation of life.

But while we were struggling for light to the best of our ability, under the most adverse conditions, physical and spiritual, we cannot in all candor apply the concluding words of our text to the synagogue. "Thou art entirely beautiful, and there is no blemish on thee." Indeed, there is no light without its shadow in all human institutions—the Synagogue included. Our misgivings are varied and manifold. I shall at present only touch upon one, of timely significance in connection with our Anniversary.

THE NEED OF THE SYNAGOGUE.

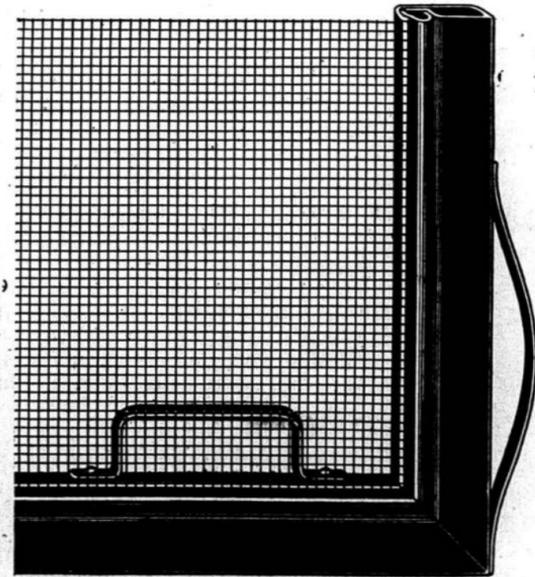
Both our Synagogue and the "West Side Community House," you well know, were built on a small scale for emergency sake, under the pressure of abnormal conditions. In fact of late all Jewish work, educational, religious and philanthropic, partook of the nature of emergency measures engendered under the stress of a world crisis. But now, after the war, we can no longer afford to remain at a standstill and not build for

the future. Both the time and the neighborhood demand that we expand and develop to the "fullflower" as, we believe, Providence destined us to become. But our building, I hear from an authoritative source, is architecturally too weak to withstand the pressure and impact of the corrosive influences of time. And even if it were solid as a rock, it is entirely too small to accommodate all our activities. We are literally crushed and stifled in our work.

How can our Synagogue, Talmud Torah and Community House ever expect, under such circumstances, to lend to our neighborhood, color, dignity, individuality and life? To remain passive in the face of a crisis is cowardly. Thou wert beautiful a decade ago in your efforts to build for the hour. "Hinoch Yafab ba O'lam hazah." Now at the Tenth Anniversary the divine call comes to those of us who have vision, to help rebuild these three institutions on a larger scale, with a clear perspective for the future. "Hinoch Yafab ba O'lam habo." The emergency of the hour is great. Our efforts to augment our Building Fund must be quickened. The Jews of the West Side cannot afford to wait. And

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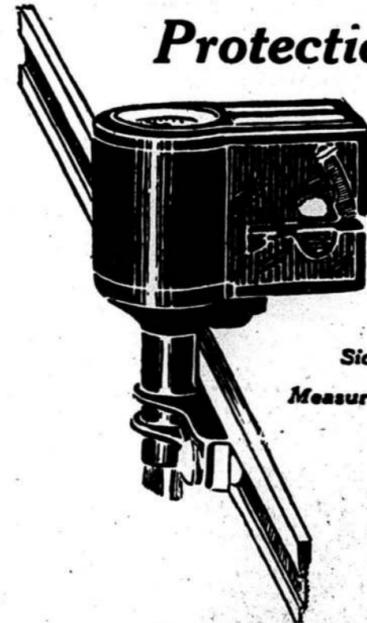
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even if we could, American Israel of the future could not. And if American Jewry be sluggish and carefree and indifferent, world Jewry could not rest. God's plans will not wait and cannot be obstructed. We can no longer be drifting with safety. We are faced by a perilous alternative: *to be or not to be*. But ours, I hope and pray, will be the manly choice—*to be great* and in God's way to become still greater. "Kumi rayasi Yafasi ul'chi Loch." "Arise, therefore, my beloved, my fair one, and march onward. For behold the winter (war time) is past, the rain is over and gone its way. The flowers are seen in the land. The time of the bird's singing is come and the vines with the young grapes give forth a pleasant odor" (the new age). Thou fair one, show me thy true color, let me hear your voice, for thy voice is pleasant and thy countenance comely. Then, only then, will I say "Thou art altogether beautiful and there is no blemish on thee."

May posterity look back to this Anniversary Day not only as a time of exchange of greetings and of fine, eloquent speeches, but as an historic

occasion for a rededication for the future, to the historic principles and precepts of a virile and constructive Orthodox Judaism in America.

ANTI-SEMITISM.

The formal condemnation of anti-Semitic propaganda in the United States by President Wilson, ex-President Taft, President-elect Harding and many others representative of every phase of American life is timely. Let us kill at the beginning the attempt to introduce another kind of race prejudice into the country.

But harm rather than good, it will seem to many, will be done by over-emphasizing the liveliness of the menace. Henry Ford has displayed great ability in the quantity production of motor cars, but the result of his various attempts to intrude into public affairs has scarcely shown he is to be taken seriously in other respects. Since the first shipload of Jews came to this country from Brazil they and their successors have found America a land of freedom and opportunity. They have prospered and they have taken a great part in the making of the Republic. There is no reason to apprehend a change.—*New York Tribune.*

Jews in Art in America

By **HORACE BRODSKY**

ELIE NADELMAN.

(Copyright by Hebrew Standard.)

Sculpture as practised today in the United States is not very remarkable for its originality, neither is it very interesting as art. It is such as would not please the critical.

Sculpture is a great art, and the numbers of sculptors in the history of art is small as compared with the number of painters. Great sculptors do not blossom as frequently as do painters—at least not in our present day world.

There are hosts of sculptors so-called, who are perfectly content to

part in the moulding of the artist? Indeed, Nadelman has gone to the past, but he is no plagiarist. He has gone to the archaic and has moulded it for his own needs. In spite of this, what he has produced may be called his own, and it may equally be said that he had done something new.

Elie Nadelman is a native of Warsaw where he was born in 1885. He began his studies in his native city and afterwards in Paris. This tuition, however, was very scanty, in fact Nadelman says that he is practically self taught.



ELIE NADELMAN

please their patrons, and to otherwise produce something that is neither startling nor new. That is why today the work of most sculptors looks alike. They all look very much as if they were the work of the one person. They lack individuality.

When something unusual is produced, the sculptor is immediately branded as a revolutionist-in-art, or accused of insincerity. There are countless instances. There is Rodin for instance, and it was in the later part of his long life of fighting that he was acknowledged as a master.

