

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$4.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXVIII. NO. 10.

NEW YORK, FRIDAY, SEPTEMBER 2nd, 1921.

10 CENTS PER COPY

AMERICAN JEWISH DIPLOMATS

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

The Jews of America, having always evidenced a loyal and profound interest in the land of their birth or residence, and our country being a government of the people, by the people, for the people, it is not surprising to find them included among the men who have represented the United States at foreign courts or in the humbler but not less important path of commercial intercourse. In recent times the number of American Jewish diplomats has grown, consequent upon the enhancement in numbers, influence and importance of the Jewish population of the republic.

But even in the earliest times of our existence national the Jew figured as a representative of the American Government abroad. Thus Mordecai Manuel Noah, the celebrated communal worker, the founder of the interesting experiment in colonization known as Ararat, who is frequently referred to by writers on the history of the Jews in America, early in his life was our consul to Tunis. The fruit of the experiences he gathered while occupying this post lies to hand in a publication of his dealing with what he there saw and, of greater value, in an official expression of our authorities to the effect that the United States is not a Christian nation.

Around the '80s of the nineteenth century the venerable Simon Wolf of Washington, who is still at the post of duty on behalf of his people at the national capital in spite of his great age, considerably over fourscore, was American consul-general and minister resident at Cairo in Egypt. Mr. Wolf is fond of relating an interesting experience of his in those years. Desirous of securing proper safeguards from the Khedivial Government for his mission, he was informed that among the native Mohammedan population a fierce and unreasoning prejudice was harbored against European Christians. Since, as he brilliantly pointed out, he was an American and a Jew he came under the head of neither a European nor a Christian, and thus his native humor reinforced his diplomatic position.

It is impossible for us to list in this sketch all the comparatively numerous American consular representatives since the foundation of our government. Indeed, with our present knowledge of the matter it is beyond

our power to do so. Our Department of State has complete lists of our representatives abroad, from ambassador through consular agent, but these have not yet been examined or, if examined, the result of this research has not yet been published and made accessible. This subject, while not of transcendent importance, well deserves to be pursued. For example, in the administration of President Grant

opportunities are not so large as those which fall to the lot of the ambassadors and ministers, but are nevertheless of considerable scope. They are the commercial eyes, as it were, of this country abroad; they are ever on the lookout for the development of our commercial prestige and opportunities. And now, with our men of business and affairs aiming to secure a proportionate share for the

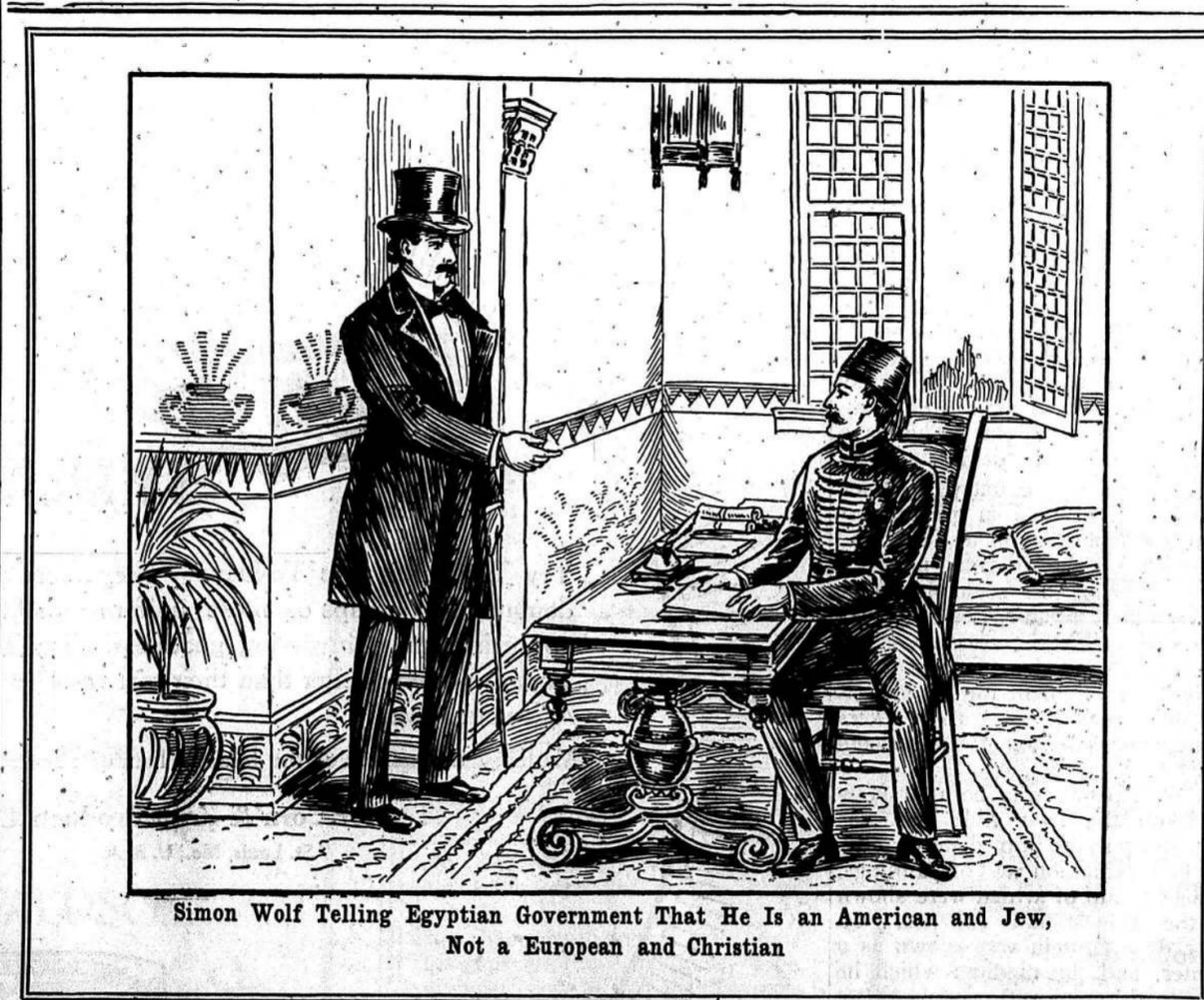
community in the mists of obscurity as a rule. A similar situation has arisen in the case of one of our ministers in the long ago, although it must be confessed that his case may be exceptional. How many students of American Jewish history know that Marcus Otterbourg of New York, United States minister to Mexico upwards of fifty years ago,

Wilson was never confirmed by the "willful" Senate and he never took up this mission.

In any consideration of the present subject the chief claim to our attention is demanded by the American embassy to the Sublime Porte. Curiously enough, presumably for the reason that the former Turkish Empire was a Mohammedan power, in which connection Mr. Simon Wolf's *bon mot* comes to mind again, our representative at Constantinople during the past three decades include a fair share of members of our community. Indeed, if we accept the testimony offered by representatives of the great Protestant mission boards of America, these organizations preferred to deal with the Porte through an American ambassador of the Jewish faith, standing out and quite apart from denominational interest or controversy.

Our first Jewish minister to Turkey was Oscar S. Straus of New York, appointed as such by President Cleveland. This was Mr. Straus' first post of the kind, and during his incumbency he grounded himself for the distinguished career he was subsequently called upon to fill. In diplomacy Mr. Straus won golden opinions, for he possesses what is called the "international mind," so necessary for the successful discharge of the functions of a diplomat. In later years he was twice called upon to return to Constantinople. President McKinley appointed him minister and then ambassador when the Turkish mission was raised in rank, and President Taft reinvested him with ambassadorial powers there, after Mr. Straus had retired from the cabinet of President Roosevelt.

Between the first and the second mission of Mr. Straus, and by appointment of President Benjamin Harrison, the late Solomon Hirsch of Portland, Ore., was our minister to Turkey. He served as such for a couple of years and discharged his tasks with credit. He was a successful merchant of the city of his residence, but otherwise did not loom large in the public eye. In the days of President Wilson the American embassy in Turkey claimed two Jews, both of New York and both active in the councils of the local Free Synagogues, as its master successively. Henry Morgenthau acquitted him-



Simon Wolf Telling Egyptian Government That He Is an American and Jew, Not a European and Christian

one Julius Newritter of New York occupied a consular post in Japan, while in the first four years of President Cleveland the late Jacob Schoenhof, another resident of New York and subsequently favorably known through his economic writings, was one of our consuls in England. The list, we are sure, will prove both extensive and interesting. Consuls subserve a very important duty. Their

United States of the export and foreign commerce of the earth, the importance of consuls has become even greater than ever before. Therefore the utility of the line of research herein proposed requires no further demonstration, and it is to be hoped that it will be undertaken and communicated to students ere long.

But not even the modest American consul of the Jewish faith in remote

was a Jew? Yet such he indubitably was, and for many years before his demise in the closing years of the nineteenth century he practiced his profession as a lawyer in this city. Since Otterbourg's day no American Jew has occupied a superior diplomatic post in the republic of Mexico, for the recent appointment of Henry Morgenthau of New York as American ambassador there by President

self with creditable distinction in this important office before and during the first two years of the Great War. He has preserved the record of his experiences at his post in his publication "Ambassador Morgenthau's Own Story," in this respect duplicating the action of Consul Noah. After Mr. Morgenthau surrendered his mission Abram I. Elkus of New York was named his successor. He dwelt at Constantinople for about a year, until this country entered the lists as a belligerent. Subsequently both he and Mr. Morgenthau were entrusted with special diplomatic missions, really tasks of investigation, by President Wilson, and Mr. Elkus completed the round of public service by filling for upwards of one year the office of associate judge of the Court of Appeals of this State through appointment by Governor Smith.

In this summary account we must recall the names of Ira Nelson Morris of Chicago, still our representative in the chief country of Scandinavia, and of Lewis Einstein of New York, who progressed through minor stations in the American diplomatic service until he became minister to Costa Rica for a brief interval upwards of a decade ago. These names are offered as representatives, not exhaustive.

Now that the peace resulting from the Great War has brought about such epochal changes throughout the world, especially in Europe, lands that formerly were not hospitable to representatives of America professing our faith are presumably open to all suitably accredited diplomats without distinction of creed. Thus the opportunities for some of our leading citizens, members of our community, to earn the gratitude of the republic by reason of their diplomatic achievements have increased. May the future historian be able to give a long and honorable account of this record.

RACE PREJUDICE

There is nothing wonderful in the fact that out of 55,000,000 people of all nationalities, shades of religious opinions and grades of education, there should be some who look askance at the Jew and permit the bacilli of antipathy and race prejudice to multiply in their organism. Prejudice against our people is an abnormal condition and aberration of the human mind, as many more which are found in human society. The question is often asked, What should the Jews in the United States do in the occasional reappearance of antipathy and prejudice? We deem it scarcely necessary to pursue the old method of polemics to deny charge after charge, to point to the record of our lives and to our proud history, which has been done over and over again. Fifty years ago non-Israelites could plead ignorance as to the cause of prejudice. That excuse holds no longer good, except it be with men living outside the pale of civilization—backwoodsmen, Bedouins, natives of Africa and Chinese pirates. The knowledge which our fellow citizens have obtained concerning our moral conduct and mental qualifications bids fair to dispel all preconceived erroneous impressions, and we have strong and implicit confidence that as far as America is concerned we can outlive all malicious slanders and drastic caricatures of Jew-haters. The cardinal duty we owe to ourselves and to our brethren in faith is to live down any prejudice that may have a tangible cause for a handle. Not all prejudice is based upon falsehood and vindictive hatred. We should exact of our less enlightened, less cultured co-religionists that they conform in their habits, demeanor and practices to the more advanced state of civilization.—*Jewish Spectator*.

Jews in Art in America

By HORACE BRODSKY
JACOB EPSTEIN

Some little time ago the city of New York gave a generous welcome to two world-known Jews. They were Professor Albert Einstein, author of the theory of relativity; and Dr. Chaim Weizmann, Zionist leader. Both were given the Freedom



JACOB EPSTEIN

of the City and an official welcome by the Mayor.

In a few weeks' time another Jew will arrive in New York, and it is absolutely certain that he will receive neither the freedom of the city nor an official welcome. In fact it is doubtful whether his arrival will bring forth more than a few lines in the daily press. It is safe to say that but a very few will know when he is here.

The important arrival is Jacob Epstein, and why he should not be honored is easily answered.

The important arrival is an artist; and the reason why there will be no civic greeting is because he is merely an artist, and an artist in this country counts for naught. This is a truth that cannot be denied.

Today in this country the men who should be held in greatest esteem are looked upon as fools and wasters. Good American painters, writers, poets and sculptors know this, and that is the reason why they go and live abroad. America is not conducive to good art nor is it the happiest environment for the creator.

When Jacob Epstein arrives here he will do so as the greatest living sculptor.

Jacob Epstein was born in New York on the East Side and was brought up in the immediate vicinity. His first exhibition was of paintings, a small group of which were shown at the Educational Alliance. In those days Epstein was known as a painter, and the medium which he afterwards employed when he left his native New York was to him in his early New York days undreamt of. In those days he belonged to a group of young men some of whom have since become well known in the arts. He was then making illustrations for Harper's and other magazines, and a volume by Hitchens Hapgood entitled "The Spirit of the Ghetto" was one of the books illustrated by him before leaving America. In his

illustration he devoted himself to East Side characters, especially the Yiddish theatre types, whose characteristics he easily caught.

At the age of about seventeen, the youth Epstein left his native city and went to Paris, the "City of Light"

stitute in the Strand. As a matter of convenience these became known as the "Strand Statues." It was the easiest way to talk about them, for there was much to be said for and against these carved figures. They were declared indecent and immoral. This was because the sculptor had dared to present the nude figure as it is in nature. Epstein made no concessions. After much discussion and hard words, the affair came to an end. However, it was not long before Epstein was the centre of another controversy. This time it was in connection with the Oscar Wilde tomb, which was erected in Pere Lachaise Cemetery in Paris. When the Tomb was exhibited in London no objection was raised, but when it got to Paris it was declared offensive to public taste and the cemetery officials would not allow it to be unveiled. Finally, after various flurries and distasteful occurrences, the tomb was unveiled by a party of friends who journeyed from London to Paris.

Since the affair of the Wilde tomb every once in a while Jacob Epstein was the centre of discussion. When he exhibited his "Rock Drill," or his "Carving in Flenite," or his "Venus," and later still, his "Christ," Epstein seemed to be living in the midst of a hurricane. With the exhibition of his "Christ" in London, the sculptor had the clergy against him. Jew and Gentile ministers attacked him. It was declared blasphemous, degenerate and everything that is bad.

As a sculptor Epstein recognized no precedent. He dared to do as he chose. He is not guided by tradition, nor by rule or regulation. Neither does he favor the prevailing methods of sculpture; and least of all does he consider the Royal Academy.

The phase of Epstein's work best known to the American public is his portrayal of feminine psychology. His bronze portraits of women prove him to be an extraordinary fine modeller. Although these heads are good portraits in every way, yet they

have an additional something that other sculptors miss. They are alive in every way, and technically they are brilliant examples of the plastic art.

Whether it be in his more abstract work or in his representative portraits, Epstein succeeds in investing his work with tremendous thought, and what an artist puts into his work will surely emanate from it. This is where Epstein is the big artist. His work has that austere quality that one finds in the finest sculpture.

His portraits have been compared to those of Egypt of the Fourth Dynasty, and they have something of that same quality so characteristic of the unknown sculptors of the land of the Pharaohs.

Epstein is a fine type of man and artist; and a champion of the artist, especially the young one. He is modest, quiet and a hard worker. What he has to say he does so in durable stone, and those carvings which have come from his studio during the last few years are such that undoubtedly place the creator of them among the great artists of all time.

