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SYLVESTER'S AMERICAN CAREER

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

James Joseph Sylvester, of outstanding eminence in the domain of mathematics, was a native of England, where he was born in 1814 and where he died at a ripe old age in 1897. Educated at Oxford, but prevented from proceeding to his degree there because of the disabilities resting at the time upon Jewish undergraduates, his subsequent career is a part of the brilliant record of the sons of his stepmotherly *alma mater*. His life was passed in filling various academic posts in which he taught mathematics. His leisure hours were occupied with researches in his science, and he published the results of his investigations in appropriate mediums of publicity. In fact, one of these, the *American Journal of Mathematics*, owes its existence to his initiative. He was its founder and first editor, and we shall speak of this periodical when we come to discuss his American career.

Sylvester possessed a towering mind and an engaging personality, for such is the testimony of those with whom he came in contact. The students whom he influenced speak unanimously to the same effect and their verdict of his powers and intellect is of the highest probative value, for students are notoriously severe and sincere critics of their instructors. And the latest of Sylvester's biographers, David S. Blondheim, associate professor of Romance language in the Johns Hopkins University of Baltimore, has ungrudgingly subscribed to this high opinion. He calls him perhaps the greatest intellectual force produced in and by American Jewry during the nineteenth century, thus bringing the patient and somewhat obscure scholar and teacher to the same rank as Benjamin Disraeli in Great Britain and permitting him to surpass Judah P. Benjamin, the "brains of the Confederacy."

James Joseph Sylvester's first academic position was a professorship in his specialty at University College, London. Subsequently, after he had served an American institution, of which more anon, he came to Woolwich, again as teacher of mathematics, where he added to his fame. For Woolwich is the West Point of the British Army. When his term at this renowned school closed, he once more exchanged his

Old World dwelling for one across the sea. Of this, too, we shall speak at length hereafter. Finally, in the evening of his life he returned to the University of Oxford, the scene of his youthful studies, as the occupant of the great Savilian chair, and this he held until the hour of his death.

While, it is thus apparent, the greater part of Sylvester's career

child of the old age of Thomas Jefferson, had been in uninterrupted existence about a decade and a half when the youthful Sylvester came to it as its professor of mathematics. The university is situated near Charlottesville, in the mountains of the Old Dominion, and was then a small and struggling foundation. Its student body was recruited from the best F. F. V., the first families of

his views on slavery incompatible, so far as he gave expression thereto, with those entertained by the persons of his environment. Hitherto it was thought that Sylvester had suddenly quitted the cloistered shades of the University of Virginia on account of his reaction to the prevailing Southern institution of slavery. The recent publication of Philip Alexander Bruce's centennial history of the uni-

versity presents an entirely different version of the cause of Sylvester's return to England. It seems that the incident had to do with student discipline, the professor and one of his students experiencing a rather violent difference of opinion as to what was the proper course for one who wished to be considered a gentleman to pursue. There was, of course, no resort to the doubtful solvent of a duel, the then characteristic Southern method, but the student's assertion that he had not infringed the academic rules was so positive and so fundamentally opposed to the professor's view that the latter felt his usefulness there at an end. A strange sidelight on a great career is thrown by this rather trivial incident; it naturally bore no effect on Sylvester's subsequent career nor did it detract from his ability to surmount abstruse mathematical difficulties.

Sylvester's life at the Johns Hopkins University was cast in a different mold. This important institution, established in 1876 and visioned by Daniel Coit Gilman, its first president, as an American institution of higher learning, especially for research along the then approved German lines, numbered Sylvester as a member of its first faculty. Parenthetically it should be noted that this first Johns Hopkins faculty included some of the finest minds in American scholarship in its ranks. The great Basil L. Gildersleeve, still living at the truly patriarchal age of ninety years, with whose name one may easily conjure in the field of the classics, has recorded his profound appreciation of Sylvester's high attainments. Other contemporaries did likewise and from their words it is comparatively simple and fair withal to draw the inference, hereinbefore referred to, of his latest biographer.

At Baltimore Sylvester passed happy, productive years. He took pleasure in his work and his environment appealed to him and stimulated him to high scholarly endeavors. The early Johns Hopkins faculty was an assembly of productive scholars, who labored not merely for themselves, but sought to add to the means for publishing the results of research carried on by others by establishing a number of special journals. Thus Gildersleeve's *American Journal of Philology* was brought to life in those years and what it accomplished for the classical specialist, the *American Journal of Mathematics*, Sylvester's foundation, enabled the mathematician to do in his chosen field. The two journals, and the other similar enterprises associated with Johns Hopkins University, have materially enhanced the fame of this notable institution.



SYLVESTER LECTURING TO CLASS AT UNIVERSITY OF VIRGINIA

belongs to his native land, two important episodes of it are closely connected with the United States. The first of these, occurring during the early 'forties of the nineteenth century, is concerned with his work at the University of Virginia. The second and last, upwards of thirty-five years later, revolves around Johns Hopkins University.

The University of Virginia, the

Virginia, equipped with all the merits and the defects of their descent and environment. Sylvester accomplished his tasks with ease and acquitted himself of his duties with fidelity and discretion. His youthful fame as a mathematical prodigy had, originally, brought about his call to the Southern institution, but there he had not done more than labor at his professorship. Nor did he find

the University presents an entirely different version of the cause of Sylvester's return to England. It seems that the incident had to do with student discipline, the professor and one of his students experiencing a rather violent difference of opinion as to what was the proper course for one who wished to be considered a gentleman to pursue. There was, of course, no resort to the doubtful solvent of a

But the emphasis at Johns Hopkins University has ever been placed on graduate research courses of instruction and here especially Sylvester could shine, with no other great stars to dim his lustré. His work in such courses is still remembered by the older generation of Johns Hopkins men and this has done much to stabilize his eminence as mathematician. Moreover, so distinguished was his career at Baltimore that Oxford (on that record) invited him to its Savilian professorship and he accepted the tender only because his natural pride as an Englishman and as a Jew who in the long ago had been denied Oxford's highest rewards by reason of his faith, impelled him to return home. But Baltimore had taken him to its heart and Baltimore was nevermore absent from his thoughts.

It is unnecessary to speak of Sylvester's identification with his community. He had made his Judaism a part of his life when, as a lad, he had refused to proceed to his university degree because, to do so, would have involved a surrender of his religious beliefs. Thus he had borne his share of Jewish disabilities and he experienced these once more at the close of his brief term at the University of Virginia. For, it is quite conceivable that the Jewish professor had been flouted by the high-born and imperiously-minded student, and the sensitive Jewish nature of the man wounded to the quick.

Satisfactory it must be for American Jewry to know that one of its claims to favorable consideration has to do with this quiet Jewish scholar's American career: To our captains of industry we may add the worker in idealistic realms.

ST. LOUIS PASTOR SAYS THERE IS NO JEWISH CONSPIRACY

"Is There a Jewish Conspiracy?" was answered in the negative recently in a sermon by Rev. D. V. Bush of St. Louis, Mo. He said in part:

"How absurd to think that a group of Jews or any other people numbering only 16,000,000 could secretly organize and take up by force of arms or otherwise all of the governments of the world. It is as foolish as we used to be told that the 16,000,000 of Catholics in America had arms stored in their church ready for an uprising at a given signal to usurp the power of our government.

"This is a propaganda that cannot flourish and endure in America. It would grow on the fertile fields in ignorance as in Russia, but never can its roots sink deep into the political consciousness of our country.

"We as a nation are pledged to see that the Jews and other well-behaved seekers for freedom shall have a square deal. I shall always stand as President Roosevelt well said, on the historic American position of treating each man on his own merits as a man without the least reference to his race, his creed or his birthplace. In making this plea we are defending equally the interests of the Jew and the Gentile.

"No man is right all of the time. For once Henry was wrong—dead wrong. The Jew is human the same as the rest of us, perhaps not better, surely no worse; and in the great scheme of democracy and brotherhood, which this country stands for and our flag is the emblem of, we must all link arms with the same brotherly heart throbs and best wishes to the Jew, pledging ourselves again with the sacred promise that the Jew, as all others, shall receive justice, an equal chance and a square deal."

What Do Jews Believe?

By H. G. ENELOW, D.D.

Rabbi of Temple Emanu-El, New York City

What do Jews believe? Both Jews and non-Jews are often heard to put of all, they sang. In thankfulness they sang, as when Miriam, the sister



RABBI H. G. ENELOW

of Aaron, led the children of Israel in song after Moses had led them safely out of the land of bondage through the Red Sea—into the unknown, it is true, but into freedom from the tyranny of Pharaoh.

In the Jewish soul is viewed the most remarkable resilience of spirit on record in the world. For exactly as the Jews have survived and succeeded in the face of unbelievable obstacles, rising from each crushing affliction or blow to make ready for another, so, forced to flee and to fight, they have repeatedly "come back" and sung for joy and thanksgiving at each new and often unexpected deliverance. So the children of Israel sang when, under Judas Maccabeus, they put the Syrians to rout and redeemed the temple. So, too, did they sing and "praise the Lord" for the deliverance effected by the heroism and devotion of their beloved Queen Esther. And even as Orpheus with his lyre tamed fierce beasts, so David, the "sweet singer" and greatest musician in Israel, soothed the cares and anxieties of King Saul by his skilled playing on the harp.

So on could be recounted innumerable instances of the resource of ancient Judah to music. And when we proceed from ancient Israel to mediaeval, recent and modern Israel, how our opportunity grows to cite many, many individual instances of the eminence of the Jew in music—great composers, great virtuosi, triumphing in the expression of their genius over the stigma and obloquy of being a Jew! In many cases these great geniuses had to hide their faith, change their names, flee their countries and live in poverty and seclusion in order to free their talents and give their messages to the world. I often wonder if it is not just that thing which makes of the Jew so great a musician when he is a musi-

segregated quarters, and only in the silence of night—in the quiet sanctuary of the great faith in his secret soul—to lift up his heart to his God

and in a great throb of devotion burst the fetters of shame that bigotry and intolerance have bound upon him! That to me is the true birth of musical genius in the Jew—an unbearable burden of gratitude and faith which must find expression.

Thank God today, without oppression, the Jew may give voice to his genius. From the rank and file of Judaism the world over comes the greatest of genius, the most beautiful of musical talent. And as proof of the love of music inherent though unexpressed in all Jewish hearts we have the unparalleled devotion of the humblest of Jewish parents towards the musical education of their children, be they genius or faithful plodder. There is no sacrifice that Jewish parents will not make to see their children onward and upward in this question, the former to make sure where they stand, to render to themselves what the old rabbis called an "account of the soul," the latter because they are eager to know just why we remain Jews in the religious sense and at all cost keep from merging with any other religious body. Are there any beliefs at all that Jews are agreed upon and that may be said to form the groundwork of universal and perennial Judaism? Such beliefs I think there are, and the purpose of this paper is to describe them briefly.

The first belief of Judaism relates to God. It is as clear as daylight that no matter how broad or liberal or advanced one may be, one can not consider oneself a true Jew if one does not believe in God. Religion without God is a self-contradiction and altogether out of question; in fact, belief in God with us has not only been a matter of course, but also of intuition, of that side of our soul which the old rabbis regarded as a phase of reason, and which after all plays a very important part in the life of all. This is not to say that Judaism has undervalued reason. Quite the contrary is true. Reason is invoked by both the Bible and the Jewish thinkers of later times as confirming the truth of God's existence. But primarily the Jew has always felt the existence of God as a basic truth

in life. Not experience, but his own soul first taught him to exclaim: "Hear, O Israel, the Lord our God, the Lord is One," those stirring words which from time immemorial have comprised the foremost motto and epitome of the Jewish faith.

This, then, is our first belief. Without it Judaism is impossible. Without it one may be descended of Jews, associate with Jews, belong to a Jewish club or lodge, marry a Jewish husband or wife—one may be Jewish in racial or social relations—but one is not a Jew in the true historic sense of the term.

But in relation to God Judaism has always held another characteristic belief, namely, as to His attributes or qualities. Judaism lays stress on the Oneness of God, and if I may say so the Uniqueness of God. Oneness in the sense that true Judaism has never admitted the possibility of more than one God or of the division of the Deity into different parts, powers or forms. But God is also Unique. "One, and there is no unity like unto His Unity," as the old Hebrew hymn has it. The meaning of this assertion is that Judaism has invariably considered that God is perfect, and in this respect different from all other gods. To put it in other words, the Jews believe that God is not only One; but also free from those infirmities and limitations which have been associated with the gods of other peoples. Such accounts of the contests, ambitions, rivalries and moral imperfections of the deities as may be found, for example, in the mythology of the Babylonians, of the Greeks or of the Teutons are unthinkable in connection with the Jewish God idea. From earliest times we have been taught that God is Holy, Allwise, Allpowerful, and that His sole plan in the universe is to cause within it the triumph of holiness and righteousness. "Holy, holy, holy," as we read in Isaiah, "is the Lord of Hosts: the whole earth is full of His glory." (vi, 3.)

This leads us to another Jewish belief, and that is with regard to the world: "The whole earth is full of His glory." It is well known that



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some people believe that the world as such is tainted with sin; that, being matter, it is inherently corrupt, that in reality it is but a place in which one is to prepare for another life, and that those are the most pious men and women who withdraw from it as much as possible. This belief has given rise to morbid views of the world as well as to the various orders of monks and nuns. What do Jews believe on this point? It may be said that the common belief of the Jews of all ages has been the contrary of the idea just alluded to. We do not believe in a devil, in the corruption of the world or that to be in the centre of the world's activities and enjoyments means necessarily to subject oneself to the taint of sin. We believed in God as the Creator of the world, which, of course, need not mean a literal belief in the old account that He created the world in six days. Whatever process He may have used for bringing it into being, we ascribe its origin to Him. Without God—chaos. Having created the world, however, He has not sent it forth to run its course in haphazard fashion. He is not an absentee God, contemplating creation from a distance and caring not how the world wags. On the contrary, He is every-

where and in everything. No other power interferes with His presence. "Whither shall I go from Thy spirit?" says the Psalmist, "or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to Thee." (Ps. cxxxix, 7-12.) Moreover, God governs the world according to His law of righteousness and goodness. "He loveth righteousness and judgment," says the Psalmist, "the earth is full of the goodness of the Lord." (xxxiii, 5.) And as to its inhabitants, their chief duty is not to turn their backs upon the world in fear of pollution, but rather to cling to it and work in such manner as to help fulfill the Divine plan of beauty, order and goodness, and thus become what the rabbis have called "fellow-laborers with the Holy One." "For thus saith the Lord that created the heavens," says Isaiah,

"God Himself that formed the earth and made it; He hath established it, He created it not as a waste, He formed it to be inhabited: I am the Lord; and there is none else." (xlv, 18.)

Indeed, this is what gives man his place in the world. But that leads us to another of our important beliefs, namely, with respect to man and human life. What do we believe about man? To put it negatively first, we do not believe in a great many of the doctrines that are current among other people, as the doctrine of original sin, the fall of man, the need of vicarious atonement, and such like. On the contrary, it has been rightly pointed out that the idea of original virtue, or the virtue of the fathers, has played a more important part in Judaism than that of original sin. As a matter of fact, we believe that man, as the Bible tells us, was created by God in His own image, and amid all varieties of trend, desire and power preserves the stamp of divinity. Hence the Jewish idea of the brotherhood of all men, of the sanctity of even the humblest life and of the embracement of all in the Divine plan, howsoever they may differ in outward things. All bear the impress of the Divine image in their soul. Furthermore, to realize this divine nature and enact it in his life is man's paramount duty and purpose. In so far as he does this his life is what it is meant to be; otherwise, it falls short. Nothing, according to the great teachers of Israel, can take the place of this individual responsibility, of this personal duty, of this consecration of life; neither ritualism, nor sacrifices, nor fasts, nor feasts, nor material charity; neither the merit of the fathers nor the mediation of another person. Holiness, righteousness, morality—not morality in the narrow conventional sense, but in the widest sense—this is the fundamental duty. Other things may follow and add grace and glory to life, but first there must be the true striving for holiness, not with an eye on reward of any kind, but rather because holiness ought to be the chief pursuit of man. Said Antigonus of Soko, a Jewish teacher of the third century B. C.: "Be not as slaves who serve their master with a view to receive recompense; but as servants that serve their master without a view to receive recompense." Or, as once for all this principle is summed up in Leviticus, xix, 2: "Ye shall be holy, for I the Lord your God am holy."

But, it is asked, has God really said so? Do we know anything about His will? In other words, do we believe in Revelation? Religion, it has been said very truly, is not merely the belief in the existence of God, but rather in the possibility of man's approach to and communion with God. That God has communicated, revealed, His nature and laws to men has always been one of our basic beliefs. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets." (Amos iii, 7.) This is not to say that all Jewish thinkers have been at one in their idea of the method or the process of Revelation. Discussion of the latter, however, belongs to the realm of metaphysics. Suffice it to say that we believe that the Bible furnishes a faithful record of the great laws of life, of the laws of morality and religion, which God revealed to Israel, and more especially to the prophets of Israel. Technical disputes as to how the revelation occurred do not affect the general belief, nor is it affected by whether or no we hold that every letter of the Bible was inspired. Though we may suppose that the actual writing and editing of the Bible took place in the usual human fashion, we do not waver in our conviction that it contains the highest revelation of God possessed by mankind. Moreover,

our belief in the choice of Israel for the Divine Revelation does not preclude the view that God has spoken to other peoples as well. On the contrary, we believe in the universality of revelation. "The whole Tora was spoken in every tongue," we read in the Talmud. "Every word that went forth from the mouth of the Holy One was divided into seventy tongues." Other utterances of similar nature might be cited from Jewish teachers of all ages testifying to the Jewish belief that though God may have revealed Himself particularly to Israel He did not withhold His light and His truth from the other peoples. "For from the rising of the sun unto the going down of the same My name is great among the nations; and in every place incense is offered unto Me, and a pure offering, for My name is great among the nations, saith the Lord of Hosts." (Malachi, i, 11.)

As to what becomes of man after he has "shuffled off this mortal coil" Judaism has never speculated very much. Yet we must admit that this

is one of the main questions that men are apt to ask religion to answer. What becomes of our soul? Do we believe in a hereafter? Briefly speaking, we certainly believe that the soul survives the dissolution of the body, but just what occurs after death and what the state of the soul is the purest teaching of Judaism has never attempted to define. Our attitude has found expression in the biblical verse forming the opening words of the traditional burial service: "The Rock, His work is perfect, for all His ways are judgment: a God of faithfulness and without iniquity, just and right is He." (Deut. xxxii, 4.) We are sure that the soul of man, which in biblical phrase is a light of God, is not put out altogether and that our life, with its struggles and sufferings and failures, will be rightly dealt with by the Lord of righteousness. More than this we cannot say. In this respect the good Jew, rather than engage in idle fancies and theories, is content to walk in faith and, in the words of the beautiful old hymn, he says:

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Into His hand I commend my spirit
When I sleep and when I wake;
And with my spirit, my body also:
The Lord is with me, and I will not fear.

But what do we believe about the Messiah? It is well known that the Messiah idea has been closely connected with Jewish thought and experience. Christianity, which is built on this idea, sprang from Judaism. Jesus, the Messiah, or the Christ, of the Christian world was a Jew, and it was the question of his Messiahship that created the cleft between the two religions. No wonder it is oftentimes asked what belief we hold on the subject. Now on this point there is now, as there always has been, difference of opinion. Doubtless some Jews still entertain the hope of a personal Messiah. Reform Jews, however, do not. They do not believe in the miraculous Messiah. All Jews, however, agree in the hope for the advent of a Messianic age—an age when humanity will enjoy the reign of righteousness, unity and peace, and all hearts shall be united in the pure worship of the One and Only God. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." (Zech. xiv, 9.) This Messianic ideal, toward which it is the duty of all men to work and aspire, we regard as one of the most

beneficent gifts Israel has made to the spiritual riches of the race. Moreover, Israel as a people, as a religious community, as a spiritual brotherhood, is in duty bound to work unremittingly for the realization of this lofty ideal. To him this ideal was revealed or yore, to him the laws of its fulfillment were communicated by the mouth of the prophets and upon him was the inviolable task laid of spreading and furthering it with all his heart and all his soul and all his might, at the price of no matter how much trial and suffering. This, the call, the election, the mission of Israel. This makes Israel what the prophets have called him, the servant of God. This is why Israel has been "the man of sorrows," among the nations, despised and rejected of men, stricken and afflicted and acquainted with grief, wounded and bruised, persecuted and outlawed, humbled and maimed, in order that he might witness to the supreme ideal, to God and righteousness, and cure mankind of superstition and iniquity and bring nigh the age of justice, of knowledge and of peace. Well may humanity say "The chastisement of our peace is upon him and in his wounds there is healing for us!" (Isaiah liii.) We believe that the Jews will have

to continue to stand together and toil and suffer until the final fulfillment of their noble ideal. That is our faith as to our future. Nor has our work thus far been in vain. "The righteous flourish like the palm tree," we are told by the Psalmist, to which the old rabbis add by way of comment: "When you plant any other tree, it grows for itself; but plant a palm and it will put forth roots on all sides. So the righteous." May we not apply this figure to Israel? Judaism has not only flourished for itself, but has put forth roots for other creeds. Israel's influence is felt in the religious life of the whole civilized world. It is felt not only in the old forms of faith, but also in the new liberal spirit which is abroad in the land and which, in so far as it is a departure from certain old dogmas, marks a return to the pure faith of Judaism. But even where we have as yet failed of tangible proofs of success, has our work been in vain, though seem so it may? Such work is never done in vain. It sleeps in the very bosom of things, of the universe, and only bides its time. Come forth it shall. It is there. 'Tis such faith the great prophet puts into the mouth of Israel: "Listen, O isles, unto me, and hearken, ye peoples from afar; the Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword: in the shadow of His hand hath He hid me; He made me a polished shaft; in His quiver hath He hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said: I have labored in vain, I have spent my strength for naught and in vain. Yet surely my judgment is with the Lord and my work with my God." (Isaiah xlix, 1-4.)

Such in brief are the Jewish beliefs. The unity and the holiness of God, the goodness of the world, the divine nature and the immortality of the human soul and the possibility of its communion with God, and the consecration of human life. These ideas are the foundation on which Judaism has builded. Moreover, we believe in the election of Israel as a means to an end, the end being the diffusion of those ideas among all men and the ultimate reform of human life in accord with them. When this has come true it shall mean the kingdom of God on earth, the Messianic age, the fulfillment of Israel's highest ideal.

OLIVER WENDELL HOLMES' DEFENSE OF THE JEWS.

"I grew up inheriting the traditional idea that the Jews were a race lying under a curse for their obstinacy in refusing the Gospel. In the nurseries of old-fashioned orthodoxy there was one religion in the world—one religion and a multitude of detestable, literally damnable impositions, believed in by uncounted millions, who were doomed to perdition for so believing. The Jews were the believers in one of these false religions. It had been true once, but was now a pernicious and abominable lie. The principal use of the Jews seemed to be to lend money, and to fulfill the predictions of the old prophets of their race. It was against the most adverse influences of legislation, of religious feeling, of social repugnance, that the great names of Jewish origin made themselves illustrious; that the philosophers; the musicians; the financiers; the statesmen, of last centuries forced the world to recognize and accept them. Benjamin, son on Isaac, a son of Israel, as his family name makes obvious, has shown how largely Jewish blood has been represented in the great men and women of modern days. There are two vir-

tues which Christians have found it very hard to exemplify in practice. These are modesty and civility. The founder of the Christian religion appeared among a people accustomed to look for a Messiah—a special ambassador from heaven, with an authoritative message. They were intimately acquainted with every expression having reference to this divine messenger. They had a religion of their own, about which Christianity agrees with Judaism in asserting that it was of divine origin. It is a serious fact, to which we do not give all the attention it deserves, that this divinely instructed people were not satisfied with the evidence that the young Rabbi who came to overthrow their ancient church and found a new one was a super-natural being. 'We think He was a great Doctor,' said a Jewish companion with whom I was conversing. The Golden Rule should govern us in dealing with those whom we call unbelievers, with heathen, and with all who do not accept our religious views. The Jews are with us as a personal lesson to teach us modesty and civility. The religion we profess is not self-evident. It did not convince the people to whom it was sent. We have no claim to take it for granted that we are all right and they are all wrong. It is not to be expected that intimate relations will be established between Christian and Jewish communities until both become so far nationalized and humanized that their differences are comparatively unimportant. The life of a man like Sir Moses Montefiore for instance, reads a lesson

from the Old Testament which might well have been inspired by the noblest teachings of the Christian Gospel. "To quote Mr. Emerson: 'It seems to me as if there should be certain laws regulating the relation of different religions to each other. It is not for a follower of Mahomet to call his neighbor of another creed a "Christian dog." Still more, there should be something like politeness in the bearing of Christian sects toward each other, and of believers in the new dispensation toward those who still adhere to the old. I doubt if a convert to the religion of Mahomet was ever made by calling a man "a Christian dog." I doubt if a Hebrew ever became a good Christian if the baptismal right was performed by spitting on his Jewish garbardin. If the creeds of mankind try to understand each other before attempting mutual extermination they will be sure to find a meaning in beliefs which are different from their own.'"

A CAUSE OF ANTI-SEMITISM
Anti-Semitism, hatred of Jews, will never die out as long as there is preached from Christian pulpits the accepted story of the crucifixion of Jesus to harrow the souls of the listeners. Greatest is the harm done in the Sabbath schools where there is instilled into the receptive minds of the children an insidious poison which becomes very virulent with their growth and which in the fewest instances they succeed in entirely eliminating from their hearts and souls.—*American Israelite.*



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The Jew in Music

By EDWIN FRANKO GOLDMAN

Conductor of the Goldman Concert Band

I have been asked to write upon "The Jew in Music." And although I am a Jew and a musician, and have always been both, and am descended from parents who also were both Jews and musicians, it was not until I sat down to reflect upon my topic that I came to the almost overwhelming understanding of the natural relation, the unbroken connection and the absolute affinity of the Jew and his music.

His music! The Jew's music! Could we go far enough back to know, to hear the Jew's first music, I wonder what it would mean to us? I wonder just how far back that would take us? How many people realize to what dim and far-distant ages the memories of music hark back? Long before what we call civilization, with the crudest of "noise makers," our savage forbears produced and loved

The Jew and music! Can they by any stretch of imagination be dissociated? No! a thousand times no! Since the beginning of time the Jews have been patient and long suffering. They have lived under frightful oppression—and survived. They have worked against fearful odds—and succeeded! They were browbeaten and tortured by tyrants—and they kept the faith! And, greatest thing the paths of education; there is no self-denial too extreme to give the child every chance to improve upon his and their status. They are satisfied and supremely happy if he "makes good" and rises above them, even though they are content to remain themselves where they are.