Such men are not necessarily insincere. It is usually the public, who being easily satisfied with the pretty stuff that passes as art, do not wish to exert their thinking capacity to understand, or try to understand that which is the logical development of the artist. They expect him to always do the same thing. If he once makes a hit with a certain work, he is expected to repeat the performance until the end. This is exactly what the mediocre artist does, and thus becomes successful, but not as an artist.

To be an innovator, is to be either hated or laughed at.

Throughout the history of art, we have numerous instances of innovators being labelled charlatans, and other equally undesirable epithets. Time, the great adjuster, however, has proven otherwise.

Elie Nadelman, the subject of this sketch is an innovator, and he has his detractors. He has done something new in sculpture and consequently gained for himself much abuse.

What he has done is not absolutely new. That would be impossible, for does not tradition play a great

In 1914 one finds him in London, and exhibiting at an important exhibition of modern art. Later he came to New York where his work was first shown at Stieglitz's "291" gallery. After this, his work was to be seen at most galleries, particularly those which were not opposed to showing work of modern tendencies. The galleries where his works were first seen were Knoedlers, Scott and Fowles, "291" gallery and the Penguin gallery.

When he first exhibited in New York his subjects were of animals, and in these he showed a primitive influence. They had a real archaic flavor and were suggestive of cave-man drawings. Here simplicity was enhanced by dignity. These animals were excellent examples of modern sculpture, and in spite of their influence they had become a personal expression of Nadelman's.

As a sculptor, Elie Nadelman is entirely different from Jacob Epstein (another Jewish sculptor). Both have gone to the primitive for their inspiration, but both have entirely a different mentality and outlook, with the result that their works are poles apart. For is art not a matter largely of intellect? In going to the primitive, both these sculptors have adapted it to their present needs, and it is interesting to observe how each man has endowed it with his own personality.

Nadelman is at times a satirist and a caricaturist. This is an interesting phase of his sculpture. It is probably for these figures and groups that he is best known. I remember that he showed some time ago at the Knoedler Gallery a number of these, some of which were attractively tinted in pale color. In respective of their merits as works

of art, they were intensely interesting for the artist's keen observation. Nadelman had taken the follies and foibles of Gothamites, even to the tango and the modes of fashionable women; and, in a subtle way, caricatured them. These plaster figures were in no way offensive, but they were sly criticisms of the way people of the leisure class and others, utilize their time. They were amusing and above all remarkably clever. Here he had broke new ground. They will remain for future generations as documents of the life of our time.

Documents of course, have nothing to do with art. Art is not necessarily meant to chronicle fashions, events and such. Art is meant to evoke an emotion and the artist in his interpretation of his subject matter, does so in such a way that everything is made more significant. He gives you the essence, not the petty detail which does nothing but detract from the work as a whole.

These figures were interesting for their simplifications. One here observed how the artist handled man's dress suit, which most artists admit is a problem. In regard to the women's dress the same simplification was conspicuous. No irrelevant, extraneous matter is dragged in to worry or confuse. Everything is simple.

Nadelman, too, has made many portrait busts. In these he is quite classic, but here again his classicism is of a new kind. No one could call them Greek by any manner of thinking. It is essentially a neo-Classicism—a modern rendering—in other words, Nadelman.

When looking at these portrait heads, one feels at one first glance, that they must be very much like the originals. They have a natural simplicity that is exquisite. Technically they are fine examples of stone carving.

In the United States, Elie Nadelman is represented in several public museums and in many private collections. He is still a young man, and it will be interesting to follow his progress.

YOUNG RUSSIAN JEW DELIVERS STIRRING ADDRESS BEFORE CONGREGATIONALISTS

Houlton, Me.,—On Sunday afternoon the citizens of Houlton had the opportunity of hearing one of the best patriotic addresses heard in town for some time. It was delivered by a Russian Jew who came to this country when but fourteen years of age, and who calls himself Philip Davis. That he appreciates what America has done for him was clearly evidenced by his forceful and eloquent address. It was through the arrangement of the Men's Class of the Congregational church that he came here. At the outset he captivated his hearers. He was witty and his message carried full weight of his convictions and he held the close attention of the vast audience present.

The stage was fittingly robed with the Stars and Stripes, while a large flag fell gracefully in the rear. The members of the American Legion were given reserved seats and the atmosphere was one worthy of true Americanism.

Mr. Davis took for his topic: "Why I Am an American." He pictured his leaving his home in Russia and of his plight in trying to reach America, the "land of his desire." He told of how his brother wrote to him and told him to leave and come to America, even telling of the name his brother used in writing to him and how this one word stirred him to action. He told of the paying of his entire money for a pair of shoes that would bring him to this country and that those shoes did the trick all right.



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Hebrews and Immigration

By E. A. H. ENDRES

Anti-Semitically and otherwise much has recently been written regarding restriction of immigration. Since millions of Hebrews from Poland, Russia and Central Europe, seeking escape from poverty, famine and persecution, look with longing eyes upon America, let us examine this immigration problem and see what secret forces are behind the legislation that seeks to restrict immigrants from coming to our shores. Is there any good economic reason why America should restrict immigration to such an extent as to make it a negligible factor? Is prejudice behind the present immigration laws? Is American labor opposed to immigration? Is there an irreconcilable disparity between the political or social ideals of European immigrants and American citizens? Have Hebrew immigrants failed to become a valuable factor in this country's economic forward march? Is it a triumph for American institutions to seek to exclude Jewish immigration? Because an immigrant has Semitic blood and commits the heinous crime of wearing a beard, is it fair to denounce him as an undesirable alien? Has he been so denounced? Certainly! Where and by whom? A Boston lawyer, Prescott F. Hall, writing in the *North American Review*, seemed to be very much alarmed about Jewish immigration to America. He stated that Jews were an Asiatic race, and strongly hinted that Hebrews were exceedingly undesirable as immigrants. I could quote various anti-Semitic articles against immigration, but this one example will suffice.

Did you ever read what a certain Polish Jew immigrant did for the American farmer? Read this: David Lubin came to America from Poland in 1849. After a few years he built up one of the largest mercantile establishments in the West, acquired a fortune, and then turned his attention and idealism towards bettering the conditions of American farmers. In 1894 he organized the California Fruit Growers' and Shippers' Association, for which California farmers will ever be grateful to him. It was Lubin who conceived and founded the International Institute of Agriculture.

I could easily write about leading men in almost every American industry who came here as poor Jewish immigrant boys, but space forbids. Rather let us see what the White House attitude has been toward this problem of immigration.