Jacob Epstein, former East Side painter, and now the foremost living sculptor will no doubt be welcomed by his brother artists, who are proud to have him in his native city. But of the others? Will they feel elated to think that Jacob Epstein is in New York? Will they ask, "Who is Jacob Epstein?"

I hope that when he comes to this city that he will be given some kind of a welcome that will refute the often made statement that this country is the least artistic in the world and that art appreciation here is as low as it could possibly be.

Jacob Epstein has not yet arrived at the zenith. We may expect even bigger things.

While in New York it is possible that an exhibition of his work will be shown, for it is known that John Quinn of this city has many important examples which alone would form the nucleus of an interesting exhibition.



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The Wisdom of a Race

By WILLIAM LOWE BRYAN

President of Indiana University

And Jacob went out from Beer-sheba, and went toward Heran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he was afraid and said, How dreadful is this place; this is none other than the house of God, and this is the gate of heaven. Genesis 28:10-17.

I love a text in which great truth is gathered up in a few words. Better than any text is a man in whom great

truth is alive. More instructive than any man is a race, in which great truth is revealed and proved by centuries of trial. "What did you do during the Reign of Terror?" a Frenchman was asked. "I lived through it," said he. But when the Israelite says, "We lived through it," it is not a year of terror they have survived. It is forty centuries, not one of them without its reign of terror for the children of Israel.

What is the wisdom of the Jew? What secret of the inflexible reality has this race found by which to survive and by which to fill the four corners of the earth with its virile sons? The answer to this question is worth more to us than the most dazzling theory for the salvation of society which has ever been proposed and never tried.

I offer three partial answers:

I. THRIFT

Jewish thrift is no secret. In Canaan, in Egypt, in Babylon—

everywhere and always the Jew makes bricks, with or without straw. Seldom has he had an even chance with his Gentile neighbors. Seldom has he had any voice in making the law under which he must work. In most lands the law has been written against him. In most lands, when the law was not found unfair enough, the mob or the police, or both, have broken through the law to destroy the hated Israelite.

But the Israelite is not destroyed. He lives. He succeeds. He succeeds in presence of his enemies. Not always by fair means. Neither ancient prophet nor modern rabbi defends the worst methods by which their people have fought for life and for success.

"Lord, who shall abide in Thy tabernacle? Who shall dwell in the holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that sweareth to his own hurt and changeth not. He that putteth not his money to usury nor taketh reward against the innocent."

Thousands of Jews have sinned and do sin against this, their ancient law. But such great and permanent success as the Jewish race has won never comes from short-sighted crookedness. Always from long-sighted rectitude. It is Jewish thrift, it is Jewish patience, it is Jewish energy, it is the undying Jewish will to live which have made their race victor over Pharaoh and Nebuchadnezzar, Roman, Russian and Turk. They died, the kings and the empires. The Jew saw them die, and he survives.

II. CHASTITY

The Jewish race is chaste. There are doubtless innumerable exceptions among high and low, ancient and modern. Nobody is worse than the worst of them. If some of them have engaged in the white-slave trade no punishment is adequate except the most terrible punishments written in the Mosaic law. But the race is chaste. Over the lintels of the Jewish home is written, "Thou shalt not commit adultery."

There is nowadays a new fashion of scorning old-fashioned morality—bourgeois morality, middle-class morality. The ancient law of the family, written in our statutes, in our Bible, in our hearts, is a thing for laughter. We are to go free from the bonds of human morality. We are to resume the freedom of nature—the freedom of beasts.

I confront this current fashion with the wisdom of the Israelitish race. I confront it with the unspoken wisdom of the mothers of Israel. I wish I could do justice to the mothers of Israel. I once wrote down the names of some twenty of the women of Shakespeare and beside them the names of the women of the Bible. The group of Shakespearean women cannot be matched in history or in fiction. They have the unique advantage that it is Shakespeare who imagined them and who imagined what they say. Portia, Imogene, Beatrice, Cleopatra, Lady Macbeth, Regan—incomparable they are for goodness and badness, for wonder and horror and delight. How pale in comparison the women of the Bible—Rebecca, Hannah, Ruth. These are not of Shakespearean mold or speech. And I hear of few Jewish women of later times who are at all Shakespearean. Theirs is another glory. They have mothered a great race. This supreme thing was never done, can never be done, by ribald scorners of the old moralities, for those scorned moralities are at bottom nothing less than laws of nature, conditions of race survival. The mothers of Israel have done it because the ancient law of chastity was engraved upon their hearts.

The Jew was the first to discover that God is holy, that men and women are holy. And when the holy Hebrew mother faces the ribald scorners of the ancient morality I

hear her say: Your new fashion is not new. My people have seen it in all the dying nations—scorn of the old morality, pride in the license of the beasts. We saw this fashion in Sodom—in every Sodom—and always we saw Sodom consumed with fire and brimstone.

III. VISION

Israel is a dreamer. Not all the individuals. In ancient times and in all times thousands of them have had no vision, even at the base of Sinai, except the vision of the golden calf. The proverb warns them: "Where there is no vision the people perish." And beside the text stands the story of the tribes who were "unmindful of the Rock that begot them and forgot God who gave them birth"—the story of the tribes that were lost.

But the greatest of the Israelites were seers and the best of the Israelites believe in their vision. Jacob lay down at night with a stone for a pillow. "And he dreamed; and behold a ladder set up on the other, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." When Jacob awoke the stone under his head was not so real as that ladder.

Smart youth—enlightened, emancipated, seeing one inch deep into the bottomless reality and cock certain that there there is nothing deeper—knows that the vision of Jacob is an illusion. Call it illusion. But see that Jacob's vision and the like of it have made of his children a race which forty centuries could not destroy. It is the vision of God which has given the Jew his unconquerable will to live.

IV

I do not deride new theories, new fashions. Our race must forever struggle away from less perfect toward more perfect adaptations to reality, must, therefore, experiment with a thousand new ways of living, better and worse. But the essential thing about a theory or fashion is not whether it is new, but whether it is true, whether it will work, whether it will, in fact, help save our distracted world from such ruin as once fell upon Nineveh and Tyre. I would, therefore, not overlook a theory and way of life which have worked under every hard condition, in every land, in every civilized century. I would turn to the majesty of Israel and ask what secret of the inflexible reality he has found by which to survive and by which to fill the four corners of the earth with virile sons.

Other wisdom, higher wisdom we may think to possess or to discover. But none have found a substitute for the triple wisdom of the Jew—thrift, chastity, vision.

A WARNING TO THE CHRISTIAN

True Christians do not persecute. They do not even tolerate the perfidy and perniciousness of prejudice. But unfortunately too many who pose as Christians still harbor this abominable and damnable trait that has done so much to sow dissension in place of concord, to make antagonistic those whom God intended to be amicable.—RABBI ALEXANDER LYONS, Brooklyn.

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Anti - Semitism

By E. A. H. ENDRES

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III

In beginning this article on anti-Semitism I wish to point out that the insidious and injudicious anti-Jewish agitation—whether it is Polish, German, American, or of any other nationality—depends principally upon an appeal to passion rather than an appeal to reason. That there is a very apparent similarity between the biased remarks of Mr. Paderewski's organ, the "Rechtspolita," the anti-Semitic Polish "Dwagrosze," the "Observer" in Munich and the "Dearborn Independent," no careful reader of these journals will deny. Neither can the impartial student of world politics overlook the unfortunate results that are daily more and more discernable as a result of this world-wide wave of anti-Semitism: When a Jewish Deputy, speaking in Parliament, is greeted with derisive cries of "go to Palestine and shut up," no one familiar with English mob psychology can at present, if he is a Hebrew, go upon the streets of London without experiencing a distinct sense of insecurity. It is not so many years

Prime Minister, narrowly escaped serious physical injury by an enraged London mob whose passions had been aroused by a widespread and mendacious anti-Boer propaganda.

In America, I regret to state, various newspapers already (gaining encouragement from Mr. Ford's attitude), reflect the prejudice so viciously displayed by the editors of the "Dearborn Independent." Some months ago a well-known rabbi wrote that Mr. Ford's propaganda "is at present insignificantly small in compass and comparatively negligible in importance." Unfortunately this is not so now. Anti-Semitism is rapidly increasing. Scores of convincing reasons to prove this could be quoted if space permitted. The scholarly editor of the Hebrew Standard has already pointed out the meddling anti-Semitic activities of the Rev. Newell Dwight Hillis, the bigoted pastor of Plymouth Church in Brooklyn. This creature, who some years ago achieved unflattering newspaper notoriety, is now, in his disgusting anti-Semitic attitude and

activities, being imitated by thousands of foolish clergymen from the Atlantic to the Pacific. I repeat that Mr. Ford's propaganda is not negligible in importance.

If any reader still doubts this, I wish to say that I am fortunately so situated that, from month to month, the interesting pages of the Congressional Record receive my careful scrutiny. Therefore, being familiar with the average contents of the above government publication, I wish to state that since Henry Ford's anti-Semitism attained wide publicity, the pages of the "Congressional Record" often show a decidedly anti-Jewish tinge.

Here is one example out of thousands that are scattered through the "Record" with the lavish profusion of red belopone on a California desert after a heavy spring rain:

Senator Norris: "I remember Barney Baruch more particularly as the most successful man in the country in collecting Democratic campaign funds during the last presidential campaign, a Wall Street man who was able to bring the money into the committee that helped to elect Woodrow Wilson President. . . . It is probably natural that the President should feel kindly toward him. I remember him also as the man who, on Wall Street, made, I think, \$470,000, as disclosed in that leak investigation, etc., etc."

The insinuation is that Jewish financiers "controlled" Wall Street; that Jewish influence raised Mr. Wilson to a position of power; which in my estimation he abused.

I am no alarmist. But who can feel positively sure that Henry Ford's anti-Semitism will not, in time, bring tragic consequences to a large proportion of American citizens who are of Hebraic extraction? At present, I regret to say, America possesses all the ingredients necessary for a great national catastrophe. It is asserted in high places that many alarming economic and political conditions and abuses seem to indicate that such a calamity is impending within the next four decades. A gigantic struggle for world markets between Great Britain, Japan and America, is predicted by very high authorities.

Should such melancholy predictions come true and the United States be again plunged into war, it is perfectly obvious that propaganda is going to play a tremendous, and perhaps even the deciding, part in such a national realignment of economic and political forces. Then the outraged public, seeking a scapegoat, will be told that "the Jews caused the war."

Anti-Semitism, as represented by the "Dearborn Independent," claims that Jewish bankers, through intrigue, brought about the recent disgraceful capitalistic struggle for world markets—this is the true definition of modern wars. Certain foolish rabbis call Mr. Ford names and vehemently declare that his editor's statements are a tissue of lies. Nothing is gained by such a childish display of lack of self-control. Splenetic Jewish editors, with the best intentions, but with a deplorable disregard for the dignity of their high position, ridicule and sarcastically attack Mr. Ford. There is a better weapon than vituperation and ridicule—it is truth.

If it is my privilege to help mould public opinion, I want to give the public facts—not verbiage. A propaganda of facts is, at the present time, the best way to oppose anti-Semitism. The following facts will conclusively prove that Gentile bankers, not Jewish financiers, were chiefly responsible for the sorrowful economic changes that occurred just after Mr. Woodrow Wilson's second inauguration.

Before the United States entered the war the Chicago Tribune went to some trouble to ascertain how

much certain financiers were being enriched by Europe's "madness." A Chicago despatch, based on the Tribune's figures, says:

"A crop of millionaires is breeding in the United States, according to a table of stock advances since the European war began. According to the tabulation, the market value of listed stocks of thirteen representative companies directly benefited by war orders has increased \$492,000,000 since Jan. 1, 1915. . . . The table shows that Schwab properties (Gentile properties), which had a market value of \$7,000,000 before the war orders began to pile in, today are given a market value of \$49,000,000—an increase of 624 per cent (in one Gentile financial circle out of many).

"And over all," the Gentile owned and controlled Tribune's amplification of the table continues, "astride the States like a colossus, shunting a golden stream into his coffers, that is poured out from every corner of the land, looms the figure of J. Pierpont Morgan. Not millions but hundreds of millions, it is estimated by stock exchange insiders, will have come to the house of Morgan by the time the last death-dealing shell explodes in Europe."

There you have the truth! Not Jacob Schiff; not Otto Kahn; not Adolph Lewison; not Simon Guggenheim; not Barney Baruch; not the Jewish house of Kuhn, Loeb & Co., but the Gentile banking house of Morgan was reaping the huge profits. There you have the facts taken from a Gentile source. Four hundred and ninety-two millions of dollars is a great deal of money for thirteen American corporations to make in one year as a result of the war in Europe.

Anti-Semitism shouts about Jewish greed and rapacity! Now read what a Gentile editor, Mr. Allen L. Benson, says happened in September, 1915: "On the same day in September that announcement was made of a dividend of 50 per cent. on the company's common stock, announcement was also made of the election to the board of directors of the following:

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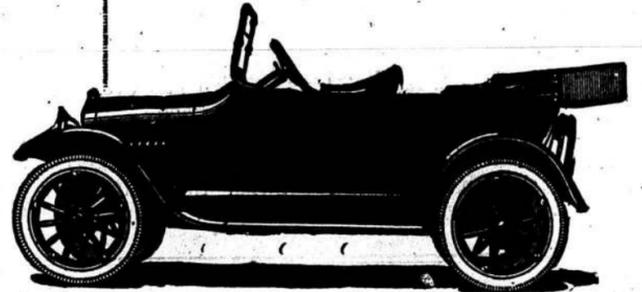
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and Phoenix National Bank, of which the du Ponts are large stockholders; S. F. Pryor, general manager of the Union Metallic Cartridge Company and the Remington Arms Company."

To the best of my knowledge, not one of the above gentlemen was a Hebrew, although Mr. Ford's editors dwell very much on the phrase "gentile front."

None of these gentlemen was on the board of the above company the previous year. None of them was known to be financially interested in that company. But each of them—good Christians all—quickly became interested when great war orders from Europe gave promise of a 50 per cent dividend. If Jews like money, so do Christians. If Barney Baruch's Jewish friends made money out of war orders, Mr. Schwab's Gentile friends made a hundred times more. Yet anti-Semitism says that Jewish financiers cause wars in order to reap financial rewards.

Continuing, Mr. Allan Benson, whose statements can be relied upon, says: "The following gentlemen also bought in and, at the first election of officers held thereafter, became members of the board of directors: Albert H. Wiling, President of the Chase National Bank and Chairman of the Clearing House Committee; Charles H. Sabin, President of the Guaranty Trust Company; J. A. Haskell and J. A. Roskob." Of all these names, only the last one sounds as if it might be Jewish. Now you can see for yourself: just what the Dearborn Independent's utterances about Jewish financial control amounts to. Where is this much advertised Jewish financial control when a Gentile controlled stock sold on the Gentile Stock Exchange just before the outbreak of the European war at 37½ and rapidly climbed thereafter to 226 in September, 1915. Where is this Jewish financial control when the board of directors of the above company consists exclusively of Gentiles? Either Mr. Ford's editors are telling the truth or they are not. Which do you think it is?

Now read this and see how foolish is the man on the street who believes all that the Dearborn Independent writes in regard to "Jewish financial control." The Navy League here in America was patterned after

the British Navy League and was organized for the purpose of inducing the American Government to put an extra half billion of dollars into the army and navy at the next session of Congress. Who was the father of this league? Was it a Jew? No! it was a Gentile—Colonel Robert M. Thompson. Who is Colonel Thompson, you ask? "A close friend of the late J. P. Morgan," is my reply; and, tell it not in Gath, but Colonel Thompson had other close friends. Were these Jews? No! Gentiles!