And as further, even more convincing, proof of the Jews' love of music, and their understanding of music, examine the personnel of any

manager of the orchestra is an interview published in this paper declared that if continuance of the concerts depended upon German patronage apart from the German-American Jews it would be necessary to disband. In an article concerning the situation in the Eastern metropolis Mr. Whittaker states emphatically that "the Jew is half the patronage and much more than half the performance of music in New York." While it is not the same proportion here, yet without the Jewish attendance audiences would be slim indeed. Let us be thankful for this music-loving race.

And in conclusion, may I add, and let us thank God that we are of this race and that through His mercy we have been permitted to survive to carry on our mission in which music plays its part, in His name and to His glory, to the end of our lives.

THE JEW ON THE STAGE.

By O. W. FIRKINS.

The "Treasure," by David Pinski, no doubt, has a European record. No doubt the approaches of literature in our time to the painful and the sordid—a connection by which good plays have formerly unjustly suffered—has bred a converse association of the painful and the sordid with the literary by which bad plays today unjustly profit. To my mind the "Treasure" is one of these plays. I do not question its theme; let us forgive its inherent ugliness; let us concede its latent power.

A Jewish community becomes obsessed with the unfounded notion that a Jewish family in its midst has discovered a buried treasure. What is the secret of our pleasure in comedies in which titles or powers or riches are wrongly attributed to persons unacquainted with such goods? First, I think, it is our sympathy with their natural human pleasure in the undeserved and unexpected fortune. Secondly, it is the glory of superior knowledge in our attitude towards the dupes who make Krishnas out of Mulvaney's or "Inspectors General" out of needy rakes. The play shows a singular faculty for the misuse or perversion of its own opportunities. The aptitude for seeing everything at its crudest or worst is notable in Mr. Pinski. It does not spare even his race. Labeled "Anti-Semitic" and signed "Gentile," this picture of

brutal and abject manners would have been an offense, not merely to Jews, but to liberal and humane spirits anywhere.

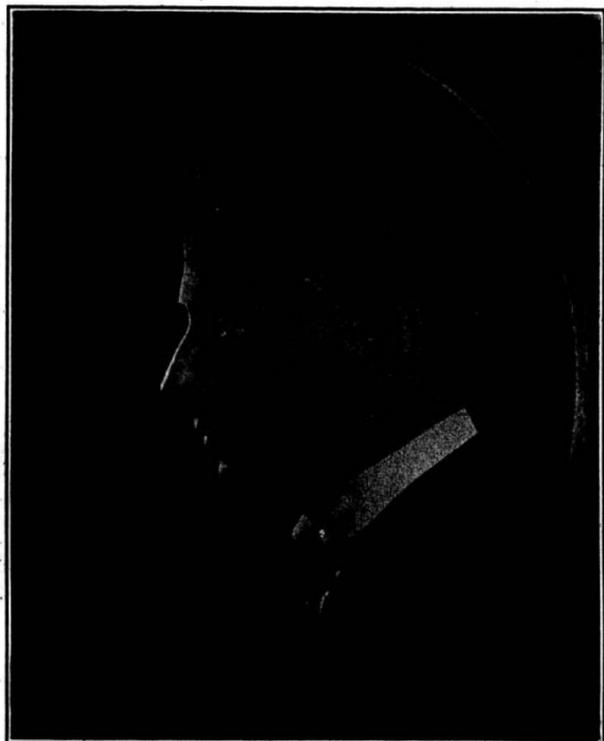
One turns with relief to Mr. Aaron Hoffman's "Welcome Stranger." The play itself is a very ordinary affair, using all the tested receipts, permitting itself all the safe blunders. Even in a world of calumny "Welcome Stranger" is safe from the imputation of literature. Nevertheless, it renders in its incidental way a social service and it doubles the service by its plain demonstration of the fact that a cheap and shallow play is capable of that beneficence. The "Stranger" is a Jew, and the point of the drama is the slow and quiet victory of his shrewdness and forbearance over the inveterate and insensate prejudice of a small New England town. Mr. Hoffman aims to remove or reduce that seated prejudice against the Jew which retires to the manners after it has been driven from the laws and nestles in the heart after it has been purged from the manners. What is wanted today, is not tolerance on the grand scale or in the grand style, but the ability to put into the intercourse between Christian and Jew that ease and mutual comfort which should supersede a patronizing magnanimity. The play is a small trading ship but it flies a high flag.

JUSTICE TO THE JEWS.

By REV. H. A. KECK, *Champaign, Ill.*

I hold no brief for the race of Israel. On occasion I would say for other races what I now say on behalf of the Jew. A studied and persistent effort is being made today to create suspicion and prejudice against the Sons of Israel. This movement is organized and seems to be abundantly financed. Within a fortnight hundreds of pamphlets have been distributed in Champaign county, the sole aim of which is to engender hatred of the Jew. By distortion of certain facts, by suppression of certain other facts, by deft phrase and innuendo, the attempt is made to poison many minds. The "Protocols

of the Elders of Zion," of which so much is made, are forgeries and are shown to be such on their very face. Edmund Burke said long ago, "You cannot indict an entire race." There are good Jews. And there are bad Jews. Just as there are good Gentiles. And there are bad Gentiles. Character is personal. Even if it could be shown that there is a larger percentage of rascals among the Jews than among other races, we still would be duty bound to accord justice to those Jews who are upright and God-fearing. Race prejudice is born of ignorance and selfishness. It batters in the dark: It shuns the sunlight of fearless investigation. It bodes no good to this Republic. When we drop such offensive epithets as "Sheeny" and "Dago we shall be a great deal nearer the realization of American ideals than we are today. As one American citizen I wish to register my protest against the vicious propaganda that is being carried on today. We who are so deeply indebted to Israel ought to be swift to do justice to the children of Abraham. The Christ whom many of us profess to worship was a Jew on the human side. The most cherished ideals of humanity came to us through this people "to whom were committed the oracles of God." The venerable Schleiermacher once held a copy of the New Testament in his hand as he said to his class in the university: "Gentlemen, this little book contains more that is of value to humanity than all the other writings of antiquity put together." Be it remembered that every book in the New Testament was written by a Jew. We are finding today that much of our best light on the social questions of the hour comes to us from the Hebrew prophets. I would be the last to excuse or condone the faults of any Jew. But I do insist that vices are not race-lined. They are human. The Jew would resent pity. He does not need charity. Today he does need and we ought to give him justice.



EDWIN FRANKO GOLDMAN

their music. It was associated with their tribal festivities, with their religious rites, with all the the invocations and incantations to their various deities. Music was the power which swayed their gods and music was a stimulant to their zeal and fervor. It drove out their evil spirits and propitiated their benign spirits, and in very truth soothed the "savage breast."

And the Jew ages back—but never savage—incorporated into his worship of "One God—one Lord" chants and melodies, but calculated, since they were considerably different from ordinary speech and conversational prayer, to hold the attention of the worshipping people and to appeal for the attention of the Almighty to their supplications and thanksgivings. Even today some of the earliest chants are still discernible in our Hebrew music.

As civilization rose and marched forward, so music marched in the vanguard. And there developed among the Jewish people certain melodies which have become traditional, having been handed down from age to age, from generation to generation. Those melodies are our music, our people's origination and expression, our folk songs. They have been used wherever the Jews in their wanderings have halted; wherever, openly or in secret, they have worshipped their "one God"; wherever a Jewish boy or girl, born to genius, has disclosed a glorious voice or a wonder-hand.

audience at opera, concert or recital in parquet, box or dome. There you will find the Jews and Jewesses who know as well as those who wish to learn to know. It is apropos and will doubtless prove interesting to know what one of the leading musical papers said on this subject only a few months ago. The following editorial is from the *Musical Leader*, a Chicago publication:

MUSIC AND A RACE

According to James Whittaker, who notwithstanding his recent marriage to a lovely and distinguished lady maintains his reputation as a wit, Henry Ford of Detroit wants all Jews in America to return to Palestine. If such a thing were possible the consequences to music would be unthinkable. It would be necessary to transport also all musicians, since there is not enough of a sustaining public apart from the Jewish population to warrant symphony orchestras, opera or concerts. An idea prevails that the Germans and the Jews support music, but in Chicago very few Germans of other denominations have time or money for art. Music is the Jew's natural heritage, and but for him music would make a poor showing in Chicago. A good piano recital, a virtuoso violin program, a fine symphony, and even bad opera will find his people present in large numbers, and as the race is keen for education it follows that the young Jewish people fill the studios. That a clever man like Henry Ford would declare himself so unethically is beyond credence, for the suggestion, apart from its cruelty and coarseness, is stupid. We hold no brief for the Jews or for any other demonination, but simply as a matter of justice to the most generous patrons of art in America it is in order to state facts. The Germans as a race in this city do not patronize music. Several years ago at the Turner Halls there was a large attendance on Sunday afternoons, when beer steins made most acceptable accompaniment to their orchestral programs, but today even this interest has waned. It is not so long ago that the

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Anti - Semitism

By E. A. H. ENDRES

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II

In a previous article was set forth the general hostile attitude of the Ford international weekly to the radical frame of mind. In it was described how with inexhaustible ingenuity the *Dearborn Independent* associates all progressive activities with what it calls the Jewish world program. This article will show that scruple is something that does not enter into the vocabulary of Henry Ford's erudite but erroneous editors. Also it might be added that these sedulous gentlemen will never upset the world's equanimity by their inurbane and mentorial articles, which are characterized by a sad lack of equity and equipoise. One of the many misleading inaccuracies emanating from the above nucleus of anti-Semitism is that "Jews the world over supply the energy of disruptive movements." A brief glance at recent political turmoils proves this ridiculous assertion to be entirely untrue.

By no stretch of the imagination can the descendants of Shem be accused of being responsible for the Irish question, the Young Turk movement or the student revolt in India.

Examine the exact facts in this paragraph concerning India's "disruptive" student revolt and then, if you are impartial regarding England's Hindoo policy, you will see that Semitism does not enter into the problem. That Lord Reading is now viceroy of India does not modify the foregoing sentence. Daily the movement for the independence of India is assuming larger proportions, therefore England has sent the most capable man she could find to cope with the growing swaraj (self-rule) movement, which is under the able leadership of Mahatma M. K. Gandhi, who advocates non-co-operation with the British Government. To achieve the goal of swaraj, which Gandhi interprets as the complete independence of

India from all alien control, the Mahatma's political program involves the renunciation of all titles and honorary offices under the British Government; non-participation in government loans; withdrawal of Hindoo children from government schools; the boycott of all articles of foreign manufacture; refusal to pay taxes; boycott of the Montagu councils (Hindoos to refuse to vote or stand as candidates).

Looked at from whatever angle you please it is difficult to see how Jews can be accused of fomenting rebellion in India. The present Hindu self-rule agitation (joined by the native students of Aligarh College, Islamia College of Lahore, Ramaja College, Hindu College and Khalsa College) will in my estimation not prove to be serious if Lord Reading (who in every way is far superior to Lord Curzon, whose misrule is largely responsible for the present Hindu turmoil) can avoid the strong repressive measures that were used by Warren Hastings when he hung Nuncomar, the most powerful Brahmin in India. I am not greatly impressed with the views recently expressed by Mr. Montagu, who declared in the British Parliament that the Hindu situation was critical. At present it is not critical, and it will not become so if Lord Reading can have sufficient power over India's Governor-General to stop his harsh methods of repression which have in the last decade made British rule so hateful to the intellectual Hindoos. Should Lord Reading fail in India anti-Semitism will play a large part in such a failure.

Anti-Semitism and Lord Reading have met on various occasions. The most vicious attack on Rufus Isaacs was when his brother, a promoter and financier, prevailed upon him and Lloyd George (who at that time was Chancellor of the Exchequer) to speculate in Marconi shares. Already the Hindu periodicals opposing the British Government (and many such have been suppressed) have copied the full and highly magnified details of that unfortunate occasion when the late Cecil Chesterton and other anti-Semitic journalists, riding the hobby horses of bigotry and armed with the deadly weapons of pen and ink pot, performed such deeds of valor as would warm the cockles of Henry Ford's heart.

Apropos of the late Cecil Chesterton's anti-Semitic activities it is difficult to see how any individual acquainted with European politics can take the absurd statements of the *Dearborn Independent* seriously. That no editor dares print anything derogatory to Judaism is a statement of the above periodical. How true that statement is can be judged by the rabid anti-Semitic attitude of the late Cecil Chesterton and others of his kind. Furthermore, Judaism's chance for financial domination of the world, which so alarms Mr. Ford's scribes, is equal to the chance that Stephenson's famous "Rocket" would have in a race with a fuel oil-burning Mallet articulated type locomotive on the Atchison, Topeka & Santa Fe Railroad.

Mr. Ford's editors are grievously exercised about Jewish financial world control and, while jeering at "Rothschild methods," they gloomily recite certain contingencies to the effect whereof would be "to make all nations the economic vassals of Israel." Then they make a sour face, and pointing accusingly at Judaism call it "the social menace of the future." I agree with this figment to the extent that there is danger of a social menace of the future, but this menace will emanate from Christendom.

This can be proved. James Bryce, in his book "The American Commonwealth," stated that the average American municipal government is the worst possible form of government that can be imagined. Was this

sharp-sighted English statesman justified in making such a statement? Let facts answer.

The reading public in America is familiar with the names and usurpations of political power of such well-known "bosses" as Tweed, Kelly, Cox, Croker and Murphy. Therefore if the vile accusations of American anti-Semitism were not built upon mendacity the majority of such "bosses" would have to be Jews. But this is not the case. I do not know of a single Jewish "boss," either past or present. I'll come back to this fact later. For the present let us scrutinize two of these political excrescences, for by so doing we can come to a better understanding of Jewish aspirations as exemplified in American municipal government.

New York newspapers show how "Boss" Tweed controlled the police and every city office up to and including the courts. The press shows how Tweed, when he caused himself to be "elected" to the Albany Legislature in 1868, became the sole domineering influence of that legislative body. In those days men who opposed Tweed (and what is here written of him applies in large measure to other "bosses" who at that time controlled the destinies of America's municipal

ities) too vigorously were not safe of limb, liberty or life. Offensive partisanship was a crime of serious consequence. Many an honest rebel against Tweed was taught a painful lesson in proof of it. Hundreds of men were arrested, sentenced and sent to Sing Sing for crimes that never had commission.

That man marked by the "boss" and against whom "word had been sent out"—he who by the success of his political opposition or the truth he told had grown dangerous to Tweed—might be walking the street. A policeman's sudden hand would grip his collar.

"Come with me," growls the Tweed myrmidon in uniform.

"This is a mistake!" cries the startled innocent one. He is wrong; it is no mistake. He is roughly borne to the police station.

"What's the charge?" asks the sergeant.

"Robbery," replies the policeman; "he stole a watch, and here it is." And with the last word the watch is taken from the other's pocket, where the officer deftly slipped it but a moment before.

"Who complains against the prisoner?" asks the sergeant, as he continues to record the particulars.

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"I do!" The speaker is an individual on whom the prisoner's eyes have never rested—a mere hired perjurer of Tweed's Tammany Hall. Of such false witness there were hundreds in the Tweed organization carefully trained to make oath to order.

"I do," repeats the Tammany perjurer, while the dazed victim dumbly stares. "The watch is mine. This man," pointing to the accused, "stole it from my pocket. The officer saw him do it." Then followed trial, conviction and sentence in merciless quickstep. Then came the term in prison. It was longer or shorter, contingent on what power of harm to Tweed's rule the victim possessed. A sentence of twenty years was in those days nothing unusual. This process was styled "putting away."

Much the same disgusting conditions prevail in America today. And it was in protest against such things that Felix Frankfurter signed his name to the public document entitled "The Illegal Practices of the United States Department of Justice." Read the words of Siegfried Sassoon and Israel Zangwill concerning Eugene Victor Debs,* now confined in the

*"Debs and the Poets," by Ruth La Prade.

Federal penitentiary at Atlanta, and see how Judaism opposes tyranny and injustice. Read how Justice Brandeis, the greatest American lawyer, dissented when the Supreme Court of the United States upheld the Minnesota State sedition act, under which Joseph Gilbert, an organization manager of the Non-Partisan League, was given a jail sentence after the Federal authorities had refused to bring action against Gilbert under the infamous espionage law.

Justice Brandeis on that occasion ridiculed the Minnesota State sedition act and pointed out that the Minnesota law went to such stupid extremes that parents could be jailed for teaching their children in their homes the evils of war.

All over America Jews are on the side of good government, and in all the numerous graft scandals, past and present, it is a remarkable fact that Hebrews holding office have always studiously avoided dishonesty. This is not an empty assertion. Examine the intensely interesting series of graft articles written by Charles Edward Russell and you will perceive that in none of them does Judaism play the part of the villain. Furthermore, among the many magazine ar-

ticles that have appeared in former years dealing with America's greatest municipal disgrace—"boss" control—Hebrews never enter. Not even in subordinate offices. To illustrate my meaning, let us take, for example, the case of "Boss" George B. Cox of Cincinnati, Ohio.

This ex-pugilist and ex-bartender ruled Cincinnati for twenty years as autocratically as Nero ruled Rome. His chief seat of administration during all these years was a beer saloon. Now if the *Dearborn Independent's* alarms about Jewish political power in America were based on fact Cox and other famous "bosses" would have surrounded themselves with lieutenants who were Hebrews. This they did not do. Take the case of Cox. There were never any Jews in his "cabinet." This Cox "cabinet" consisted of *Gentiles*—August Herrmann, a former printer; Rudolph K. Hynicka, a former reporter, and Mike Mullen, a former policeman.

Of the twenty-five ward captains which Cox appointed, none, to my knowledge, were ever Jews. Here, in order to make the ridiculousness of the *Dearborn Independent's* mendacious statements glaringly apparent, it may be pointed out that of the 250 precinct leaders selected through a Cox-manipulated election system only five were Jews. During a period of twenty years Cox could find only five Israelites whom he could use for his lawless purposes. Think of it! What does this mean? If it means anything it means that Hebrews do not measure life and human relations by that simple decimal system of measurement—the dollar, Jews like money, yes. But in its pursuit they refuse to cross a certain definite moral boundary. This is amply proven by the facts just given. And yet the *Dearborn Independent* has the perversity to state that "the Jews' philosophy of material things leaves him free to do many things from which his neighbor, the Gentile, draws back."

Misrepresentation is evidently a congenial mental atmosphere for Mr. Ford's unscrupulous editors, because for many years statistics have shown that the Jewish population furnishes a very much smaller percentage of prison inmates than does the Gentile population.

Uncharitable or unchristian seem hardly to be the words for the mental attitude that blatantly announces that the Jews in the United States "have seized political control." Only turpitude and ignorance and intolerance could inspire such unauthenticated remarks. Where and when did the Jews do so?

Editorials, even in violently anti-Semitic American newspapers, never complained of such control. The magazines have never hinted at such a thing. No court records show it. An examination of municipal and State charters does not reveal it. No speech in the *Congressional Record* alludes to it, and the United States Senate has never heard of it. Either millions of Americans are blind or the *Dearborn Independent's* editors are disseminating opinions that are not founded on facts.

Anti-Semitism, among its many other derogatory remarks, lays heavy emphasis upon Jewish avarice. In a future article this subject of Jewish avarice will be examined in detail. For the present I defy anti-Semitism to indicate a single Jewish example of avarice in American politics that can compare with "Boss" Cox's Gentile-greed and lawlessness.

Millions—no one but himself knows how many—were stolen by "Boss" Cox through his rapacious rule of Cincinnati. If ever a man was a born money maker, driven relentlessly by a money maker's greed, it was Cox. His ways of enriching himself were numerous (and have been and are now used by ninety-nine

out of every hundred Gentile politicians all over the United States).

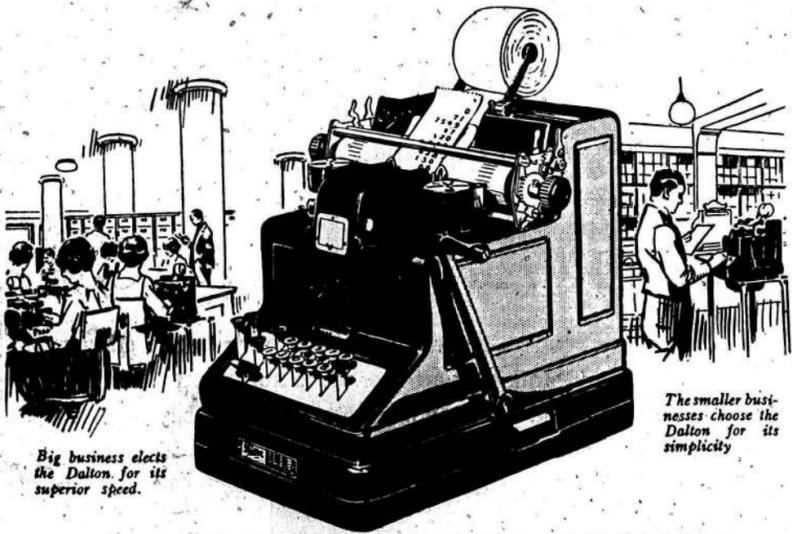
The campaign contributions from local office holders and corporations meant at least \$200,000 in "Boss" Cox's pocket annually. As he was the master of the best system of pre-election information in the country his annual revenue in betting on elections ran into high figures. The buying and selling of local public-service stocks, under the manipulation of threats or promise of local franchise legislation, was easily worth millions of dollars to Cox. The letting of city contracts to high bidders, when other men were frightened out of bidding, meant millions more for Cox's bank account, as he always shared the huge profits of a contractor. Honest contractors knew that however perfect their work might be they would be inspected and made to replace their work until they were inspected into bankruptcy.

Furthermore it was no crime by any statute in Ohio for a man outside the city government to receive interest given by the banks for public money in Cincinnati, yet every year Cox received over a hundred thousand dollars from this one source. Of course Cox "elected" the county treasurer, who dutifully delivered

these monthly bundles of fifty dollar bills to the "boss" personally, who gave the treasurer a cigar for his share. Now when I tell you that Cox never gave a single dollar of his great wealth for the amelioration of human misery you will understand why I hold him up as a repulsive example of greed. The world abhors a man who has ability to amass riches and yet has neither ear nor eye nor heart for human anguish.

There were other ways for Cox to make big money. At one time he bought a bank and solicited the savings fund of city employes. What happened? The controlling stock which he had bought in the Cincinnati Trust Company almost trebled in value in a few years with a profit of several hundred thousand dollars at current market prices. I could continue to enumerate the "boss's" financial "operations" until this article grew into a volume.

The pious Christian gentlemen in the camp of anti-Semitism should compare the records of Jewish politicians with those of Gentile politicians. Then they would see that morally the Hebrew is far superior to the Gentile. Had "Boss" Cox been born of Jewish parents Henry Ford's pusillanimous publication would with



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TROY, NEW YORK

gusto devote column upon column in blatantly proclaiming that he was typical of the entire Hebrew race.

"The ways to riches are many, and most of them foul," says Francis Bacon. In dealing with anti-Semitism it should here be pointed out that throughout the United States numerous money scandals connected with munitions conclusively show that Gentiles (and I use the word Gentile with kindly intent) are collectively not nearly as honest as Hebrews. Any one doubting this is referred to the newspaper files since the armistice (the majority of which are owned and edited by Gentiles), then the reader can decide as to the accuracy of the above statement.

Christianity will be the social menace of the future. I make this prediction for various reasons. My main reason for doing so is that Senator Capper has shown that 93 per cent. of the \$4,000,000,000 expended annually by Uncle Sam is spent for war, results of war and preparation for war, while only 7 per cent. is spent for educational and constructive purposes. That is Christianity! That is the example of the followers of Jesus! That is the result of a system based upon force and violence, bestiality and brutality, hatred and ignorance. *Judaism*, Scripture tells us,

will put an end to all human folly and corruption when the millennium arrives. "For out of Zion shall go forth the law and the word of the Lord from Jerusalem." "Nation shall not lift up sword against nation, neither shall they learn war any more."

ALL PRESIDENTS FAVORED THE JEWS.

President Washington, on the eve of his first election, evaded the question put to him by a clergyman regarding the Christian religion. He had on his military staff a major of Jewish birth, was the guest of several Jews during the Revolutionary War, and had a Jewish landlord at Germantown; and he expressed the hope "that the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants while every one shall sit in safety under his own vine and fig tree."

Among Abraham Lincoln's closest friends were Jewish citizens of Illinois and Washington, including some who had voted for him as Presidential electors or as delegates to conventions which nominated him. Like Washington he championed the cause of the Jews whenever occasion arose

and went so far when handed a petition by certain religionists who wished a Constitutional Amendment recognizing the Deity, to do more than read it to his cabinet and there dismiss it from further consideration.

President Grant was in close touch with Jews dating from years before the Civil War. He appointed many Jews to public office, entertained a number of Jewish friends at his summer home and in New York, and for a long while made his headquarters at the establishment of Jewish friends in New York, to one of whom he tendered the office of Secretary of the Treasury. When Martin Van Buren retired from the presidency and returned to his home at Kinderhook he was welcomed by the citizens in a fitting address delivered by an old Jewish friend, Mordecai Myers, a major in the war of 1812, and at that time a banker in the town and one of a brilliant social circle there and who won new public honors in Schenectady and New York. He said that for Myers he held high respect and warm, personal regard. Van Buren, when president, was thanked by the Jews for the prompt and handsome manner in which he acted in reference to the persecutions of the Jews of Damascus some eighty years ago.

One of President Madison's best friends was a Jewish banker of Philadelphia to whom he expressed indebtedness for a fund that preserved him from extremities during the Revolution. Another to whom he was under obligation was a Jewish merchant and banker of Richmond, Va. He said it was pleasing to observe in the good citizenship of such as have been most distrusted and oppressed elsewhere, a happy illustration of the safety and success of the experiment of a just and benignant policy. Equal laws, protecting equal rights, are found as they ought to be presumed, the best guarantee of loyalty and love of country as well as best calculated to cherish that mutual respect and good will among citizens of every religious denomination, which are necessary to social harmony and most favorable to the advancement of truth. The Jews come fully within the scope of these "observations."

Andrew Jackson, not behind others in his recognition of the Jews presented to a friend, Sampson Simpson, a law clerk in the office of Aaron Burr, a walking stick, and made Mordecai Noah Surveyor of the Port of New York.

There is little evidence of intimacy between President John Adams and the Jews of his day; nevertheless, he has to his credit a letter addressed to a correspondent in which he said of that race that they had done more to civilize men than any other nation.