It is to be assumed that Presidents Cleveland, Taft and Wilson, partially at least, understood the immigration problem in its deeper significance and wider aspects. It would seem that these three men had a clear grasp of its fundamental principles and feared to violate these principles. We have all read how Cleveland vetoed a bill that provided for the restriction of immigration. Then, another bill, aiming at excluding millions of healthy, honest workers, passed Congress and was promptly vetoed at the hands of President Taft. Again the proponents of this legislation put their shoulder to the wheel, and again restrictionists in Congress lent their aid, with the result that in spite of two more vetoes by Woodrow Wilson these restrictionists in Congress were able to muster more than the necessary two-thirds vote to pass over that veto an immigration law, including the literacy test.

Why this drastic change? Why this almost complete reversal of

America's policy for the last half century? W. W. Lufkin, M. C. from Massachusetts, and Judge John L. Burnett, M. C. from Alabama, are the two men mainly responsible for putting up the bars to immigrants for several years to come. Please take notice that Lufkin comes from a purely industrial district in New England and that gossip has it that Burnett is plainly tagged and ticketed by the Birmingham manufacturing interests which dominate Alabama. Evidently both men represent manufacturing interests. These interests, we all know, are closely interlocked with the copper, zinc, steel and other gigantic monopolies. Therefore there is more than a suspicion in the minds of labor leaders that restriction of immigration is the first step toward forever disarming and crushing unionism in America.

Do the two Congressmen above named typify the sentiment of the American people? I do not think so. Are these two men on the side of the public or on the side of the interests? Judging by their votes while in Congress they seem strongly inclined toward aiding the Rockefeller and Morgan dynasties. Therefore, when such a type of politician loudly orates that American labor must be protected against the competition of foreign labor the friends of unionism should beware.

Is immigration needed? Emphatically, yes! It cannot be controverted that America needs several million farm laborers for her vacant lands and her abandoned farms. We furthermore need one million additional able-bodied men for reforestation of denuded areas in the national forests. Mr. Lufkin, who pretends to be worried that American laborers will see their jobs taken by these incoming immigrants, should know that at this moment there are now in the United States 81,000,000 acres of waste forest lands devastated by wasteful methods of cutting and by fires (we burn, through negligence and lack of rangers, 9,400,000 acres annually on the average). Talk about lack of jobs is silly. Do you realize that the area ready for reforestation is equal to the combined areas of the forest lands of France, Germany, Belgium, Holland, Denmark, Switzerland, Spain and Portugal? In addition, we have three times as great an area of comparatively unproductive second growth forest that is pleading for labor which is not available.

Paragraph upon paragraph could be written describing how, all over the country, industry is held back by shortage of labor. How serious is this labor shortage is hardly realized by the average man. More labor, in many cases, would mean cheaper goods. Especially so when land is utilized. For instance: Last year the United States consumed, for medical purposes alone, over 1,000,000 pounds of camphor. This useful article had to be shipped all the way from Formosa and the shipping expense was very high. Therefore, one large American company that consumes a big camphor tonnage paid negro labor good wages to plant camphor trees and 3,000,000 seedlings. This concern would gladly plant three times the above amount if the shortage of unskilled labor was not so acute. Yet, at the same moment that Uncle Sam bemoans the lack of labor Poland and Central Europe are trying to kill, through starvation, thousands of able-bodied Hebrews who are denied the privilege of owning and tilling agricultural land. And then these same

countries beg America to send them food.

"American laborers saw their jobs being taken by these incoming immigrants," continues the sanctimonious Massachusetts Congressman. "The American laboring man saw his own home, which once housed a family of five, now peremptorily taken possession of by his labor competitor and put to the test of housing from twenty to thirty of these invaders."

Pretty soon I'll tell you why I think this Congressman feels so sorry for the American laboring man. Now let us look and see how the "American workingman" enjoys his job since immigrants are no longer competitors for said job. Only the Jew whose childhood has been spent amidst the squalor and poverty of a Polish village under the Russian Czar can form any idea how thousands of "American workingmen" are compelled to live in this country. Take the employes of the United States Steel Corporation for example. The roseate testimonial of Judge Gary and his associates concerning labor conditions is flatly contradicted by pages of solid evidence in the "Interchurch report."

Look at the basic facts as presented in this report. Half the employes of the Steel Corporation work a twelve-hour day. This twelve-hour day is compulsory. And almost half of these a seven-day week in addition, with an 18 or 24-hour turn every fortnight. Average hours for all employes are 68.7 weekly, and much less than one-fourth of the men work less than 60 hours a week. What of the vaunted high wages of the steel workers? Annual wages of more than one-third of all employes are, and have been for years, below the level set by Government studies as a minimum of subsistence. The earnings of more than 72 per cent. fall far below the minimum so established. An Interchurch investigator visited 41 strikers' families, consisting of from four to eight members. Of these families 24 were living in one or two rooms and 14 more in three. This report rehearses the all-too-familiar story of violated civil liberties and prostituted local government in western Pennsylvania. The Jewish workingman who came here to escape oppression is finding the same article in America done up in big packages.

Jewish editors and Rabbis, taking their cue from the "leading newspapers," loudly sing the praises of 100 per cent. Americanism. I maintain that every American citizen should familiarize himself with America's big problems. Capital and Labor, Unionism and Politics, are subjects that every immigrant Jew, male and female, should be properly posted on. Therefore, the following may be useful knowledge: Mr. Basil M. Manly one day tried to find out what profits the United States Steel Corporation reported to the Treasury. The net income thus reported for 1917 he found to be \$155,854,365 before the deduction of income and excess profits taxes. This seemed incredible, as the net income reported by this corporation in its published report was \$478,204,342. It appeared as though \$322,000,000 of the Steel Corporation's income was being concealed from Uncle Sam. Section 5 of Treasury Decision No. 2,016 states that the Secretary of the Treasury shall permit the inspection of the return of any corporation listed on the Stock Exchange. Yet access to the returns of the Steel Corporation was denied to Mr. Manly. Why? Ask the man who appoints the Secretary of the Treasury.

Jewish editors and Rabbis should
*Report on the Steel Strike of 1919. By Commission of Inquiry, Interchurch World Movement, New York.

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

WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

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



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closely watch all immigration bills, such as the Johnson Registration bill (see H. R. 8572 and H. R. 563). Such bills, if they pass and become law, may easily become the means of plunging millions of Jewish immigrants (who will sooner or later be welcomed here by the trusts) into unspeakable economic slavery. I am afraid that restrictionists in Congress, like Mr. Lufkin, are shutting off immigration in order to clear the field for a new and iniquitous regime at Ellis Island. When that time arrives I can foresee that it would not only be possible but highly probable that thousands of immigrants might be shipped like helpless cattle to widely divergent industrial points at such times as men like Mr. Gary and Mr. Schwab may designate. Not only that, but these future unfortunate immigrants will be forced to work at certain employments and remain in specified districts for whatever length of time the local authorities, co-operating with the Immigration Bureau, may order. Sounds like handling a cargo of negro slaves at the time of the good ship, "Mayflower," don't it? Well read, the above **bill carefully and make up your own mind as to what treatment is in store for the future Jewish immigrant, who is certain to arrive in large numbers just as soon as our conniving captains of industry get the government machinery adjusted to handle the matter in a "constructive manner."