These close Gentile friends of the brave Colonel, who seemed to be bursting only with "patriotism" for his great and glorious country, met in the luxurious mansion of a Gentile banker (Mr. J. P. Morgan) and there on June 6, 1915, discussed, and later organized, the Navy League of the United States. Of course, Mr. J. P. Morgan was present. Now please watch the *Gentile* names of those present and in doing so remember that they do not conceal Jews who are masquerading under "gentile fronts":

Mr. Thomas W. Lamont, Morgan's partner; William H. Porter, Morgan's partner; Henry P. Davison, Morgan's partner and Morgan's messenger to the White House (which shows that there were other besides Jewish influences behind Mr. Woodrow Wilson's motives in aiding the Allies); Mr. Charles Steele, Morgan's partner; Paul D. Cravath, who was a member of the board of directors of the Westinghouse Electric and Manufacturing Company, which has been one of the greatest beneficiaries of the European war; Elbert H. Gary, who is the chairman of the United States Steel Corporation; Harry Payne Whitney, a director of the Guarantee Trust Company; S. H. P. Pell, a director of the International Nickel Company; Cornelius Vanderbilt, a director of the Lackawanna Steel Company; Ogden L. Mills, a director of the Lackawanna Steel Company; Frederick R. Coudert, a director of the National Surety Company, which wrote surety bonds on contracts for the production of \$1,500,000,000 worth of war material; Francis L. Hines, a director of the Bankers Trust Company; Edmund C. Converse, also a director of the Bankers Trust Company; Daniel G. Read, a director of the Guarantee Trust Company; Patriot No. 16 was Percy Rockefeller (his Gentile father's fortune is much larger than any other in America); No. 17 was Frank A. Vanderlip, President of the National City Bank (a Rockefeller bank); L. L. Clarke, director of the American Locomotive Company; Colonel Thompson, chairman of the board of the International Nickel Company.

These Gentile financiers next launched a tremendous propaganda campaign for "preparedness." All the Christian gentlemen just named represented corporations that had already made millions out of the war in Europe, and would make ten times more if Woodrow Wilson could be induced to use his influence in Washington on the side of the Allies. And yet in the face of such pernicious Gentile financial activities as the above the Dearborn Independent, in its pamphlet, "The International Jew," on page 204, makes this statement: "Now, in the United States during the last five years we have seen an almost complete Judaized administration in control of all the war activities of the American people."

In an interview, reported by Joseph Jefferson O'Neil for the New York World (and published in that paper on February 18, 1921), Mr. Ford, in explaining and defending his views regarding Hebrews, said among a lot of other things that he believed the International Jew started the world war "by arousing national passions.

By propaganda which set our people against another people. These dangerous groups," he said, "profit before a war by making munitions of

war, during a war by national loans, and after a war, as they are doing now."

Who planned the gigantic Anglo-French loan? Mr. J. P. Morgan, a Gentile. Who interviewed Woodrow Wilson at the White House regarding this loan? Henry P. Davison, a Gentile representing the banking house of J. P. Morgan. Who organized the Navy League? A Gentile, Colonel Thompson. Who joined the membership of the league? Gentiles! Who made profits before, during and after the United States was engaged in the recent war? The Gentile members of the Navy League. Who aroused national passions by propaganda that set "our people against another people"? The Gentile associates of Colonel Thompson and Mr. J. P. Morgan.

Only the biased individual who is ready and willing to disregard the laws of evidence can fail to be convinced that the above facts prove the anti-Semitic statements of Mr. Ford's periodical to be erroneous. Moreover, the person who disregards the undisputable evidence of proven facts insults his own intelligence. A large part of the Christian world is still swayed by prejudice. Let the victims of that mental malady pause and consider before they unquestioningly accept the irresponsible statements of anti-Semitism as representing truth.

A GRADUATE CHRISTIAN

One of the big spirits of Brooklyn is my friend Dr. Thomas Edward Potterton, a spiritual graduate of his church and denomination. He is such a splendid Christian that he is at times almost as good a Jew as I believe I am. If all Christians, including their parsons, were as great in religious girth as he is, as sympathetic in spirit, as convivial in comradeship and as reciprocal in respect of both the dignities and deficiencies of others, there would be no need of the denominational restrictions of Jews or Christians. I wish that some of my Jewish acquaintances were as Jewish and most of my Christian friends as Christian as he is. Well, he is about to go to Europe to conduct a party on a tour which I heartily recommend to any who want a delightful trip. Personally I would be willing, if invited, to go as his sexton. And I would be a unique sexton, too. I would know my place, I would be quiet, unobtrusive, reverently respectful even when my minister exhorted or prayed. But, alas, I am not to go. So good-bye, Brother Thomas. God be with you. May you come back with even greater religious rotundity and rubicund righteousness. Brooklyn needs you. It isn't overcrowded with Christian ministers like you.—RABBI ALEXANDER LYONS.

A JEW WITH A SENSE OF THE ARTISTIC

Barney Dreyfuss, president of the Pittsburgh Baseball Club, is a Jew. The Pittsburgh baseball park is the only park of importance in the country that does not carry advertising on the fences that surround it. Covering a period of twenty years this represents a loss in rentals of probably a quarter of a million dollars that other owners obtain and which Mr. Dreyfuss voluntarily relinquishes because he does not believe in "eyesores" in the form of bulletin boards on a ball field. Speaking of the intense covetousness of Jews anti-Semitic writers might keep in mind Mr. Dreyfuss.

Before I dispose of Mr. Dreyfuss I would like to ask writers who are fond of holding before the public the Jews in the sports and theatrical worlds, who are neither a credit to themselves or to the field of endeavor in which they engage themselves, why don't they say something about Barney Dreyfuss, who is 100 per cent. clean in his business and in his attitude toward the public.—CHAS. H. JOSEPH in *Jewish Criterion*.

The Attitude of the Young Jewish Girl Toward Religion*

By MRS. CAROLINE S. BENJAMIN

I wish I were gifted with the tongues of men and of angels and possessed that knowledge that passeth understanding, that vision that is prophetic, so that I might bring a message well worth the hearing. Speech making is such a futile thing unless, as in the case of the proverbial arrow, the message may be found, even after long years, imbedded in the heart of a friend.

The good old Bible tells us that of making many books there is no end, and much study is a weariness of the flesh. One might paraphrase and say: Of making speeches there is no end, and listening to the same often provokes merely a dulling of the brain.

Samuel Johnson, when asked at a musical whether he did not think a piece played by a celebrated violinist was not difficult, growled: "Difficult? I wish to heaven, sir, it had been impossible."

Johnson and the elder Dumas, who defined music as the most expensive kind of noise, were evidently no real lovers of music.

Sometimes I believe a league to enforce the suppression of speech making might produce a sort of peace or at least a calm after the confusion of the babel of many tongues.

However, it is a wonderful thing to "come together"—to convene, hence convention, to talk things over—in order that we may learn something from each other and something from the whole, and take even one lesson home with us to those to whom we return, which shall make us all a little better for the learning, or else it is all in vain. I am convinced that we shall hear a lot and learn a lot during the coming days of the convention. We shall hear of carefully prepared programs literally carried through for the pleasure and profit of the audience, who left the meeting well satisfied, and it would

*Address delivered before the New York Section of the C. J. W.

be fortunate indeed if after they crossed the threshold they had not forgotten the subject, the object, to say nothing of the predicate of the meeting. We shall hear the reports of the various committees telling of the work done by each section along every line of endeavor, organized for the most part in the service of humanity—the more unfortunate stratum of humanity, of course, including the daughters of the poor. And this is as it should be—splendid work. However, I have had occasion to think and to ask what is being done for the daughters of the rich? What is being done for the daughters of these very members of the council, the very promoters of the above-mentioned splendid work? For the past fifteen years—and again I beg your indulgence not to think that I am attempting to exploit myself or my work, but for the past fifteen years I have dealt with and studied diligently the young Jewish girl, almost to the exclusion of every other study or work or effort, so that it has become almost an obsession. I know the subject from every angle. There is not a phase of it that is not familiar ground, and sacred ground, too, for it is a sacred and serious subject. I am deeply concerned about everything that concerns her now and for her future. And she should be the concern of every one of us mothers in the council—every mother in Israel. It is the girl who keys the symphony of life if she is only taught how to attune herself. Without the young girl earth would be as colorless as when Prosperine was carried off by Pluto for half the year. Earth, you know, smiled and blossomed out again only when Prosperine returned.

Coming in so close contact with the young Jewish girl from all over the country and New York city, too, I know so many things about her that are so and, in the words of Artemus Ward, so many things that *ain't* so. I could give you a list of her splen-

did assets on the one side of the ledger, and that might not take very long, and on the other side a long list of her liabilities, but that *would* take a long time.

Knowing well her attainments and the lack of the same—her sins of commission and omission—I am forced to conclude that the various sections of the council and its members and the mothers are large have left undone a most vital, wonderful, essential work, a most splendid field untilled, unsown, hence a rather sterile result.

I shall not speak of any lack in intellectual pursuit or academic attainment, or even shortcomings in the graces of speech, voice or manner, because for these she is placed, I presume, under the magic influence of a school that shall transform her in a few months into a finished product. (I am quoting a patron's *hope*.)

I shall only speak of one appalling lack, which to my mind spells the unfulfillment of the whole law and the prophets; all other omissions are mere commentary. I refer to the *atrophy* in the Jewish girl of a *religious sense* in general and a Jewish religious sense in particular.

The average Jewish girl looks upon religion—which should be considered and was considered by our forbears as the very joy and main-spring of life—as a *kill joy*. This may be applicable to the average young girl or person in general, but please bear in mind we are concerned now only with the Jewish girl. W. E. George, the English novelist, when speaking recently in New York city on "The American woman," said he noticed a belief amounting almost to a religion that the young American girl must have a *good time*. And this seems true. For this her whole scheme of life is planned—her clothes, her amusements, her light accomplishments. Religion, responsibility, restriction, are not the three R's to be cultivated in her curriculum, but are sacrificed on the altar of *good times*—good times at any cost, good food at any price, good clothes at the tailor's price, cheap shows at a high price, good effort at no price. This is fostered by overindulgent parents—the good mother without

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vision, and the poor father, so busy in the pursuit of the wherewithal to pay for these pastimes, that his role in the scheme of home is that of the useful if not ornamental cash register, his right hand often cramped from frequent signature-lower right. What sort of atmosphere is thus created? A home often where the only book discussed is the bankbook; the only music appreciated the jazz, the only picture viewed the movie.

Added to this is the woful ignorance on the part of the Jewish girl of her Bible, her history, her great inheritance of holiness and righteousness. Year after year, when I organize my own special class for Bible study, a class composed of seniors and post-graduates, girls of about eighteen years and over, the first question I ask is, "How many of you have been confirmed?" All hands, as a rule, go up. Then I ask, "How many have brought your Bible with you?" Not a hand, except of those girls who have been in the class the year before. None of them know where, when or how the Bible came to us; most of them do not know the name of the first book of the Bible, who wrote the Psalms or the Proverbs; some of them spell Bible with a small b at the beginning and two b's in the middle; some of them, I am

ashamed to tell you—oh! you teachers and preachers of the Bible—spell prophets p-r-o-f-i-t-s. Possibly this may be the meaning of the Bible saying: "It is as hard for a rich man (or a rich man's daughter) to enter the gates of heaven as for a camel to pass through the eye of a needle." As to prayer, I recall a girl asking me how it is that we say in school grace before every meal. "Is it not a Christian custom?" she asked. I was pleased to tell her that we are the makers of grace. Examine an old Jewish prayer book and you will find grace for every occasion—grace before and after meals, grace when you go out and when you come in, grace when you stand up and when you sit down, grace when you put on a new dress or partake of new fruit, etc. A girl, one who graduated from her home high school and was even confirmed, when asked to tell the story of David and Goliath, said David married a foreign woman named Goliath. Another girl, when asked to give the story of Sodom and Gomorrah, said that Sodom wooed and won Gemorrah for his wife. Another girl, when asked if she had ever heard of Judas Iscariot, said: "Oh, yes indeed." But when asked whom he betrayed, smiled and said: "Why, I have really

forgotten the gentleman's name." I could multiply illustrations. Now all this may be in the general running of any school girl's day's work and food for the comic column of a newspaper. But the danger and tragedy lies in this: That with little knowledge, which is in itself a dangerous thing and no realization of the value of her priceless inheritance, she sells it for a mess of potage, carelessly putting on Esau's garb.

And so one hears quite frequently of operations for cutting off appendices on names, noses and even the submerging in the baptismal font. This is the kind of operation that may be successful in getting the patient into certain churches, schools, hotels, clubs, etc., but the patient surely and inevitably dies.

I once wrote to about forty-five heads of the best girls' schools in the country, asking their attitude as to receiving Jewish girls and their candid reasons for rejecting them. Their answers made interesting reading. It was not their criticism of the Jewish girls' love of display and lack of control of emotions, appetites, etc., that impressed me, because this is applicable to other girls to a more or less degree; but what impressed me and depressed me was their criticism on the Jewish girls not bringing a Bible with her to school, and though enjoined to "bow the head and bend the knee" in prayer, not thinking that attendance at religious services should be a natural part of her life, and that she deemed to care very much for the material things and very little for the spiritual things of life and that she had no religious, and therefore no cultured, background. This last tells the whole story.

Shall we wonder, then, at Sargent's picture in the Boston Library, which picture he names "The Synagogue," and is his conception of the collapse of Judaism? If any one should ask me why the Jewish girl is considered an undesirable neighbor—or the rest of us, for that matter—I should unhesitatingly say not because she is Jewish, but because she is not Jewish enough, in the best and highest interpretation of the term. However, it does not matter so much what our neighbors think of us as what we think of ourselves. Regard for a moment the point of view of the real rich to the near rich, or of the old rich to the new rich, and that of the latter to the rest, who may soon be the new rich. And then observe that extraordinary attitude of the German Jew (whatever that may mean here in America) to the Russian and Polish Jew (whatever that may mean here in America). A house divided against itself must fall. It is time to heed the injunction, "Physician, heal thyself." Moral: "Know thyself."

That there is need of an awakening of the religious sense is being pressed upon us more and more. Recently the Board of Education was hearing a committee who were suggesting that the public schools of New York city shall close every Wednesday afternoon to permit all the children to attend their respective religious schools for religious instruction and that this work shall be accredited to their regular academic work. Does this seem an infringement on the work or its lack on the part of the church? Then you know about the flying squadron, backed by

prominent Jewish men, which shall visit the various cities and towns to awaken an interest in things Jewish. Is this not also a duplication of work? Has this flying squadron no cognizance of the council and the valiant service it could render by its healing grace as physician in the person of every section and every member? Or is there a lack of confidence in the work of the council along this important line? Or is it true that the original idea of the founders of the council has been obscured by so many other activities and almost lost sight of? Or is the charge true that members and even officers—yea, the very presidents of some sections and their families—neither belong to a synagogue or a religious school, or cultivate in their homes any of the old Jewish traditions? Or is it also true that so many of our pulpits are merely forensic forums and our religious schools and social and civic centers when there are so many lecture platforms and clubs for such purposes? Why not render unto Caesar the things that are Caesar's?

Have I outlined the picture with too sharp a pencil? Believe me, I have really only scratched the surface. Please remember that the good surgeon does not hesitate to use the

knife when he hopes to save the life of a patient. I am actuated by a burning desire that the Jewish girl shall be the salt of the earth, that she shall disarm her critics by her splendid worth, that she shall strip herself of the non-essentials and emphasize the essentials of her being, that she shall be superbly fitted for her highest estate of wifehood and motherhood, that she shall be a real mother in Israel. And, finally, the import of my message is this: O ye women of the council and ye Jewish women at large, rebuild the altars originally planned by the founders of the council; rekindle the flames of the real Jewish spirit—a spirit that cannot die, since the spirit lives on forever, a spirit that needs no excusing and therefore no accusing, that shall be a part and parcel of every Jewish home and heart, every day and every hour. Foster a real religious sense of recognition, reverence and respect. Make each home a temple and dedicate to its service as its priestess the young girl. Then shall they take hold of your garment and say: "Oh, ye royal daughters of the kings of Israel, we know that you are righteous and holy and that God is with you, and we shall follow you."