Rutherford B. Hayes corresponded with Jewish soldiers with whom he served in the Civil War and he was proud of others in Cincinnati, including a leading rabbi who, on his elevation to the Presidency addressed him on behalf of the citizens at a public reception.

President Tyler said that the wisdom which flowed from the lips of the Jewish Prophets had in times past and would for all time to come, continue to be a refreshing fountain of moral instruction to mankind, while holy record bears witness of Divine favors and protection of the God of Abraham and of Isaac and of Jacob, God of the Christian and Israelites to his chosen people.

President Garfield was a warm friend of Jews in Chicago and elsewhere, several of whom he appointed to high office.

President Taft was proud to number among his acquaintances a large number of Jews in various sections. He was a frequent visitor at a Cincinnati synagogue where he and

his father exchanged visits with a well-known rabbi, and he also spoke in synagogues elsewhere.

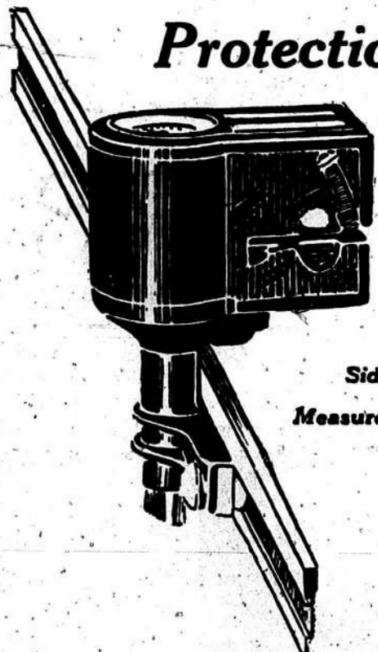
Grover Cleveland liked the Jews, was socially intimate with a number of them, appointed several to high public office, invited one to accept a place in his Cabinet and on one occasion was the principle orator at the celebration of the landing of the Jews on this continent, when he paid high tribute to the race.

Thomas Jefferson, at the convention for drafting the Constitution showed consideration for the Jews by his opposition to a proposed article requiring Christianity as a test for holding office and citizenship, and he won his fight in the face of strong opposition. He said it excited in him the gratifying reflection that this country has been the first to give to the world the truths of the most salutary to human society that man can govern himself and that religious freedom is the most effectual antidote against religious dissension; the maxim of civil government being reversed in that of religion where its true form is "divided we stand, and united we fall." He helped in the restoration of the Jews, particularly to their social rights, and hoped they would take their seats on the benches

of science as preparatory to their doing the same at the board of government.

Of the many evidences of Theodore Roosevelt's admiration for the Jews there is none more striking than his choice of one of that race as a member of his cabinet—the first thus honored. He addressed numerous audiences in synagogues and other assemblages of Jews and testified to the valuable services of Jewish soldiers under his command and elsewhere.

President Wilson's intimacy with numerous Jews has been a matter of common knowledge. He is reputed as having been guided in many important political and economic measures by the conclusions of several Jews and has lost no opportunity to express his esteem for the Jewish people and sympathy in all efforts to bring about a more friendly attitude between the races. One event of his administration that will be remembered for all time was his appointment of Louis D. Brandeis of Massachusetts to the bench of the United States Supreme Court, thus following the proposed course of President Pierce, who had tendered a similar office to Judah P. Benjamin of Louisiana.



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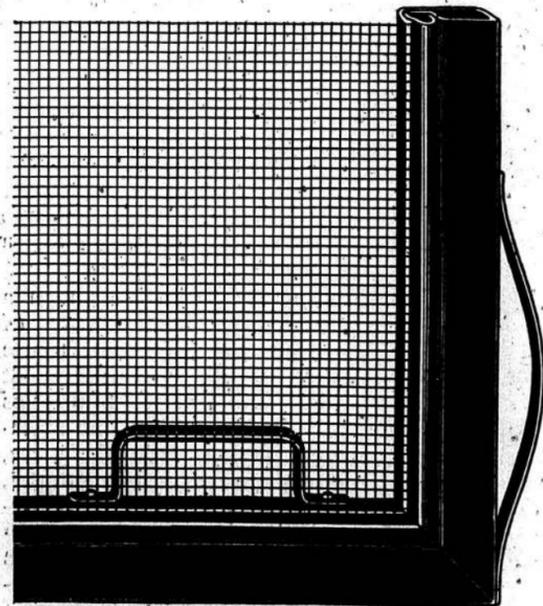
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MY UNCLE JONAS

A Story by ELMA EHRLICH LEVINGER

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Whenever I grow disgusted with folks in general and want to call them nasty names for their stupidity or piggishness, I try to calm down by thinking of the wisest and most generous soul I ever knew — my Uncle Jonas.

Uncle Jonas was one of the leading Jews of Waterbury. If you're a New Yorker who gets lonesome when he gets as far west as Jersey City, you have no idea what it means to be the leading Jew of a wide-awake Western town. It's not always the richest man in the congregation, either, who becomes president or runs the B'nai Brith. My Uncle Jonas wasn't rich; he had just about enough to live on and during the war his business interests suffered a good deal. In the soft drink line, and the price of sugar rose so steadily that I've heard him declare he lost money on every bottle he sold. And Uncle Jonas wasn't especially talented or even what you'd call a "good mixer." He was a genial soul and loved to see his old-fashioned, high-ceilinged parlor full of company; but he usually came home from the office so tired that he generally dozed off in his chair about eight-thirty and left Aunt Sophie to entertain the guests. But his naps never hurt anybody's feelings; they all knew Uncle Jonas.

Every Jew in town knew him for his interest in the temple, the B'nai Brith and our Jewish charities, which seldom had much to do unless a stray schnorrer came to town, as all of our home Jews, with one horrible exception, were comfortably self-supporting. Gentiles liked him, too; he was just as generous with his time when they needed a chairman for their playground committee as when the B'nai Brith asked him to launch a membership campaign; he sold liberty bonds with the same whole-hearted enthusiasm he displayed in auctioneering left-over products at the Sisterhood Bazaar.

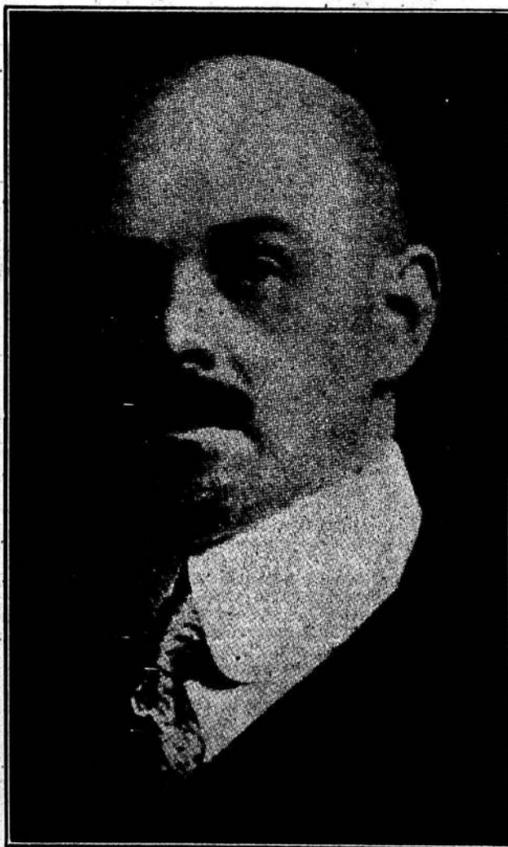
And he was just as generous with his money as his time. That's why, when I lost my temper last week at a certain rich neighbor of mine who had just bought himself a new car and said he couldn't afford to give more than ten dollars to the Hoover Fund, I thought of my Uncle Jonas and how he helped the Margoles family, and decided the human race wasn't composed entirely of selfish pigs!

You see, Uncle Jonas wasn't rich in herit it when Uncle Jonas put it going to take his money along with himself, but he always had a little aside. But when they brought up him when he dies, wanted to go down bit to give away. Aunt Sophy used some subscription list or other for on the list for about twenty-five dollars. But Uncle Jonas pledged fifty anyone but himself, and I believed the Sabbath School rooms, his name and apologized for not giving more.

never quite forgave my Uncle Jonas.

It was just that way when Uncle Jonas went to see the Margoles family. I've said our town had no Jewish paupers except a stray schnorrer or so once in a while who was always traveling south or west for his lungs or north or east to find his family. But the Margoles tribe had strayed from New York where Papa Margoles had failed to make a living as a cutter and for some reason or other took a fancy to Waterbury and refused to leave. The first month they were with us Mama Margoles had a baby—her sixth—and the Sisterhood hastened to her bedside with soups and blankets and baby flannels. A few weeks later the second Margoles boy broke his leg and the congregation paid the doctor's bill. We couldn't have Papa Margoles "make rishus" by appealing to the local charities, so, when his last dollar was spent, we set him up in the rag business with a horse and wagon. Uncle Jonas, who had advised the undertaking and paid far more than his share toward the horse, was a little discouraged when the faithful animal sickened and died. But he refused to be utterly disheartened. He bullied Ike Danielson, who had charged entirely too much for the wagon in the first place (although he swore that he was giving it to the poor devil wholesale!), into taking it back; then he doubled the thirty dollars by adding a donation of his own and spent several days collecting enough to set Margoles up in the fish business. Of course, the venture failed in less than a month since Margoles knew as much about fish as my Uncle Jonas did about Greek architecture. He had just thought he might like to try his hand at it, he said, when he came schnorring to my uncle Jonas and suggested naively that his benefactor ought to buy his scales and the fixtures from the unsuccessful store.

It would be too long a story to tell how the Margoles family fell into one scrape after another—and Uncle Jonas tried to pull them out. They began to pray on his mind, especially when the rest of the congregation grew disgusted and refused to help the shiftless tribe any longer. It made Aunt Sophie mighty indignant to see him send groceries and coal to their tumble-down house every



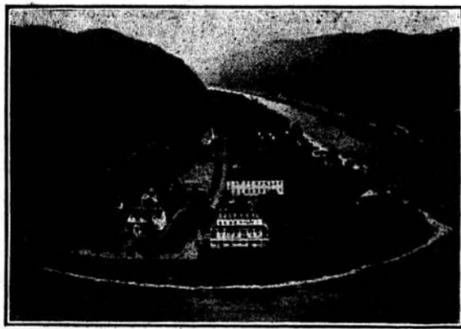
DR. WALTER RATHENAU

Dr. Walter Rathenau, German Minister of Reconstruction, is a member of a family prominent in the industrial development of modern Germany. Dr. Rathenau is head of one of the largest electrical organizations in the world and is a chemist of note.

her. He used to come to the temple's annual supper in full dress suit so used to be pretty near the head. Once I heard old Mr. Marcuson growing that it wasn't fair for Uncle Jonas to set the pace that way; Marcuson, who seems to think he's The committee actually squeezed the same amount out of old Marcuson on the strength of the poorer man's donation; it was hard work, but they got it. Of course, Marcuson

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week, but she never said anything—until Sirota came to town.

Very few good concerts came to our town, and never a Jewish singer. Most of us had heard of Sirota all our lives and wanted to go and hear him. Especially Uncle Jonas.

"Sophie," he said to my aunt over the supper table as he passed his plate for more herring, "we've just got to go and hear Sirota."

Aunt Sophie added some potatoes and gravy to his piece of fish before replying. She was a stout, placid woman, who never got excited over anything. She said she had a weak heart and didn't care to take any chances. But I could tell how eager she was the way her eyes sparkled.

"I heard a great chazan once in Europe when I was a little girl," she told both of us. "I don't remember his name, but I remember how I enjoyed it. I can see my mother yet wiping her eyes when he got through." She turned upon me accusingly. "You don't mean to say you ain't going to take any more herring?" she asked. "Suppose you did have a late dinner. You just pass over your plate." And I did. Not only because I liked Aunt Sophie's herring, but because it always offended her if a guest failed to overeat at her table.

"So you'd like to go and hear Sirota?" said Uncle Jonas, his mouth full of boiled potatoes.

"I should say, I would. Wouldn't you?"

Did I tell you Uncle Jonas was passionately fond of music? He had never had a lesson in his life, but played the piano excellently by ear and spent many a delightful evening sitting before his victrola, cheerfully aiding Caruso or Werrenath in their operatic labors. He had a good voice, though untrained, and as the slaves of the victrola were never put out by his warblings, nobody minded these informal concerts except Aunt Sophie. On his wedding trip to Chicago he had heard his first and only opera—Melba, I think, as Marguerite. It was also his first and only trip to a large city during the opera season; no opera companies came to our little town and he had

to fall back on the victrola when he felt hungry for music.

"Would I?" he fairly exploded. "I wouldn't miss hearing that man for anything. Tell you what, Sophie. I'll get four tickets in the morning and you call up and ask your mother and father to come over for dinner and we'll take them, too. They'll think they're in the old country again to hear such music."

"Too bad the cheapest tickets are five dollars," I said casually. "I wanted to take a girl, but I'll be lucky if I go stag."

"I didn't know that." Uncle Jonas looked less beaming all of a sudden. "I ought to have known, though, they'd have to raise a big amount to pay a singer like that for coming here." He turned a little doubtfully toward his wife. "Maybe, Sophie, with everything so high, we can't afford—"

For the first time in my life, I heard Aunt Sophie snap angrily at her husband. "You never can afford anything for yourself," she said meaningly. "But I know how crazy you are to go—and you're going. I got that check yet for twenty-five dollars mama gave us for our twentieth anniversary and told me to get something for the house. You just take it and buy four tickets—and don't give the extra five to the first schnorrer you meet. I'm sick of looking like a schnorrer myself. I'm going to get myself a pair of new white gloves for tomorrow night and some flowers for the table."

I went to hear Sirota sing but failed to see Uncle Jonas' party. When I dropped into his office the next day he explained his absence with an apologetic laugh.

"I just looked in to see how the Margoles family was getting along," he said, "and after that I didn't have the heart to buy the tickets. The children needed shoes and the next to the littlest baby looked starved. I can't see little babies suffer," said my Uncle Jonas, who never had a child of his own, but loves every child he meets like a father. "So I asked myself how I could sit and listen to music and spend enough on my own pleasure to pay their rent for a month

and get the children some clothes. Margoles told me himself the landlord was going to put them out and you know what rishus that would make among the goyim. So I gave him the whole twenty-five dollars and he cried like a child, he was so glad to get it. I felt better, too, but I can't understand your Aunt Sophie. She's got a good heart, but she made an awful fuss. She said she would have rather gone to hear Sirota with me and her folks than pay the Margoles rent."

"I guess the Margoles family agree with her," I observed dryly.

"Huh? What do you mean?" demanded my Uncle Jonas.

"Last night," I told Uncle Jonas, "I met Margoles and his wife and the three oldest children on the street car after the concert. They were all grinning from ear to ear. Margoles told me he was glad to give the children a little Yiddishkeit after living in a goyish town like curs almost a year. And they all said they never enjoyed hearing anybody sing like Sirota."

SUCCESS OF ZIONIST CONGRESS IN HANDS OF AMERICAN JEWS, SAYS KEREN HAYESOD TREASURER.

Whether the Twelfth Zionist Congress, to open in Carlsbad around September 1, will be "as fruitful as it should be," will depend upon the promptness of the Keren Hayesod committees, Jewish organizations and individuals in remitting the sums of money pledged for the Palestine Foundation Fund. This is the emphatic statement made by Hermann Conheim, treasurer of the Keren Hayesod Bureau for the United States, in a statement issued the other day.

Following is the statement: "Within a few weeks the World Zionist Congress will convene in Carlsbad. It will meet under difficult conditions, and will face serious problems. Whether or not the Congress will achieve great things and fulfill the expectations of the Jews of the world will depend largely upon the financial resources that will be at its disposal for the great tasks which the World Zionist Organization has undertaken in Palestine.

"Within the past few days there has come from Dr. Chaim Weizmann, president of the World Zionist Organization, a cable message which carries a reassurance and a warning. We are assured that 'there is no cause for serious anxiety' for our ultimate success in the political field, but we are warned, at the same time, that a very great effort is required to enable the World Zionist Organization to initiate, without a moment's delay, constructive work in Palestine. Dr. Weizmann's message refers more specifically to the Land Mortgage Bank and the beginning of the Rutenbergscheme for hydro-electric development.

"The events of the past few months have made it increasingly clear to all thinking men that the difficulties which we have experienced and are experiencing in Palestine are due chiefly to the lack of sufficient funds with which to carry on the work. Once we demonstrate to the great powers, to the Arabs, and to our enemies from within and from without that the Jewish people is determined to discharge its historic obligation and rebuild the national home, our present difficulties will disappear.

"The Jews of Eastern Europe, crouching under the double burden of economic distress and political disabilities, have responded nobly to the call of the Jewish homeland. They are sending forward the flower of their youth, as Chalusim, to restore Palestine to its former fertility and prosperity.

"The Jews of Poland, of the Ukraine, of Galicia are straining every nerve, depriving themselves of the very necessities of life, to help realize the Jewish dream. The Jews of Poland alone have contributed one-seventh of the total collections of the Keren Hayesod.

"We, in America, are only at the beginning of our effort. By our contribution to the Keren Hayesod we are making possible the immediate beginning of several greatly-needed economic undertakings in Palestine. With the money already given by the Jewish of America, the Land Mortgage Bank so long desired will soon be established.

"Approximately \$5,000,000 has been promised for the Keren Hayesod during Dr. Weizmann's stay in this country. Of this about 10 per cent. has thus far been paid in cash. Due to the season of the year, the Keren Hayesod is not now conducting a general campaign throughout the country, but it is absolutely necessary that an additional half million dollars in cash be secured before the Zionist Congress meets.

"Within two weeks the American delegates to the Zionist Congress will leave for Carlsbad. They must not come there empty-handed. They must bring with them the wherewithal which will make the work of the congress as fruitful as it should be.

"We therefore call upon all Jewish organizations, Keren Hayesod committees and individuals who have pledged or who have accepted certain quotas to send in the maximum amount of cash possible within the next two weeks. Let everyone ask himself whether the amount that he

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has pledged represents the maximum that he is able to give; whether it approaches the Maaser level, which is to guide our offerings for the Keren Hayesod; and whether he has paid in as much on account of his pledge as he can or should.

"Let all those who have enrolled in the army of workers for the Keren Hayesod everywhere make it their particular obligation within the next fortnight to see to it that every Jew who has given has given enough; that those who have not yet given shall do so at once; and that those who have given in part shall give more, immediately and in cash.

"Let all treasurers of local committees forward all funds in their possession immediately to the Keren Hayesod Bureau to be transmitted at once to London.

"I appeal to all friends of the Keren Hayesod to reflect that upon them rests the responsibility of making a success of the Jewish National Home; to spare no effort, in order to enable us to place the necessary sums of money at the disposal of the World Zionist Congress.

"HERMAN CONHEIM, Treasurer Keren Hayesod Bureau."

Jamaica Sisterhood to Hold Bazaar

The members of the Board of Directors of the Sisterhood of Temple Israel, of Jamaica, Mrs. Harry Kates, president, are busily engaged perfecting plans for a monster three-day bazaar, which is scheduled to take place December 13, 14 and 15, at the Community Centre Building, Hillside avenue, Jamaica. It is expected that this affair will meet with the usual success which has always attended undertakings of the Sisterhood on behalf of the Temple Israel of Jamaica. Although but a little over a year in existence, the Sisterhood has through its activities turned over to the congregation towards the building fund an amount in excess of \$10,000, aside from the moneys used for the many philanthropic interests in which it has always participated.

New Hebrew School for the Bronx

A plot 55 by 109 on the east side of Washington avenue, near 175th street, has been acquired by the Bronx Tremont Hebrew School. It is planned to erect a modern Talmud Torah and community center.

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DANZIGER, HENRY.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Danziger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business at the office of Jonas B. Weil, their attorney, at No. 17 East 42nd street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 6th day of February, 1922. Dated, New York, the 25th day of July, 1921. **HATTIE J. DANZIGER, HENRY H. JACOBSON, Administrators.**

GOLDSTEIN, BERNARD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Goldstein, 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 Moses H. Rothstein, her attorney, at No. 132 Nassau street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1922. Dated, New York, the 28th day of July, 1921. **SADY GOLDSTEIN, Administratrix.** **MOSES H. ROTHSTEIN, Attorney for Administratrix.** Office and P. O. Address, 132 Nassau street, Borough of Manhattan, New York.

HERMAN, MORRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Herman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Morris Remson, their attorney, No. 342 Madison Avenue, Borough of Manhattan, City of New York, on or before the 22d day of January, 1922. Dated, New York, the 9th day of July, 1921. **MORRIS REMSON, Attorney for Administrators,** 342 Madison Avenue, Borough of Manhattan, City of New York.

ESTHER HERMAN, GEORGETTE G. WILLIAMSON, Administrators.

BLAUNER, FEIGA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Feiga Blauner, 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 Marks and Marks, his attorney at No. 358 5th avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of February, 1922. Dated, New York, the 5th day of August, 1921. **I. E. HIRSCHMANN, Administrator.** **MARKS & MARKS, Attorneys for Administrator.** Office and P. O. Address, 358 5th avenue, Borough of Manhattan, New York City.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Zionist Welcome to American Lawyer-Poet—Rules for Resumed Palestine Immigration—Death of Rabbi Lipman. Hebrew Poetry in the Sixteenth Century—Davis Trietsch and Palestine Reconstruction.

London, July 15, 1921.

Dr. and Mrs. C. Weizmann, on behalf of the Zionist Organization, of which Dr. Weizmann is president, welcomed at the Ritz Hotel Mr. Samuel Untermyer, the American lawyer and poet, who arrived recently in London on a brief visit. Among those present were Sir Alfred Mond and Lieutenant General Sir G. Macdonogh.

It is officially announced that the immigration to Palestine, which was suspended in May last on account of the Jaffa disturbances, has been resumed, subject to certain conditions, and certain of the immigrants who had left their homes or had embarked at European ports when the suspension was announced are now being allowed to enter. The first party has been landed at Haifa without incident and it is expected that others will be able to continue their journey without further delay. As conditions in Palestine do not admit of anything of the nature of a mass immigration, visas to enter the country are being restricted to the following categories in addition to the parties now on their way: Travelers whose stay will not exceed three months; persons of independent means, members of the professions who intend to follow their callings in Palestine; residents returning to their homes, wives, children and others wholly dependent on residents; persons who have definite prospects of employment with individual employers or enterprises and persons of religious occupation who have gone to Palestine in recent years for religious motives and can show that they will have means of maintenance there.

Rabbi N. Lipman, for forty-four years Chief Shochet under the London Shechita Board, died last week. He was born in Poland in 1847 and received his first education from his father. He came to England when he was 22, and his learning and sterling qualities soon brought him to the notice of the ecclesiastical authorities. The late Chief Rabbi Dr. Adler encouraged him greatly, and it was through him that he received his appointment as Chief Shochet in succession to the late Rabbi Abraham Abraham. For forty-four years Rabbi Lipman held this responsible position and with eminent success. He fully deserved the confidence shown in him by three Chief Rabbis under whose jurisdiction he served. His success was in no small measure due to his conciliatory disposition, his love of peace and his devotion to his duties, with which he never allowed outside interests to interfere. As a teacher and instructor he has placed the community under no small obligation. He was Assessor on the Beth Din for questions relating to Shechita, and was often deputed by the late Chief Rabbi to settle disputes in provincial communities. In 1918 he retired from active labors. Last year the Agudath Hashochetim made him a presentation, when tributes were paid to him by the president of the board, described as to one of the most distinguished and faithful servants of the community or the Shechita Board had ever had. The members of the Beth Din, the Shochetim, the representatives of the butchers and others all joined in their appreciation of his services and character. Recently a fund was established in the name of the deceased and his wife, the interest of which is to go to assist necessitous colleagues who are past their years of activity. No better tribute could have been paid to the memory of one who was not only, as Dayan Feldman described him, a "Sefer Zicoron," but who was a true disciple

of Aaron. The principal press opinion here is that he was one whose name will long be remembered by his colleagues and the community at large as a synonym of peace and devotion.

There is a continual stream of highly interesting lectures on Jewish subjects always being delivered in this country nowadays. The intellectual life of the community appears to have been greatly stimulated in recent years and research into the past history of Jews and studies of characteristics proceed without cessation, the results being shown in these lectures. Last week we had Mrs. Redcliffe Salaman lecturing on Hebrew poetry in the sixteenth century, under the auspices of the Jewish Historical Society. She showed that in that century there was a wonderful combination of poetry with scholarship. Quite a number of scientists indulged in verse, and she instances as striking examples Azaria di Rossi, one of whose contributions to religious lyrics is included in the Roman rite, and David Ibn Abi Zimra, the great Chief Rabbi of Cairo, who wrote a long poem in imitation of the work of Ibn Gebirol, and who is also famous as the teacher of Isaac Luria. The real home of Hebrew poetry in the sixteenth century was in Italy and in Palestine. There was not such an output as in the previous century. This was in part to be explained by the invention of printing, which stereotyped much of the prevailing poetry and also seemed to check the inventive faculty. Many of the poems of the age were more distinguished for their historical than their lyrical interest. Those of Abraham of Prague chronicled the tragic events of the year 1541-2 and were invaluable as a contemporary record of Jewish history. And much of the prose was also permeated by a strong poetical strain, and Mrs. Salaman illustrated this by a reading from the "Shevet Jehuda."

The greatest name connected with the encouragement of poetry in this century was that of the Yachya family. Driven from Spain and Portugal, they had settled in the Orient. The flight of Dinah Ibn Yachya reads like a romantic novel. She escaped from the Iberian Peninsula disguised as a man and after much suffering arrived in Pisa. It was a luckless town, as it was shortly afterwards besieged by the French. She only escaped capture by jumping from a tower twenty metres high. It was a kinsman of hers, Gedalia Ibn Yachya, who was the Hebrew Maecenas of the century. He lived at Salonika and gathered round him no less than thirty-two poets, who met daily for discussion and for the reading of poems.

The most famous of these was Judah Zarhu, and above all Israel Najara. The latter is the greatest figure in the poetical life of the century. He was born at Gaza, and is universally acknowledged as one of the sweetest singers in Israel. But the passion and love with which he couched much of his devotional poetry was so anthropomorphic in expression that he has incurred much criticism, particularly from Menahem da Lonzano. In conclusion, Mrs. Salaman gave a sketch of the work of the school of Sa'ed, Isaac Luria, that great mystic, exerted an enormous influence, and few of the members of that community were free from poetical inspiration. Great as Najara was, the best known to the Jewish world was undoubtedly Solomon Alkabetz, the author of a poem which is sung in every Jewish community throughout the year and which will outlast many greater efforts—the world famous "Lecha Dodi."