Congressman Lufkin argues that there is a necessary connection between allowing a million immigrants to enter the United States in a year and permitting a certain proportion of American laborers to go without employment. There is no such connection. In another twenty years there will be probably twenty million more people in the United States without any increase in the ratio of unemployed. "Unemployment is not the result of a surplus of workers," says Isaac A. Hourwich, the gifted Jewish editor. "It is due to our system of organization of industry, which requires a reserve as well as an active army of labor." America needs more farmers and more laborers of all kinds. To exclude healthy normal immigrants is to refuse potential wealth.

**Ask your Congressman for a copy of both numbers.

THE TEACHINGS OF JUDAISM.

From a Sermon by
Rev. Z. B. T. PHILLIPS, Pastor of
St. Peter's Episcopal Church,
St. Louis.

Following the teachings and the example of Christ, Christians should be actuated toward the Jew, "not only with the spirit of toleration, but with the spirit which holds out a hand in love and faith and tenderness." The early ideals and teachers of the Hebrew people, particularly in the proverbs of Solomon, show a close resemblance to some of the parables of Jesus. He who summed up in Himself all the ideals and aspirations of Moses, all the ideals of the fatherhood of Abraham, all the poetry of life and love and sunshine of the Psalmist, who lived in the precepts of the prophets.

May we not before His throne kneel down as supplicants, confessing our manifold injustices to each other, that the Lord, whom we seek, shall come to his temple, and the God of his covenant shall be revealed and all flesh sit together; for the word of the Lord hath spoken it.

"There are many Jews in the world, yes, thousands and tens of thousands of them, who do not know their own religion. There are many

who have neglected it. There are many who have reviled it. But there is none on the face of this earth but who can be proud of it. There is nothing connected with the religion of Judaism that can be held up to execration. The foundations of the Hebrew religion are deep and wide and abiding. There may be questions of politics, there may be sociological questions, there may be those obstacles that grow out of the strife among men; but there is no warrant in history, certainly not at the present day, for any man to challenge the integrity and the spirit of fidelity and loyalty to worship of the Jew because of his religion.

Judaism as such begins with the days of Ezra, 444 B. C. The religion of Israel before that time was a different thing, with component parts of which I shall speak, but it was in the days of Ezra that men had forsaken forever their idols, and their confession, "Hear, O Israel, the Lord our God is one God," because paramount to everything else. Judaism is not stamped with the personality of merely one man, as is Confucianism, and Buddhism, and Zoroastrianism. Judaism is a great catholic religion, which owes its ori-

gin not exclusively to Moses, or to David or to Solomon, or to the prophets.

Suppose we do find the story elsewhere of the creation, and of Noah; suppose we do find the laws of clean and unclean beasts in the code of Hamurabi; suppose we find the "lex talionis" in that code also? Moses took these things into the realm of God, and made them eternal.

A bald creed merely is not a religion. Men and women cannot come together in a room with bare walls, and simply sit and listen and discuss coldly and calmly these tenets. No. God is the author of harmony of peace, love, emotion, aspiration and music. The teaching of "righteousness" is the Prophets, Elijah, Amos, Hosea and Isaiah.

The proverbs of Solomon contain utterances that many do not know were made by him like these:

"If thine enemy be hungry, give him bread; if thirsty, give him water to drink; for thou wilt heap coals of fire on his head, and Jehovah will reward thee." Parallel to this is Jesus' account of the final judgment: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."



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You are most careful that you shall be charming to the eye, that your voice shall be so modulated as to delight the ear, but do you consider that other sense whose impressions are most subtle, and if unpleasant, hardest to overcome?

Beauty of complexion and feature, a becoming gown and a sweet voice will all be discounted if there is about you even the faintest odor of underarm perspiration.

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Are We Not All Brethren?

By SIMON WOLF

Former United States Minister to Egypt.

"There is no room for race or religious hatred in this blessed republic."—Wendell Phillips.

"To do justice to the grandeur of the Jewish race, and to brand its infirmities, it is not enough to produce a repulsive delineation of the latter. It would be only just to give expression to the former and to exhibit that superiority of intellect which has survived all persecutions and which, soaring above the prejudices of the hour, has filled us with reluctant admiration on finding how many of the great events which mark the progress of the age, or minister to its improvements, or elevate its past may be traced to the wonderful workings of the soul of the Hebrew and the supremacy of that spiritual nature which gave to mankind its noblest religion, its noblest laws, and some of its noblest poetry and music. . . ."—William Cullen Bryant.

After battling for sixty years and more for equal rights for all men, irrespective of nationality, creed or color; I am saddened that at the end of the World War, which has been waged for democracy, that in the land of Golden Opportunity, the land of Washington, Lincoln, Roosevelt and Wilson, men like Henry Ford are found who disseminate race and

religious hatred. It seems incredible that here, where liberty of thought and freedom of conscience are the dominating factors of governmental action and of religious equality, that such perfidious and un-American propaganda should be allowed; and yet the facts of these villainous attacks, based on forged documents, cannot be gainsaid. Who is the dwarf that has roused the Lion of Judah? An individual who organized a group of pacifists and sailed to Europe on a mission of folly, which aided the enemy at a time when the allies needed our support. The offspring of this descendant (very much descended) of a feudal age, manager to escape the draft in perfect unison with his and his father's conduct, as is so well stated by the late Theodore Roosevelt.* And who is accused and reviled? The people of the Bible, the people that gave civilization its great teacher. The people of the Psalms

* Talks with T. R. by Leary.

and Job. The people who lighted the dark countries with the oriflame of the one God idea. The people who have survived all the persecution and pogroms fanned into flame by so-called Christians. Yes, and we will survive this cowardly stupid attack. It is a survival of the fittest, not for the purposes of governing the world, but to inspire it by our example, our sufferings and our achievements. Do these petty penny-a-liners know what the Jew as a citizen and as a man has accomplished?

In my book, "The American Jew as a Soldier, Patriot and Citizen," I show by official figures that at every period of the history of the United States we contributed more than our quota to uphold our God-given institutions and to march in peace and in war with the flag of the free. And in this World War the same noble and patriotic duty was cheerfully rendered. On every battlefield of France soldiers of the Jewish faith sleep under the poppies. The scouted immigrant of the East Side has furnished examples of heroism, eternally historic, as typified in the story of the "Lost Battalion," and the aid, support and self-sacrifice at home kept pace with those overseas; and justly so, for have we not all one God, one country, one flag? And what the Jews of our country did as citizens and patriots, was equally done in every country of the world, even in lands where they were persecuted. Have no fear of the Jew—he is a full-fledged American, grateful that here he can be thrice equal and happy. Christianity needs a housecleaning, so that another World War is an impossibility. The Jew is a man of peace, law and justice and walks humbly before his God. He will give his brawn, his brain, his means to uphold the sacred freedom secured by the founders.