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A JEWISH VIEW OF CHRISTIANITY

MY DEAR COUSIN:

At my last meeting with the vicar he put a poser to me. We had got on to talk of Christianity and he asked me to tell him what Jews thought of the religion of which he was so distinguished and earnest a teacher. I confessed to him that I really could not say what Jews as a body thought of Christianity, but if he cared to hear my own personal view I should be glad to inform him. He begged of me to do so, and as I think you, too, may be interested I shall repeat the gist of my talk to the vicar.

I pointed out that in order to understand Christianity it is necessary to recall the condition of Jewry in the century before Jesus was born. The Jews were split into three great parties—the Sadducees, the Pharisees and the Essenes. Of the first it need only be said that they were worldly in outlook, ever ready to make the best of the existing political conditions. They were the trimmers of their day. The Pharisees, tired and troubled by the uncertainties and the sufferings of the world around them, tired also of the intolerable yoke of

Rome, looked for comfort to a new world to come. "This world," said one of their early teachers, "is like a vestibule before the world to come. Prepare thyself, therefore, in the vestibule, that thou mayst enter into the hall." It is not easy to picture to one's mind the nature of this world to come. It would seem to have been visualized as life after death, without sin or suffering. The Essenes went farther still in their contemplation. They dreamed mystically of a new world in heaven, which they regarded as the Kingdom of God, and in order to prepare themselves for this state of bliss they withdrew from the world, lived lonely lives in deserts and waste places, eschewed property, marriage and all social institutions.

The Essenes went about preaching the new kingdom, and found a following in Galilee, a district of Palestine which admittedly was inhabited by the least cultured of the population. These men of toil felt the heavy burden of oppression, of taxation and of hopelessness. Capable of intense feeling as they were, they were only too ready to listen to good news of a better time coming and of a redeemer who should liberate Israel from all his troubles. This ex-

pectation of a redeemer was deeply rooted among the suffering Jewish masses, and when Jesus appeared in their midst as one of the itinerant Essenes it was not long before he was hailed as the expected Messiah. But he was not the only one who was so regarded. Many other preachers of that age who came to call men to repentance were, as Josephus states, also looked upon as God's anointed. The case of Jesus grew into a *cause celebre* because he became entangled in the political machine, and the state authorities were responsible for his death.

Then legends grew thick and fast around his memory. A study of the mushroom-like development of legends is not only fascinating because of the kaleidoscopic tendency of human imagination, but is also instructive as showing how in all lands and in all times the human mind is prone to this weakness. Are we altogether free from legends in these days? How easy, therefore, to conceive of the legends that grew around the name of Jesus. Men told each other that he had risen from the dead; that he was the son of God; that he had been miraculously born; that his death was to be an atonement for the sins of his people. The stories found currency, and before long verses in the Bible were discovered which pointed to his career. "Out of Egypt did I call my son," says the prophet Hosea in one place, clearly referring to the early history of the Jews. But an incident in the life of Jesus was invented to fit in with this passage in the Book of Hosea. Others, too, were similarly invented. But there was nothing strange or new in this. It was just the Midrashic method of dealing with the Bible text, and the Gospels are nothing but Midrashim.

A body of doctrine also gradually accumulated round the name of Jesus—in part Jewish, in part heathen. The earliest followers of the teacher of Nazareth, like himself, were Jews, living the Jewish life, practicing the Jewish customs. They differed from their fellow Jews in that they believed, rightly or wrongly, that the long-expected Messiah had already come. But slowly non-Jews joined the fraternity. Then Paul appeared on the scene. If Jesus may be described as possessing an Haggadist mind, Paul's mind was certainly Halachic. Jesus appealed to the emotions; he pitied the poor and oppressed; he loved little children. Paul was a legalist. He loved system, and he built up a structure out of the materials that had accumulated. Who can say how opinions and beliefs grow up? But there they were—a mosaic of Jewish and heathen beliefs, doctrines, practices, traditions. It did not take long before the new community severed itself from the Jews. Retaining many of the Jewish practices, the new sect changed their setting. They took over the Sabbath, but fixed it on Sunday. They kept the Jewish holy days—Passover, Pentecost, Tabernacles, for example—but gave them a somewhat different meaning and a different date. And they did more. They adopted distinctly heathen doctrines. They incorporated the idea of the trinity; they taught the incarnation, the virgin birth and original sin.

On the whole it may be said that Christianity adopted the ethics of Judaism and the dogmas of heathendom. There would not perhaps have been so much harm done if the two had been kept apart and the second made subservient to the first. But the two were intertwined; nay the second became the predominating element. Men might live righteous lives, fulfilling all God's commands, but if they did not subscribe to articles of faith, if they denied the virgin birth of the trinity or that bread and wine on an altar became flesh and blood they were punished as heretics; more often than not at the stake. The

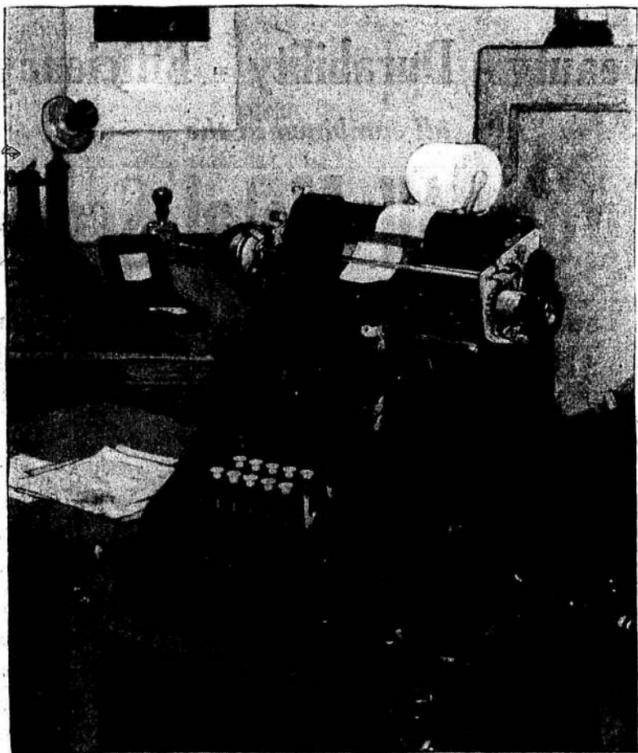
heathen strain in Christianity poisoned the whole system, and the political policy of the Catholic Church but heightened the disease to madness. The history of Europe in the first sixteen centuries of our era is one long illustration of this fact. Protestantism was the first attempt to purge the diseased body. But good as was the purge, it was not effective enough. Gradually, however, the non-Jewish elements in Christianity are losing their hold on men's minds. They are the dead branches on the ancient tree.

I asked the vicar frankly whether professing Christians still "believed" in the trinity or in the incarnation. He confessed that many people did not bother about these dogmas. They have lost interest in them, and the insistence of the church on their retention is one reason why churches are so empty. Men and women, the vicar continued, care far more for righteousness, for social justice, for clean living, for unselfish service.

I pointed out to him that these were the Jewish elements in Christianity and that it was a sign of the times that while the heathen lumber was decaying the Jewish strain in Christianity was becoming more and more alive. Perhaps Christian teachers

will begin to realize before long that if Christianity is to develop along healthy lines it will have to approach Judaism more and more closely. After all, it will only be going back to the pure Gospel teaching. The best authorities on Christianity are agreed that that teaching is Jewish through and through. Even so accepted a leader of Christian thought as Harnack had to admit this, despite his fling at the Pharisees.

The vicar sat thoughtfully silent for a while. He then asked where I had found a succinct account of the heathen excrescences of Christianity. I replied by referring him to the interesting work by Draper, "The History of the Conflict Between Religion and Science," a book which has always fascinated me. Might Jews read the New Testament? he next inquired. I answered him not only that they might, but that they do. Books that have so greatly influenced the thought of the world ought surely not to be taboo to thinking people. Then, he continued, you admit that the Gospels and the Epistles have been an influence in the world? "Of course," I replied. It must readily be admitted that Christianity has served Judaism by spreading Jewish teachings among the Gentiles. When the



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Goths and the Huns adopted Christianity they thereby imbibed Jewish ethics. The pity of it is that while Christianity taught Jewish ethics it did not practice them. Christianity taught the love of neighbor, yet Christians, even those who occupied the highest position in the organized church, killed each other for differences of opinion. Christians professed to follow the example of Jesus, who loved little children. But history records that Jewish children and tender women were mercilessly done to death by Christian hate. Nor is the discrepancy between doctrine and practice limited to the past: unfortunately it holds good today. The professions of Christianity and the practice of Christians are sadly at variance still. I reminded the vicar of the late Mr. Stead's booklet, entitled "If Christ Came to Chicago," and I asked him to visualize the possibility of Christ coming to London. What would he think of the conduct of many of his followers? "By their fruits shall ye know them." His own text was not an unfair one. But judged by this text, what would the verdict have to be?

Again the vicar was silent. My own view is, I said, breaking the silence, that in the near future the

daughter religion with come to realize whence it has sprung and will have more respect for Judaism, its mother. When that occurs we shall be nearer the day when the Lord shall be One and His name One, and when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

The vicar's eyes shone approbation as I said this.

Your loving cousin,
BENAMMI.

(Reprinted from *London Jewish Chronicle*.)

DISRAELI AS VIEWED BY LORD REDESDALE.

Writing of Benjamin Disraeli, Lord Redesdale said: "His conversation was always delightful, but nowhere did he shine more than at the Sunday dinners of Baron Lionel de Rothschild and other famous guests. Rothschild himself was one of the wisest, kindest and noblest men I ever knew, and his wife the picture of grace and beauty. In a Jewish house Disraeli was always happy. He retained the greatest admiration for the people from whom it was his pride to have sprung. One day I

went to call upon Lord Lionel in Piccadilly.

"Your friend has just left me," said the Baron.

"Whom do you mean?" I asked. "Why, Dizzy, to be sure—he is your friend, isn't he?"

I asked at haphazard what they had been talking about.

"Oh," said the Baron, "as usual, the race."

The great fascination of Lord Beaconsfield's talk lay in the grotesque turn which he could give to the most ordinary subjects. There was much sympathy between Sir William Harcourt and Disraeli. Indeed, so close was the affection which the two bore to each other that there was a moment when people imagined that they might join hands politically. But that could not be.

Between Gladstone and Disraeli there was no love lost; the two rivals were utterly opposite and cordially disliked each other. Disraeli almost always spoke of Gladstone with a spice of contempt. His notes were always charming. When living in Whitehall he wrote to Count Pierre Schuvaloff, the Russian Ambassador, inviting him to a little informal dinner, saying, "You will make six ladies happy and five men jealous." "Mon cher," Schuvaloff said, when he showed me the note, "elles étaient toutes grand nères!"

It is disappointing to find Lord Beaconsfield hardly mentioned in Bismarck's reminiscences. He had found his match, and there was, perhaps, a slight unwillingness to allude to the man who, far more than himself, was master of the situation during the Congress; but Berlin has not yet forgotten the historic words with which he summed up his impressions of that meeting, "Der alte Jude ist der Mann" ("the old Jew is the man!"). It was a great, if involuntary, tribute. The ordering of the special train which brought Bismarck posthaste to the "Old Jew's" quarters and forced England's views upon the panic-stricken Congress, was a volcanic triumph, such as has rarely, if ever, been equalled in diplomacy.

The story of Disraeli's wife's heroic devotion on a memorable occasion is so old that it may be almost news. He was Chancellor of the Exchequer and was to make a great speech. Mrs. Disraeli drove with him to the House, where she was to leave him. In shutting the carriage the footman jammed her hand in the door; the agony was excruciating, but she sat like grim death and uttered never a word, lest she should distract him at a moment when he needed all his wits. When he left the carriage she fell back in a dead faint! All her thoughts, all her heart, were centered in her husband and her fame; he knew it, and was deeply grateful. She was older than he was, but had been pretty, and as the widow of his colleague in the representation of Maidstone, she brought him a comfortable little private gentleman's fortune; but the expenses of public life were great, and I doubt, whether, even in spite of the legacy which he received from Mrs. Brydges Williams, he was ever financially quite at ease.

Lord Beaconsfield's weakness consisted in occasionally, perhaps unconsciously, borrowing a good saying or epigram and serving it up as his own. In the famous case of his speech on the death of the Duke of Wellington he went a step further and translated verbatim a speech or essay by Thiers on the qualities which go to make up a great captain.

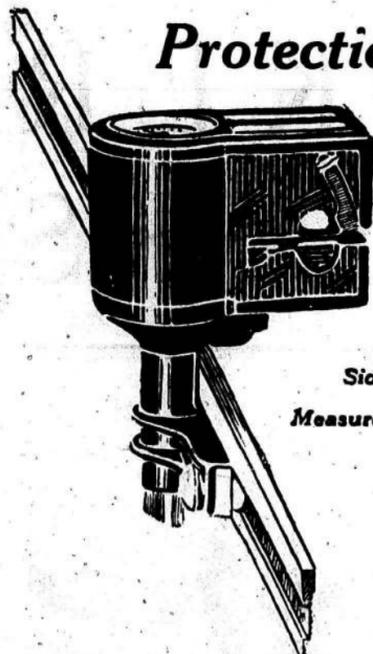
Benjamin Disraeli was an aristocrat to his fingers' tips. He belonged by descent to the Sephardim, that proud race of Jews who, in the time of Cicero, had been settled immemorably in Spain. Theirs was a nobility which dated back by tradition to Abraham, that Arab chieftain whose

wanderings from the fringe of the desert to Damascus and Padan-Aram are recorded in the Book of Genesis. "That," says a great writer who is no friend to the Jews, "is nobility in the fullest sense of the word, genuine nobility of race! Beautiful forms, noble heads, dignity in speech and deportment . . . that out of such men prophets and psalmists should go forth, that I understand at the first glance." Those words might stand for a portrait of Disraeli. The aristocracy to which he belonged sprang from another continent, another world from ours; but alien though it might be, it brought him into close sympathy with the bluest blood in England. Almost all his associates, almost all his friends were among those whose forebears had made history. He was fascinated by the power of race, though sometimes he could not help remembering that even the descendants of crusaders were but the mushroom aristocracy of a single night by the side of those of the courtiers of King Solomon. "Don't talk to me of Dukes! Dukes can be made!" he said, impatiently, on a memorable occasion when a great public dinner

was kept waiting for a Duke who was to take the chair.

To us who loved him, Beaconsfield remains a brilliant and inspiring memory; of those who did not love him I believe that none would now even listen to the malignity with which he was once assailed. Though they disapproved of his principles, they admit that he was actuated by no selfish motives and that under his rule England was governed in a spirit of true patriotism.

his love for his sister and correspondent, Sarah, the tender reverence and gratitude in which he embalmed the memory of his wife, the faithful and unswerving allegiance to his friends, dead or alive, all these are traits in his character which could hardly be told with living force save by those who heard his familiar talk and listened to the music of a far-off sorrow which would sometimes come into that noble voice. Happily he himself in his "Letters Home" and indirectly in his novels has told us much of this.



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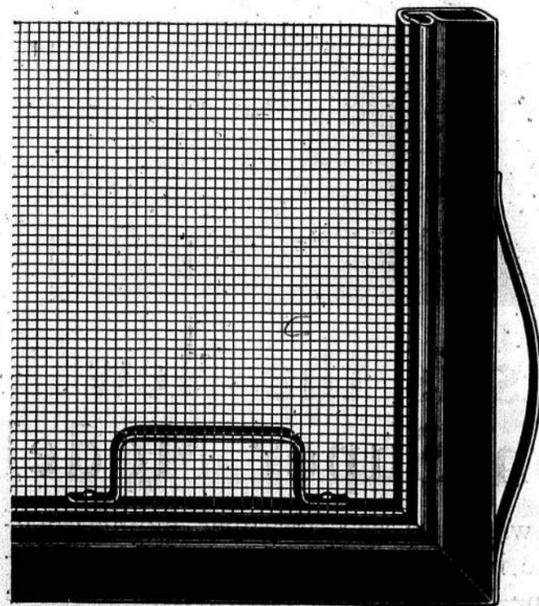
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VOL. LXXVIII. NO. 10.