Davis Trietsch, the author of the Palestine Handbook, was interviewed lately on the prospects of the national movement. He is inclined to blame Sir Herbert Samuel's speech on June 3 last to the general inactivity of the Jewish people themselves in regard to immigration

and colonization. He does not see any reason why people should be discouraged by Sir Herbert Samuel's statement that "immigration must be restricted to the power of Palestine to absorb immigrants."

"This is an obvious safeguard to which no responsible person can possibly object. Mass immigration, which Sir Herbert Samuel opposes, means," says Mr. Trietsch, "immigration greater than can be dealt with by the means at our disposal. Furthermore, it must be remembered that there are many categories of immigrants explicitly excluded by the High Commissioner from these restrictions. A careful study of all the facts of the case convinces me, and would convince every other unprejudiced thinker, that the rebuilding of Palestine can be carried through as a paying business proposition. Briefly, land purchase and the preparation of homesteads, housing, road construction, drainage of swamps and afforestation of sand dunes (both of these latter would mean an addition to the cultivable land acreage without land purchase) are, under normal conditions, profitable. Being in our case combined with immigration and colonization, these things are all the more likely to yield a profit in Palestine. Even the cost of sanitary and educational measures (the only ones which could be looked upon as unprofitable) must be considered profitable if looked upon from the standpoint of the increased value which will accrue to the new homesteads and the consequent increase in the yield of taxation to the State resulting from this expenditure. I am prepared to produce proofs to any responsible tribunal that our reconstruction work can be carried out, even in the present state of affairs, on a business basis. Naturally, not every part of the work is equally profitable. Part, however, is so very profitable that it is sufficient to level up the rest."

JEWIS AND SCULPTURE

On the occasion of a "Demonstration of Welcome" in London to Prof. Henryk Glicenstein, the famous sculptor, Israel Zangwill, who was the chief speaker, had this to say regarding Jews and Sculpture:

"It is curious that we should be here to welcome a man whose profession it is to break the Second Commandment. It is a valuable commandment, and, if observed, would have crippled Christianity and prevented the Italian masters from representing God with a long beard. The statues now being uncovered at Askalon show that sculpture was well known and probably well worshiped in ancient Palestine. Nevertheless, the Second Commandment must be understood in relation to its context and chronology and for centuries Passover Haggadahs have contained illustrations of the human form, though the futurists and the cubists have recently reintroduced the principle of avoiding a likeness to anything on the face of the earth. While Islam had stuck to arabesques, the Jews had invaded the graphic arts and swarmed in every gallery. It is a remarkable evolution in a people that has lived so long without pictures or statues. But then Jewish brain power could adapt itself swiftly to any function, just as theirs was not a fighting people, yet it could turn out V. C.'s and generals while you waited. There have been no Jewish sculptors for ages, but today the most famous of living sculptors, Epstein, is a Jew, and Glicenstein will become just as famous in England as he is on the continent of Europe."

Henry Glicenstein was born on Lag B'omer, 1870, in a little village near Kalisz, Poland. He was to be a rabbi, but his father, who had a fondness for carving wooden things to adorn the synagogue and the Beth Hamidrash, encouraged his sons' penchant for art.

Glicenstein, replying to Zangwill, said: "The real meaning of the Second Commandment is not to turn the idea of God into stone, that is to say, not to convert the conception into materialism. A stony godliness is a dead godliness. But, on the other hand, to turn the material into a lofty ideal is an act of godliness. My own father, who was not only a very pious Jew, but a great scholar, had the highest opinion of art, and was not at all disappointed with my occupation. Whenever other Jews remonstrated that his son had drifted away from the true path of the Jewish religion, my father endeavored to show them that they were mistaken; that I was, as a matter of fact, trying to serve God in a different way, attempting to give expression to the internal force that is inherent in Judaism."

This is, of course, an interpretation from which many will differ. It is an interesting concept, though, of the Second Commandment. In the first Temple there were sculptures, the Second Temple was devoid of them. There has always been the feeling that sculptures are contrary to the Jewish spirit, and notwithstanding Jews have produced an Antakolsky, an Epstein and a Glicenstein.

Glicenstein's most famous creation is "The Messiah," represented as a sleeping figure. A German poet has described it thus:

His fist is closed because his time is far,
With sunken head in grief he sits and sleeps,
Above him shines so weakly David's star,
He hears not, though his people sobs and weeps.

Yet can he never die, and when one day
He wakes and puts the Shofar to his lips,
Then shall the chains of Exile melt away,
And all our sorrows vanish in eclipse.

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Now, calls the people, rouse, thou sleeping lion,

And lead us back to liberty and life;
Bring us once more unto our loved Zion,
And through us put an end to mankind's strife.

Who will say that this does not express Glicenstein's interpretation of the Second Commandment?

It is remarkable, too, that the greatest Jewish sculptors have come from the Russian Pale. From out of misery and wretchedness has come the spirit of the beautiful. Jews are indeed the riddle of the ages.—Jewish Gazette.

Jewish Memorial Hospital Workers Active

Practically all the activities of the members of the Ladies' Auxiliary of the Jewish Memorial Hospital have been transferred from the city to the country and seashore. Three social functions to be held within the next few days are creating a great deal of interest in the summer colonies on the south shore of Long Island and in the Catskills.

The largest affair is the entertainment and ball to be held at the Fairmont Hotel at Tannersville on Saturday evening, August 6, the entire proceeds of

which are to be contributed to the building fund. Mrs. Joe Jacobson started the affair, and assisting her are Judge Aaron J. Levy, William Weiss, Judge Max S. Levine, Rabbi Elias Margolis, Dr. Samuel Weiss and Murray E. Baron. An attractive program of amateur and professional turns has been arranged, and there will be dancing during the latter part of the evening.

The first of the Long Island affairs was the whist at the Hotel Prince at Arverne, Tuesday afternoon, when several hundred women played cards and netted a considerable contribution to the fund. There is to be a large whist at the Edgemere Club August 9, under the direction of Mrs. Max Hyman, and there probably will be an entertainment and dance at the Nassau, at Long Beach later in the month.

A Jewish merchant of Constantinople by the name of Mazza has purchased sixteen English steamships and has placed them on the Mediterranean Sea to carry Jewish immigrants from Mediterranean ports to Jaffa and Haifa. The first of these steamers, renamed Zion, left Alexandria on July 14 with several hundred immigrants.

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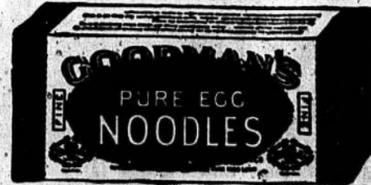
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ITEMS OF INTEREST IN THE JEWISH WORLD

The death is announced at Bombay, India, of Lady David, wife of Sir Sassoon David, Bt.

A Jewish college club has been organized by undergraduates of the various colleges at Worcester, N. Y.

Rev. Morris Horowitz, of New York City, has accepted a call from Congregation Beth Jacob, Cohoes, N. Y.

Rabbi Henry Barnston has been appointed by the Mayor of Houston, Tex., a member of the Public Library Board.

Dr. Julius Rappaport has resigned from Beth El pulpit, of Chicago, Ill., over which he has presided for the past thirty years.

A number of ladies of New Britain, Conn., have formed a local branch of the Hebrew Children's Home, located at Hartford.

At the laying of the cornerstone of the new synagogue now being erected in Revere, Mass., last month, donations of \$3,000 were received.

The Council of Ministers has decided to found a Jewish faculty in the University of Lithuania to include Jewish philology, history and law.

According to the latest reports, the whole of the Minsk district is in a state of revolt, and bands are daily attacking the Jewish population.

Owing to business depression, the Worcester Jewish Review, which started as a semi-monthly on April 15, announces its temporary suspension.

The new Talmud Torah building of the Congregation Ohab Sholem, in the Greenville section of Jersey City, N. J., will be dedicated on September 11.

The only punishment received by the officers responsible for throwing seventeen Jews into the Danube was their transfer to other regiments.

In the course of the anti-European riots at Alexandria, Messrs. Isaac Sheker, Samuel Balli, Solomon Mizrahi and five other Jews were wounded.

The eleventh annual convention of the New England Young Men's and Young Women's Hebrew Associations will take place at Hartford, Conn., September 2 to 5, inclusive.

Baron Edmond de Rothschild has given an endowment to the French Institute in London, founded by him, which will produce an income of about 100,000 francs per annum.

A reception was tendered to Manheim Marks, of San Francisco, last week by the members of Montefiore Lodge, I. O. E. B., to commemorate Mr. Marks' fiftieth anniversary as a member.

Mr. Nathan Eckstein of Seattle, Wash., was unanimously elected chairman of the State Tax Survey Commission when the members of that body had their first meeting with Governor Hart on July 13.

The bill for the abolition of anti-Jewish restrictions in Poland will probably be shelved for a considerable time owing to the evident unwillingness of the government to proceed with the measure.

A new synagogue and Talmud Torah is being planned by the Congregation Ahavath Zion, Tenth street and Sixteenth avenue, Newark, N. J. Exercises to mark the cornerstone laying will soon be held.

The Federation of Jewish Charities of San Francisco has entered into a plan to co-operate with the University of California in arranging an extensive one-year course for the training of social workers.

A riot occurred at the University of Cracow as a sequel to Mr. Lutoslovsky's anti-Semitic lecture. The reactionary students attacked the Liberals and the Jews. In the course of the riot a Jewish student was shot.

The well known Arabian anti-Semitic paper "Palestine" has been suspended by the Palestine Administration. The censor has also forbidden the introduction into Palestine of "Alif-Ba," the Arabian paper published in Damascus.

By order of the government, Arab boatmen who refused to land Jewish tourist passengers who arrived by steamer at Jaffa have been arrested. As a protest against this order, the Arabs of Jaffa closed their shops.

Mr. Adolph Ehrlich of Boston has been appointed by Governor Cox as a member of the commission which the Massachusetts Legislature has provided to investigate the State administration; to make a survey and see which State departments are overlapping; whether their methods are modern and efficient, and generally to determine if conditions can be improved.

Deputy Diamond, the representative of Polish labor on the Polish Delegation to England, has stated that the English Labor Party had refused to extend its sympathy to Polish proposals so long as Jews were ill-treated in Poland.

The Polish Cabinet decided at its last meeting to establish a special department for Jewish Affairs in the Ministry for the Interior. This is the first step by the Polish Cabinet towards the fulfillment of the demands of Polish Jewry.

Towards the end of August the gymnastic societies on the Continent will hold a conference at Karlsbad. The questions of adopting Hebrew words of command and the creation of similar institutions in Palestine will be discussed.

A report from Bagdad says that 1,000 Jews, en route to Palestine, have arrived there from Kurdistan and Persia. Many of the immigrants are trained and experienced agriculturists and are bringing a number of agricultural implements with them.

Dr. Charles Well, who died in Buffalo, N. Y., last month, was a prominent Odd Fellow and for many years a leading editorial contributor to the Odd Fellows' Journal, published at Watertown, N. Y. In addition, he frequently contributed to the local daily press.

The anti-Semitic pogrom agitation in Bavaria has reached menacing proportions. The government has permitted the exhibition of placards openly calling upon the mob to murder and rob Jews and Socialists. A similar agitation is even carried on in some churches.

The Keren Hayesod Bureau for the United States announces the establishment of a regional office at Fort Worth, Tex., under the direction of Rev. Dr. A. E. Abramowitz of that city. The territory to be covered by this office will include Oklahoma, Texas, Arkansas and Louisiana.

Mrs. Henrietta (Hababa) Artom died on July 8, at her residence, Tisbury Road, Hove, England, at the age of seventy-six. She was the widow of Haham Dr. Benjamin Artom, the predecessor of Dr. Gaster, and belonged to an Indian Jewish family connected with the Sassoons.

The appointment as Minister for Foreign Affairs of the Marquis della Torretta, until recently Italian Ambassador in Vienna, has been received with favor in Jewish circles. The Marquis had exceptional opportunities during his occupation of the embassy at Vienna to acquaint himself with Jewish questions, for which he has repeatedly shown his interest and understanding.

Miss Ruth Lewinson, a member of the local bar, has been appointed a trustee of Hunter College, from which she was graduated in 1916.

A. W. Goldsmith, for over half a century one of the most prominent and brilliant lawyers of Cincinnati, O., is dead at the age of 70.

The Massachusetts courts have appointed a receiver for the United Sons of Israel, Inc. The order has been enjoined from continuing business because it failed to collect from members increased rates to meet deficiencies. In May the order voted to discontinue business.

The Polish Court acquitted the officials of the Strzalkow internment camp, although it had been proved that they were guilty of flogging Jewesses and of shooting and starving the prisoners. It is known that seven Jews were shot and about three hundred were wounded in the camp.

The Central Committee of the Zionist Organization of Poland states that about 300,000 Shekolim have been sold in Poland by the Zionist Organization, the Mizrahi and the Zeire Zion. This is the largest number of Shekolim sold in any country since the inception of the Zionist movement.

The Greek Patriarch of Jerusalem has sold to the local Zionist Organization a large tract of land in his possession on Mount Zion, close to the citadel of David. An immense and beautiful edifice, formerly the center of all Greek religious activities in Jerusalem, is sold as part of the purchase.

According to a report issued by the Palestine Government, the income of the government during April amounted to £E450,340 (a little over \$2,000,000), an increase of £E31,376 for the same month last year. The expenditure amounted to £E105,520, an increase of £E12,596 for April of last year.

The Polish faction of the Lemberg Town Council has proposed that all refugees should be expelled from the town. This proposition will be considered at once of the next meeting of the Town Council, and should it be accepted it will affect thousands of Jews now seeking refuge in Lemberg.

The death is announced from Melbourne of the Rev. Jacob Lenzer, minister of the East Melbourne Congregation. He was born in Russia in 1858. In 1888, on the recommendation of the then Chief Rabbi (Dr. N. M. Adler), Mr. Lenzer came to East Melbourne. For some years he was honorary superintendent of the United Jewish Education Board.

Congregation Ahavas Achim of the North Side of Chicago, Ill., has elected Rev. Julius Fischer as rabbi. The new rabbi of Ahavas Achim is a pupil of the famous Yeshivah of Pressburg, where he attended the university, and has been in America only a few weeks. His father is a rabbi of a well-known family of rabbis.

Joseph G. Sachs, 60 years old, a leading lawyer of Louisville for many years and father of the bill creating the State Fish Commission, died suddenly of heart disease last week.

Miss Annie Fisher of Hartford has been appointed an assistant superintendent of schools. This is the first time in the history of Hartford that a Jewess was appointed to such a high position.

Several orthodox congregations of Hartford, Conn., have co-operated in the engagement of Rabbi Isaac Greenblatt of Brest-Litovsk, a well known Hebrew scholar, to become maggid for the orthodox Jews of Hartford.

The Congregation Agudas Achim of Yonkers, N. Y., has extended a call to Rabbi Jacob Mendelssohn to fill its pulpit. Rabbi Mendelssohn, who is a graduate of the Jewish Theological Seminary of America, has been officiating in Birmingham, Ala., for the last five years.

An application has been made to the State authorities for a charter for the West Jefferson Talmud Torah of Los Angeles, Cal. The organization has also applied to the public school authorities for use of school rooms for the study of Jewish history and literature until their own building is completed.

The Zionist Commission has recently imported from Egypt 300 tents, of which 150 were required for the use of the Jewish refugees in Tel-Aviv, who on account of the May riots in Jaffa had to abandon their houses in Ajami and other quarters and move to Tel-Aviv and its immediate neighborhood.

The Graff Memorial building, which was dedicated at Newport News, Va., last month, was erected by E. J. Graff in memory of his father and his brother. This building was presented to the Jewish Community, and is to serve as a center of the various Hebrew activities, principally as an educational building.

Michael Dreicer, the well known jeweler and art connoisseur, who died in this city last week, left his entire art collection, valued at over \$1,000,000, to the Metropolitan Museum of Art. He left bequests of \$10,000 each to the Mt. Sinai Hospital, Montefiore Home, St. Luke's Hospital and Presbyterian Hospital.

Elma Ehrlich Levinger, whose stories are familiar to Hebrew Standard readers, was recently named among the prize-winners in a contest for a play with women characters only, fostered by the Theatre Society of Detroit, Mich. Her sketch, laid in the early Kentucky wilderness, is entitled, "The Unpromising Baby."

No Jew can remain longer than twenty-four hours in Efferding, in Upper Austria, according to an edict issued by the communal authorities. The Jewish members of the Assembly have petitioned the government to take action in the matter, saying the edict is contrary to law and also to the minority clause of the peace treaty.

Rabbi David Philipson has been selected to serve as the final arbitrator in the dispute between the employers and employees in the Cincinnati (O.) building trades.

Rabbi Jacob S. Minkin of Temple Beth-El, Rochester, N. Y., was hurt in an automobile accident last week while touring near Batavia. He is on the road to recovery.

Michel Weill, popular San Francisco merchant and war hero, has been made a Chevalier of the Legion of Honor by the Government of France. After serving for two years in the trenches of France, during which he was wounded three times, he was transferred to headquarters and attached to the general staff of General Pershing.

The Sunday following the death of Joseph Solomon, prominent merchant of Glennie, Mich., prayers for the repose of his soul were said in every Protestant and Catholic church in Glennie and the surrounding country. An iron fence and massive gates were given the Protestant Cemetery of Glennie by the Solomon family in memory of Joseph Solomon.

Dr. David Strauss, head master of the Religious Classes of the Zurich (Switzerland) community, is dead in his fifty-first year. Dr. Strauss, who was one of the first Swiss Jews to join the Zionist movement, was for a time president of the Swiss Zionist Federation. He collaborated with Rabbi Littman in establishing the "Israelitische Wochenblatt."

The Japanese Government has decided to take all the necessary measures to forbid further pogroms in Vladivostok. General Yizumura, commander-in-chief of the Japanese troops in Siberia, has issued a statement to the effect that although the Japanese command has no intention of interfering in the internal affairs of Vladivostok, it will not permit any outrages against the Jews.

A non-sectarian campaign is under way to raise an endowment of \$5,000,000 for Notre Dame University near South Bend, Ind., and a number of Jews are on the committee in charge. Notre Dame University is maintained under Roman Catholic auspices, but is strictly non-sectarian and has graduated many Jewish students, among them, in the class of 1858, the late Mr. J. P. Solomon, founder of the Hebrew Standard.

While returning to Amsterdam from America, Adries Van Wezel, distinguished philanthropist, died aboard ship. The deceased was one of the most noted citizens of Amsterdam, and some of his recent gifts included 1,000,000 francs to the Belgian war sufferers and a similar amount to the French war sufferers. In his will he leaves his valuable art collection to the nation, 250,000 gulden to the Jewish Board of Guardians, a similar amount to the Jewish Hospital and substantial donations to the Jewish Orphanage for Boys, Jewish Girls' Orphanage, Portuguese Jewish Home for Aged and Society for the Prevention of Tuberculosis.

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ENGAGEMENTS

HOROWITZ-LEMBECK.—Mr. and Mrs. Louis Lembeck, 340 East 151st street, announce the betrothal of their daughter Rose to Mr. Jack Horowitz of New York.

HORVITZ-SMOLINSKY.—Mr. and Mrs. J. Smolinsky, of 2041 Fifth avenue, announce the engagement of their daughter Shirley to Mr. Mortimer Horvitz, son of Mr. and Mrs. Alex Horvitz, of No. 895 West End avenue.

HORWICH-KRAM.—Mr. and Mrs. Louis Kram of 1893 Seventh avenue, New York city, announce the engagement of their daughter Jeannette to Mr. Mack Horwich of New York city.

GINSBURG-HORVITZ.—Mr. and Mrs. Alex Horvitz, of 895 West End avenue, announce the engagement of their daughter Rose to Mr. Abe Ginsburg, of 250 West 112th street.

JACOBSON-ZINMAN.—Mr. and Mrs. Jacob Zinman, of 112 East Eighty-seventh street announce the engagement of their daughter Edith to Mr. Jack Jacobson at 1226 Madison avenue.

KLEINBERGER-LEVY.—Mrs. Flora Levy of 125 West 115th street announces the engagement of her daughter Jessaline to Mr. Isaac Kleinberger, son of Mr. and Mrs. Morris Kleinberger of this city.

KRIMMER-BARON.—Mr. and Mrs. Hyman Baron of Westerleigh, Staten Island, announce the engagement of their daughter Dora to Mr. Abraham S. Krimmer, son of Mr. and Mrs. Louis Krimmer of Bensonhurst, Long Island.

MANDEL-FREY.—Mr. and Mrs. S. S. Frey, 97 Fort Washington avenue, announce the engagement of their daughter, Sylvia E., to Mr. David S. Mandel.

ROSENBAUM-GOLDSTEIN.—Mrs. Jennie Goldstein of 60 St. Nicholas avenue, New York city, announce the betrothal of her daughter Frieda (Fritzi) to Mr. Edward K. Rosenbaum, son of Mr. and Mrs. Adolph Rosenbaum of New York city.

SCHAEER-LEVY.—Mrs. A. Levy of 1615 Union street, Brooklyn, announces the betrothal of her daughter Fay to Dr. Harry Schaeer of Brooklyn.

SCHLESINGER-DEMBITZ.—Mrs. Rose Dembitz announces the engagement of her daughter Sadie to Dr. Joseph H. Schlesinger.

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SEIGEL-WERNER.—Mr. and Mrs. Alexander Werner announce the engagement of their daughter Miriam to Mr. Irving Seigel, son of Mr. and Mrs. Henry Seigel.

MARRIAGES

BLOCK-TANNENBAUM.—Mr. and Mrs. A. Tannenbaum of 610 West 150th street announce the marriage of their daughter Cora to Emil S. Block on Tuesday, August 2, 1921, at their home. Rabbi Aaron Eiseim performed the ceremony.

JACOBSON-GORDON.—Arthur Jacobson to Miss Martha Gordon of No. 1445 St. Nicholas avenue, at the home of the groom, by Rabbi I. Mortimer Bloom.

LEVI-NEW.—On Sunday, July 24, 1921, at the Hotel Astor, Miss Hannah New of 502 West 148th street to Alexander Levi. Rabbi Aaron Eiseim performed the ceremony.

PICARD-WELL.—Lucien Picard and Frieda Weil were married recently by Dr. I. Mortimer Bloom of the Hebrew Tabernacle.

RODEEK-WOLLENBERG.—Louis Rodeek to Lillian Wollenberg at the Savigny, 227 Lenox avenue, the ceremony being performed by Dr. I. Mortimer Bloom.

SCHATTMAN-ENGEL.—Milton Elias Schattman and Jeanette Charlotte Engel of 305 West Ninety-second street, at the Hotel McAlpin, by Rabbi I. Mortimer Bloom.

SIMMONS-JONAS.—Mr. and Mrs. George Jonas of 772 St. Nicholas avenue announce the marriage of their daughter Rebecca to Dr. Liffman Simmons of Brooklyn on Tuesday, July 26, 1921. Rabbi Aaron Eiseim performed the ceremony.

BIRTHS

NEWMARK.—Mr. and Mrs. Alvin G. Newmark (nee Estelle Feingold) announce the birth of a son, July 27, 1921, at Dr. Brunor's Sanitarium.

PEYSER.—Mr. and Mrs. Samuel Peyser (nee Quinto) announce the birth of a girl on July 28, 1921, at Flower Hospital.

SALZMANN.—Rev. and Mrs. Joseph Salzmann of No. 243 Thirteenth street, Brooklyn, announce the birth of a daughter, Muriel, on Wednesday, July 27, at the Hahnemann Hospital, Sixty-seventh street and Park avenue, New York city.

SPENCER.—Mr. and Mrs. Isador Spencer (nee Ruth Vivian Kaufman), 600 West 116th street, announce the arrival of a son, July 30, 1921, at New York Nursery and Child's Hospital.

WEILERSTEIN.—Rabbi and Mrs. B. Reuben Weilerstein (nee Sadie H. Rose) of Brooklyn, N. Y., announce the birth of a son on Tuesday, July 26, 1921, at Hahnemann Hospital, Rochester, N. Y. No cards.

WIESENECK.—Mr. and Mrs. Sol Wieseneck, 155 West 120th street, announce the birth of a daughter.

SOCIAL NOTES.

Rabbi and Mrs. Max Reichler are spending the summer at Red Oaks Lodge, Belgrade Lakes, Me.

Mr. and Mrs. H. Frank and family, of No. 2 West 120 street, are at the Milbourne Hotel, Long Branch, N. J., for the summer.

A Questionable Merger

Was the recent merger between the Jewish Welfare Board and the Young Men's Hebrew Association desirable? We think not. Both organizations have separate fields of labor, in which neither grasped the full value of the opportunities offered. We hope that we are wrong, but the merger seems likely to weaken the individual powers of each society.

Take the Y. M. H. A. movement. There should be a national organization with vigorous links in all large cities. Yet what have Chicago or Toledo or Detroit to show for its Y. M. H. A. activity? Meanwhile, many Y. M. C. A. dormitories have the majority of beds occupied by Jewish young men. The Y. M. C. A. officers complain, and with justice, that Jews utilize the educational and gymnastic benefits of Y. M. C. A. buildings, but never accept their religious teachings, to which all the other activities lead.

Similarly, the Jewish Welfare Board has neglected its daily opportunities for service. Although Chaplain Axton of the U. S. Army service appealed most strongly to the American Conference of American Rabbis last April in Washington, D. C., how many Jewish ministers entered active service this summer? Judge Irving Lehman of New York city has been elected president of this joint body and we wish him well. Able vice-presidents are associated with him. Let them demonstrate that this merger is a move in the right direction.—Rabbi Rudolph I. Coffee.

Mrs. Rev. A. E. Gordon Dead

London.—After a few days serious illness, although she had been in poor health for some time, Mrs. Bertha Gordon, wife of Rev. A. E. Gordon, died on July 12. Mrs. Gordon, who was born seventy-two years ago, was the mother of Mrs. Rev. Dr. Moses Hyamson of New York, Samuel Gordon the novelist and Mr. H. H. Gordon, L. C. G. Mrs. Gordon was an exceptional linguist and had a strong bent for literature. She was identified with many charities and was the founder of the first Jewish maternity charity in London.

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KEREN HAYESOD WEEK
General Secretary of Zionist Organization Calls on Zionists to "Turn Pledges Into Cash"—\$1,000,000 Needed Before September

The chairman of the local Zionist district has received the following urgent call from the general secretary of the Zionist Organization of America, Mr. Louis Lipsky:

To All Zionists and District Officials—The World Zionist Congress, the first held since 1913, will be convened at Carlsbad on September 1 under unusual circumstances.