A travesty is the constant attempt to evangelize the Jews. What kind of a Christian is a converted Jew? Do not proselyte, but humanize. This reminds me of an anecdote:

"In London there is a proselyting association that has millions to save souls. A Jew returns home in the evening, sits down, hanging his head. His wife says, 'What's the matter, Moses?' 'Oh, I was only baptized five times today. Business is poor.'"

Then the other travesty of Americanizing the Jew. What of the native Christians? The entire scheme of world betterment does not treat with creeds but with deeds. The Golden Rule must be the standard and not narrow sectarianism.

The dastardly statements published weekly are based on malice and ignorance. It is the old, old story, as is abundantly stated by the following quotation from an editorial in the *New York Nation*:

REACTION AND THE JEW.

A wave of anti-Semitism is once more sweeping the world. The Poles, in their nationalistic frenzy, are trying to exterminate the three million Jews within their boundaries; the Pan-Germans, in the festering powerlessness of their defeat, are refurbishing the old weapons of reaction; a virulent British pamphlet, "The Jewish Peril," has been insinuatingly presented in what passes for the mind of Henry Ford, his paper, the *Dearborn Independent*, which has diluted it in a series of articles; open letters of an anti-Semitic tinge are beginning to appear in our conservative press; public anti-Jewish meetings have been held in the streets of Brooklyn, and clergymen of the hectic and sensational type are at their old game of finding an Anti-Christ, and are loudly identifying the godless Bolshevik with the Jew.

The chief responsibility for the revival of this hoary shame among us in America attaches to Henry Ford. His name, like his car, reaches the common man who reasons that the multimillionaire mechanic cannot be wholly wrong. Yet it is this latest exploit that once and for all confirms and stamps the ethical and intellectual character of the Detroit manufacturer. He pretended to be a pacifist; he fitted out and set sail in a "peace ship." Today he betrays the very spirit of peace and flings another torch into an already blazing world. For beneath every accidental and temporary cause of hatred of tribe for tribe, race for race, the denial of that universal and purely human solidarity which is the one ultimate hope of peace and civilization man discord lurks the most lasting and malignant of all—the blind and bloody

among men. Whoever stirs up these ancient and barbarous hatreds of race or creed or color, whoever sets Gentile against Jew, white against black, the races of the West against those of the East, approaches mankind with the kiss of the betrayer and the dagger of the assassin. There can be no compromise, no shadow of wavering on this supreme issue. We are imprisoned upon this little earth; the universal forces are careless of our welfare; earthquakes and storms tumble down our frail shelters and disease ghaws at our perishable bodies. How shall we fight our way out of the darkness if not as brothers? How shall we build a humane civilization if, in the maze of ghastly figments and cruel superstitions, we persecute and wound and darken each other's souls?

The common source of Mr. Ford's propaganda, of the pamphlet "The Jewish Peril" and of "The Cause of World Unrest," published with sinister anonymity by G. P. Putnam's Sons, is an old and absurd forgery that is sufficiently and we hope, finally exposed by Mr. Lucien Wolf in the *London Spectator*. At every great revolution in human affairs since the days of the Protestant Reformation this fable of a world-wide Jewish conspiracy against the safety of civilization and the vested interests of the age has been an easy weapon in the hands of the reactionaries. The Puritan revolution in England was attributed to "Quakers, free thinkers and godless Jews," and numerous French writers from 1797 to 1883 sought to father the French Revolution itself on Masonic and Jewish conspiracies. The old forgery known as "The Protocols of the Learned Elders of Zion" was revamped by a Prussian postal clerk who was himself discharged from the service for forgery in 1868. But a Russian edition of his work, attributed to a "Professor Serguei Nilus," was used as a pogrom weapon during the Russian Revolution of 1905 and a French version of the latter was published in 1911. It is the work of this

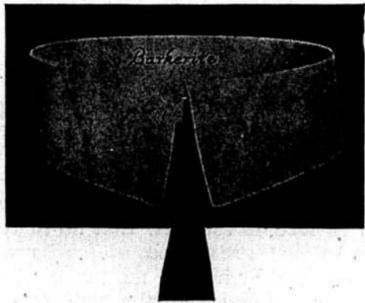
entirely mythical Nilus which forms the immediate basis for "The Jewish Peril," the articles in Mr. Ford's paper, and the more recent "The Cause of the World Unrest."

The motive for the emergence of these old forgeries and slanders at this moment in history is clear enough. The industrial revolution of today is attributed to Jewish conspirators precisely as was the Puritan Revolution in England, the French Revolution and the Russian Revolution of 1905. The technique of reaction, whether economic or political, has not changed with the ages. Its essence has always been to divert the attention of the masses from real to fancied dangers and to blind them to their true interests by playing upon their superstitious fears and their tribal prejudices. The Czars veiled their iniquities by staging pogroms; the Polish imperialists seek to stifle the consciousness of typhus, hunger and needless warfare by setting the people against their Jewish compatriots; international finance having sown the wind and reaped the whirlwind, finds it easy and useful to point to Eisner, Trotsky, and even to Morris Hillquit, not as to thinkers and revolutionaries, but as to members of a conspiracy undertaken by an alien, dangerous and mysterious folk.

The Jew has always been the buffer between contending forces, which reminds me of a very appropriate anecdote told in Wurtenburg:

"A Jew was walking on the street. From the opposite side a stone was thrown. The Jew dodged and the stone crashed into a window. The owner sued the Jew, and the wise Dogberry decided that the Jew, having dodged, he must pay."