NEW YORK, FRIDAY, SEPTEMBER 2d, 1921.

10 CENTS PER COPY



Shlomowitch is Tempted

By PEG



I didn't quite know what to do with the fellow. He had been decent to me once, and I felt that I had to be decent to him now. Frankly, he was a very unwelcome guest, but I had to shake hands and smile a forced smile and say "glad to see you," and all that.

What was I to do with the red-faced, sneaky-eyed Schlomowitch? He was in town buying up third-rate goods to replace stocks that he had sold in his dirty little store in Duluth. Yes, he was great in selling, particularly to lumberjacks when dead drunk. Very few of these woodmen ever came out of his store with anything but a dilapidated suit under their arms and very little silver in their pockets.

He suggested a shady vaudeville in Fourteenth street. I frowned. He laughed loud and dug his dirty fingers into my ribs. I tried to make him understand that my objection to going there was not that the show was vulgar, but that it was silly. He winked and smiled knowingly. It was evident that he did not believe me.

We compromised and went to see "Hitchy-Koo." When we came in the theatre Hitchy was in the orchestra regaling the audience with one of his well-known impromptu speeches. Our seats were near the front, and Hitchy took off his hat in most gallant fashion when Schlomowitch came walking down the aisle. Schlomowitch turned around. Surely the great Hitchy could not have reserved such a compliment for him, Schlomowitch? But yes; for Hitchy goes even further, and actually comes walking up and offers his outstretched hand. Red-faced Schlomowitch was in the seventh heaven.

"I can't recall where I met him, and yet he seems to know me well." I smiled and thought that I would let him enjoy it.

"Now, sir, that you have arrived, we are ready to begin."

Hitchy said this, hat in hand, looking Shlomowitch full in the face.

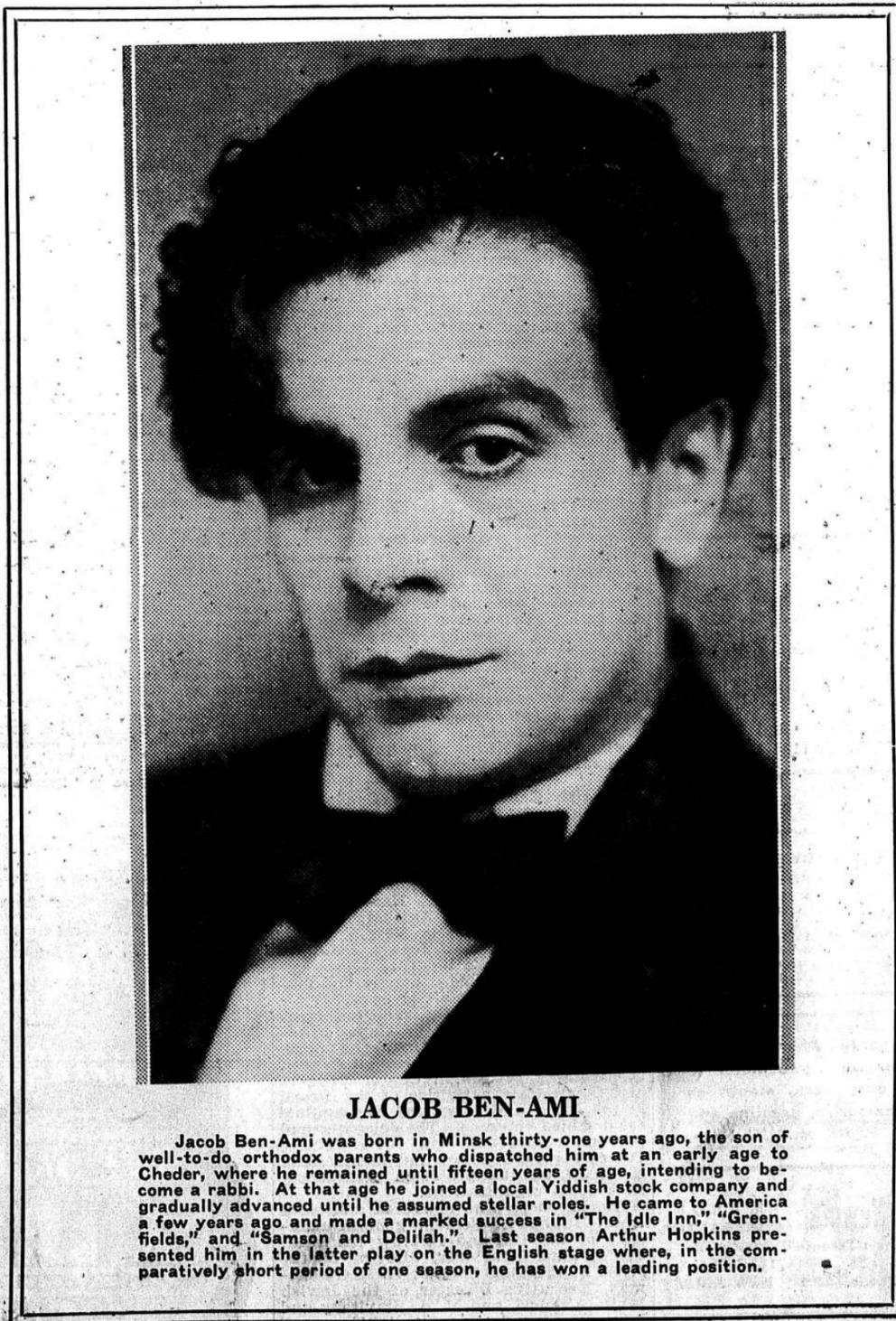
A roar went up from the audience. "What's the joke?" said Schlomowitch.

"They love Hitchy."

"But what's so funny?"

The curtain went up, and I was freed from an embarrassing position.

"Gentlemen," said Hitchy, "I have the pleasure and honor to announce



JACOB BEN-AMI

Jacob Ben-Ami was born in Minsk thirty-one years ago, the son of well-to-do orthodox parents who dispatched him at an early age to Cheder, where he remained until fifteen years of age, intending to become a rabbi. At that age he joined a local Yiddish stock company and gradually advanced until he assumed stellar roles. He came to America a few years ago and made a marked success in "The Idle Inn," "Greenfields," and "Samson and Delilah." Last season Arthur Hopkins presented him in the latter play on the English stage where, in the comparatively short period of one season, he has won a leading position.

that Philadelphia has passed her quota for the third Liberty loan."

"Liberty loan?" What's he talking about and what are those geese laughing at? I thought the war was all over."

"Yes, but not in slow Philadelphia."

I thought that this answer would satisfy him, but it didn't. My answer mystified him even more. But I got temporary relief with the entrance on the stage of Julia Sanderson.

"My! but she's a beauty!" exclaimed Schlomowitch.

"Superior to Fourteenth street, eh?"

"Superior? Never seen anything like this. It's got me going. Look at those curves! Look at that arm! Look—"

"Sh—sh!" He was talking loud enough so that our neighbors could hear and smile.

"You think Hitchy would introduce me?"

I looked at him. Then a satanic idea took hold of me.

"Introduce you! I should hope so. Wasn't he glad to see you?"

"Fine! I'll go back of the scenes after the show. My! but she's a dream."

From now on no one but the incomparable Julia interested him. Neither the broad humor of Hitchy nor the more subtle art of Huntley, the English comedian, caused the least response.

I left him in front of the theatre, and he was glad that I did. It was plain that he wanted Julia all to himself.

* * * * *

"I never set eyes on her, d—n it; nor even on that Hitchy, devil take him!"

"What do you think? I ask the fellow to let me see Hitchy and he says to me, What do you want and who are you?" I says I am Hitchy's friend and my name is Shlomowitch. He slams the door in my face and lets me wait five, ten, fifteen minutes. Then he returns and says, Mr. Hitchcock is sorry, but he cannot recall any Shlomowitchs among his acquaintances, and that in any case he was much too tired to see any one just then.

"You just tell Hitchy that he

shook hands with me when I took my seat in the orchestra tonight." "He what?" said the fellow. "I repeated my statement. The fellow laughed until he cried. Then he looked at me hard, tapped his forehead with his forefinger and shut the door in my face. "I've written to Hitchy and also to Julia, but neither of them has answered me. I wonder what's come over Hitchy? I wonder how I can get hold of Julia. Never saw anything half so stunning—lines, arms, face, voice, dancing. Say, do you know how I can be introduced to her?" "Go back to your second-hand store and forget it all, you old goose," I exclaimed.

"Forget Julia! Not on your life." "And stop 'skinning' these poor lumberjacks," I continued, without heeding the interruption. "Skinning!" Heh, where did you get that? That's talking quite some. "Skinning?" What do you mean?" "Well, you aren't very honest with your customers, are you now?" "Honest my eye. Mind your own d—n business. I'm as honest as the next one. Who are you to go poking your nose into things that aren't your concern. You didn't do that when you needed me, did you? And now you go preaching me and you refuse to go to 14th street because the place will corrupt you."

dressed to kill, was walking up Broadway with a typical Broadway demi-monde. I heard that Shlomowitch before returning to Duluth had confessed to an acquaintance that little of the money he brought with him went for suits and very much for drinks and "good times." Shlomowitch is "skinning" the lumberjacks as much as ever.

NATIONAL YOUNG JUDAEA

In these days of practical work, when the urgent needs of the hour are likely to push aside cultural or educational endeavor, the question is often asked, "What can the Jewish boys and girls actually do that will be of immediate benefit in the unbuilding of a Jewish National Home in Palestine?"

There are many things which the Jewish youth of America can accomplish. But before pointing out what these things are it is well to emphasize that the youth of today are the elders of tomorrow, and that our boys and girls should devote their principal efforts towards preparing themselves for the work they will have to do in the Jewish Communities in a few years from now. This work of preparation is very practical, if we are far-sighted enough to look a few years ahead. It is easy to understand the benefit that will occur to the Jewish people if the rising generation equips itself by study and practical effort to taking a leading part in the Jewish affairs of tomorrow. It is for this reason that Young Judaea puts its main emphasis on educational work in the club while requiring from its members only a minimum of practical work.

There are some things, however, which the Jewish boy and girl can do. It has been the custom, for instance, for Young Judaeans all over the country to enroll as volunteers on Flag Day and Flower Day and collect money for the Jewish National Fund. Last year \$10,000 in cash was raised by the Young Judaeans alone. Other of the Young Judaea clubs have had special concerts and celebrations, raised substantial sums of money for the Palestine Tool Fund, for the orphans of Palestine, for the benefit of their local synagogues, Talmud Torahs hospitals and other Jewish institutions.

Plans are now on foot in accordance with the suggestion of Dr. Chaim Weizmann to establish in Palestine a Young Judaea colony on model scientific lines. A number of Young Judaeans have already expressed their readiness to enroll as pioneers and to pay a certain sum weekly for the purchase of land. Suggestions are being received in the National Headquarters for the Hebrew name to be given to the Young Judaea colony. These and many other methods may be used by the Jewish youth for the practical benefit of the Jewish people in general and for the upbuilding of Palestine, but the fact must never be lost sight of that the main work of our youth is to prepare themselves by study and by proper attention to the activities of their own club for the really big work in the communities which they will have to do in later years.

The Educational Department of the National Young Judaea has in preparation a special envelope for the Festival of Succoth. This envelope will be issued in standard form to fit into the loose leaf leaders' handbook. It will be printed and punched so that owners of the handbook can keep this holiday program on file for future reference. Every leader of a Young Judaea club is entitled to receive the Succoth envelope. It will be mailed in about two weeks. Leaders who have registered and have paid the registration fee are entitled to receive free of charge the leaders' handbook, which will be ready for distribution early in October.

Jewish Center Workers Convene

The first conference of Jewish Center Workers arranged by the Jewish Welfare Board was held Sunday and Monday, August 21 and 22, at the Young Men's Hebrew Association, Lexington avenue and 92d street. Executives of Young Men's Hebrew Associations and other Jewish Centers in New England, New York State, New Jersey, Pennsylvania and Canada attended. The program included papers and discussions on the plans of the Jewish Welfare Board, covering the various phases of Jewish Center work, problems of association program making, the community activities of the Jewish Center, the training of Jewish Center workers and the welfare activities of the Board in the Army and Navy and at hospitals for disabled veterans. The delegates had personal conferences with the Executive Director of the Board and members of the staff on the problems confronting their local organizations.

Among those who delivered addresses were: Philip L. Seman, general manager of the Chicago Hebrew Institute; Prof. Julius Drachler, director of the J. W. B. Training Course; H. L. Gluckman, Executive Director of the Jewish Welfare Board, and M. A. Stavitsky and Louis Kraft of the central office staff of the Board. The delegates evidenced a keen interest in the proceedings and actively participated in the discussions. It is planned to hold similar conferences regularly in the future in the East and in other sections of the country.

Third Transport of Orphans Leave for America

The third transport of orphans to be sent to America through the War Orphans' Department of the Joint Distribution Committee sailed from Danzig on July 17. These children are all coming to join sisters, uncles, aunts and grandparents in America who have arranged to care for them until they are able to support themselves. The transportation of these children was paid for by these relatives, thus meaning no expense whatever to the Joint Distribution Committee and at the same time decreasing the number of dependent war orphans that must be cared for overseas.

In compliance with immigration requirements, each relative deposited with the War Orphans' Bureau affidavits testifying to their intention to receive and maintain the child, and the necessary funds to cover all expenses, including ship ticket, visa, necessary clothing, board and lodging while awaiting embarkation and other expenses.

The War Orphans' Department overseas located the children, gave them thorough physical examinations, arranged for the necessary passports, visa and travel permits, arranged for shelter in Warsaw (in a special home maintained by the J. D. C. for this purpose), escorted them to the port and then, in co-operation with the Hebrew Immigrant Aid Society, arranged for an escort to take them to America.

While it is impossible to bring to America children having no relatives here, it is hoped that, by thus assisting in the reunion of orphans with relatives here, a large number of children may be saved and the relief funds might be reserved for those little unfortunates having no relatives here.

Gains Her Freedom Because Husband Would Not Go to Ceremony Before Rabbi

A decision of the Appellate Division of the New York Supreme Court annulled the marriage of Sarah Watkins from her husband because the latter refused to supplement a civil ceremony by a religious one before a rabbi. The court's ruling was based on evidence showing that the husband had promised to have such a ceremony and then failed in his promise.

LOEWENSTEIN, MAURICE F.—In pursuance of an order of Honorable James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice F. Loewenstein, 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 Sullivan & Cromwell, their attorneys, at No. 49 Wall Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of March, 1922.

Dated New York, the 2nd day of September, 1921. ANNA S. LOEWENSTEIN, OSCAR SUTRO, Executors.

SULLIVAN & CROMWELL, Attorneys for Executors, Office and P. O. Address, 49 Wall Street, Borough of Manhattan, New York City.

MOSENTHAL, ELIZABETH.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elizabeth Mosenthal, 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 Engelhard, Pollak, Pitcher & Stern, their attorneys, No. 111 Broadway, Manhattan, in the City of New York, on or before the 3rd day of March next.

Dated New York, the 19th day of August, 1921. WALTER J. MOSENTHAL, HERMAN O. MOSENTHAL, Executors.

ENGELHARD, POLLAK, PITCHER & STERN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

SOBOTKA, GUSTAVE.—The People of the State of New York, by the Grace of God, free and independent.