Dr. Weizmann has written, reassuring us on the political situation. There is "no cause for serious anxiety," but we are warned that the success of political efforts depends upon our giving tangible evidence of our intention immediately to begin practical work in Palestine. It is pointed out that political as well as economic necessity directs the launching at once of the Land Mortgage Bank, the Ruttenberg scheme for water power and irrigation and the house building operations. To that end it is of the utmost importance that Dr. Weizmann comes to the Carlsbad Congress with at least ONE MILLION DOLLARS IN CASH FOR THE KEREN HAYESOD.

The cause of most of our present difficulties both in Palestine and in the capitals of Europe has been lack of sufficient funds to begin economic developments in Palestine on a national scale. This lack must be made good before the opening of the congress. We have already collected in cash in the United States for the Keren Hayesod ONE HALF MILLION DOLLARS. The other half must be collected BEFORE SEPTEMBER FIRST.

There are outstanding pledges in the United States for the Keren Hayesod, exclusive of the cash received, of over THREE MILLION DOLLARS. There are thousands of Zionists who have not yet made their pledges and paid them.

Let every Jew who has made his pledge to the Keren Hayesod pay it in full or in part BEFORE SEPTEMBER FIRST.

Let every Zionist who has not made his pledge make it now and pay it at once, in full or in part, BEFORE SEPTEMBER FIRST.

Let every committee which has pledged on hand appoint committees to see the pledgers and get them to pay in full or in part and remit their collections BEFORE SEPTEMBER FIRST.

We must make good our default of the past six months by coming to the Carlsbad Congress with ONE MILLION DOLLARS IN CASH FOR THE KEREN HAYESOD.

Our brethren in Eastern Europe are living through a period of physical and mental torture, and yet they are depriving themselves of bare necessities to help make the Zionist dream real. The Jews of Poland alone have contributed one-seventh of the total already collected for the Keren Hayesod.

Do your best with enthusiasm and sacrifice.

Set aside one week during the month of August for the Keren Hayesod.

Yours, in the Hope of Zion
THE ADMINISTRATIVE COMMITTEE.
Louis Lipsky, General Secretary.

Haifa Takes the Place of Beyrut

Jerusalem.—Keen interest is manifested in commercial circles in Haifa owing to the intensive competition of the port of Haifa, which is beginning to supersede Beyrut as a commercial port. According to calculations made by the local press during the last three months, imports received at Haifa en route for Beyrut and Damascus have paid duty to the amount of 2,000,000 francs, which fact gives some idea as to the amount of business transacted there. A deputation of Beyrut merchants has called on the secretary to the High Commissioner, Mr. de-Caix, asking him to try to arrange such facilities for local trade as will make it possible for their city to be able to compete on favorable terms with Haifa. According to the official census of the British Administration in Jerusalem, the Jewish population of Haifa numbers 7,600. The total population of the city is approximately 21,000.

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MUSIC AND DRAMA
The Garden Theatre, at Twenty-seventh street and Madison avenue, hitherto known as the Jewish Art Theatre, will continue as a Yiddish playhouse, but under new management and direction, and will be known henceforth as the Yiddish Art Theatre.
Maurice Swartz, formerly the star player and producer at the Irving Place Theatre, has been engaged as the new director of the playhouse. He has gained considerable fame through his artistic productions of the plays of Gorky, Andreiev, Perez Hirschbein, Sholem Aleichem and others.
An interesting feature of the coming season at the Yiddish Art Theatre is the restoration of the original company which gained such success in the theatre's first season. The only member of the company who will be absent is Ben-Ami, who is now appearing on the English stage.
The new company under Mr. Swartz's direction includes Celia Adler, Binah Abramowitz, Anna Appel, Jechiel Goldsmith, Hyman Meisel, Alexander Tannenholz and a number of others.
The opening play at the Yiddish Art Theatre will be "The Dibbuk," written by S. Ansky.

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British Policy in Palestine Not Changed,
Declares Lord Northcliffe

Lord Northcliffe, publisher of the London Times and other British newspapers, who is now in this country, met last week at the Hotel Gotham a number of Zionist leaders, including Louis Lipsky, general secretary of the Zionist Organization of America; Bernard G. Richards, secretary of the American Jewish Congress; Judge Bernard A. Rosenblatt, president of the American Zion Commonwealth, and Morris' Rothenberg, chairman of the American Jewish Congress, with whom he discussed important Zionist questions.

In the course of his conversation Lord Northcliffe declared that he did not think for one moment that the policy of the British Government with regard to Palestine and the Zionist cause had changed in any way. As the conversation progressed, Lord Northcliffe asked a number of questions with regard to the strength of the Zionist movement in the United States and assured the delegation that he was very glad to be of service, and that the Zionist cause could depend on him for his support in the future. The delegation assured him of Zionist appreciation of his support of the Zionist cause.

The Congregation B'nai Jeshurun of Leavenworth, Kan., has affiliated with the Union of American Hebrew Congregations.

FLEISCHMANN, SIMON.—The People of the State of New York, by the Grace of God, Free and Independent; to Sophie Stumpf, Levy Fleischmann, Sigmund Fleischmann, the heirs and next of kin of Simon Fleischmann, deceased, Send Greeting:

Whereas, Klara Selig, who resides at 261 West 129th Street, Borough of Manhattan, County of New York, the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved, as the last will and testament of Simon Fleischmann, who was at the time of his death a resident of 261 West 129th Street, the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 8th day of September, one thousand nine hundred and twenty-one, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

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

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

MARTIN G. McCUE,
Clerk of the Surrogate's Court.
SAMUEL S. BISGYER, Attorney for Executor. Office and P. O. Address, 215 Montague Street, Brooklyn, N. Y.

DONIGER, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Doniger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at her place of transacting business at the office of H. I. and L. Cohen, her attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of January, 1922.

RACHEL DONIGER, Administratrix.
Dated, New York, the 11th day of July, 1921.
H. I. and L. Cohen, Attorneys for Administratrix. Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

FISHER, JOSEPHINE.—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 Josephine Fisher, 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 Lachman & Goldsmith, her attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1922.

ALBERT ARNSTEIN, Executor.
LACHMAN & GOLDSMITH, Attorneys for Executor. Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

DESPISING THE OLD MOTHER

By DR. MAX L. MARGOLIS.

Israel Zangwill is poet, novelist, essayist, a writer of name and fame. Singularly un-British as he is in sentiment, he handles the English language with a certainty of touch after the manner of the very best. It is always a pleasure to read anything he writes, because it is so well written. And he writes not only books, for he is a public man, the protagonist of a movement, of a Jewish movement. He mounts the rostrum quite often, and he speaks as he writes. He is a frequent contributor to the Anglo-Jewish press. His latest effort is a short but delightful review of a couple of recent novels, to one of which he devotes the greater portion of his critique. It is the work of a Jew and deals with Jewish life. Zangwill points out its faults, which are inherent in a first attempt at novel writing. But he appears to agree with one point in the young novelist's presentation. It turns upon the estimate of traditional Judaism, or of orthodoxy, as both the novelist and the critic name it. The novelist finds it "forbidding." Now, argues the critic, there must be truth in this estimate, if orthodoxy thus presents itself to an "artist." For surely the artist ought to see deeper than the surface, if there is anything at all to be seen, anything to attract at the bottom. And then the critic proceeds to upbraid orthodoxy for its failure to mend; and because of this apparent unconcern with its shortcomings, he consigns orthodoxy, and with it Judaism, to death, bound to come sooner or later. There is, it must be granted, one luminous thought about the old, unthinking orthodoxy which in a measure and after its fashion, and be it ever so imperceptibly and slowly, comes to terms with the exigencies of life, whereas the conscious and reactionary latter-day orthodoxy, the kind that stalks about "in frock coat and kid gloves," shuts itself up against all compromises with modernism.

Still it is the old orthodoxy after all that the artist has found "forbidding." How much of this "forbiddingness" is to be attributed to orthodoxy and how much to downright poverty, that is the question for the student of Judaism. As things go in the world, culture and good manners go with wealth. The new rich will tell you how easy it is to buy culture. You acquire a new home with spacious grounds; you have your interior remodeled for you by a decorator; you send your children to a private school, etc., etc. We may say that it is but the veneer of culture that these people acquire. But the veneer is quite pleasing to the eye; it is certainly not "forbidding." Orthodoxy, and for that matter Judaism, is innately High-Church. It is a religion of ceremonies. It makes no difference that those Low-Church, "evangelical" Jews, whom we call prophets, had a notion that ceremonies did not matter, that the temple service with its "noise of songs and melody of psaltries" was at best something indifferent, and that the thing needful was that "justice should well up as waters, and righteousness as a mighty stream." The truth is that the religion of prophetic times, as in the centuries thereafter, manifested itself in worship, in song, in ceremony. "Worship the Lord in the beauty of holiness!" But beauty requires wealth and leisure. Beauty cannot have a place in narrow, crowded streets, in ugly and dingy dwellings, in straightened circumstances. If you wish to see orthodoxy, Judaism, at its best, quite unforbidding and decidedly beautiful, go to the homes of the rich, wheresoever Judaism and wealth are not strangers to one another. A dinner in a well-appointed house is a ceremony. To constitute it such it requires the beautiful house; it requires servants, and a set of them; it requires ample and rich linen, service, and so on. On a smaller scale, and certainly in the hovels of the poor; it becomes a mere meal, where a person eats to satisfy his hunger. There can be nothing ceremonious about it. Let a sensitive child of that household, through contact with more fortunately placed children, begin to compare, and it will find its home decidedly "forbidding." Nothing will so mar the beauty of a ceremony as cramped space and fewness of participants and mean trappings. There must be a background to it, and that is usually lacking in the normal conditions of Jewish life in which orthodoxy is set.

Yet a greater artist than either the present novelist or his critic, the poet, Heine, succeeded in penetrating to the very depth of beauty and poetry in the orthodoxy, the traditional naive orthodoxy as he knew it. And we, who are no poets, but who grew up in homes not blessed with wealth, yet rich in emotion and love, are in a position to confirm the poet's delineation of how the Jewish home, the poorest and meanest, was transformed as if by a magic wand, aye, by the force of the traditional religion, into a thing of exquisite beauty. Do we not remember those blissful Sabbath evenings, with all care banished, with all material pursuits put away, with the soul liberated, singing for joy, reveling in the Sabbath rest, exalted to spiritual communion with the Divine? And what meanest and noisiest synagogue is not transformed when the Queen Sabbath is welcomed by the congregation? Is there no beauty, poetic beauty, in it, when all the worshippers turn their faces to the door, as if the visitor were really entering? And was there no beauty in that last meal before the Day of Atonement, when at the end the blessing was recited quietly, in subdued tones, in voices full of emotion, and parents laid their hands upon the heads of their off-

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springs, pronouncing a father's and mother's blessing? Jewish worship in the synagogue is essentially dramatic. There is movement. There are processions and recessions. Where it has been turned into lyric recital after the fashion of the evangelical churches, it has become dead and I might say almost "forbidding." Synagogues may and may not have been noisy in the past. I have an idea that they were. Shechter was wont to say, "There is nothing as decorous as a corpse." But we must admit that the decorum in the synagogues, such as we knew them, was not of the best. Yet even in them voices were hushed at the blast of the shofar, or at similar ceremonies, the high water-marks of religious devotion.

No, traditional Judaism is by no means "forbidding." It is a thing beautiful even in its ugly accompaniments. It certainly can be beautified. It certainly has been. The old mother was beautiful, if by beauty we mean beauty of soul. To despise her is the mark of the ingrate.—B'nai B'rith Messenger.

Latvian Minister Outlines Position of Government

London.—On Monday last a small deputation, in which Dr. Jochelman, Mr. Laurie Magnus and others took part, was received by the Latvian Minister to London in reference to the position of the Jews in Latvia and an allegation that the Latvian press had published anti-Jewish articles that were likely to lead to pogroms. The minister, after listening very carefully to the observations of the deputation, undertook to examine the question and to make representations to his government in reference to it. He reminded the deputation that no pogrom had occurred in that country.

Ill Treatment of Eastern Jews in Germany

Berlin.—Deputy Oscar Cohn protested in Parliament against the ill treatment of 30,000 Eastern Jews in Germany, who were regarded as despised foreigners, although they had been brought to Germany during the war by order of the military authorities. He described the ill treatment of the Eastern Jews in the internment camps. The Minister of the Interior, in reply, said that the government did not favor the emigration into Germany of Eastern Jews and that the internment camps were a state necessity. He regretted the ill treatment of Jews in these camps, and promised to punish the guilty officers.

Want Column

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A Jewish Chamber of Commerce

Ever since the opening of the Haifa Chamber of Commerce there has been a controversy between the Jews and the Arabs regarding several things. The Jews demanded representation proportional to the number of merchants, while the Arabs demanded representation by communities. But the strongest point of controversy was the question of the Hebrew language. In spite of the persistent demands of the Jews and the requests and advice of the District Governor, the Arabs refused to appoint a Hebrew secretary or a secretary with a knowledge of Hebrew, with the result that all the

transactions of the Chamber were carried on in Arabic, a language not understood by a great number of Jewish merchants. Persistent protests were repeated by the Jewish merchants to the Chamber, to the Governor and even to the Government, but all were of no avail. About a fortnight ago the Jewish merchants decided to leave the Chamber and have formed an independent Chamber of Commerce. It has now been reported that the Government has recognized this new Chamber of Commerce and has invited its members to send delegates to the general conference of the Chambers of Commerce, which will be held in the near future.

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CHILDREN'S PAGE

ISRAEL REASSURED

Dear Children:
 Israel was overwhelmed, almost crushed under the terrible weight of Divine wrath. In vain did he wish to appease the indignation of the Almighty by putting on a brave front and going up on the mountain to fight for the promised land. He was beaten back. The dire edict had been pronounced and despair would have seized upon them all. But the Lord spoke unto Moses saying, "Speak unto the children of Israel and say unto them, When ye shall have come into the land of your habitations, which I give unto you." "Thus," says Rashi, "he brought them the glad tidings that they would enter the land, and ye will prepare a fire-offering unto the Lord." This is not a command, but it means when you will come there and your heart will prompt you to prepare a fire-offering unto the Lord, "a sweet savor." It will be agreeable unto me in performing a pronounced vow or as a free-will offering, or if you will prepare the fire-offering in fulfillment of your obligation on your festivals which have made it obligatory upon you to prepare on a festival. Then shall he that bringeth his offering also bring drink-offering and meat-offering for every animal. The meat-offering shall be entirely burnt and the oil shall be mingled with it, and the wine shall be poured in basins (as we have learned in the Treatise Succah, upon the altar there were two silver basins, which had orifices, and the priest would pour the wine and water in the basins and they would run through the orifices upon the altar, the altar also had an orifice through which the water and wine would run down into the foundation of the altar which was hollow and very deep.—Sifse Chaschomim). "And wine for a drink-offering, the fourth of a hin, shalt thou prepare with the burnt-offering or sacrifice, for each one sheep." This refers to everything previously mentioned, the meat-offering, the oil and the wine (for each one sheep). "O laayil," "but for a ram." The Rabbis have expounded the word "O" as including the "palgam" (until twelve months it is called a sheep and from the thirteenth month of its age it is called a ram, hence from its twelfth month until it is thirteen months and one day old, I do not know whether it is to be considered as a sheep or as a ram.—Sifse Chaschomim). This should be included to obtain the drink-offering offered with a ram. And wine shalt thou bring for a drink-offering, half a hin, as a fire-offering of a sweet savor unto the Lord. This refers only to the meat-offering and to the oil, but the wine is not a fire-offering, as it is not placed on the fire. A laseh, or "for a lamb," whether it be of the sheep or of the he-goats, within their first year they are called "keveh" or "seh." When

they are thirteen months and one day old they are called "ayil" a ram. "According to the number that ye may prepare, so shall ye do to every one according to their number." According to the number of animals that you will bring as an offering so many drink-offerings shall you prepare for each of them—"according to their number"—of the animals shall be the number of the drink-offerings. And the Lord spoke unto Moses saying, "Speak unto the children of Israel and say unto them, When ye come into the land whither I bring you, then shall it be that when ye eat of the bread of the land ye shall set aside a leave-offering unto the Lord. This command made its performance obligatory as soon as the land was entered and they ate of its bread, unlike the other commands which were obligatory only after they took possession and settled therein. (Therefor it says "Bevoachem" instead of "Ki thabo" or "Ki thabohn." "As the first of your doughs shall ye set aside a cake for a leave-offering." When you will knead as much dough as you were wont to knead in the wilderness, and that is, as it is said, "And when they measured it with an omer—"an omer for every head." Ye shall set aside from its first, that is, before you will eat of it, first shall ye set aside a cake for the sake of the Lord. "Like the leave-offering of the threshing-floor," of which no definite amount was specified, but not as the leave-offering of the tithes where the amount is specified. Nevertheless the Sages have specified the amount. The master of the house shall set aside as much as a twenty-fourth part of his dough, and the baker as much as a forty-eighth part of his dough. "Mere-shith," of the first of your dough shall ye give unto the Lord, and before it said "Resith," "The first." This teaches us that only part of the dough shall be offered and not all; not as the first expression implies, "the first dough of your doughs." And if ye err and do not observe all these commandments, this refers to idol-worship, all that the Lord had commanded. This teaches us that he who acknowledges the worship of idols is as though he denied the entire Torah and all that the Prophets have prophesied. As it is said, "From the day that the Lord commanded and thence forward." "Im meemei," if through inadvertence of the congregation it was committed by ignorance. If through the eyes of the congregation (their leaders) if they taught them by error that it was permitted to perform a certain service which was really a form of idol-worship then all the congregation shall prepare one young bullock for a burnt-offering, etc., and one he-goat for a sin-offering (chatas). It is here written without an "oleph" to teach us that it is unlike the usual sacrifice, when the sin-offering is sacrificed

first and then the burnt-offering; here the burnt-offering takes precedence over the sin-offering. And the priest shall make an atonement, etc. It shall be forgiven, for it is a sin through ignorance, and they have brought their offering, a sacrifice made by fire unto the Lord, that is, the bullock for a burnt-offering and their sin-offering; that is, the he-goat. It shall be forgiven them.

בן ארבע

DELICACIES ARE A MATTER OF TASTE

By FLORA SPIEGELBERG

Many a parent of today recalls with a smile that the old-fashioned mother and grandmother of his time rarely asked the children what they liked to eat. They usually placed good, wholesome food before the hungry youngsters, who willingly ate it and smacked their lips. Occasionally, they were treated to tid-bits, such as gingersnaps, doughnuts and cookies, or home-made taffy and maple sugar.

An amusing story is told of a bright little chap of those good old times, who is now a grandfather. He especially liked a particular kind of cookie made by his Aunt Bess, because she always strewed the cookies thick with almonds, citron and sugar. One day he asked permission to spend an hour playing with his cousin Doty. On learning from her mother that she was not at home, he lingered about the kitchen watching his aunt prepare his favorite cookies. Now, Charley was a clever little fellow, always bent on some kind of harmless mischief. He had noticed an open stove-pipe hole in the ceiling just over the kitchen table, so he slipped away to the storeroom above it. His active mind soon helped him find a piece of string and a hairpin, which he quickly bent into a hook. After tying the hairpin to the string, he lay down on the floor, stuck his head through the stovepipe hole and called out good-naturedly, "Hello, Aunt Bess! My, but those cookies look fine. I wonder if they taste as good as the last ones you gave mother! Do you think I could fish up a few?" Then forthwith, he dropped his fishline down through the hole in the ceiling, dangling it over the pan of freshly baked cookies.

"Well, well, you little rascal," exclaimed Aunt Bess, laughing heartily, "I shall certainly help such a daring fisherman as you," and she hastily slipped a handful of cookies into a paper bag and hung it on the hook. Quicker than it takes to count three, the young fisherman pulled up his first catch.

While Aunt Bess continued to bake her cookies, she heard Charley contentedly whistling popular tunes. Presently his face appeared again in the stovepipe opening, and this time he said, "Gee, Aunt Bess, but those cookies tasted fine, and the last lot you've baked look still better. I wonder if I could catch another batch!" And at the same time, dropped the improvised fish line, the hook baited with the paper bag, directly over a pan full of cookies Aunt Bess had just taken out of the oven. Charley was Aunt Bess's favorite, so she thought his fishing idea a great joke, and filled the bag a second time. Chuckling to himself, this little cookie fisherman pulled it up in a jiffy, and there was silence for quite a while.

The sweet odors of toasted almonds, sugar and spices kept tempting Charley, yet he dared not ask for more cookies, fearing to appear greedy. So he began to whistle and walk about. Then suddenly he dropped his fishing line down the opening, and sat on his knees like the patient fisherman of old, waiting for a bite. Aunt Bess knew how much he liked her cookies, so while his fish hook dangled over the kitchen table she placed a bag full in his coat pocket. Then she decided to play a trick on him. She hung an onion, a carrot and a potato on the end of the hook, and the moment he felt the weight, he hastily pulled it up, thinking it was perhaps a box full. Although Aunt Bess could not see the expression of disappointment on the face of the young fisherman, she could imagine it very well when she heard him muttering aloud, as he stamped his little feet on the floor, "Gee, but that was an ugly haul! I guess it's time for a fisherman to quit and go home when he loses his luck. That's what Daddy always says, anyway." Then he ran downstairs, and sticking his head in the open kitchen door, called hastily, "Good-bye, Aunt Bess, and many thanks for those fine cookies," and away he skipped.

Just as cookies were Charley's favorite delicacy, we find that the people of different nationalities have different tastes. And some people have tastes so decided that they have their own national dishes. For instance, the Germans and Austrians are very fond of sauerkraut and sausages, while the Italians have a decided preference for macaroni and spaghetti cooked in various ways. The American and English

tastes are similar, as both like their roast beef, steaks, mince pies and plum pudding. The French are accustomed to their pot-au-feu, which consists of a very nourishing soup containing small pieces of meat and all kind of vegetables. The Hungarians have a similar dish called "Goulash." The Chinese consider a certain kind of birds' nests a great delicacy.

It would be quite impossible to enumerate the favorite dishes of all the different nationalities, although it might prove a much needed lesson for some little girls and boys who are so hard to please, and often even waste the good food placed before them. No doubt they would be surprised, and perhaps better pleased could they but make a visit to the hall of insect life at the American Museum of National History and see to what extent insects are used for food by the semi-civilized peoples. An assistant in charge of the exhibition explained that all kinds of caterpillars are highly prized by North American Indians, while ants, alive or roasted, are relished by Indians of both North and South America, as well as the natives of the East Indies and Burma. The Moors fry in butter a specie of locust, which they serve at their feasts as a delicacy.

A bulletin issued by the museum stated the following: One tribe of North American Indians regarded a mixture of pulverized ants, grasshoppers and locusts dried in the sun as a relish. Another tribe preferred grasshoppers and crickets with roasted ants. Moths, the bulletin added, is a favorite dish in Africa. The lumbermen in Maine are said to enjoy an occasional meal of large black wood ants. In some of the coal-mining regions, after heavy rains, there appears a peculiar reddish clay which has a sweetish taste, and the children of these miners spread it on their black bread. The beetle is eaten in Turkey, the Nile Valley, Lombardy, Moldavia, Java, Peru and Valachia, and it is considered by these peoples to be very nutritious and fattening. In Central America, the eggs of three aquatic bugs are served as "cakes." In Myasaland, Africa, a paste of Mayflies and mosquitoes is highly prized by the natives as a delicacy. The Mexicans manufacture a drink as strong as their pulque, a drink made from the century plant, by infusing a tiger beetle in alcohol.

Probably many of you will shake your heads and wonder how even half-savage people can indulge in such queer delicacies, and now, for fun, let us compare similar tastes among the animals. Stop to think of the marvelous instinct that teaches all barnyard fowl that rain worms, caterpillars, May bugs and beetles are nourishing and fattening food. Then watch an old hen patiently scratch until she finds worms for her hungry brood, and listen to her cackle while they eat. If we understood this barnyard music, it might signify that she considered these fat worms a special delicacy for her baby chicks. All wild birds feed principally on insects. Just watch a big red-breasted robin hop impatiently about the grass until he finds a worm, then hastily fly away to feed it to his little feathered brood. After they have quickly gobbled it down, listen to them pipe and chirp. Perhaps if we could understand their bird language, they, too, might be saying how they relished the big fat worm.

The fisherman generally baits his hook with live flies, rain worms or grasshoppers, to catch the large as well as the small fish, and fish evidently con-

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consider insects a great delicacy, because when the fisherman cannot obtain live insects he is able to tempt them with beautifully-made artificial ones, resembling the live insects in every detail.

Frogs and toads also seem very partial to all kinds of insects. Young kittens playfully chase beetles, ants, and grasshoppers about, and snapping them up, lick their paws, as if to say they tasted good.

Most bears are fond of honey, and willingly risk being stung by the wild bees if they can steal this delicacy, usually hidden away in a hollow tree. It is amusing to watch a bear's antics when the swarm buzzes about his head. Standing on his haunches, he beats the bees off his eyes, ears and nose, occasionally pushing a dozen or more fighting bees into his big mouth, as if he found them as good to eat as their precious golden honey.

Furloughs for Men of the Jewish Faith in U. S. Army and Navy

Officers and enlisted men of the Jewish faith in the United States army will be given furloughs for the Rosh Hashanah and Yom Kippur holidays, it was announced this week by the Jewish Welfare Board.

A letter from Secretary of War Weeks addressed to Dr. Cyrus Adler, chairman of the Committee on Army and Navy Activities, advises that the following instructions have been issued to the service:

"The Secretary of War desires, in order to permit soldiers of the Jewish faith to participate in the celebrations of High Holidays (Rosh Hashanah), beginning at sundown October 2 and continuing until sundown October 4, 1921, and of the Day of Atonement (Yom Kippur), beginning at sundown October 12 and continuing until sundown October 13, 1921, that members of that faith be granted furloughs for such time as necessary to permit them to be at their homes, when practicable, or at places where these celebrations are held, from September 30 to October 6 and from October 11 to October 14, 1921, provided no interference with the public service is occasioned thereby."

A similar order for furloughs for Jewish men in the navy has been issued by Secretary of the Navy Denby.

The above orders were issued upon the request of the Jewish Welfare Board, which advised the Army and Navy Departments regarding the forthcoming holidays.

The furloughs will enable a large number of Jewish men to celebrate the High Holidays with their relatives at home.

Where soldiers are stationed too far away from their homes to permit of this the Jewish Welfare Board will make arrangements to have them attend services at towns adjacent to camps both in the United States and in the insular possessions. Rabbis will be sent to conduct services at posts where there is a large Jewish personnel and which are not situated near any community.