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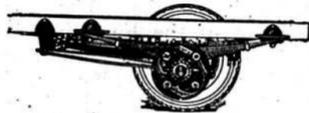
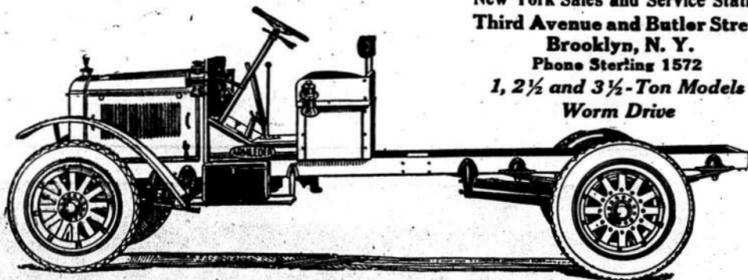
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And so we have had to dodge the foul blows for ages, but the God of Israel has aided us, as John Hay so eloquently stated, and we are still here as the spiritual bodyguard of mankind, not for proselyting, but for humanizing. The miserable scribbler will go down to the obscurity of flotsam and jetsam, but the Jewish people will live on to aid the world in its greater march to a higher and nobler civilization. One Jacob H. Schiff or Julius Rosenwald is of greater value

to mankind than a thousand Fords. Benjamin D'Israeli, the Jew, prevented England from recognizing the Confederacy, while Gladstone, the Christian, advocated it. Castelar in Spain, Lasker in Germany, Gambetta in France, Haym Salomon, Oscar S. Strauss, Julius Kahn in the United States, worked, not for world domination, but for the emancipation of mankind. I cannot conclude with a better tribute to the Jews' love of justice

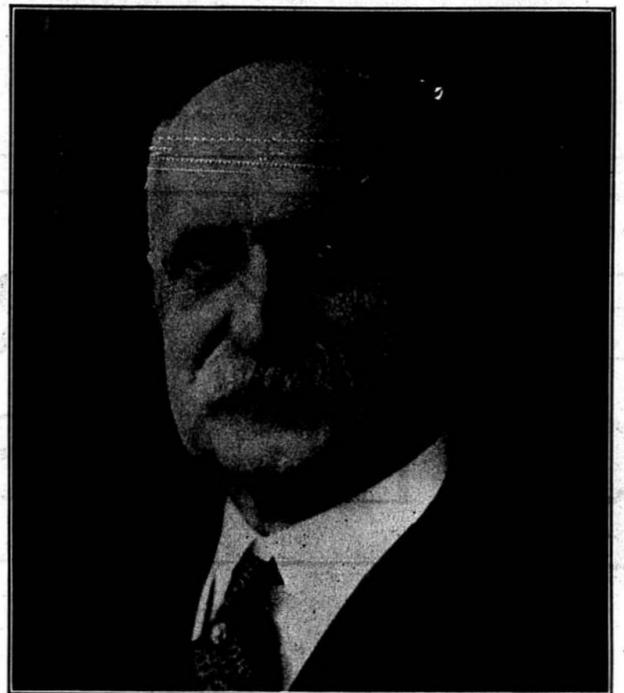
than by quoting the masterly oration entitled "The Jew's Ideal of Justice," by Justice Wendell Phillips Stafford of the Supreme Court of the District of Columbia:
"Ladies and Gentlemen:
"I wish to say a few words tonight about the contribution Israel has made to the world's ideal of justice. Justice is undoubtedly the dearest interest that men possess. There is only one thing more important than to get justice, and that is to do jus-

tice. The race that has done most to elevate and widen the world's sense of justice has rendered it the greatest service. And let me say at once that the reading and reflection of a lifetime have led me to believe that that supreme distinction must be accorded to the Jew.

"What is justice? Certainly it is not that thing which in a childish and partial view some men mistake for justice—the deserved punishment of guilt or the reward of merit. Rather let us say it is that harmonious adjustment of all relations that comes of a keen and controlling sense of what is right. Justice is a universal concept. It is not in conflict with mercy. Mercy is only another name for justice. It is only another expression of the same infinite and divine face. If we ever think of mercy and justice as warring with each other it is only because our view is too narrow and contracted. Take it in a court of justice. It is never a question whether mercy shall be shown. Mercy ought always to be

'Justice and judgment are the habitation of Thy Throne,' as much as to say: 'God's very throne is built upon His justice, and if God Himself could fall away from justice He would in that same moment fall away from power.' When has thought soared to a more daring height or clothed itself in language more magnificent? Compare that sublime conception of the Jew with the vacillating deities of Olympus—creations of the most brilliant intellect the world has ever known.

"And then he saw that justice was eternal. All things about him were in flux. Races might come and go, empires might rise and fall, but what was right yesterday was right today, and would be right tomorrow. There he took his stand. The earth might shake and tremble, the mountains might skip like young rams, but justice would never fail him, and underneath him were the everlasting arms. God gave him to see through the things that are ever changing, the things that never change.



HON. SIMON WOLF

shown. The question is, How shall it be shown and to whom shall it be shown—to the one or to the many, to the guilty or to the innocent, to the murderer or to him who may be his next victim if he shall go free, to the individual sufferer or to that great number who may be restrained by his example? And even to the offender some measure of punishment may be the truest mercy.

"Now it is the glory of the Jew that he clearly perceived this universal quality of justice. That unrivalled gift of spiritual insight that enabled him to stand in the crowded pantheon of pagan gods, unbewildered by their subtlety, unenamored of their beauty and proclaimed the everlasting truth that God is one—that same gift enabled him to see that God's character is one and perfectly consistent. He bowed down and said, 'Our God is a consuming fire,' and then lifted up his face in child-like confidence and said, 'His mercy endureth forever.' He saw that the two truths were not really two, but one. He thought of God as a king who wraps creation round him like a garment, and yet he felt him to be a father who leans down to catch the lowest whisper of his child. And his idea of God was one and the same with his idea of justice. Other peoples have pictured justice as an angel standing beside the throne waiting with the glittering, unsheathed sword of vengeance, or holding before her blindfolded eyes the poised and pendant balance. The Hebrew went beyond all that. With the boldness of the seer he cried,

"And one thing more he saw—saw it with a clearness of vision never granted to any other, and held to it with a courage as stubborn as ever stood against the tide of battle—he saw that no matter what the opposition, no matter what the persecution, no matter what the apparent power of the oppressor, justice was sure to triumph in the end. That is the vision and the faith that have made his record glorious. Those are the wings of song. That is the burning coal of prophecy. The reign of the Messiah, what is it after all but the final, the permanent establishment of justice? That is the glorious future that is drawing to itself the hearts of men, and towards it all eyes are turning. Thousands of years ago the Hebrew saw it and proclaimed its coming. When all the world around lay buried in sleep and darkness he stood upon the mountain summit and caught the earliest ray of the ascending dawn. In prayer and psalm and prophecy, in the matchless splendor of Oriental speech, he delivered his message and taught the world his truth—justice universal, eternal, triumphant.

"No people was ever oppressed like these people. No people was ever so persecuted, so trodden upon, so prostrate. Yet none has triumphed so magnificently. Israel's ideal of justice has taken permanent possession of the human mind. Torn asunder by faction, driven from his country, scattered to the four winds of heaven, scourged up and down the highways of the world, stretched upon the rack, burned at the stake,

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massacred by the hundred thousand, a wanderer, friendless and homeless, through the centuries, despised by the world he was liberating from its idols, Israel has stamped his ideal of justice upon the human consciousness itself and lives in every upward movement of the race. I do not forget—though for the moment I may seem to do so—I do not forget what other races have contributed to the common store—Athens and Italy their sense of beauty, Sparta and Rome their love of discipline and order, Gaul and Germany their zeal for liberty, England and America the ever blessed union of liberty under law. I do not forget what your own gifted race has wrought in other ways—in war and state-craft, in music, art, poetry, science, history, philosophy—but, compared with the meaning and majesty of this achievement, every other work you have accomplished, every triumph of every other claim to the world's gratitude before you surrender this: The world owes its conception of justice to the Jew."