To Attorney General of the State of New York, Allen Property Custodian of the United States of America, Alice Hauser, Irma Winter, Stefi Adams, Gertrude Pachhofer, Josephine Von Kahler, Hans Sobotka, Felix Sobotka, Valentine Sobotka, Marianne Pollak, Harry Sobotka, Bohus Sobotka, Elso Sobotka, Otto Sobotka, Anna Basch, Ella Adams, Walter Sobotka, Alfred Pollak, Max Pollak, George Pollak, Franz Rainer Sobotka, Renate Sobotka, Anna Seidner, Hedwig Ehrenstein, Gabriele Epler, and to all persons interested as creditors, beneficiaries or otherwise, in the Estate of GUSTAVE SOBOTKA, deceased, who at the time of his death was a resident of New York City, County of New York, send greeting upon the petition of EMPIRE TRUST CO., having a place of business at No. 120 Broadway, New York City.

You and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 30th day of September, 1921, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of EMPIRE TRUST CO., as Trustee of the Last Will and Testament of said deceased should not be judicially settled.

IN TESTIMONY WHEREOF, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

WITNESS, HONORABLE JAMES A. FOLEY, a Surrogate of our said County, at the County of New York, the 30th day of August, in the year of our Lord, One Thousand Nine Hundred and Twenty-one.

MARTIN G. McCUE, Clerk of the Surrogate's Court.

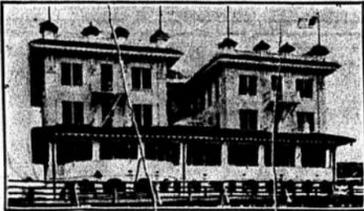
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SUCHMAN, ISRAEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel Suchman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, at the office of Liebman, Blumenthal & Levy, Esqs., his attorneys, at No. 507 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of February, 1922.

Dated, New York, the 10th day of August, 1921. HARRY SUCHMAN, Administrator. LIEBMAN, BLUMENTHAL & LEVY, Attorneys for Administrator, Office and P. O. Address, 507 Fifth Avenue, Borough of Manhattan, New York City.

HAYMAN, ALF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alf Hayman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at its place of transacting business, No. 16 Wall Street, Borough of Manhattan, in the City of New York, on or before the 27th day of February, next.

Dated, New York, the 11th day of August, 1921. BANKERS' TRUST COMPANY, Executor. ROSE & PASKUS, Attorneys for Executor, No. 128 Broadway, Borough of Manhattan, City of New York.

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RUSSIA AGAIN TO THE FORE

By M. BROWN

Russia has again become the chief topic of discussion and the centre of gravity, figuratively speaking, to which all eyes are attracted as a result of its great suffering caused by the unproductiveness of the masses, chiefly the peasants, who refused to till the soil.

The world is ready to forget for the time being the efforts of those now governing Russia and is only concerned with devising the most effective and best means to bring succor to a famine-stricken people. Certain conditions have been imposed and accepted with regard to the manner in which the relief work is to be carried out. A starving people with nothing to appease the gnawing and constant hunger can become a greater menace than all the planning and plotting of its enemies. While this is true as regards the present Russian regime, the danger to the rest of the world must not be overlooked. There would seem to be some significance in the published and apparently authentic reports of the threats made by Trotsky to let loose the Russian hordes, first upon Poland, which would probably include such territories as Lithuania, and then upon the rest of Europe.

As was to be expected, the millions of American Jews hailing from Russia and having many of their relatives still living within the confines of that country would be among the first to commence active preparations for the relief of their kinsmen. For any general calamity befalling Russia would be sure to fall with greater force on the heads of the Jews living there. The economic ruin of the Jews in Russia is now too well known to require emphasis, and with famine stalking in most of the cities where the Jews dwell it is pretty certain that they are the most serious sufferers.

But how can relief be sent to the Jews in Russia and not include such relief for the starving Russians? This question seemed of sufficient import to disrupt the recent meeting called by the People's Relief Committee. There are those who maintain that any separate measure for relief adopted by the Jews in this country should be used distinctly for the Jewish populace of Russia, while others considered such a course detrimental and likely to have the effect of arousing the Russian famine victims against the Jewish receivers of aid from their American kinsmen.

Admittedly this course of separate relief for the Jews in Russia is debatable. It is a two-sided sword which would cut with either edge. But suppose for argument's sake that the Jews of America poured their alms into the hands of the Soviet government, how much of that would be given direct to their unfortunate kinsmen? The terrible condition economically of the Jews in Russia, reports agree, beggars all description. It is also well known that despite the effort of the Soviet government at uplifting the Russian Mujick and eradicating his age-old and blind inbred prejudice against the Jews the seed is as deep-rooted as it was during the Czar's regime. Those who object to entrusting American Jewish relief to be distributed through purely Russian agencies have misgivings and fear that very little of that relief will reach those it is intended for.

Caldofsky, who has just returned to this country from Russia, has taken a positive stand on this all-important question, maintaining that the Jews of America should send its portions of bread directly to the Jews of Russia and to none others. While this is the course at present adopted by the People's Relief Committee, it will not be satisfying to the extreme elements, as was already exemplified by the statement of Dr. Dubrowsky, who has publicly announced his opposition. Dr. Dubrowsky took his stand not against Jewish relief from America but against the separate relief for the Jews of Russia on the flimsy pretext that it is fraught with danger, the danger of causing the Russians to adopt the pogrom weapon as a means to snatch the food from the mouths of the Jews. Dubrowsky may know whereof he speaks. Like Caldofsky, he has just

returned from Soviet Russia. His ideas may yet prevail.

How will the Jews of America respond to the cry of their famine-stricken kinsmen in Russia? We know what the response was to the cry of anguish that reached us when Jews were massacred. There was not a Jewish home in the land but that it had its tear-stained mourners, not a Jewish heart anywhere but that it shriveled to the breaking point. We had meetings of vehement protest. The hand acted in unison with the heart and according to the exigencies of the occasion. We gave freely that those bereft of their supporters might not remain in darkest despair. We sent our messages of solace to the widowed mothers and the orphaned children, to the sick and to the wounded, thereby dispelling the darkness about them.

Surely we will not remain indifferent to the present cry of the famine-stricken Jews of Russia. To feed the hungry and to clothe the naked has ever been our tradition. And in this hour of appalling misery in the land where suffering has been the greater portion of our people we must neither look to the right nor the left, but give quickly, unhesitatingly, that those who face death through starvation may be saved.

A Pharisee on His Own Case*
New York city, July 1, 1921.

Dear Atlantic:—

A Jew of Jews, like the undersigned, stands aghast before the present day flood of articles on the Jewish question. 'Tis a veritable pogrom in printer's ink. And inky pogroms are deadlier than bloody ones, and blacker.

As a super-Jew, I feel at any rate grateful for the sympathetic tone of Paul Scott Mowrer's disquisition on "The Assimilation of Israel." But how weak in its argument! The Jew, forsooth, does not assimilate; he refuses to intermarry and occasionally attends the synagogue. Ergo, his is a double allegiance! And this in the same breath with the statement that the Jew has given evidence during the great war of his loyalty to America. In what way, then, does religious loyalty interfere with political allegiance?

And the solution of the problem? Inter marriage—Q. E. D. But this is no solution of the Jewish question; rather, a dissolution of the Jewish people. It means, let the Jew cease to be a Jew, and he will have no trouble.

Mr. Mowrer's article is an illustration of the greatest of all sins—the Sin of Being Different. Life is a monstrous rubber stamp affair. Likings depends on likeness. The Unlike must be annihilated. The sympathetic ones, like Mr. Mowrer, would kill the Jew with kindness. Euthanasia—

To many a thinking Jew, as to a few thoughtful Gentiles, the remedy seems to be not in the Jews ceasing to be Jews but in the Christians becoming Christians.

All this is said with no malice and with a painful consciousness of the nearness of the wastebasket to the editorial desk. But I feel that there is a great deal of amateurishness in all these discussions of the Jewish problem. The expert has not yet been heard from. The undersigned does not claim to be an expert. But he proudly proclaims himself a Jew of Jews and a Pharisee. And while everybody has something unbecoming to say about the Pharisee why should not the Pharisee be given a chance to state his own case?

Respectfully,
JOEL BLAU

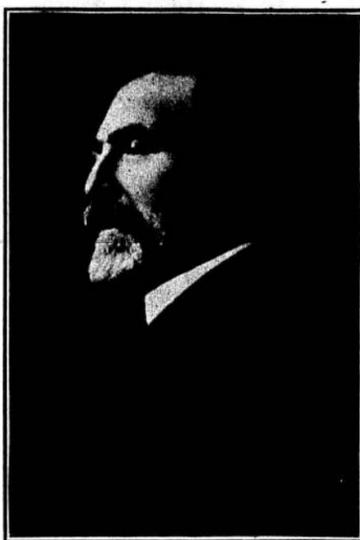
Rabbi, Temple Peni-El, New York city.

*Reprinted from the Atlantic Monthly.

Dead Heroes Eulogized

Memorial services were held Sunday for 6,000 dead soldiers transported from France at one of the Hoboken piers. Major General Edwards, who led the Twenty-sixth Division in France, was the chief speaker, and eulogized the great service rendered by the dead heroes. Before the general's address Rabbi Lee J. Levinger, of the 92d street Y. M. H. A., former chaplain of the Twenty-seventh Division, rendered a Jewish burial service, which was followed by services of other denominations.

IN MEMORIAM.



WILLIAM KLEIN

"Gone, but not forgotten."

Just a year ago, September 1, 1920, the East Side was shocked by the news of the untimely death of one of its most beloved citizens, William Klein. At the age of 54, and in the prime of life, he tragically met his death in an automobile collision while returning from Sharon Springs with his family after his summer vacation.

Time, which is nature's greatest healer, can never heal the wound inflicted upon his family in his passing, and his neighbors and friends, who were many, will always keenly feel the irreparable loss to the community in which he lived.

His life was one of achievement. At the age of 18, alone and without funds, he came to this country from the little town of Tiba, Hungary. By hard work and thrift he was able in a very short time to send funds so that his mother, a widow, and one sister could come to this country. But a few years after he came here, and while still a young man, he became a clothing merchant in this city and began to make a name for himself. At the age of 23 he married Ethel Rosenbluh.

In business William Klein soon came to be recognized as a reputable merchant and commanded the respect and admiration of all those with whom he came in contact. He was engaged in the clothing business on the East Side for over 35 years; the latter 20 years at 60 Avenue C. His business was always conducted on a high standard of reliability and is still carried on in the same way at the same place by his son, Aaron Klein.

Business, however, was not the all-important factor in this man's life. Far more important than that was his desire to educate himself and to render social service to his fellow man. Although he never had the opportunity of attending school in this country, he worked diligently at home until he became well versed in English. But of more importance to him was the knowledge of the Biblical and Talmudical commentaries, to which he devoted a good deal of his time. He was an enthusiastic admirer of all learned men and fulfilled literally the saying of our sages:

"Warm thyself by the fire of the wise and drink their words with thirst"

He worked untiringly in behalf of maintaining Judaism, and was always ready to lend a helping hand to those in need. He was a man whom it was impossible to know and not love.

He was connected with a large number of charitable institutions, a number of which he helped found. Among these are: Ohel Torah Talmud Torah, Hebrew Free Burial Association, Israel Orphan Asylum, Kolel Schomah Hachrasas, People's Hospital, Home of Sons and Daughters of Israel and Beth Hamedrash Hagodal. Of this last-named institution he was president many years and one of its most active members.

He not only worked for these institutions, but also was generous in his financial contributions to them. He was loved, honored and respected by all who knew him. He was a friend to all, both young and old, his loyalty to his friends, his versatility, his generosity and kindness.

His life was truly ideal. As a husband and father he was most devoted, as a friend loyal, as a man just, as a Jew true. His observance of the Jewish religion and its ethics was an inspiration to all and a shining example to his children.

He left to his family a priceless heritage, better than gold, a good name. His wife and six children, who survive him, have every right to be proud of him and to cherish his memory.

One could not in writing of his wonderful life in this limited space do justice to him, but, to sum it all up, it should in truth be said of him:

"His life was gentle, and the elements So mixed in him that nature might stand up And say to all the world: "This was a man."

KLEIN.—In loving memory of my beloved daughter and our dear sister, Lena S. Klein, who departed this life on Sept. 2, 1916.

Though God has called our beloved one, We have not lost her wholly; She lives with us in thought and deed As truly as in His heaven.



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KEREN HAYESOD IN ALL LANDS

With the Zionist Congress about to convene in Carlsbad, the organizing work for the Keren Hayesod is being carried out in practically every European country where Jews reside. From an official communication we are able to give a brief survey of this work.

Especially noteworthy is the work for the Keren Hayesod in Germany. The "Maaser" principle is being rigidly adhered to there. Assessment committees have been formed in all parts of Germany. The object of these committees is to investigate individual contributions to the Keren Hayesod which appear obviously below the "Maaser" level. Individual pledges thus made by the Jews of Germany reach a total of from 20,000,000 to 25,000,000 marks.

In Czecho-Slovakia, and Austria, too, the "Maaser" principle is being strictly applied. It is confidently expected, according to the figures given in the communication, that the original estimate of 25,000,000 kronen will be more than doubled.

According to Deputy Greenbaum, a seventh part of what has been raised by the Jewish people everywhere was given by the Jews of Poland alone.

In Galicia the work for the Keren Hayesod has brought together all classes of Jews, the representatives of the religious communities, of the lodges of the 'B'nai Brith', of the relief committees, the orthodox and reform rabbis, having all declared their readiness to help in the work.

The Dutch Zionists, underestimating the capacity of the Jewish people of Holland, thought they could not go beyond 100,000 gulden in five years. After the first experiment, and by strict adherence to the "Maaser" principle, the Zionists alone expect to raise 1,000,000 gulden.

The Jewish Community of Lisbon, Portugal, consisting of about seventy-

five families, has already pledged 1,000,000 francs, and a total of no less than 2,500,000 francs is expected from them.

In Barcelona and Madrid, Spain, Keren Hayesod committees have been organized from whom 500,000 pesetas are expected.

Under particularly unpropitious circumstances the work is being organized in Bessarabia and in Roumania. An intensive campaign is being carried on in those countries which is expected to yield 200,000 lei.

The efforts of the Jews of the Ukraine, to contribute their mite to the Keren Hayesod beggars description. Having given in kind, because in that pogrom-ridden land money is almost non-existent, the Jews are now stripping themselves of what jewels they have been able to spare. Thirty cases containing engagement rings and mementos were delivered recently by the Ukrainian Jewish women to the headquarters of the Keren Hayesod in London.

Zionists in Soviet Russia, under circumstances which need hardly be told here, are straining every nerve to collect and transfer their contribution to the Keren Hayesod.

The Swiss Zionists have undertaken to raise 1,000,000 Swiss francs from the Jews of Switzerland, who only number 22,000.

The "Maaser" principle is being applied by the Zionists of Italy, and it is hoped that work on a considerable scale will be carried out.

Conferences of French and Belgian Zionists have agreed to accept the terms of London resolutions and adopted the Keren Hayesod on the principle of "Maaser."

The work of the Keren Hayesod in England has won over the representatives of many non-Zionist bodies, and, under the leadership of Sir Alfred Mond, is about to enlist the support of every Jew in the British Empire.

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ITEMS OF INTEREST IN THE JEWISH WORLD

The University of Minsk has established a special chair for the study of Jewish culture.

Five Jews are reported to have been killed in a pogrom recently made upon the Jews of Berezin.

Haham Dr. Moses Gaster has been appointed Examiner in Rumanian for Examinations in Commerce in London University.

Temple Israel, located at Nantasket (a summer resort near Boston, Mass.), was dedicated on Sunday afternoon, August 28.

The establishment of a Jewish police force in Tel-Aviv was celebrated on July 23. The force now consists of twenty policemen.