Special prayer books and New Year's greeting cards will be distributed to the men in the service by the Jewish Welfare Board.

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Friday, August 5th, 1921 : : Ab 1st, 5681

Sabbath begins at 7.01 p. m. (Standard time) Matot Masse. Num. 30:2—36:13. Haphtarah, Jer. 2:4-28—3:4.

Rabbi Rudolph I. Coffee wrote recently in *The Detroit Jewish Chronicle* with his usual and evident sincerity about Frank G. Schwarz, the struggling artist who won the *prix de Rome*. We are glad Rabbi Coffee recognizes worth and merit wherever they are found. Only, in this instance, he praised Schwarz presumably because he is a Jew. As a matter of fact he is not a Jew.

We are at the flood of the summer-resort season, and from information we have received we gather that it has not been an unprofitable one for the proprietors and managers of the different resorts, in spite of the fact that prevailing business conditions in this country have been and remain adverse to prosperity. We are speaking of the resorts largely patronized by members of the community. The growth in numbers and material prosperity of this particular phase of the resort business is remarkable; our advertising columns testify to the fact. The Jewish summer-resort has come to stay, for the Jew who wishes to be a Jew at all seasons of the year bestows his patronage on houses where the ceremonial requirements of Judaism are scrupulously complied with. This is one and perhaps the principal reason why summer-resorts patronized by Jews exclusively are appropriate. Another is, that in some localities a blind and unreasoning prejudice against our people exists.

The Zionist cohorts will foregather in world congress at Carlsbad, in Czecho-Slovakia, with the beginning of September, and already in all divisions of the movement here and abroad activity for the election of delegates to this meeting is being manifested. Dr. Chaim Weizmann will naturally be the principal figure at the meeting, as is his right in view of his place of present leadership of the cause. Indeed, it augurs well for Zionism that a man of Dr. Weizmann's abilities and ideals has achieved so prominent a place in its councils. Aside from the *Keren Hayesod*, its complete organization and proper functioning, the principal work of the gathering will revolve around Palestine. Zionists thus come together at this time with their movement a storm-centre of British imperial politics. For, the Arab opposition to the claims of Zionism in Palestine, the restriction of Jewish immigration into the Holy Land, the outbreaks against our people there, and, most important of all, the attitude and future policy of the British administration toward Zionist claims, must be carefully debated at the Carlsbad congress, and some very definite formulation of Zionist policy had.

With a paean of praise and a fanfare of trumpets the Bush Street Synagogue of San Francisco, of which Rabbi Herman Rosenwasser is the spiritual guide, recently announced its "conversion" from Conservative Judaism to outspoken Reform. For fifty-seven years the congregation stood, a tower of strength on the Pacific Coast, for the deathless ideals of our faith and their historical interpretation. Now, with the suddenness of prestidigitation, it takes its stand with the "innovators" on the groundwork of the religion, with those who blindly sweep aside all the claims of Judaism on the generations yet unborn, who would sell their inestimable birthright for a mess of pottage. Rabbi Rosenwasser was and now avowedly is a Reform rabbi; he naturally rejoices at the change that his people have sanctioned. Being a Reform rabbi he had no right, however, to accept a position as the rabbi of a Conservative or moderately Orthodox congregation, and then set about deliberately to have this congregation forsake its former theological *Richtung* for debasing Reform. Rabbi Rosenwasser would probably be the first to protest were, for example, Christian Scientists to seek to proselytize an entire congregation of our faith to their mode of worship and belief. Yet we cannot in the slightest differentiate his action from that of the Christian Scientists in the supposititious case we instance.

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

THE COURAGE OF CONVICTION

IT is pathetic when a man realizes that his life-work is a failure. Nothing is more provocative of the sympathy of right-minded persons than the confession of failure made by those who are the flotsam and jetsam on life's sea. And when, as happens, these wrecks are men who devoted intensive years of labor to the preparation for the tasks they aimed to absolve, the pathetic character of their failure is but heightened.

When confessed failure makes its appearance within the rabbinate the sad impression is accentuated, although in this calling the reaction from failure on those who followed it is not so pronounced. The rabbi who forsakes the pulpit for a different field of usefulness is usually a man able to function usefully otherwise as a citizen of the State. He quits the ministry for reasons which need not be detailed, as a rule, and which may be summed up in the phrase, greater opportunities beckoning elsewhere.

Lately a case of this nature arose, where the rabbi quitting the active ministry sought to fasten the blame for his wrecked career on religion in general and ours in particular. He, of course, is blameless; he naturally is an inspired spiritual guide. His people are adamant to all religious appeals. They do not immediately react to his expert preachments. Hence the ministry is not the place where his remarkable talents may be properly exercised. And he leaves the pulpit to lesser mortals and the claims of religion to be advocated by 'prentice tongues.

Were the actual situation as described in the preceding paragraph, the rabbinate and Judaism were in sorry case, indeed. But we scarcely think the situation discussed bears these outlines. We regard our faith as living, not moribund; our people as eager for religious pabulum, not the reverse. The vice in the situation considered resides in the forsaking rabbi, who had not sufficiently cultivated the homely virtue of patient labor, of sowing the field painstakingly. The fault, then, rests with him, not his flock. The rabbinate is still a vital force, like our religion.

Dr. C. Duschinsky's "The Rabbinate of the Great Synagogue, London," which ran serially through several recent volumes of *The Jewish Quarterly Review*, has now been published in book form in a limited edition by the Oxford University Press. The study well deserves this independent publication, for it is a careful and expert account of the London Jewish community from 1756 to 1842, as reflected in and by the personalities of the principal rabbis of the Duke's Place Synagogue, the leading house of worship of the German section of the English community. And these rabbis, as is evidenced by Dr. Duschinsky's book, were all remarkable men who left a profound impression on all with whom they came in contact. The volume gives clear and interesting biographies of Hirschel Lewin, David Tevele Schiff, a collateral ancestor of the late Jacob H. Schiff, of this city, and Solomon Hirschell, the successive occupants of this rabbinical post. Dr. Duschinsky has produced a work of striking interest and of considerable importance for Jewish historiography. As a contribution to the science of Judaism it is entitled to high rank.

E. G. Pipp of Detroit is continuing the publication of *Pipp's Weekly* and as uninterruptedly is finding space for papers which demonstrate the inwardness of Ford's "crusade" against the Jews. Mr. Pipp knows Henry Ford intimately, as well he should, having served him in various journalistic capacities for a number of years. In his remarks about the "flivver king's" war against our race Mr. Pipp completely absolves Ford from conscious wrongdoing and depicts him merely as the misguided creature of purblind and prejudiced underlings, with the notorious Liebold at their head. One might not attach any value or probative force to a plea of the kind advanced by Mr. Pipp did one not know that the record of the trial of Ford's libel suit against *The Chicago Tribune* shows Ford to be just the kind of man described. While, of course, latterly Ford's calumnies of our race have not occupied much space in the public attention, the fight which Mr. Pipp is waging on our behalf is useful and perhaps one of these days Ford will realize that he had the Jews of this country about as correctly as he has the railroads.

We hear so many conflicting stories regarding the position of the Russian Jews under the Soviet now controlling the destinies of that country, that we receive each fresh account of the matter with the reservation that it is liable to revision in the light of subsequent developments. A great many English and American writers of radical tendencies have written glowingly of the results on all sides produced by the Soviet and have not hesitated to paint the Jewish part of their picture in high tones. They based their judgments either on personal observations or on the first-hand experiences of others whom they could trust to be truthful and impartial. During the past few months other travelers in Russia, Jewish in affiliation, have returned with slightly different reports, and now the latest messenger from the Jewish communities under the Soviet brings the news that their existence is threatened, that persecution and massacre seem to be the portion of every Jew in Russia, and that the Soviet itself is tottering to its fall. Plainly, the impending downfall of the Soviet points the way to a renewal of the anti-Jewish excesses with which the Russia of the former Czars debauched itself. Under such conditions the best result would seem to flow from a persistence of the Soviet.

THE RETRIBUTIONS OF HISTORY

"Moreover it shall come to pass that I shall do unto you as I thought to do unto them." (Num. xxxiii, 56.)

ISRAEL was the first people, we are told, with a historic sense. The first people, that is, not to live in the moment alone, but in all time; and not in time alone but in eternity. The present moment is but a bridge from which to survey the mystic flow of time from unknown beginnings to unknown destinations; and to have a sense of the unity of all time, and all life, and all effort—a unity never broken by indolence, failure, wrong-doing and sin—is to have a sense of history. We need men and women who can think in terms of the day before yesterday, and we need men and women who can think in terms of the day after tomorrow: we need men and women with a hindsight going back to the infancy of the race and with a foresight stretching in advance of events to ultimate goals. Very few such persons are to be found; since most people know only of the moment and its gratifications: how much more credit is due to the Ancient People that it, and it alone, practised already in hoary antiquity the virtue of thinking in historic terms, of gauging men and matters by historic standards. But to apply historic standards means to have a clear vision of the judgments of God.

It was the Jewish people who had a distinct conception of the march of history; what is called the philosophy of history. And the reason is easily found when we consider that the religion of Israel was a radical departure from the prevailing pagan religions. All pagan religions were propitiatory. Their aim was to bring the worshiper in harmony with the deity; or, it may be more correct to say, to bring the deity in harmony with the worshiper and his desires. Propitiatory religions (of which there exist even today many) scarcely look beyond the moment; they know of no higher aim than to raise the believer out of a present difficulty, to rescue him from a pressing danger. Beyond this point they do not advance: what will be the effect of the acts of the worshiper upon his own spiritual development; what upon the larger life of mankind? such questions do not trouble them. It may be said that the propitiatory element was always subordinate in the faith of Israel, and as time went on, and its principles became clearer, this element occupied a proportionately waning place. Judaism's chief concern was that a certain vast tendency, intuitively recognised as divine, and identified with the highest attributes of human nature, such as Love, Justice, Righteousness, should be sped, not only automatically—by the workings of its own laws—but consciously—by the deliberate efforts of man—towards its last appointed goal. It therefore was solicitous concerning the acts of men not alone but concerning the effects of these through timeless time upon that vast forward-going tendency. And it understood that the question of propitiation—of human well-being, that is—was of lesser importance than the sum of these acts and their effects, what we call history—the question of human well-doing.

It was said by an intensely religious mind that Science is Thinking God's thoughts after him. Yes; but they are not God's most vital thoughts, for they deal only with mechanical laws. And if History too is to be conceived as in the main guided by mechanical laws, as some think, then there is no special distinction in favor of History over Science. But if we conceive of History, as the ancient Israelites did, that it is the slow working out of the Will of God through the blundering wills and blind wishes of men, then more appropriately than of Science it is of History we may say that to think in terms of History means to think God's thoughts after him. For here we deal with a gravitation far more mysterious than the gravitation of stars; with actions and reactions far more subtle than the play of physical attraction and repulsion by which worlds are held together. We deal here with the gravitation of souls; with the invisible workings of the moral law, far older and more enduring than the shining stars in heaven. What wonder that the people of God were more interested in history than in science, in spiritual laws than in material laws?

So keenly and so vividly as Israel no people has ever felt the reality of these invisible laws of justice and righteousness. When it is said that the Greek people were the first to understand Causation, and thereby give birth to science, a great mistake is made. The mistake is to limit causation to matter alone. There is another kind of causation, whose laws are more terrible and more inevitable, though less immediate and perceptible, than physical causation: and that is moral Causation. If moral causation is just as valid, to say the least, as physical causation, then in very truth the first people to understand causation was not the Greek people but the Jewish nation. It was the Jewish mind that grasped the teaching that human acts must work towards their logical consequence for good or ill, without evasion or circumvention. Human acts are not mere ripples on the sea of eternity that pass by unnoticed, are not part of the unconscionable wind and weather blowing through life whose course no man can map out: they are the writing on the wall forever ineffaceable, they are the shape and body of times yet to be, they are a prophecy of gloom or gladness in the life yet to issue forth from the gravid womb of the universe.

It is in this wise that Israel early knew of the Retributions of History. Without ever having phrased the thought that History is the Tribunal of God, it has taught, and, what is more, lived by this truth. It is thus that our people caught the secret of eternal life, lifting itself as it did out of the mere passing moment to heights where the whole of human life lay spread out in far and fair prospect. And therefore it will never come to pass that unto it will be done as was done unto them. Israel will live, as it lives, as it has lived, for ever.

JOEL BLAU.

CORRESPONDENCE.

A Protest Against the Blue Laws Campaign

Editor Hebrew Standard:

Will you permit me to voice my sentiments in opposition to the proposed national Sunday measure, which was introduced into the Congressional Record of July 13? The Sunday blue law advocates are launching another campaign and are besieging Congress with religious measures hostile to the Constitution.

Noah W. Cooper, chairman of the Methodist Central Sabbath Crusade Committee, representing nineteen Southern conferences of said denomination, has just appeared before Congressional committees and presented a proposed national Sunday observance bill, together with a lengthy petition, both of which were introduced into the Congressional Record of July 13, 1921. The proposed national Sunday law and the petition urge Congress to prohibit the publication and circulation of Sunday newspapers, the operation of Sunday trains and all interstate traffic, the prevention of all professional and other labor, likewise all amusements of every character that are conducted for profit, on Sundays. Mr. Cooper claims that 1,500,000 constituent members of the Methodist Church South are backing him up in this movement for a national Sunday law of this drastic character.

Mr. Cooper in his petition states the reason why they want this national Sunday law as follows:

"We ask this law because God commanded it, 'Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates.' This is the fourth of the Ten Commandments. We believe God wrote them. They are the basis of all our civil and moral laws. God has never repealed any of the Ten Commandments."

But in this proposed national Sunday bill the Methodist Church South is seeking to do what they claim God has never yet done. It is very evident that the Methodist Church South is putting forth an effort to get Congress to set aside or alter the Fourth Commandment of the decalogue by substituting another day than the specific day which God appointed and sanctified as the Sabbath day. They are seeking to set up a rival Sabbath to the true Sabbath and are asking the national government to enforce the same upon all citizens alike under the most drastic penalties that have been proposed since the days of medieval times. It is a bold and daring thing to do to attempt to change the law of God. God never delegates to His church the right to add to or diminish aught from the commandments which He wrote upon the enduring tables of stone. Moreover, there are many thousands of Christian believers who still observe the original Sabbath day, and under this proposed national Sunday law even these are to be compelled under the severest penalties to conform to a human Sabbath in place of the divinely appointed day of rest.

Mr. Cooper further states in his petition: "As a nation we have put God's commandments against stealing, lying, adultery and murder into our laws. Now we must go further and put into our national laws God's commandment against working on the Sabbath. We have hundreds of national laws to prevent the stealing, perversion and destruction of property and life, but almost no national law to prevent the destruction of the Sabbath. Our nation licenses our interstate commerce, the biggest in the world, to run its Sunday trains, newspapers and other business for profit in open violation of God's commandment."

Right here is where these men go astray. They do not recognize the distinction between a civil government and a divine government. So far as civil government is concerned, it can deal by right only with civil affairs relative to man's proper relationship with his fellow man. The church and state have no common ground in their methods of operation, and for this reason Christ drew a distinct separating line between the specific function of the state and the proper functions of religion when He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." What Jesus Christ has put asunder let not mortal man join together. A man's duties toward God and religion should never be regulated by a law enacted by the legislative body and enforced by a civil court.

Mr. Cooper practically claims that all the ills of life are attributable to one cause, namely, the lack of Sunday observance. In his petition to Congress he says, "For over half a century this national Sabbath breaking tide has risen higher and higher until now it threatens us with a cataclysm of destruction. We have sowed the wind and we have reaped some of the whirlwind, and worse is soon to follow if we don't turn from this great evil. No wonder our nation is spotted with youthful criminals! No wonder our railroads and other interests are in great distress! No wonder our churchmen are crying that moral bankruptcy menaces our nation! No wonder our national debt has jumped from \$50 per family in 1913 to \$1,200 per family in 1921! No wonder we spent \$32,000,000,000 on the war, or four times all our previous war expenses for 140 years! No wonder crimes and profiteering are rampant! No wonder taxes and troubles are piling up on us! No wonder the military

spirit is brazen among us! God's penalties for our national Sabbath breaking and other sins partly fell on us in the death and debt and evils of the world war."

This is precisely the old argument that the hierarchy of medieval times produced in defense of their religious measures which they were advocating under the old regime of the union of church and state. All the accidents of the day and the calamities of the times that had absolutely no connection with their measures were laid at the door of their opponents and enemies, and they were punished as being responsible for all the ills of life.

Again Mr. Cooper says in his petition: "Sabbath breaking is stealing from God, far worse than larceny. Murdering the Sabbath is worse than murdering men."

From this argument we can readily see how these professional reformers are going to proceed, step by step, to convince the nation after it has once embarked upon this kind of legislation, to finally institute the Inquisition and the death penalty for all those who do not believe in their drastic Sunday laws. We hang and execute men for murdering men, and if the breaking of the Sabbath law is worse than murdering men, we can readily see how the charge of treason is going to be imposed upon all people who dare to dissent from the opinions of these extremists.

The puritans had thirteen capital offenses of a purely religious character enforced by the civil magistrate upon those who dared to dissent from the established religion. Sabbath breaking was one of them. In the days of medieval times dissenters were put to death by the millions because they would not conform to religious obligations enforced by civil law. Under such a sophistry as this men in the past have justified the extreme penalty for everyone who dared to go contrary to requirements of God as they, themselves, interpreted those requirements.

Mr. Cooper continues in his petition by asking, "Will a man rob God? Will a nation rob God? The Sabbath breaker is digging the grave of his fortune, his peace, and his nation."

Mr. Cooper unmistakably wants the nation to punish all men for not performing their duties toward God. He absolutely makes no distinction between the duties we owe to God and the duties we owe to our fellowman; between the specific functions of the church and the proper functions of the State. The Lord Himself asks the question, "Will a man rob God," and then answers it by saying, "Yea, ye have robbed me in tithes and offerings." According to Mr. Cooper the nation ought to punish all citizens who do not pay tithes and offerings to the Lord. He would punish a man for treason because he says a man is digging the grave of the nation when he breaks the Sabbath, and, of course, as Caiaphas said: "It is better that such a man should die than the nation perish."

Mr. Cooper again states in his petition, "Our 16,000,000 Sunday newspapers are like so many misguided Pied Pipers of Hamelin, seducing our children into the perdition of Sabbath breaking. They are helping to destroy our Sabbath, and with it our children and themselves."

If a man does not want to read the Sunday newspapers, that is his privilege, but why does he want Congress to make a law to prevent all other men from reading the Sunday newspapers? There can be only one answer—he wants his conscience to be the judge of every other man's conscience. Such legislation is purely religious in character, and hostile to our Federal Constitution. Such matters, ought to be determined by the individual conscience, and not by civil force.

The petition further states: "If all nations had been keeping God's Sabbath, most likely we would not have had a world cataclysm. God calls our nation as He called Israel to be a light to all the world, to carry His salvation to the ends of the earth. If we fail to save the Sabbath, we lose all. If our nation fails to honor it and teach it to all people, soon our boasted treasures and liberties will be torn away like Solomon's temple. And in the Babylon of ruin, our enslaved posterity will weep over the folly of their God-defying, Sabbath-breaking forefathers."

We answer that it is not the duty of the state to teach religion. The Lord has entrusted the preaching of the gospel to men who are especially set aside for this sacred work. The best interests of the church as well as the State are conserved when each operates in its own distinct sphere without commingling interests. We might as well reason that a man ought to be punished for rejecting the Lord Jesus Christ as his Saviour because, in so doing, he brings damnation upon his soul, according to the Scriptures, and in order to save the man from damning his soul, he ought to be compelled to accept the Lord as his Saviour by law. There is just as much logic in this kind of reasoning as there is in stating that man ought to be compelled to accept the Sabbath, or they will be damned. God never intended that man should be forced into worshipping Him, or observing any of His divine institutions, when the duty is one that we owe exclusively to Him.

The fourth commandment states expressly that "the seventh day is the Sabbath of the Lord thy God." The Sabbath belongs to the Lord and not to the State. It is a duty that we owe exclusively to God, and the man who violates the Sabbath commits an offense against God and not against the State. The State can only punish men for the offenses they commit against their fellowmen. The church and the State should be kept en-

tirely separate, therefore every American citizen who believes in the American conception of civil government and religious liberty should raise his voice in protest against the enactment of this kind of legislation, which would be in direct hostility to the guaranties of civil and religious liberty as vouchsafed in our Federal Constitution. Every lover of liberty and human rights and of a free church as well as a free conscience should send his protest in to Congress against the enactment of this kind of laws.

C. S. LONGACRE,
National Secretary, Religious Liberty Association.
Takoma Park, Washington, D. C., July 26, 1921.

Stages in Judaism

Editor Hebrew Standard:

Reviewing the Heker Dabar, a book dealing with Talmudic intricacies and rabbinic complications, written by Rabbi M. S. Sivetz of Pittsburgh some thirty years ago, the Israelite made the following remarks: Heker Dabar, denoting Essential Investigation, is erroneously transliterated—the k should have been replaced by c, or rather its equivalent s, in which instance it would read Hecer Dabar, the definition of which is Substantial Stultification, the rabbi's doctrines being obscure and his lucubrations antediluvian.

This rabbi in the course of time was invited to speak at a Zionist gathering, where, among the speakers, rabbis of note and scholars of fame, he observed Rev. Z. H. Masliansky. As it happened, by previous arrangements or by mere chance, Masliansky's address preceded that of Sivetz, whereupon the latter prefaced his harangue by some sort of a diatribe, quoting Leviticus x, 16, and playing a pun on the words Hatos and Dorash Mosheh, elucidating the former as a sinner with reference to the previous speaker and turning Dorash into addressing himself, making the following Mosheh, his name, indeed.

Rev. Masliansky, greeting recently Dr. Weizmann at one of the Zionist mass meetings in New York, made mention of the fact of being one of the Talmudic instructors of Weizmann during the latter's childhood, a quarter of a century ago. Now, Dr. Weizmann's lamentations over the missing bridge between Washington and Pinsk were contemptibly derided in the Israelite of June 23, editorially. Whether the world is moving or not is a matter of discussions and arguments, but even Ecclesiastes of a gloomy, philosophical mood admits the movements of generations and their rapid advancements. And one may easily see from the above quoted events how the Judaism of the first editors of the Israelite differs from the Jewishness of Rabbi Sivetz, the latter's from Rev. Masliansky's, this reverend gentleman's from Dr. Weizmann's, this chemist's Jewish creed from that of the present editors of the Israelite. A modern Had-Gadyo, sure enough. But how many stages are there in Judaism.

Again, the offering of thanks by the Israelite for the lack of bridges between Pinsk and Washington is a matter of conjuncture and arbitrariness. Supplant Pinsk by Lemberg, Warsaw, Berlin, Wilno and many another European metropolis and you will certainly find them far superior to America's capital. Neither Washington nor New York nor any other American city produced any great man as yet. The founder of the Israelite, Dr. Isaac M. Wise, never claimed Washington as his birthplace. Schechter, Kohler, Deutsch, Hirsch, Straus, Schiff, Sulzberger, Warburg and Rosenwald are not born Washingtonians, New Yorkers, Philadelphians and Chicagoans; neither does the native born generation, genuine American, aspire to personal philanthropy, ancestral wisdom and Jewish Judaism. It is an established fact that all the relief work for stricken Jewries of Europe is done by Warburg, Fishel, Margolies and other foreign born Jews, and American Pinsk outnumbered American Washington an hundred fold. Friedlaender and Cantor, who lost their lives in bloody Ukraine while on a mission of mercy, were not Washingtonians, but Pinksers, sure enough, Cantor's studies and graduation from the Hebrew Union College notwithstanding. And that bombastic and sonorous shibboleth of Washington replacing Zion and America

(Continued on page 10)

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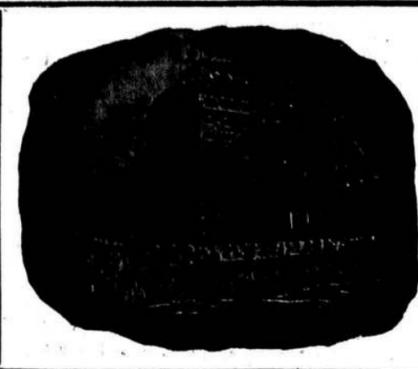
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(Continued from Page 9)
supplanting Palestine is neither novel nor inventive. Josephus Flavius cherished similar notions in olden times, joining the Roman legions against his own bleeding brothers. And the Jewish traitors in the midst of the Napoleonic Sanhedryn, replacing Jerusalem by Paris and accepting France's fleshpots instead of Palestine's promised milk and honey, are but poor imitations.
And that accusation of a double nationalism flung at Zionists time and again by their friends the enemies may find its origin in the Bible. Jeremiah, who broached the very idea of loyalty, faithfulness and devotion to one's adopted country in any part of the wide world, was told by God Almighty while serving a term in prison to purchase his uncle's field in Anothoth, in the land of Benjamin. Obeying submissively God's order, the prophet buys the field, wondering, however, at the incongruity of such a transaction and the idiosyncrasy of a dual citizenship, and addressing these very doubts to God Almighty. The prophet thereupon is stopped abruptly. God telling him that such was His will (Jeremiah xxix, 7; xxxii, 7-27). Jewish anti-Zionists and anti-Semites may ponder upon these Scriptural narratives and make their deductions. The Bible is certainly older than both Pinsk and Washington and its truth and truism are indeed models for emulation and examples for copy by the Yeshibas of the former and the legislatures of the latter.
And at last, but by no means least, there is a delicious dessert for the interested parties. Announcing my assumption of a Michigan rabbinate some fifteen years ago, the Israelite introduced me to its readers as one engaged in bridging the gulf between Orthodoxy and Reform. Abstract as these two strata are, they turn flexible, indeed, including likewise Pinsk and Washington, in the instance of which the Israelite proves a prophet incarnate and a seer personified. My father was worldly and widely known as the Pinsker Eluy, born, reared and trained in Pinsk, while three of my sons took heed of incidents in Washington during the world war and joined voluntarily the United States navy, relinquishing collegiate studies and university aspirations.
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of Dr. Chaim Weizmann and the editor of the Israelite to the contrary notwithstanding. NACHMAN HELLER.
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Praise for Sylvan Lake Camp
Editor Hebrew Standard:

I am at Sylvan Lake Camp for a week-end to visit my daughter, and I am so impressed with the management of the camp that I wish you would oblige me and publish this letter in your worthy paper.