REFLECTIONS.

There is not a lack of religion, but a surplus of doctrine.

The Church always blames the laymen, but the preacher lacks the spirit of a broader humanity.

Co-ordination is not only economic, but in spiritual and moral welfare as well is a prime necessity.

Respect for the opinions of others wins respect for yourself.

There is nothing more contemptible than the low prejudice based on ignorance and fanaticism.

THE PREVENTION OF CANCER.

By JOHN B. HUBER, A M., M. D., Cancer is one of the few problems remaining for medical science to solve. Its essential nature is not yet fully determined. But the study of it is intense; the civilization-wide field has, for a generation past, been entered by so many able and experienced delvers, all in generous rivalry to be the first to bestow upon their kind the epic boon; so abundant are the material resources which the sympathetic rich have put to the service of these workers; so noble and so distributed are the cancer research institutions (justifying the claim of Harvard's president-emeritus that no religion can be valid which does not recognize the beneficence proceeding from their walls); so loyal is the cooperation of governments;—that the unraveling of the cancer mystery cannot surely now be longer delayed. I shall advert to the prevalence of cancer; how it invades the human organism in its prime—the world worker upon whom human progress depends, the mother to whom mankind must look for its life; how practically incurable is cancer when once established; and other most momentous considerations; but my emphasis will be laid on the possibility of preventing half our cancer cases by prompt and adequate action in the "precancerous stage." "What cannot be cured must be endured" is an excellent dictum, satisfactory, like all philosophic reflections, to those who have not nor need fear the incurable thing; but neither the cancer sufferer nor his physician can get much comfort from it. And Dr. Parker Syms, in an address on cancer under the auspices of the New York State Medical Society, has given us a better saying, that "what cannot be cured may be prevented."

THE PREVALENCE OF CANCER.

Cancer is considered to be very much on the increase, especially among the Jewish residents of this country, although this may be only apparent and by reason that our modern statistics are better prepared and based on more accurate knowledge and observation. For my part

I must believe that there is an increase: Because, unlike tuberculosis, which affects mainly mankind's submerged strata—the starved, the ill clothed, the devitalized—cancer has had comparatively, by no means always, a patrician predilection; its tendency, except for the superficial cancers, which result mostly from injuries, is for those after forty, in whom eupepticism, unrelieved by exercise (in this motor car age) has left, as it were, unburned or unassimilated klinkers to clog and corrode the bodily machinery. Then, too, twentieth century preventive medicine has been wonderfully instrumental in preserving the lives of many who would formerly have died in infancy and youth; and certain of these survivors have probably later on contracted cancer and added to the percentage of its incidence.

However these things may be, cancer is known to affect humankind exceptionally before the twentieth year, rarely before the thirtieth, while most of its victims are between thirty and old age, the majority being between forty-five and sixty-five. The disease is considerably more than half as prevalent as tuberculosis. The latter, The Captain of the Men of Death (in John Bunyan's tremendous phrase) has been destroying every third or fourth adult white life and every other negro life between adolescence and fifty. Cancer is nearly six-tenths as prevalent as heart disease. It is nearly as prevalent as pneumonia, which in certain times and places has had as high an incidence as tuberculosis. In the United States there are now nearly 80,000 cancer deaths annually. In England one woman in ten dies of cancer and one man in eleven. The disease prevails more among women than among men, because in most women it attacks the organs peculiarly feminine. Apart from this cancer prevails more among men, especially that of the lips and stomach.

WHAT IS KNOWN ABOUT CANCER.

Cancer is a malignant growth, malignant because its tendency is to increase and ramify into previously healthy parts of the body, until it destroys life. The word means crab; and by it some Greek many centuries ago, with the genius of his race for trenchant characterization, expressed the insidious tentacle-like reaching out from the sinister growth until ascendancy has been gained over the sufferer. One sees here also why operation must not be delayed until the offshoots, every one of which must for a cure be entirely removed, invade regions often remote from the original seat, and which the surgeon cannot safely reach. For if any cancerous tissue remain there will, with very rare exceptions, be recurrence months or years afterward, with practically no hope of permanent or positive cure in the present state of medical knowledge and experience. Complete removal by the knife of a strictly localized cancer, before it begins to ramify, will give a cure—the only assured cure. But a cancer, at first a purely localized disease, is like in time to have portions of the primary tumor conveyed elsewhere through lymph and blood channels; and when such secondary growths obtain science has no remedy to give.

It were hardly well, except in the medical press, to amplify such considerations; the physician's consultation should bring them out. But certain things are appropriate to be stated here. There is little, if any, reason to believe cancer to be hereditary; nor that it is a communicable, infectious disease; nor that it produces in the sufferer a future immunity in the way that he who has, for example, an attack of smallpox need never again fear that disease; nor is there at present a specific cure for cancer, by drugs or chemicals, or serums or vaccines, although some superficial cancers appear to

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have been cured by the use of radium and other such means.

THE PRECANCEROUS PERIOD.

We know this most important thing about cancer—that there are certain bodily conditions and certain ailments predisposing to its development, and which constitute the precancerous state or stage. Except after blows or other injuries cancer will not develop in normal tissues. It is by recognizing this stage in time that forty thousand of our people can annually be saved from death by this appalling affliction.

How is this to be done? Nearly half the cancers have a precancerous stage that ought to have been detected. "Benign" tumors, not in themselves death-dealing; prolonged irritation; disturbances of function through years; chronic ulcerations, especially of the stomach; inflammations; injuries; abnormal tissue, as scars or stumps from old operations:—such are conditions which must be feared as leading to cancer.

Every benign tumor, however innocent to begin with, is a potential cancer; if "operable" it should be removed, lest cancerous infiltration take place in it. Thus may not only a definite and permanent cure be vouchsafed; but also such a rela-

tively slight and shockless operation give the least disfigurement or mutilation. Certain kinds of moles (birth marks) may take on malignancy; if these were removed in the precancerous stage there would most likely be no recurrence and no internal migrations of the cancer cells to other and remote parts of the body. When these moles have become definitely cancerous they are exceptionally serious.