Fire destroyed a great portion of Slonim, Poland. Thousands of Jews have been left homeless, and many have lost their business.

A proposal is on foot at Vienna to establish an anti-Semitic International for the purposes of uniting the anti-Semitic activities in all countries.

Rabbi Moses J. S. Abels of Altoona, Pa., is organizing a student congregation among the Jewish students of the State College of Pennsylvania.

The new B'nai Jacob Synagogue in the North End of Montreal, Canada, is progressing rapidly and it will be complete for occupation for New Year's Eve.

The old buildings on the site recently purchased for the Hebrew Free School of Lynn, Mass., are being razed and building operations will begin immediately.

Many Jewish organizations are participating in a non-sectarian drive to raise \$100,000 for a shelter for the Bronx Society for the Prevention of Cruelty to Children.

According to an official statement made in the Hungarian Parliament, Jewish refugees from Galicia will no longer be admitted within the borders of Hungary.

By the will of the late Sidney M. Goldstein, filed for probate last week, the Surprise Lake (N. Y.) Camp of the Educational Alliance and Y. M. H. A. will receive \$3,000.

Lord Bearsted has promised to carry out, at a cost of about £1,000, extensive alterations to the historic village green at Bearsted, near Maidstone, from which he takes his title.

The twenty-fifth annual conference of the Order Shield of David was held last month in London, Eng. There are now 4,500 members in the order and six new lodges were added last year.

Last Thursday Pope Benedict received in audience Sir Ronald Storrs, Governor-General of Jerusalem. It is understood the Pontiff expressed the Vatican's views with regard to Zionism.

The Polish newspaper, Dwa Grosze, threatens that immediately the Polish frontiers have been determined there will be an extensive anti-Jewish pogrom with the object of reducing the Jewish population.

Arverne Jews Contribute to Synagogue As a result of a stirring appeal made in the Derech Emunah Synagogue, Arverne, L. I., on Tisha b'Ab by Mr. Bernard Semel, \$3,000 was subscribed to the congregational funds.

The Jewish pupils in Jugo-Slavia have received permission to be absent from school on Saturdays. Schools which have a majority of Jewish children will, according to the new arrangements, be closed on that day.

A large number of objections have been raised in Switzerland to the proposal to settle a hundred Cossacks of General Wrangel's army in Switzerland, on the ground that they were implicated in anti-Jewish pogroms in Ukraine.

The Jewish National Council of Lithuania has issued a protest against the American Joint Distribution Committee for not consulting the former on its activities and for being the cause of a large number of "schnorrers" in Lithuania.

Herman Landau, a well known Jew of London, England, died there on Monday, 80 years old. Mr. Landau came to London as a youth from Poland and subsequently attained wealth and position. He was known as a generous dispenser of charity.

Rabbi Dr. Leo Jung, of Cleveland, Ohio, who is now in England, has just attained the degree of Doctor of Philosophy at London University. His thesis was entitled "The Story of Fallen Angels in Jewish, Christian and Mohammedan Literature."

Lord Robert Cecil, one of the British representatives on the League of Nations, will probably be chosen by the league to settle the dispute between Poland and Lithuania over the City Vilna, according to information obtained from a reliable source.

Czernowitz is overrun with Jewish refugees, according to information received here from that city. The large number of Ukrainian refugees which the Bessarabian authorities expelled from the border towns, have made their way to that city.

Budapest reports received here show that the persecutions of the Jews in Hungary by the soldiers continues unabated. The most recent instance of this practice is the fact that Jews are everywhere prevented from bathing in the rivers in Hungary.

Elaborate plans are being worked out by the arrangement committee for laying the cornerstone of the first Jewish Infant Home in Illinois, which will take place at Chicago on September 11. The home when completed will care for five hundred baby orphans.

At Ornsstadt, Germany, the anti-Semites on the Town Council objected to giving the Jewish Burial Society a portion of the Christian cemetery. "Germans," they said, "desired to be separated from the Jews even after death."

The exile of ninety-seven Jews from Latvia to Soviet Russia was accompanied by the shooting of two Jews, Messrs. Matison and Kuperman, who were murdered on the frontier by Lett officers. The victims were popular labor leaders.

Samuel Adler, wealthy South Bend (Ind.) citizen, died last month in his 68th year. He was president of Temple Beth El and a leader in all Jewish activities. He was president of the Union Trust Company and headed many civic movements.

The Christian professors of the Nuremberg Commercial Institute have tendered their resignations as a protest against anti-Semitic attacks on their Jewish colleagues. They demand the immediate dissolution of the anti-Semitic Students' Organizations.

Leo Stein, the librettist of "The Merry Widow," "The Girl in the Train," "The Count of Luxemburg" and many other well-known operettas, died in Vienna last month after a long illness. Mr. Stein was born in Lemberg, Galicia, on March 25, 1862, and studied law, later receiving a doctor's degree.

The Jewish community of Bombay have protested against the government ignoring the distribution of anti-Semitic pamphlets—so-called "Truth" pamphlets—by a member of the European Association in Calcutta, Lieut.-Col. Fraser. The Indian press has either condemned these pamphlets or treated them with contemptuous silence.

Miss Maud Gold, of London, has been awarded the Grand Prix for Violin at the Brussels Conservatoire, "the highest distinction." Miss Gold showed musical talent at an early age, and won a scholarship at the Royal College of Music, London, during which time she was also for a short period a member of Sir Henry Wood's Orchestra at Queen's

Samuel Lemkin, who has just returned from a trip to Poland, reports that he had distributed for his landsmanschaft in Slonim, \$164,000 private relief. He also left the community \$20,000 for general relief, with which money some public institutions have already been established. Mr. Lemkin traveled with the assistance of the Joint Distribution Committee.

Requests for charitable purposes aggregating \$9,000 were made by Louis Mark of Philadelphia, Pa., who died August 7 in Atlantic City. Mr. Mark directed that \$3,000 be paid to the Mt. Sinai Hospital, \$2,000 to the Jewish Hospital and \$1,000 each to the Hebrew Sheltering Home, Hebrew Orphans' Home, Downtown Consumptive Institute and Juvenile Aid Society.

Speaking in the Hungarian Parliament, Mr. Beniczky, ex-Minister for the Interior, stated that the White Terror is mainly directed against the Jews as such. He quoted instances of Communists who go about unmolested, while Jews, even wealthy Jews, who have nothing whatever to do with communism, are robbed and murdered. A brother of the notorious reactionary, Pronay, owed 70,000 kronen to a Jew named Kornhauser. Pronay took over the debt and ordered the arrest of the Jew, who was released eventually only after the police had intervened on his behalf. On the morning following Mr. Beniczky's speech his house was attacked and greatly damaged.

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EPSTEIN-KEREN.—Mr. and Mrs. Philip Keren of 2 South Eighth avenue, Mount Vernon, N. Y., announce the engagement of their daughter, Frieda, to Mr. Leo Epstein of New York.

HART-GOLDBURG.—Mr. and Mrs. Adolph Goldberg of 849 Beck street announce the engagement of their daughter, Rose, to Mr. Bert Hart.

MODELL-KLAR.—Mr. and Mrs. Samuel Klar of 1164 47th street, Brooklyn, announce the engagement of their daughter, Selma, to Mr. Julius Modell, son of Mr. and Mrs. Morris A. Modell of Brooklyn.

PHILLIPS-LEVIN.—Mr. and Mrs. Hyman Levin, of No. 860 East 161st street, announce the betrothal of their

daughter, Pearl Elaine, to Louis Phillips, son of Mr. and Mrs. Max Phillips, of New York and Atlantic City, on August 19, 1921.

SCHACHNE-REINHARDT.—Mr. and Mrs. David Reinhardt, 296 Haven avenue, announce the betrothal of their daughter, Stella, to Dr. Charles L. Schachne.

SOBOL-BARUCHSON.—Mr. David Baruchson of 203 West 112th street announces the engagement of his daughter, Sophie, to Mr. Samuel Sobol of New York.

WOLF-WEINBERG.—Mr. William Weinberg of New York City announces the betrothal of his daughter, Adele, to Mr. George J. Wolf of Jersey City, N. J.

ZEMAN-ARNHEIM.—Mr. and Mrs. Charles Arnheim, 529 West 160th street, announce the engagement of their daughter, Myra, to Mr. Casper Zeman of San Francisco, Cal.

MARRIAGES

BECKER-ROSNER.—On August 21, 1921, Miss Miriam Rosner to Mr. Albert I. Becker at the residence of the bride, 3 East 101st street, Rev. Dr. Adolph Spiegel officiating.

BLUMBERG-GOODMAN.—Mr. and Mrs. Julius Tobias of New York City and West End, N. J., announce the marriage of their sister, Miriam Goodman, to Harry Blumberg on Sunday, August 29, 1921, at 1-Norwood Park, West End, N. J. Rabbi Aaron Eiseman performed the ceremony.

COHEN-KOROFKY.—At the residence of the groom, 1026 Hoe avenue, on August 16, Miss Rose Korofsky to Mr. Jacob Cohen by Rev. Dr. Adolph Spiegel.

GREENFIELD-COHEN.—Mrs. Rachel Cohen of 65½ Boston street, Newark, N. J., announces the marriage of her daughter Ida to William Greenfield of Newark, N. J., on Tuesday, August 23, 1921, at 736 Riverside Drive. Rabbi Aaron Eiseman performed the ceremony.

LUFTMAN-MAKANOFF.—Miss Frieda Makanoff to Mr. Daniel Luftman, on Sunday, August 21, by Rev. S. Seidman.

LACOFF-FRANKEL.—Mr. and Mrs. Frankel announce the marriage of their daughter, Emma, to Mr. Joseph Lacoff, on Sunday, August 21, by Rev. S. Seidman.

MILLER-TURESH.—Mr. and Mrs. Turesh announce the marriage of their daughter, Bessie, to Mr. Samuel Miller, on Sunday, August 21, by Rev. S. Seidman.

NEWTON-COHN.—Miss Nathalie Wilzin-Cohn of Greenville, Miss., to Dr.

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Maurice Newton of Trenton, N. J., at the Claridge Hotel on Thursday noon, August 25, 1921, by Rabbi Joel Blau.

WHITE-ZERWICH.—Miss Esther Ethel Zerwich to Mr. Louis White on August 14, 1921, by Rev. Dr. Adolph Spiegel at the residence of the bride, 15 West 112th street.

BIRTHS

KOENIGSBERG.—Mr. and Mrs. Henry Koenigsberg (nee Lillian P. Socolow) of 1244 Grand Concourse, Bronx, announce the birth of a son, August 21, 1921, at the Flower Hospital.

LEVY.—Mr. and Mrs. Leo Levy (nee Ray Schwartz), 1640 University avenue, announce the arrival of a baby boy, Lying-In Hospital, August 25, 1921.

ROTHSTEIN.—Mr. and Mrs. Leonard L. Rothstein (nee Mildred Lampert of New York) announce the birth of a son at their summer home, Thompson Park, Glen Cove, L. I.

SHAFF.—Mr. and Mrs. Falk Shaff (nee Gussie Skalmier) announce the birth of a daughter, August 27, 1921.

WEISS.—Mr. and Mrs. Harry Weiss (nee Mirium Joel) announce the birth of a son, Richard Saul, August 21, at Lloyd Sanitarium.

BAR MITZVAH.

LEDERER.—Mr. and Mrs. Max Lederer, of 26 Columbia Terrace, Edgewater, N. J., announce the Bar Mitzvah of their son, Jerome, Saturday, September 3, at Temple Mt. Nebo, 150th street and Broadway.

IN THE SYNAGOGUES

MT. NEBOH.—Rabbi Aaron Eiseman will preach this evening on "Our New Strength." Sabbath morning, "The Month of Ellul."

SOCIAL NOTES.

A whist and bridge was given at the Grand Hotel, Highmount, N. Y., on Wednesday afternoon, August 32, in aid of the Roumanian Aid Society of this city.

On Saturday evening, August 20, the New York Auxiliary of the Jewish Consumptives Relief Society gave an entertainment and ball at the Fairmont Hotel, Tannersville, N. Y., the proceeds of which will go toward the new building now being built on the sanatorium grounds at Denver, Col. Mrs. L. Bloch was in charge of the entertainment and received able assistance from the members of the Jacobson family. Over \$4,000 was netted.

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Cantor Sirota will chant Selichoth Saturday, September 24th, at 12 A. M. Tickets for Selichoth may be obtained from Sam Gordon, No. 62 East 110th Street; H. Levine, 1573 Madison Avenue (shoe store); M. Warshal, 1594 Madison Avenue (delicatessen store); M. Braunstein, 74 West 118th Street (stationery store), or at the Temple from the committee.



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Prominent New York Physician to Address Medical Men in the Middle West

Dr. Abraham J. Rongy, for many years connected with maternity hospitals in New York, and the treasurer of the American Jewish Physicians' Committee, will make a special trip through the Middle West, stopping first at St. Louis, September 20 to 22, to address Jewish physicians and surgeons in behalf of the Medical College Fund.

The American Jewish Physicians' Committee is raising \$1,000,000 from among Jewish medical men in this country for the foundation of a Medical College as part of the Hebrew University in Palestine, a gift from American Jewish physicians.

The committee was launched by Dr. Albert Einstein during his recent visit to America. The committee has a central office in New York and co-operating committees of doctors in most of the larger cities, among them Chicago, Pittsburgh, Philadelphia, Boston and other places.

Even during the quiet vacation times pledges of money are being received. The object of Dr. Rongy's trip is to help organize the St. Louis committee. All the money is held in America under American control, and its administration will be under American auspices.

Among the active members of this committee may be found some of the most prominent names in the Medical Directory—former Commissioner Sigismund S. Goldwater, Nathan Ratnof, Colonel Samuel J. Kopetzky, Philip Horowitz, Israel Strauss, Leo Buerger, and others.

Hebrew Tabernacle Re-elects Rabbi Bloom

Rabbi I. Mortimer Bloom has been re-elected as rabbi of the Hebrew Tabernacle, Broadway and 158th street. The trustees have engaged Rev. H. A. Schroeder to act as cantor and Mr. Emanuel Halpern as assistant.