This camp is directed by Mr. Joseph C. Hyman, who is assisted by Miss Hadassah Levine as head counselor. Miss Levine is immediately in charge of all the activities of an unusually gifted group of counselors. The camp is particularly fortunate by reason of the long and thorough camping experience of the director and the charming and thoroughly religious personality of the head counselor.

The majority of parents send their children to this camp on account of the dietary laws being observed, but I can assure the parents that the environment of this camp is more Jewish than their own home. This camp is not only a well conducted Jewish camp, but also wonderfully well managed in its activities, program and physical equipment, and this, with the beautiful Jewish spirit, makes this camp unique among the others in this country. The Sabbath services are beautiful and are conducted by Miss Levine, assisted by Miss Machlowitz, in whom a real Chazan was lost.

I send this letter to you because you know of my disinterested relationship with the camp and because you realize that I urge favorable publicity for Sylvan Lake Camp, because it deserves commendation in every way. Your paper, as an exponent of modern Jewish orthodoxy, should welcome the opportunity to give public acknowledgment to an institution so thoroughly American and yet at the same time so spiritually Jewish, as is Sylvan Lake Camp.
MAX WILHELM,
Brooklyn, N. Y.

Concessions in Palestine

The following statement concerning concessions in Palestine was made by the High Commissioner, Sir Herbert Samuel, in the course of a meeting of the Palestine Advisory Council, which took place on Tuesday, June 14, over which he presided:

With a view to avoiding delay in the economic development of the country for the benefit of all its inhabitants, the government of Palestine is now prepared to consider the grant of certain concessions for enterprises of public utility. An application for a concession to supply the Jaffa municipal area and the adjoining districts with electric light and power, by using the water power of the River Auja, is receiving the attention of the Administration.

The grant of any concession will be subject, till further notice, to the following provisions:

(a) No concession will be granted to a person or company to control any of the natural resources of the country or to establish any public works, services and utilities except under arrangements by which the profits which are to be distributed by the person or company shall not exceed a reasonable rate of interest on the capital invested, and any further profits made in the working of the concession shall be utilized for the benefit of the people of Palestine in a manner approved by the Administration.

(b) No concession will at present be granted for working mineral or oil fields, nor will any license be granted for prospecting for minerals or oil.

The High Commissioner stated that as the concession mentioned in the statement for electrical power in Jaffa is under consideration, he thought it right that the members of the Council and the public generally should know the facts, so that other persons desirous of applying for concessions should be enabled to do so.

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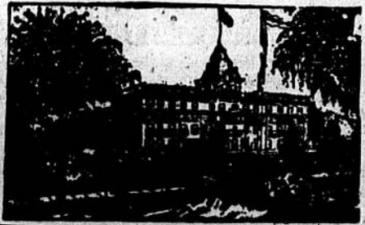
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Has been enlarged by the purchase and annexation of the Huestis House, with the park frontage, formerly the site of the Windsor Hotel and now part of the HOTEL GROSS which comprises an entire square block, in the very heart of Saratoga, the largest Jewish hotel site here.

The annexed Huestis House, now the main building of the HOTEL GROSS has 125 sleeping rooms, all handsomely furnished, and modernly equipped, ready for the reception of guests who are now assured of every comfort and convenience within the HOTEL GROSS itself, conducive to health, happiness and amusement.

This new addition to hotel facilities for Jewish people was formerly denied them, and the management takes pleasure in submitting this house for their occupancy.

The steady, consistent growth of the patronage accorded the HOTEL GROSS warrants the belief that our increased facilities for the accommodation of guests, will be none too great for the current season and in felicitating ourselves and our patrons, look forward to our guests' continued contentment while enjoying our hospitality, service and culinary excellence, maintained by adherence to the Jewish dietary laws, under the supervision of Rabbi Dr. Philip Klein, and Rabbi S. D. Posner, of Jersey City, N. J.

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MARRIAGE.

By EZEKIEL LEAVITT.

Marriage is an equal partnership and should be entered into only by equal partners.

Mrs. Strong, one of the characters in Charles Dickens' "David Copperfield," says: "There is no disparity in marriage like unsuitability of mind and purpose, and nothing is more true. Difference in age, difference in station, will not matter, if two people have the bed rock foundation of suitability.

Without this foundation, any marriage, no matter how fair the prospects may seem at the outset, is sure to be unhappy, because a house that is built on the shifting sands will be wrecked by the first storm.

For the ideal marriage both husband and wife must have the same general aims and ambitions, must be enough alike to harmonize, yet enough unlike to stimulate each other. If one be a dreamer the other must be practical; if one be firm the other must be yielding, because two people of temperaments that are exactly alike cannot possibly agree. They must have perfect understanding and sympathy with each others' aims and ambitions, and a firm bond of comradeship. Yet even all these are not sufficient if each does not have for the other "the love that passeth understanding," a love that is based on mutual sympathy and comprehension, but is far above and beyond all friendship, and

which makes it possible for two people to go through all manner of hardships and privations and still be happy just because they share them together.

One of the reasons that so many marriages are unhappy is because people do not take the time or the trouble to find out whether they are really suited to each other. Another is the disposition during the period of courtship to don company clothes and company manners, while both seem to forget that courtship is only a passing phase and marriage is a life sentence, in which they will have ample time to get acquainted with each other as they really are, and not as they seem to be.

Would it not be much better if people would call attention to their faults and failings, would show themselves as they really are, so that if the love of either one for the other is not strong enough for them to put up with those faults; they could find it out in time to save themselves a world of misery? True love will forgive all failings, and the other kind, which is only for fair weather, is surely no foundation for a happy union.

It is not enough that a man and woman can get along together. To make of marriage the ideal state that it should be, they must care so much that they cannot get along without each other, that to make the other happy is the end and aim of existence for each.

When a woman cares for a man in this way she will give up a home where she has been cradled in the lap of luxury, family, friends, everything that has previously seemed to her worth while, for a life that may be full of hardship and

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deprivation, and yet count herself happy in the exchange. When a man loves a woman with this supreme love, there is no barrier that he will not surmount to win her affections, no hardship that he will not undergo to make her happy.

Some people think that a certain amount of money is necessary to insure happiness, but this is not true. There is more happiness among the poor than there is among the rich, and the reason for this is that there is more unity of aim between husband and wife while they are struggling for existence than when all that is necessary for each of them to think of is how best to pass away the time that hangs so heavily on their hands; and if both are not interested in the same things, they very soon drift apart.

Women live more in the affections than men.

"Man's love is of his life a thing apart—'Tis a woman's whole existence."

For this reason the girl who marries a man just for what he can give her, without regard to her feelings for him, is sowing the wind, which later will return as a whirlwind to overwhelm her. For though it may be with all necessary ceremony to make it right in the eyes of the world, she has sold herself just as truly as any other commodity, and been paid for. And the return which she must make, the price which she must pay, will grow heavier with the years, because the pleasures and amusements that money can buy will soon cease to interest, and only the empty husks of existence will be left as the price for which she has sold her soul and body.

It sometimes happens that a man and woman get married because each is lonely and craves companionship. But there is no loneliness so great as that which is shared by two. With love two is company; without it, calamity.

Thomas Jefferson, when called on by his wife's niece for advice as to which of two suitors to marry, said, "Marry the man you love, dear. With love, marriage is heaven; without it, hell."

This is very good advice to take, but be sure that it is the kind of love that will stand the test "for richer, for poorer, for better, for worse, in sickness and in health, until death do you part."

"Happy and thrice happy are they who enjoy and uninterrupted union, and whose love, unbroken by any complaints, shall not dissolve until the last day."—Horace.

Solomon's Temple Costly

If King Solomon would try to build his temple today it would cost him £1,000,000,000, according to the Rev. T. E. Bird, who made this statement in a lecture on the Mosaic law at the Catholic Congress at Cambridge, England, on July 19.

He said that the chief expense would be for labor, as the entire manhood of Israel had been conscripted for that job. But he ventured to say that Solomon's government would fall if he attempted to include such an item in any budget system today.

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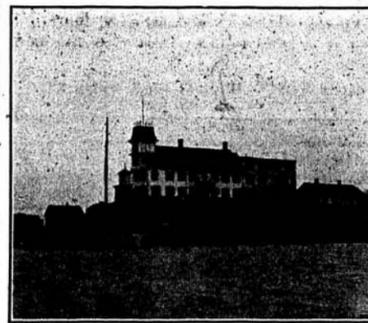
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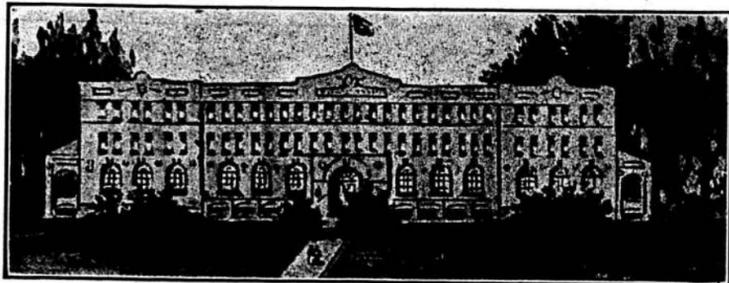
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THE CHRISTIAN SABBATH

By Rabbi David Goldberg

If there be any meaning at all to the phrase "Christian Sabbath," it could only be this: A Christian Sabbath is a day of rest observed in keeping with the principle formulated by numerous Jewish sages of the pre-Christian era, more emphatically by Jesus of Nazareth himself, namely, that the Sabbath was made for man, and not man for the Sabbath. How humorous, therefore, must it be for liberal and thinking Christians to observe that the effort of their zealous co-religionists, now lobbying in Washington for the passage of a sweeping Blue Sunday law, is rather in the opposite direction, contrary to the principle emphasized by their Lord and Master, in that they are seeking to make man wholly subservient to Sabbath. The measure proposes to coerce the entire nation into a rigid puritanical "blue" Sunday observance. It demands the shutting down of mails, newspapers, trains and tramways and all governmental departments, and provides severe penalties for violators, ranging from fines of \$100 to \$1,000 to imprisonment of six months.

Very characteristic is the motivation of that measure as given by the petitioners:

"Our present pace kept up will in twenty-five years put us, like Israel, into Babylon; like Sabbath breaking Europe, into ruin. Within twenty-five years our nation will be a mass of anarchy and ruin if we do not soon stop the destruction of the Sabbath. Continental Europe polluted the Sabbath till it had no Sabbath. God's fury broke upon them in the world's war. . . . We will never be destroyed by Japan or Germany or any outward foe. From within we will breed our own destruction, if at all. That is the way Israel and Rome and Prussia went."

The only correct sentence in the whole paragraph is the one that suggests that "from within we will breed our own destruction, if at all." We are breeding it right now, and the promoters of the aforesaid measure are the arch breeders. No factor contributed to the ruin of continental Europe as much as the factor of meddling clericalism, because no factor has so effectively undermined the solidarity of the individual European nations as has the factor of clerical impertinence. The secret of the downfall of Germany might be traced to the fact that in the German Reichstag there was a powerful Clerical party, and surely the obvious truth about the downfall of Russia is that its laws were church dictated and church made, that the Holy Synod superseded in authority every other legislative department, while the word of the paranoiac monk Rasputin was made the law of the land. In this way the countries of Europe have bred their own destruction from within, and in this way—may God prevent it—we shall breed our own destruction from within.

That, too, is humorous, but sad.

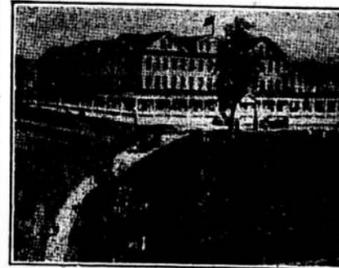
MEAN OPPOSITION

It is but to be expected that a people striving for its national existence should meet with opposition, especially from those of a certain cast of mind whose own national existence is secure. It is nature, albeit bad nature; and Nationalist Jews are not singular in encountering the difficulty. But it would not be easy to match for meanness the letter which Lord Sheffield sent to the congenial columns of the Morning Post on Wednesday last. Lord Sheffield is the father-in-law of Mr. Edwin Montagu, who is the brother of Lord Swaythling; and his animosity towards Jewish National strivings has been manifested on more than one occasion. In the letter referred to, he first of all enters into a long disquisition upon the historical connection of Jews with Palestine—apparently because he seems to be under the impression that the length of time during which a country is inhabited by a people is necessarily the gauge of that people's right to the land—and he produced figures to show that Jews did not enjoy possession of Palestine as inhabitants for as long as did the Arabs. He seems, however, to attach some importance when measuring the claim of any people to a land, to the fact that they governed the land; and in that case the Jew has a considerably better right to Palestine than the Arab. But, of course, that is not the basis of the Jew's claim to Palestine at all. His is a moral claim derived, not entirely perhaps, but certainly not least, from the consideration that Jews form a separate people of some thirteen millions up and down the earth, that they were dispossessed of their land by military force, that they have never wavered in their love of the

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and is undoubtedly the most magnificent resort in the mountains. It is a little village in itself, has extensive grounds and a large sum has been expended to modernize it in every way. Large, spacious parlors, beautiful dining room and dance hall. Rooms are handsomely furnished. JEWISH DIETARY LAWS STRICTLY ENFORCED. Excellent cuisine. First class service, reasonable rates. Home comforts. Fishing and rowing on the premises. For information, write to the hotel. Telephone Monticello 113 F 4.

Against Palestine Parliament
The Va'ad Ha-Leumi (Jewish National Council) of Palestine, which met in Jerusalem on July 20, adopted a resolution which opposed the immediate convocation of a Representative Assembly for Palestine, and states that if the High Commissioner, Herbert Samuel, will organize such an assembly the Jewish population in the country will refuse to participate.

In the debate on this question it developed that the Jews did not consider the country ripe for the parliamentary institutions of civilized lands, but were in favor of giving the Christian, Moslem and Jewish sections of the population such measures of local autonomy as would gradually raise them to a level where they might with profit participate

together in a national legislative assembly.

According to information received, there are two groups among the Palestinian Jews: one claiming that the resignation of Samuel must by all means be avoided, because the world might interpret it as the collapse of the attempt to realize the Zionist idea, and the Arabs would certainly celebrate it as a signal victory; the other group contends that if the Jews will not put up a fight against the situation that has been created by the immigration restrictions as the proposed parliament, there will be no immediate commercial development in Palestine. They emphasize the fact that the initiative for the establishment of a general parliament comes, not from the English Government, but from Sir Herbert Samuel himself.

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Breakfast

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Strawberries, blackberries, raspberries, huckleberries are deliciously served sprinkled over cereal. Instead of the usual "top of the bottle and sugar," pour a generous quantity of Eagle Brand Condensed Milk diluted with equal parts of water over the fruits and cereal. This adds a zest to the corn flakes or fruit that you may be using. Breakfast for the average man or woman is not complete without a cup of coffee. Eagle Brand Condensed Milk makes a good cup of coffee better.

Luncheon

During the humid days that we have so many of during this season of the year, salads tickle the eye and tempt the palate. Asparagus and tomato salad is substantial enough to satisfy the healthiest of appetites. It may be prepared as follows:

Cut tomatoes in half-inch slices and remove centers. Into each ring put five or six cold asparagus tips. Arrange sections on crisp lettuce leaves and serve with Borden's Fruit Salad Dressing.

On many salads a Fruit Salad Dressing is often used. Such a dressing is prepared as follows:

- 3/4 cup Eagle Brand Condensed Milk
- 1/2 cup vinegar
- 3 tablespoons melted butter
- 2 eggs

- 1 teaspoonful salt
- 1/2 teaspoon mustard

Beat eggs until light; add milk, salt and mustard and beat thoroughly. To this add the vinegar gradually and then the melted butter. Beat with a rotary egg beater and set on the ice to thicken.

Dinner

Maybe you have trouble in getting your husband home from the ball game in time for dinner at the regular hour. Tell him that you are going to make a Cream Custard Pie for dinner and he'll leave the game in time for dinner, even if the home team is three runs behind in the seventh inning. Here's the recipe for the pie that will do the trick:

- 1 can Borden's Eagle Brand Condensed Milk
- 4 eggs
- 3 tablespoons flour
- 3 tablespoons butter
- 2 tablespoons sugar
- 1/2 teaspoon nutmeg
- 3/4 teaspoon salt
- Water

1 tin lined with baked pie crust. Dilute milk with sufficient water to make one quart. Add the flour, butter and salt, heat to boiling. Then pour slowly over the well-beaten yolks of eggs. Return to sauce pan and cook ten minutes, stirring constantly. Add nutmeg. When partly cool pour into baked pie crust and cover with meringue made from the well-beaten whites of eggs and sugar. Set in quick oven and brown slightly.

When you are expecting a few friends in for a quiet chat in the evening get out the ice cream freezer and let the small son of the household freeze a couple of quarts of strawberry ice cream. As other fruits, such as rasp-

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berries, loganberries, etc., come into season they may be substituted for the strawberries.

- 2 cans Borden's Eagle Brand Condensed Milk
- 1 can Borden's Evaporated Milk
- 1 1/2 cups water
- 4 eggs
- 3/4 teaspoon salt
- 1 quart strawberries (crushed very fine)

Combine Eagle Brand Condensed Milk with water and salt and bring to boiling point. Pour slowly over the well-beaten egg yolks. Cook over hot water five minutes (do not boil), then chill.

Have the Evaporated Milk ice cold, whip it until stiff and combine with the first mixture. Beat the egg whites until stiff, then stir gently into the cream mixture. Freeze slowly to a mush. Then add the crushed strawberries and continue freezing. Pack and let stand at least one hour.

One pint of preserved strawberries may be used in this recipe in place of the fresh fruit, in which event reduce amount of Eagle Brand to 1 1/2 cans.

Any one of the recipes given here may be used with perfect confidence, as they are time tried and proven. Eagle Brand Condensed Milk, prepared as it is from fresh cows' milk and the purest of sugar, with nothing else added, adds flavor to any food or drink. The milk and sugar are so thoroughly blended in the condensing pan that a smoother dough is produced when Eagle Brand Condensed Milk is used than is the case when ordinary milk and sugar are mixed with flour and other ingredients in the making of pastry.

Eagle Brand Condensed Milk used in beverages in the place of ordinary milk and sugar makes an ordinary cup of tea or coffee taste as if it were prepared especially for the occasion.

Write to the Borden Company, Borden Building, New York, for recipe book.

Swiss Jews Unite

Zurich.—On the initiative of Cantonal Councilor Dr. Farbstein, a Union of Swiss Jews was recently formed. Its purpose will be not only to safeguard the interests of Swiss Jewry, but also to assist immigration and transmigration. It will be modeled on the lines of the "Hilfsverein der Deutschen Juden." At a conference held to discuss the formation of the union a committee was appointed, consisting of representatives of various organizations. Dr. Farbstein was elected president pro tem.

WOLFF, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Wolff, 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 Leonard J. Obermeier, their attorney, at No. 34 Nassau Street, in the City of New York, on or before the 6th day of February next.

Dated, New York, the 26th day of July, 1921.
FRANCES H. WOLFF, JOSEPH J. BAKER, Executors.
LEONARD J. OBERMEIER, Attorney for Executors, No. 34 Nassau Street, Borough of Manhattan, New York City.

OPPENHEIMER, EMMA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Oppenheimer, 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 Central Union Trust Company of New York, at No. 89 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 6th day of February, 1922.

Dated, New York, the 5th day of August, 1921.
CENTRAL UNION TRUST CO. OF NEW YORK.
JOSEPH PUTZEL, Administrators, C. T. A.
BEALS & NICHOLSON, Attorneys for Administrators, C. T. A., No. 1 Madison Avenue, Borough of Manhattan, New York City.

FEINSTEIN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Feinstein, 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 N. Wessel, their attorney, at No. 45 Cedar Street, in the City of New York, on or before the 10th day of February, next.

Dated, New York, the 1st day of August, 1921.
SAMUEL FEINSTEIN, SAMUEL GELMAN, SADIE FEINSTEIN, Temporary Administrators.
HARRY N. WESSEL, Attorney for Temporary Administrators, No. 45 Cedar Street, Borough of Manhattan, New York City.

GOODMAN, AUGUSTUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Augustus Goodman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the first day of February, 1922.

Dated, New York, the 28th day of July, 1921.
ISIDORE GOODMAN, DAVID COWEN, SILAS MULLINER, MORRIS SCHWARZKOFF, Executives.
STEIN & SALANT, Attorneys for Executors, Office and P. O. Address, 1328 Broadway, Borough of Manhattan, New York City.

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The Superior Council of Algeria, which met at Algiers on June 23 under the presidency of the Governor-General, took the opportunity to lodge a protest against the recent anti-Semitic riots at Constantine. A resolution was unanimously adopted, in which the council saluted the heroic dead and expressed its sympathy with and homage to the families of the deceased.

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In reply to a question regarding the prohibition of Jewish advocates to appear in military courts, a representative of the Polish Government declared that the ministry was bound to exercise its right of choosing which lawyers should appear in these courts. He admitted that restrictions against the Jewish advocates were in force. The Parliamentary Committee decided that the answer was inadequate and invited the Minister of War to explain to the committee the apparent breach of the constitution.

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Sir Stuart Samuel Reports on Palestine
 That Palestine is a burden on the British taxpayer, as some anti-Zionists in England would have us believe, as a result of the obligations assumed by the British Government in the Balfour Declaration, was categorically denied in a statement by Sir Stuart Samuel, brother of the High Commissioner to Palestine, who recently returned from Palestine, before a meeting of the London Board of Deputies, of which he is the president. Sir Stuart was emphatic in his denial of the impressions created in circles antagonistic to British policy in Palestine that the responsibilities assumed by Great Britain in Palestine are borne by the British taxpayer at home. He pointed out that a sixth of the government's income in Palestine is derived directly from the Jews, although the Jews in Palestine constitute only a tenth of the population. He asserted likewise that the necessity for maintaining large military forces in Palestine was not due to the Jews nor to the Zionist program of the government.

Sir Stuart further declared that large sums of money will have to be forthcoming in the immediate future to finance the immediate development of Palestine and the colonization of the Chaluzim who were in the country and of those immigrants for whom the possibility of settlement would have to be provided. The country is being made habitable for all elements that live there, but it is the Jews alone who are expected to finance enterprises for the development of the country. The Jews do not decline to give. They give generously for everything that goes towards the maintenance of communal life in Palestine.

If people outside of Palestine had not taken it upon themselves to meddle in Palestinian affairs and had not stirred up dissension and intrigue against the Jews there would be peace between Arab and Jew. Sir Stuart continued. But the "Morning Post" and other special agents are responsible for spreading all sorts of slanders against the Zionists and the Jews generally.

To build a National Home, Sir Stuart Samuel concluded, is a difficult task. Two things are necessary: money and enthusiasm. The Chaluzim have the necessary enthusiasm and the necessary will to brush aside all difficulties. It is the duty of every Jew to encourage them. Money must be provided by the Jews in the Diaspora. It is the duty of all Jews in England and elsewhere to help in the rebuilding of Palestine.

The Zionist members of the Board of Deputies, following the report of Sir Stuart Samuel of Palestine, urged the members of the board to aid the Zionist Organization to settle Chaluzim in Palestine.

Ladies Auxiliary of New Rochelle Hebrew Institute Chartered
 Among recent incorporations is that of the Ladies' Auxiliary of the New Rochelle Hebrew Institute. As stated in the moving papers, its objects are "to promote interest and activity in religious, charitable and educational matters and subjects among the Hebrew population of New Rochelle, to aid and support the Hebrew Institute in all matters pertaining to the same, and for the betterment of the members by means of lectures, meetings, concerts and by whatever other means the intended objects may be fulfilled." Its directors are Minnie Sussman, Mary Lubedsky, Sarah Stroger, Sara Bernstein, Esther G. Finklestein, Rose Ginsberg, Teresa Joseph, Blanche Welinsky, Rebecca Kalen, Irene Tanenbaum, Anna B. Levene and Lena Price, all of New Rochelle.

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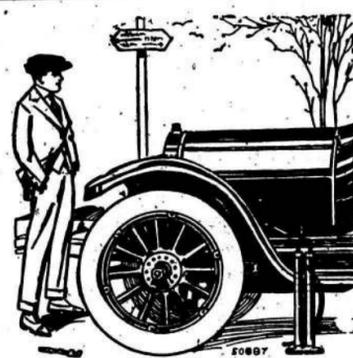
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"Ten Lost Tribes" Hold Convention
in London.

The so-called Congress of British
Israelites, composed entirely of Chris-
tians who regard themselves descend-
ants of the Lost Ten Tribes of Israel,
opened here yesterday under the presi-
dency of Lord Gainsborough. The con-
gress sent a greeting to King George
in which the belief is expressed that
His Majesty sits upon the Throne of
David. Lord Gainsborough, addressing
the congress, said that the British Em-
pire and the United States of America
were ipso facto members of the British
traces of which, according to him, had
been found in American and Anglo-
Saxon races.

To commemorate the completion of
forty years of activity in the field of
Hebrew letters by Reuben Bainin, a
corporation has been formed to publish
all of his works. Dr. Joshua Bloch is
general manager.

JEWISH CALENDAR.
5681 1920-21
Rosh Chodesh Ab... Friday, August 5
Fast of Ab... Saturday, August 13
Rosh Chodesh Elul... Sunday, September 4
Rosh Hashanah... Monday, October 3
Yom Kippur... Wednesday, October 13
1st day Succoth... Monday, October 17
2nd day Succoth... Monday, October 17
Shemini Atzereth... Monday, October 24
Simchath Torah... Tuesday, October 25
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Riddle (in Poematic Form)
By Rabbi S. Fyne

My father and mother, alive, you can see,
And a living child I can also generate
to be;
As useful to humanity as any creature
God created, in that particular feature.
Yet I, MYSELF, am not alive at all—
Breathless and motionless as the dead
wall.
I require no meat or drink—nothing
whatsoever;
Always contented, and grumble never.
I am neither tall nor short, broad nor
narrow,
Neither stout nor lean, nor slender as
the arrow.
Of diverse hues I consist; yet keep them
strictly apart,
Lest they commix and ruin my prospect
at the start.
Am free of passion; aye, of a mild dis-
position;
Ever benificent, though not always in the
same condition.
I am soft, limp, when left alone,
But can turn, at times, as hard as stone.
In the morning I am much in request;
Later in the day, usually, I get a rest.
Often I am whipped, though I never sin;
Yet complain not, nor, indeed, care a pin.
Still, of all mothers I deserve the most
commiseration,
Since I am doomed to disappointment,
without consolation.
To see my child I dare not even aspire,
For at its birth, alas, I immediately
expire!