Cancer is always a tumor, a swelling—a "lump," as many people say. The laity are apt to think of a tumor as necessarily meaning a cancer. But to the doctor any kind of a swelling (and there are at least a score of them), is a tumor. Also there are several kinds of cancer, differing in the degree of their malignancy and in their course. Superficial cancers, as those of the face or lip, are reasonably recognizable by sight and touch and by a microscopic examination. Immediately such a thing appears medical consultation must be had. Of course such a thing may not be cancerous; further description is withheld in order not to arouse pathophobia. Deep seated cancers are much more difficult to detect; oftentimes the only indication of them is a functional disturbance

of the organ or tissue involved or perhaps also of other and associated organs. Wherefore those after forty, especially women, and certainly those after forty who find their health not as it has been, should go without delay for a medical examination.

Irritation prolonged through months and years all too often leads to a cancer at the site of the irritation. Thus there is the claypipe cancer; there used to be the chimney sweep's cancer; there is that of the tongue from the jagged edge of an untreated tooth; the laryngeal cancer, from the inveterate smoking of strong tobacco; the cancer from X-ray burns (how long a list of medical martyrs who have suffered thus); the cancer from prolonged exposure to the sun; that from insect bites or intestinal parasites; that from betelnut chewing in India; from eating very hot rice in China; the kankri cancer in Thibet (the natives carry in their tunics a pocket stove, the kankri, the constant use of which is followed by cancer at the site of the burn).

Prolonged disturbance of function not amenable to ordinary treatment should excite suspicion that has imperatively to be removed; especially is this so of the digestive apparatus. Function and structure are as inseparable as mind and matter; abnormal functioning must inevitably lead to diseased structure. Anemia, nausea, indigestion, loss of appetite, of weight, strength and stamina, jaundice, bleeding from the stomach, uneasiness, pain and tenderness on pressing below the breastplate, such things should excite apprehension that has to be dissipated. Gastric pain has been considered to indicate cancer and its absence to remove the occasion of fear; but here were a broken reed to rely on, for even advanced cancers have given no pain. These warnings must be emphasized for men after forty who have been alcoholics or habitual eaters of irritating, indigestible and superabundant food. And the most heartrending cancer cases are those of women who have neglected the warnings given by discomfort and functional disturbances.

THE CURABILITY OF CANCER.

Cancer is curable in many cases; some forms of it are much more easily curable than others; and cancers in certain parts of the body are more curable than those in others. The disease is always localized at first: operation then, especially by the recently evolved and most beneficent procedures for which the world is indebted to Dr. George W. Crile of Cleveland, would mean the removal of the entire growth and cure in many cases. How many? Some operators have demonstrated eighty per cent. of cures. Operation not early, and with extension, has given fifty per cent. of cures; still later operation, twenty-five per cent. of permanent cures. But when complete removal is impossible, operation will work temporary relief; but there will be recurrences and no absolute cure. Though many other methods of dealing with cancer have been and are being tried and advanced they are at present all experimental, nor can the value of any of them be vouched for.

WHAT IS THEN TO DO.

Much, then, that is preventive can be done in the precancerous stage. When any sign here indicated is obvious, give place to the physician who will call, if need be, a surgeon into the council. But, operations are such dreadful things? Nonsense!

They are today, the most of them, no worse than a holiday jaunt. Anesthesia is nowadays so perfected that it is positively delightful, and safer than a joy ride by far. The anesthetist is likely to ask the woman patient what is her favorite perfume—rose, lavender, violet: the man, his favorite cocktail. A turn at the apparatus is made, one inhales the delicious fragrance and has hardly the time to enjoy it when nature's soft nurse has intervened. Dangerous? Surgery is nowadays so nearly ideal that remarkably little risk of life is entailed. Why, bless you, the operating table is almost the safest place in existence. Though later operations are confessedly extensive, severe and dangerous, operation for the early cure of cancer has a mortality of no more than one per cent. And think of the rest one gets. A fortnight or so of absolute relaxation in bed, a rest such as almost every man or woman among us, sick or well, would be better for. How much better off, indeed, would the whole country be if such felicity (as they say in the minstrel shows), should eventuate.

Don't delay. Even as things are now sixty per cent. of superficial

cancers and nearly forty per cent. of those deep seated are operable, with very fair prospects of cure. By earlier operation proportionately better success would be attained.

Nor rely on palliatives; nor on faith, mind or healer's cures. And has finally the cancer got beyond remedy? Then must philosophy and religion bring their consolation (this they did in other eras—why should they not in ours), whilst the physician, though he cannot give euthanasia, can nevertheless assuage the suffering and make it endurable.

FORD AND THE JEWISH RACE

Henry Ford has accomplished some wonderful works and is a genius in many ways, but he shows much ignorance of history when he attacks the Jewish race. To spread the gospel of hate of any particular race in the United States is shortsighted and amounts to nothing whatever. The Jews as a rule are people who are willing to make sacrifices in order to succeed. Other races can imitate them to good advantage instead of ridiculing them or hating them.



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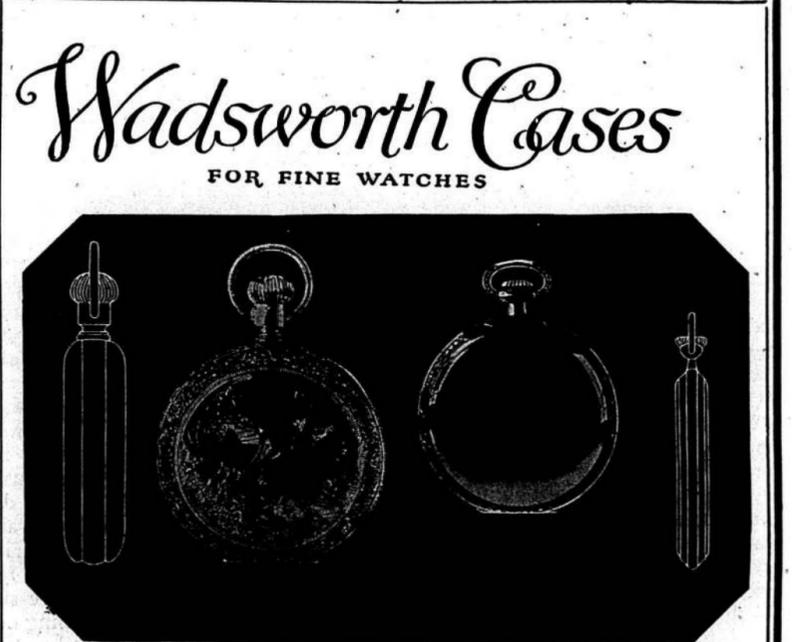
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When you buy a watch, select any standard movement that your jeweler recommends and have him "dress" it in a Wadsworth case. The name Wadsworth in a watch case is your guarantee of correctness and beauty of design—of highest quality materials and best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

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