The Jew Who Apologizes

The Jew who forever apologizes for
having been born a Jew is still with us
in more or less quantity. He wears his
Judaism—or what there is of it, if there
be any at all—under his coat carefully
covered. He fears to uncover it. The
Jew who apologizes may not exactly be
lost, he certainly is disintegrate.—Rabbi
Montague, N. A. C.

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Secular Education in the Province
One topic of ever-recurring interest is
that of the education of our Jewish chil-
dren in the secular schools of the Pro-
vince of Quebec. The very fact that re-
ligion is still taught in these schools,
New Testament history being taught in
the upper grades and the Jewish chil-
dren attending such schools being
classed as Protestants, must give every
thoughtful Jewish citizen pause. Cer-
tainly it is not a healthy condition for
the growth of our Jewish life. And
when we add to it the fact that quite a
number of Jewish teachers are forced
to teach this New Testament history—
ofttimes to Jewish children—we can see
that the situation is one that can no
longer be ignored. In an article in this
issue on this very subject, Mr. Caiserman
points out that a number of Jewish
girls graduating from MacDonald Col-
lege as teachers refer to themselves as
Protestants in their applications,
hoping, no doubt, that they will thereby
increase their chances for appointment.
The number of Jewish teachers in the
Protestant schools is growing larger, and
something ought to be done to put an
end to a situation that is utterly false,
both from the Jewish and from the
Protestant point of view. We do not
say that we are quite in accord with
Mr. Caiserman's drastic recommenda-
tion of a Jewish panel operating Jewish
schools—that would be setting up a new
Yichus for Jewish children in non-Jew-
ish schools—but we do think it is time
the Jewish citizens got together and dis-
cussed this matter thoroughly. We are
committing a grave injustice in allow-
ing the present state of affairs to con-
tinue.—Canadian Jewish Chronicle.

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MEDICAL ASPECT OF TEREFAH AND KOSHER

BY HENRY LEVITON, M. D.

The Jewish butcher shop is the beginning and the ending of the average Jewish youth's knowledge as to what constitutes Kosher and this is the real reason why most of us have so little respect for the word. Would the average person have a deeper knowledge of the real meaning of the word "Kosher" and also its past value to the Jews, not only would he have a greater respect for it but its meaning would spell science and wisdom. The correct English meaning of the word "Kosher" is healthful. The opposite word to it is "Terefah," which means deleterious, harmful to one's health. To illustrate: fat—"hele" of the ox is "terefah" and is prohibited to be used as food. Those of us who have tried to eat the particularly prohibited part of the fat, know how hard it is to digest it, consequently its dangers—"sakkannah." The fat of the fowl is very easily digested, in fact, is very healthful, therefore absolutely kosher and may be eaten.

The yolk of an egg containing a droplet of blood is Terefah and is prohibited to be used as food. The droplet of blood in the egg means a beginning of the process of hatching; who of us does not know that an egg that is in the process of hatching is not fresh? Blood in general is strictly prohibited to be used as food. Two reasons are given for it; one is based on the supposed spiritual value of blood, that is, the spirit of man is flowing in his blood, therefore, from a moral spiritual standpoint, it is not right to use blood as food. From a physical standpoint, blood is considered unhealthful. When an animal is killed the arterial or fresh blood runs out through the open arteries; the blood that remains is venous; full of carbon dioxide and other body poisons, therefore not healthful—"Terefah." This mode of reasoning was based on true scientific knowledge of the general circulation of the blood, which was proven many centuries later to be correct, by Dr. Harvey, of England, in 1628. By salting and soaking the meat in water this injurious venous blood is extracted and the meat becomes "Kosher," which means healthful and fit to be used for food. Of course, we have different ideas on this question today, but in those days the explanation of the Rabbis was quite plausible.

The prohibition of using milk and meat at the same time is based more on sentimental than physical reasons. "Seething of a kid in its mother's milk is sin." What a beautiful sentiment? Is it not most horrid and brutal to seeth a small animal in the milk of its own mother? One's refinement cannot help but rebel against such practices. This principle was elaborated and enlarged upon by the rabbis, who have later made a general rule not to use meat and milk at the same time. This was done in order to avoid all remote possibilities of "seething a kid in its mother's milk." In those days, there were no stockyards where cattle were shipped for killing. The killing was done in the same village where the stock was raised, therefore the possibility of using the meat of the calf in the milk of its mother. Here is a law based not on health but on refinement and sentiment, which makes it still more beautiful.

Carnivorous animals and wild carnivorous birds are strictly prohibited to be used as food. The reason here is not sentimental and not physical either because such meat is not unhealthful, but moral. Those old Jewish savants knew that a person is a product of his environment, as well as of the food he consumes. The meat of wild carnivorous animals when consumed for any length of time will create beastliness in men and beastliness means crime. The laws of those days were not only of an immediate protective nature but of a preventive one as well. The law makers of those days were providing such preventive measures in order that a person shall not even be predisposed to commit crime; they have tried to purify the nature of men. The people were made to lead a life not predisposing to lust, beastliness and crime. The laws of today punish crime, but what is being done to prevent it? With respect to prevention of crime and disease, our forefathers were, according to their teachings, of a superior civilization.—B'nai Brith Messenger.

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FLIEISCHER, NATHAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Fliescher, 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. Dated, New York, the 7th day of February, 1921. LEOPOLD MAYER, EDGAR M. LEVENTRITT, SIGMUND KANTOR, Executors. LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

SCHWAB, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Schwab, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of the Boardman, Boardman, Parker & Fox, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August, next. Dated, New York, the 10th day of February, 1921. MAX ARNSTEIN, ISABELLA SCHWAB, LEO L. SCHWAB, Executors. 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lillie Steinfeld, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of M. S. & I. S. Isaacs, his attorneys, at No. 52 William Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August, 1921. Dated, New York, the 4th day of February, 1921. HARRY SCHLOSSER, Executor. M. S. & I. S. ISAACS, Attorneys for Executor, Office and P. O. Address, 52 William Street, Borough of Manhattan, City of New York.

SOLTAU, LOUISE F.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louise F. Soltau, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at its place of transacting business, at the office of Wise & Sellberg, its attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of September, 1921, next. Dated, New York, the 31st day of March, 1921. UNITED STATES MORTGAGE AND TRUST COMPANY, Executor. WISE & SELLSBERG, Attorneys for Executor, Office and P. O. Address, 15 William Street, Borough of Manhattan, New York City.

COHEN, NATHAN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob Silverstein, attorney, at No. 309 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of October, 1921, next. Dated, New York, the 31st day of March, 1921. MAX SILVERSTEIN, ABRAHAM GERMANSKY, LOUIS A. COHEN, JESSE L. ROSENBERG, Executors. JACOB SILVERSTEIN, Attorney for Executors, Office and P. O. Address, No. 309 Broadway, Borough of Manhattan, New York City.

STEIN, HARRY A.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry A. Stein, late of the County of New York, State of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, H. Eisler, No. 241 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of September, 1921, next. Dated, New York, February 17th, 1921. HANNA AUGUSTA STEIN, Executrix. SOL E. EISLER, Attorney for Executrix, Office and P. O. Address, 241 Broadway, Borough of Manhattan, City of New York.

HELLENSTEIN, HERMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Hellenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob Shapiro, her attorney, at No. 281 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next. Dated, New York, the 9th day of March, 1921. TRENCE HELLENSTEIN, Administratrix. JACOB SHAPIRO, Attorney for Administratrix, Office and P. O. Address, 281 Broadway, Borough of Manhattan, New York City.

GUMPEL, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Gumpel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Emanuel van Dernoof, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921. Dated, New York, the 6th day of June, 1921. MORRIS GUMPEL, Temporary Administrator. EMANUEL VAN DERNOOF, Attorney for Temporary Administrator, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

NUSSBAUM, PAULINE.—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 Pauline Nussbaum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Louis W. Osterweis, their attorneys, at No. 200 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of December, 1921. Dated, New York, the 17th day of June, 1921. JOSEPH KOCH, MOSES KOCH, HARRIET BAER, A. LINDCOLN BAER, Executors. LOUIS W. OSTERWEIS, Attorney for Executors, Office and P. O. Address, 200 Fifth Avenue, Borough of Manhattan, New York City.

DUCAS, BENJAMIN P.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin P. Ducas, 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 Guggenheimer, Strasser & Meyer, attorneys, No. 27 William Street, Borough of Manhattan, City of New York, on or before the 28th day of January, 1922. Dated, New York, July 21st, 1921. EDWARD DREYFUSS, JAY CASAR GUGGENHEIMER, THE FARMERS' LOAN AND TRUST COMPANY, GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, 27 William Street, Borough of Manhattan, New York City.

HAMBURGER, BARNETT.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnett Hamburger, 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 Archibald Palmer, his attorney, at No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January, 1922. Dated, New York, the 15th day of July, 1921. ARCHIBALD PALMER, Attorney for Administrator, 320 Broadway, Borough of Manhattan, New York City. HARRY HAMBURGER, Administrator.

ARONSON, FREDERICK H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick H. Aronson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of M. S. & I. S. Isaacs, his attorneys, at No. 52 William Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August, 1921. Dated, New York, the 4th day of February, 1921. LEWIS M. ISAACS, Executor. M. S. & I. S. ISAACS, Attorneys for Executor, Office and P. O. Address, 52 William Street, Borough of Manhattan, City of New York.

OLSHIN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Olshin, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Morrison & Schiff, her attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of August, 1921, next. Dated, New York, the 9th day of February, 1921. SADIE OLSHIN, Administratrix. MORRISON & SCHIFF, Attorneys for Administratrix, Office and P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

BRANDT, BELLA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bella Brandt, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Louis Manheimer, his attorney, at No. 123 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. Dated, New York, the 13th day of March, 1921. SAMUEL BRANDT, Administrator. LOUIS MANHEIMER, Attorney for Administrator, Office and P. O. Address, 123 West 34th Street, Borough of Manhattan, New York City.

ROUVANT, FANNY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Dated, New York, the 16th day of March, 1921. MORITZ EISNER, WILLIAM J. EISNER, Executors. HAYS & WADHAMS, Attorneys for Executors, Office and P. O. Address, 43 Exchange Place, Borough of Manhattan, New York City.

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, their attorney, at No. 342 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of August, 1921, next. Dated, New York, the 18th day of February, 1921. LOUIS J. MARX, ABRAHAM B. MARX, Executors. JACOB I. BERMAN, Attorneys for Executors, Office and P. O. Address, 342 Broadway, Borough of Manhattan, New York City.

DOCTER, SOPHIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against SOPHIA DOCTER, 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 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. Dated, New York, the 5th day of May, 1921. FLORENCE ROSE DOCTER, Executrix. FREDERICK KLEIN, Attorney for Executrix, No. 277 Broadway, Borough of Manhattan, New York City.

SAFFIAN, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Saffian, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wise & Ottenberg, his attorneys, at No. 208 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of October, 1921, next. Dated, New York, the 12th day of April, 1921. FREDERICK N. SAFFIAN, Administrator. WISE & OTTENBERG, Attorneys for Administrator, Office and P. O. Address, 208 Broadway, Borough of Manhattan, New York City.

FISCHLOWITZ, ADOLPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Adolph Fischlowitz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Emanuel Hertz, No. 149 Broadway, in the City of New York, on or before the 15th day of September, next. Dated, New York, the 24th day of February, 1921. EMANUEL HERTZ, Attorney for Administratrix, No. 149 Broadway, Borough of Manhattan, New York City.

STERN, JOSEF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josef Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, No. 84 Livingston Street, in the City of New York, on or before the 15th day of October, next. Dated, New York, the 28th day of March, 1921. JOSEPH D. FELDMAN, Executor. JOHN D. NUSSBAUM, Attorney for Executor, 84 Livingston Street, New York City.

GREENWALD, SIGMUND D.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund D. Greenwald, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lechman & Goldsmith, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of December, 1921. Dated, New York, the 3d day of June, 1921. HATTIE A. GREENWALD, JUDAH L. ADLER, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

WEXLER, SOLOMON.—Pursuant to 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 Solomon Wexler, 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 Wollman & Wollman, their attorneys, No. 20 Broad Street, in the City of New York, on or before Dec. 30th, 1921. Dated, New York, June 9th, 1921. SIMON WEIS, LEON M. WOLF, Executors. WOLLMAN & WOLLMAN, Attorneys for Executors, 20 Broad Street, New York City.

SELLMANN, DOROTHY.—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 Dorothy Sellmann, 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 Richard A. Gels, her attorney, No. 359 Fulton Street, Borough of Brooklyn, in the City of New York, on or before the 22d day of January, 1922. Dated, New York, the 5th day of July, 1921. AUGUSTA HORMANN, Administratrix. RICHARD A. GELS, Attorney for Administratrix, 359 Fulton Street, Borough of Brooklyn, City of New York.

SILBERBERG, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Silberberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Louis Rosenberg, her attorney, at No. 116 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of August, 1921, next. Dated, New York, the 28th day of January, 1921. RAY SILBERBERG, Administratrix. LOUIS ROSENBERG, Attorney for Administratrix, Office and P. O. Address, 116 Nassau Street, Borough of Manhattan, New York City.

STERZELBACH, MINNIE.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minnie Sterzelbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Baker & Obermeyer, his attorneys, at No. 34 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 29th day of August, next. Dated, New York, the 14th day of February, 1921. ABRAHAM STERZELBACH, Executor. BAKER & OBERMEYER, 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Aaron Wolgin, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of September, next. Dated, New York, the 3d day of February, 1921. RACHEL WOLGIN, SIDNEY WOLGIN, HERBERT WOLGIN, DAVID WOLGIN, Administrators. KANTROWITZ & ESBERG, Attorneys for Administrators, No. 320 Broadway, Borough of Manhattan, New York City.

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 subscriber, at her place of transacting business, at the office of Cohen, Haas & 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. Dated, New York, the 27th day of April, 1921. CLARA TURK, Administratrix. COHEN, HAAS & SCHIMMEL, Attorneys for Administratrix, Office and P. O. Address, 302 Broadway, Borough of Manhattan, New York City.

ELIE, PHILIP.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Elie, 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 Harry L. Horwitz, his attorney, at No. 276 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of November, 1921, next. Dated, New York, the 15th day of May, 1921. HERMANN WEISSNER, Executor. HARRY L. HORWITZ, Attorney for Executor, Office and P. O. Address, 276 Fifth Avenue, Borough of Manhattan, New York City.

WEINTRAUB, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Weintraub, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Hellinger, their attorney, at No. 305 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of October, 1921, next. Dated, New York, the 1st day of April, 1921. FRED WEINTRAUB, MORRIS WEINTRAUB, Executors. SAMUEL HELLINGER, Attorney for Executors, 305 Broadway, New York City.

MONNESS, HYMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Monness, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of September, 1921, next. Dated, New York, the 8th day of February, 1921. ABRAHAM MONNESS, ALBERT J. MONNESS, IRVING I. MONNESS, SOLOMON SHAPIRO, BERNARD BLOCK, Executors. LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

HOCHSTER, MOSES.—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 Moses Hochster, 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 Samuel A. Potter, his attorney, at No. 79 East 130th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of November, 1921, next. Dated, New York, the 5th day of May, 1921. ALBERT HOCHSTER, Executor. SAMUEL A. POTTER, Attorney for Executor, Office and P. O. Address, 79 East 130th Street, Borough of Manhattan, New York City.

SILVERMAN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, 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 Hilborn & Raphael, No. 31 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 17th day of December, next. Dated, New York, the 1st day of June, 1921. RACHEL SILVERMAN, SIMON SILVERMAN, MOSES GOLDSMITH, Executors. GAILLERT, HILBORN & RAPHAEL, Attorneys for Executors, No. 31 Liberty Street, Borough of Manhattan, New York City.

FERNBACHER, SAMUEL.—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 Samuel Fernbacher, 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 Max Shilvek, their attorney, at No. 200 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of January, 1922. Dated, New York, the 2nd day of July, 1921. DORA FERNBACHER, ANNIE M. PURSCH, Executors. MAX SHILVEK, Attorney for Executors, Office and P. O. Address, 200 Broadway, Borough of Manhattan, New York City.

LEVY, LOUIS NAPOLEON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Napoleon 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 their attorneys, Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 2d day of January, next. Dated, New York, the 28th day of June, 1921. LILLIAN H. W. LEVY, EDGAR J. NATHAN, Executors. CARDOZO & NATHAN, Attorneys for Executors, 128 Broadway, New York City.

FERNBACHER, SAMUEL.—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 Samuel Fernbacher, 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 Edward L. Steckler, their attorneys, at No. 110 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of January, 1922. Dated, New York, the 1st day of July, 1921. LOUIS STECKLER, ARTHUR JOSEPH, MAX JOSEPH, Executors. EDWARD L. STECKLER, Attorney for Executors, Office and P. O. Address, 110 William Street, Borough of Manhattan, New York City.

GROSS, FANNIE M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie M. Gross, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, at the office of Milton Mayer, his attorney, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of August, 1921, next. Dated, New York, the 27th day of January, 1921. ISAAC HART, Executor. MILTON MAYER, Attorney for Executor, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

ISAACS, REGINA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the Estate of Regina Isaacs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Emanuel Hertz, Esq., No. 149 Broadway, in the City of New York, on or before the 25th day of September, next. Dated, New York, the 1st day of March, 1921. SIMON ISAACS, Executor. 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. Cohalan, 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. Dated, New York, the 1st day of April, 1921. ABRAHAM BUCHERMAN, Administrator. ELLMANN & ELLMANN, Attorneys for Administrator, 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah K. Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Otto A. Samuels, their attorney, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of October, next. Dated, New York, the 26th day of March, 1921. BELLE K. POLLOCK, STANLEY LEVY, LOUIS KRAMER, Executors. OTTO A. SAMUELS, Attorney for Executors, Office and P. O. Address, 217 Broadway, Borough of Manhattan, City of New York.

RABINER, LENA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lena Rabiner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Morris & Samuel Meyers, his attorneys, at No. 1 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of November, 1921, next. Dated, New York, the 15th day of April, 1921. HERMAN RABINER, Executor. MORRIS & SAMUEL MEYERS, Attorneys for Executor, Office and P. O. Address, 1 Madison Avenue, Borough of Manhattan, New York City.

DREYFUSS, THEOPHILE G.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theophile G. Dreyfuss, 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 Daniel W. Blumenthal, his attorney, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 3rd day of October, 1921, next. Dated, New York, the 19th day of March, 1921. GUSTAVE C. DREYFUSS, Administrator. MAURICE B. and DANIEL W. BLUMENTHAL, Attorneys for Administrator, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

STEINDLER, JOSEPH J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph J. Steindler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lowenthal and Hirsch, their attorneys, No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of October, 1921, next. Dated, New York, the 5th day of April, 1921. JULIA J. STEINDLER, MILTON P. STEINDLER, PERCIVAL J. STEINDLER, SEYMOUR A. STEINDLER, Executors. LOWENTHAL and HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

STERN, WILLIAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of A. Stern, her attorney, at No. 31 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of October, 1921, next. Dated, New York, the 22d day of March, 1921. BERTHA MAAS, Executrix. A. STERN, Attorney for Executrix, Office and P. O. Address, 31 Nassau Street, Borough of Manhattan, New York City.

EMANUEL, PINKUS.—In pursuance of an order of Hon. James H. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pinkus Emanuel, also known as Pinkus Barnett, 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 Alexander Wolf, their attorney, at No. 25 Broadway, in the City of New York, on or before the 31st day of December, next. Dated, New York, the 10th day of June, 1921. MORRIS LEVY, JACOB FEUCHTWERGER, Executors. ALEXANDER WOLF, Esq., Attorney for Executors, 259 Broadway, New York City.

JOSEPH, ROSA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Joseph, 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 Edward L. Steckler, their attorneys, at No. 110 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of January, 1922. Dated, New York, the 1st day of July, 1921. LOUIS STECKLER, ARTHUR JOSEPH, MAX JOSEPH, Executors. EDWARD L. STECKLER, Attorney for Executors, Office and P. O. Address, 110 William Street, Borough of Manhattan, New York City.

MYERS, EDWARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward Myers, 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 Saul Bernstein, their attorney, at No. 565 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1922. Dated, New York, the 2d day of July, 1921. JOSEPHINE MYERS, NATHANIEL C. MYERS, Executors. SAUL BERNSTEIN, Attorney for Executors, Office and P. O. Address, 565 Fifth Avenue, Borough of Manhattan, New York City.

JACOBSON, SELLY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Selly Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Jeffrey Lewis, her attorney, at No. 253 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 31st day of November, 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.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, next. Dated, New York, the 28th day of February, 1920. RALPH J. JACOBS, SOLOMON J. JACOBS, HENRY S. GERSTLE, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

SCHWARTZ, MOSES L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Reginald M. Goldberger, late of the County of New York, State of New York, on or before the 15th day of October, 1921, next. Dated, New York, the 31st day of March, 1921. JULIUS L. SCHWARTZ, Administrator, C. T. A. HENRY DANZIGER, Attorney for Administrator, C. T. A., Office and P. O. Address, 381 Fourth Avenue, Borough of Manhattan, New York City.

GOLDBERG, ROSALIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Goldberg, late of 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 Harry R. Berlinicks, his attorney, at No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of October, 1921. Dated, New York, the 15th day of April, 1921. ISAAC GOLDBERG, Executor. HARRY R. BERLINICKS, Attorney for Executor, No. 160 Broadway, Borough of Manhattan, New York City.

BLUMENTHAL, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob L. Holtmann, their attorneys, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of October, 1921, next. Dated, New York, the 1st day of April, 1921. GOLDIE COHEN, REBECCA PLOTZ, Executors. JACOB L. HOLTZMANN, Attorney for Executors, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

HIRSCH, EDWARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Wolf & Kohn, No. 377 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of October, next. Dated, New York, the 3d day of April, 1921. MAX ROSENBERG, FLORENCE HIRSCH, ELIZABETH ROSENBERG, LILLIAN BAER, Executors. WOLF & KOHN, Attorneys for Executors, No. 377 Broadway, Borough of Manhattan, New York City.

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KALISH, RICHARD.—The People of the State of New York, by the Grace of God, free and independent, to Frances N. Magovern, William G. Kalish, Howard H. Kalish, Maximilian Kalish, Jr., Ruth Kalish Clark, the heirs and next of kin of Richard Kalish, deceased, Send Greeting; Whereas, Annie Kalish, who resides at No. 36 West 47th Street, Borough of Manhattan, City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, dated June 25, 1919, relating to both real and personal property, duly proved as the last will and testament of Richard Kalish, who was at the time of his death a resident of 36 West 47th Street, in the City and the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 16th day of August, one thousand nine hundred and twenty-one, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cochran, a Surrogate of our said County of New York, at said County, the 1st day of July, in the year of our Lord, one thousand nine hundred and twenty-one. MARTIN G. McCUE, Clerk of the Surrogate's Court. BENJAMIN E. MESSLER, Attorney for Petitioner, 256 Broadway, New York City.

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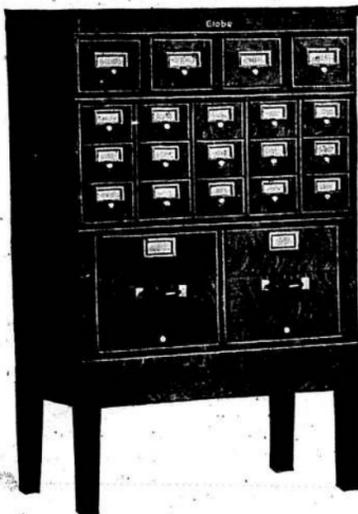
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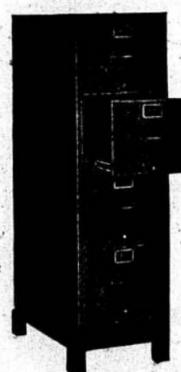


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The Hebrew Standard

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Albert M. Friedenberq, Esq.

What Do Jews Believe?
By Rabbi H. G. Enelow

The Jew in Music
By Edwin Franko Goldman

Anti-Semitism
By E. A. H. Endres

AMERICA'S LEADING JEWISH FAMILY PAPER

To the Jews of America

Our fellow Jews in Eastern and Central European countries are politically incapacitated and economically ruined.

But neither their political disability nor their financial distress prevent them from doing their utmost for Palestine.

Our fellow Jews in the war-ravaged countries have been making supreme efforts for the restoration of Palestine and have contributed, since the inception of the Keren Hayesod, no less than \$300,000.

To appreciate properly the sacrifice this total represents, the absurdly low rate of exchange that prevails in those countries should be borne in mind.

Jews in the Ukraine, the blood still dripping from the wounds sustained during the most recent holocaust of pogroms, have contributed in money and in kind toward the Palestine Foundation Fund.

Thirty cases laden with jewels, mostly, we are told, engagement rings, were conveyed recently by Ukrainian Jews to the London office of the Keren Hayesod.

They have given more than a tenth of their capital and income. They have exceeded the limit of the "Maaser" principle laid down for contributors to the Keren Hayesod.

Every man and woman in the Haluzim army that has penetrated into Palestine within recent months has come from these very countries.

They are giving in men, in money and in kind.

The Jews in America are incomparably better placed.

Yet they have given but few men and, comparatively, very little money.

The response evoked by Dr. Weizmann's recent appeal is, however, truly indicative of the desire to participate in an ever increasing measure in the work of restoration now going on.

Immediate, whole-hearted support of the Keren Hayesod will make possible:

An open door to Palestine for the multitudes of our young Jews and Jewesses who are tramping across the European continent in search of the home that has been promised in Palestine.

The furnishing of employment of these Haluzim on the Palestine highways, railways, harbors and terraces.

An increase in the Jewish population, and the prestige which comes with numerical strength.

The multiplication of our national possessions in land, in cattle and in goods.

The reclamation of marshlands and swamps, and the irrigation of wastelands.

The maintenance of the network of Zionist schools, from Dan to Beersheba, where Hebrew is the language in the mouths of teacher and pupil.

The early and unqualified ratification of the Mandate incorporating the British Government's promise to facilitate the achievement of the Jewish National Home.

"What is best in American Jewry," declared Dr. Weizmann at his farewell reception at Carnegie Hall, on June 23d, "is determined to see the Jewish Palestine built up, and built up quickly."

If you want to confirm the assertion of the President of the World Zionist Organization you can do it most effectively by, without delay, mailing your check to the Keren Hayesod Bureau for the United States.

It is a privilege to be in a position to give of one's possessions for the upbuilding of Palestine.

American Jews are in this privileged position.

They will not fail their people in this great historic movement.

HERMAN CONHEIM, Treasurer, Keren Hayesod,
United States Bureau, 50 Union Square

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