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CHILDREN'S PAGE

A TERRIBLE EXAMPLE

Dear Children:
The uprising of the ambitious Korach would have culminated in the greatest calamity that ever befell the Jewish nation, and it was of the utmost importance, not alone to crush it then and there, but to crush it in such a manner that the fate of Korach and his followers should serve as a terrible example throughout all the ages. And the Lord spoke unto Moses and unto Aaron, saying: Separate yourselves from the midst of the congregation and I will make an end of them in a moment. And they fell upon their faces and said, O Eternal, the Lord of the spirits of all flesh, this one man doth sin, and with all the congregation wouldst Thou be wroth? Rashi says, "Thus did they plead, Thou who art the Lord of all spirits and knowest each one's thoughts, Thy attributes are not like those of a creature of flesh and blood. A prince against whom a part of his province rebelled does not know who is the culpable one, therefore, in his anger, he punishes them all; but Thou, before Thee all the thoughts are revealed and Thou knowest who is guilty. This one man doth sin, and with all the congregation wouldst Thou be wroth?" Said the Holy One, blessed be He, "Well hast thou spoken. I know, and will make known, who sinned and who did not sin." And the Lord spoke unto Moses, saying: Speak unto the congregation, saying, Get you away from about the dwelling of Korach, Dathan and Abiram. And Moses rose up and went unto Dathan and Abiram. He thought they would respect his person, but they did not. On the contrary, Dathan and Abiram came out, standing boldly with their wives and their sons and their little ones. Come and see how terrible is

dissension, as the human tribunal does not punish the guilty before he reaches the age of puberty, and the Divine tribunal not before he is twenty years old, and here there were perished even nurslings. And Moses said, Through this shall ye know that the Lord hath sent me to do all these deeds, which I have done in conferring the high priesthood upon Aaron, and upon his sons the lower order of priesthood, and in making Elizaphan the prince of the Kehathites. If these men die as all men die—then the Lord hath not sent me, but I have done everything of my own accord and He justly disputes my authority. But if the Lord do create a new thing to cause them to die a death such as no human being has died until now—and what shall this creation be? And the earth open her mouth and swallow them up, then shall ye understand that these men have provoked the Lord, and I have spoken by the command of the Almighty. The Rabbis expound it as follows: If there be "beriah" (such a creation) as a mouth to the earth from the six days of creation, it is well, and if not "bra" let him create it. And it came to pass when he had made an end of speaking—and the earth opened her mouth and swallowed them up—and all Israel that were round about fled at their cry—at the cry that was emitted by the earth as it swallowed them. And the Lord spoke unto Moses, saying, Speak unto Elazar, the son of Aaron the priest, that he lift up the censers out of the burning and throw out the fire, that is, in the censers, far away upon the ground, for they have been hallowed and it is forbidden for profane use, for they became vessels of service. The censers of these sinners against their own lives, having presumptuously thrown away their own lives in rebelling against the

Holy One, blessed be He, and they shall make of them broad plates for a covering for the altar—for the altar of copper, and they shall serve for a sign unto the children of Israel, as a reminder, for they shall say they belonged to those who were seditious against the priesthood and were burned. As a memorial unto the children of Israel, in order that no stranger, who is not of the seed of Aaron, should come near to burn incense before the Lord, that he become not as Korach, and as his company, as the Lord had spoken to him by the hand of Moses. "Beyad Moscheh lo," by the hand of Moses concerning him—concerning Aaron did he speak to Moses, that he and his sons should be priests. Therefore, no stranger who is not of the seed of Aaron should come near, but the Medrash says "lo" means concerning Korach, and it is said "beyad Moscheh," by the hand of Moses, and not "El Moscheh," "to Moses," to teach us that it is significant of the fact that they who contend against the priesthood are smitten with leprosy (as Moses was smitten with leprosy on his hand) (Exodus 4), and thus was King Uzziah also punished when he dared to usurp the priestly office.

בו אהרן

Will Appeal to President Against Deportation of Ten-Year-Old

Nathan Schulman, a resident of this city and an American citizen, yesterday declared that he would appeal to President Harding against the deportation of his ten-year-old boy, Moses. Moses, who came to this country together with his mother and three other children from Minsk, a year ago was declared by the immigration authorities to be an imbecile and was allowed to remain in this country for a year under a bond. The father declares that the boy is not an imbecile and only suffers from effects of the terrible conditions under which they were living during the war. Legal steps taken by Mr. Schulman to keep the boy here have so far failed. Should the boy be compelled to leave the country, it is the intention of his mother to accompany him.

MUSIC AND DRAMA

Fred G. Latham, general stage director for Charles Dillingham, has been engaged by David Belasco to stage the forthcoming production of "The Wandering Jew," which will be produced at the Knickerbocker Theatre this fall, following the limited run of "The Merry Widow" revival.

Bertha Kalich is to return to the Yiddish stage this fall. The beloved actress, who left the Yiddish stage fifteen years ago, and has scored such a brilliant success with her English-speaking audiences—who does not remember her "Monna Vanna," "Magda," and the latest, "The Riddle: Woman?"—Bertha Kalich will appear toward the end of September at one of New York's best known Yiddish theatres in "One of the People." "One of the People" is a new play from the pen of Miss Rose Schomer and Mrs. Miriam Schomer-Zunser, sisters of Abraham S. Schomer, author of "The Inner Man," "The Yellow Passport," "Today," "The Green Millionaire," etc., and daughters of the late N. M. Schaikewitch-Schomer, pioneer Yiddish novelist and playwright.

Unusual interest attaches to this production, not alone because it will serve as a vehicle for Mme. Kalich's return to her own people, but also because it will be the first Yiddish play to have been written by women. "One of the People" deals with married life of today from an original and entirely new angle, and, unlike the average "problem play," it is full of action, pathos and humor, and, what is more, it offers a clear and unequivocal solution to many a vital life problem of utmost importance to every married—and unmarried—young man and woman.

Charles Dillingham, always keen to sense the changing public tastes in the field of amusement, departs somewhat from his Hippodrome policy of the past seasons in the presentation Saturday, September 3 of "Get Together," his seventh annual production at the big New York playhouse, with a new scale of prices in which the admission schedule of former seasons is reduced one-half. Although its six predecessors, all staged by R. H. Burnside, have enjoyed an ever-increasing vogue, which reached its highest mark last season, when more than two million people saw "Good Times," this season's production varies from those of past years in the presentation of the greatest variety and number of foreign novelties brought to America since the days before the war. "Get Together" assuredly deserves the title of an international entertainment, for Mr. Dillingham, through his agents, has gathered the stars and the novelty creators from England, Russia, Germany, France, Belgium, Holland, Switzerland, Austria and Spain for his varied entertainment. In the amusement world each country is acknowledged as the superior of all others in the production of one type of entertainer, and it is with this established fact in mind that the Hippodrome stars are selected. Russia's dancers have no peers, so to Russia Mr. Dillingham's agents were sent to secure Fokine and Fokina, who will present

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

Friday, September 2d, 1921 : : Ab 29th, 5681

Sabbath begins at 6.20 p. m. (Standard time) Rehe. Sabbath Rosh Chodesh. Deut. 11:26—16:17. Num. 28:9-15. Haph-tarah Is. 66.

We assure Rabbi Emil G. Hirsch, if indeed he require our assurance on this or any other point, that the very last accusation one would level at him is that "of genealogical relativity with the Midianite specimen of the *genus asinus*." The Western *Jupiter tonans* was sermonizing on paper from his summer resort on the subject of Balaam's ass and could not restrain his well-known *penchant* for self-depreciation.

The Appellate Division in this city recently held that a marriage should be annulled on the ground of fraud with respect to a material, existing fact where the parties agree to have their union fortified by the rites and ceremonies of the Orthodox Jewish faith and thereafter fail to proceed in this manner. The court in its decision squarely upheld the sanctity of our Orthodox liturgy on the point, thereby sustaining beyond all cavil the rights of Orthodox Jews to be married according to the form and usage of our traditional religion.

It is to be hoped that Rabbi Margulies, now of Florence, will accept the call extended to him to become president of the Jewish Theological Seminary at Breslau. Rabbi Margulies is a ripe Jewish scholar, perhaps one of the greatest exponents of the science of Judaism now alive. The seminary at Breslau, now well on its way to reach its seventy-fifth anniversary, requires a man of his type at its head. He would carry on and intensify the traditions of Zachariah Frankel and his associates, which made the Breslau institution famous.

With all due respect to *The Jewish World*, and to the inability of any British Jew (like his fellow-national of other faiths) we see a joke, we think the Jews of this country have now about made up their minds not to take seriously the mouthings of Henry Ford's writing creatures against Israel. At first, because of the novelty of the experience, we attached undue weight to the calumnies of *The Dearborn Independent*. Now with Ford's ineptitude again exposed, we laugh at his ravings and are perfectly content to see him writhe over his vain attempt to counter.

In the Brooklyn Supreme Court Justice Gannon determined the other day that a synagogue falls within the description intended by the word "church" in the case of covenants running with the land and restricting the use an owner may make of his property in a select, residential section. And as in this case the construction sought to be enjoined was that of an institutional synagogue, the learned justice was compelled to proceed a step further and hold that a community centre falls within the description intended by the word "church," and therefore he decided an institutional synagogue is now proper and appropriate. The decision is, of course, sound in law and logic.

Beyond a doubt the crisis for any synagogue calling itself free is reached whenever it is under the human necessity of paying its bills. So long as the institution can exist without a budget, without a care for its human, material, economic side, with its doors open freely to all who would enter to drink in the words of wisdom dispensed from its pulpit, the synagogue is free. And during this period its pulpit may disport no man can say to what an iconoclastic extent. But, as with all human institutions, a free synagogue can exist only so long as those in charge of it are able to gather in the shekels from those others enamored of the personality of its pulpit, for the sake of those again who would be fed religiously without cost to themselves. If there be men willing to pay, to the end that others may "banquet" free of cost, a free synagogue may live and may even shout its character of being free from the house-tops. Of course, there is inherent danger in pursuing such a program to its logical conclusion. But it is this persistence which makes a free synagogue. The other synagogues, following the "pay-as-you-go" method, if you please, are shackled, sorry creatures.

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.

UNTERMYER VS. MORGENTHAU

UNDER the title "Zionism: A Just Cause" Samuel Untermyer in *The Forum* for September replies to former Ambassador Henry Morgenthau's recent attack on the movement forever associated with the name of Theodor Herzl. The attack was published in *The World's Work* for July, and at the time of its appearance it was widely noticed and generally criticized. We also at the time took occasion to point out how futile and inconsequential were Mr. Morgenthau's animadversions against Zionism, as an expression of Jewish idealism, quite regardless of the political implications of the movement itself.

Now Mr. Untermyer, a distinguished member of the New York bar, who is known throughout the length and breadth of the country for his eminence in legal circles, subjects Mr. Morgenthau's lucubration to searching analysis. Analysis is the forte of Samuel Untermyer, although it is neither that nor the reverse of Henry Morgenthau. As a matter of course, accordingly, the Morgenthau house of cards, founded on an anti-Zionist base, is brought about the head of its builder through the careful "attention" of the distinguished advocate.

Indeed, Mr. Untermyer's paper is a brilliant exposition of what Zionism, viewed from the standpoint of Jewish idealism, really aims at. It effectively disposes of Henry Morgenthau's plaint about the movement for all time. Indeed, this result was bound to flow from any considered dissection of the Morgenthau "mountain." That Mr. Untermyer should have been compelled to employ his incisive intellect upon such a poor conglomeration of "arguments" as Mr. Morgenthau adduces in the article ascribed to his pen represents the pathetic aspect of the case. No sooner were the heavy guns of Samuel Untermyer trained upon the fragile escarpment erected by Henry Morgenthau than it was "all over" with the latter.

Of course, the Zionists make much of the Untermyer paper. Well they may, for, to repeat, it is as brilliantly written and as penetrating in its recognition of the primary currents in modern Jewish striving as an essay of Israel Zangwill. Zangwill is, what every one knows, a past master in treating of Jewish questions, whether literary, historic, political or even religious. To compare Samuel Untermyer's offering with his writings, therefore, is to accord the former the very highest praise.

From cable dispatches we observe that early last month in London Dr. Chaim Weizmann interviewed Mr. Lloyd George, the British prime minister, in the presence of Arthur Balfour and Winston Churchill, the last named British Secretary of State for the Colonies, on the subject of the future of Palestine as a haven for Jews. The details of the conference have of necessity not been disclosed. Doubtless, however, important conversations took place. There is more point to a consultation between Dr. Weizmann, the Zionist leader, and Mr. Lloyd George, actual ruler of the British Empire, over Palestine and its future than in all the interviews arranged for by Sir Herbert Samuel or the world congresses of the Zionists.

An interesting inquiry for Jewish students is that which seeks to determine what are the Jewish elements in Freemasonry. It is tolerably public that much of the ritual of the craft in its symbolic degrees bears rather a close relation with certain famous events in Jewish history, and most Masonic writers have simply stated the circumstances without endeavoring to rationalize—that is, explain—the connection. Now, with the prosecution of extended researches into the *Kabalah*, the *Zohar* and the other monuments of the mystical literature of Judaism, it is possible to reach a point where fresh light may be thrown both on Jewish history and on the craft beginnings of Masonry. In England, where there exists a very competent company of Masonic students interested in the origins of their fraternity, it is altogether possible that much will be published on this fascinating theme.

"When will the Jewish question cease?" asks a writer in the August issue of *The Menorah Journal*. And, courageous man, he answers his question. Thus, "When the world and the Jews both discover that we (that is, the Jews) are not a peculiar people, but that, like every other people, we are a different people, subject to general laws and generalizations." The last few words of the answer, "subject to general laws and generalizations," vitiate the originality of the answer to the age-old inquiry. Of course, we are subject to general laws, but hardly to generalizations. The last are reserved for the anti-Semites who assail us and for the Horace M. Kallens who confound us. For ourselves, we think that if the world were rid of its generalizations and of those as well who ever exhibit the tendency to generalize upon every pretext the Jewish question would cease. And with it some other vexing questions might cease, also. And in our mind's eye we see an insistent reader rise to say that the state of things we sigh for does not exist this side of the millenium. Until then we suppose we shall have the Jewish question with us.

HEART AND HAND IN JEWISH CHARITY

"Thou shalt not harden thy heart, nor shut thine hand from thy poor brother." (Deut. xv. 7.)

BEFORE the shut hand comes the hard heart. The tight fist and the merciless heart are partners in the sorry business of increasing the misery of the human lot; and in this partnership the heart comes first—it is the senior member of the shady firm. The hard heart and the open hand, indeed, are not an impossibility; in fact, they are often met; they make a contemptible combination; more usual however is the alliance between the cruel heart and the clutching hand. Where the hand is open and the heart shut, the hand is ashamed, for extraneous reasons, to follow the dictates of the heart, and the result is that over-advertised article—Charity. Where both are shut, and the hand is impotent to shame the heart, the result is—Chariness. But where both are open, and the hand is in full harmony with the heart in relieving the inevitable misery of suffering humanity, there the result is—Charitableness. And Charitableness precedes Charity, and is the only remedy for the ills of both Charity and Chariness.

Chariness, Charity, Charitableness: these three words hold the whole gamut of human love and lovelessness. Not to give at all; to give meanly; to give nobly: these are the three grades from the freezing point to the highest fervor of pity. And, frankly, one should prefer withholding to mean giving: the sinister accord between heart and hand, when both are closed, to the hypocritical discord between the shut heart and the open hand. The miser, who cannot and will not give, at least displays an honesty and consistency—to be sure, of an unlovely type—which in any honest appraisal of moral values must receive a higher rating than the hypocrisy of the conventional giver in charity, whose ostentatious benevolence is not grounded in any charitable motive at all. The true motive of charity must be charitableness. Lacking charitableness we get something that is called with unconscious irony—Philanthropy, or love of man. We get liberality, and miss generosity. But liberality any one can display with a large enough pocketbook, while generosity can only be shown by someone with a large enough heart.

These statements will appear riddlesome only to those who fail to recognize that the value of any human act does not depend on its brute physical aspect, but on the motive, which is its invisible aspect, behind—not on the hand but on the heart. A million-dollar donation, we admit, may be charitable; it is always regarded as charity; but more likely it is not that: sometimes it is only a luxurious form of chariness which only the rich can afford. To be concrete: If a rich man who can give ten millions gives only one million; if he who can give a million gives only one hundred thousand or less, the newspapers and the communal reports may be fulsome in praising him for his charity: but God condemns him for his chariness. His charity is uncharitable; and as God is just, and apportions every man his due reward, he receives as his meed the mean satisfactions of an overgrown vanity—and nothing more. The same may be said of the rich man who too obviously chases after communal and social recognition, and pays his way by "doing" charity; or of him who too closely figures the amount of his doles, as though charity were a commercial transaction; or of him who pays out large sums to non-Jewish institutions while throwing a mere sop to a Jewish organization—a procedure not uncommon which is calculated to pay more in social returns than a free-handed bestowal of the Jewish people alone; or of him who, forgetful of the large Jewish need in his will is content to bequeath comparatively mere pittance: you may call these things by the name of charity, but Lord have mercy on the guilty man whose sin goes by this name!

There are some things statistics does not tell of: one of these is this peculiar sin men call charity. And just because even charity does some limited good, it is difficult for any one to speak about them. But we Jews boast of our charities; and our charity ought to be for this very reason without blame and above reproach. It ought to be free from the hypocrisy of the shut heart and the open hand. The fact still remains that during the war no million-dollar donation was forthcoming from any wealthy Jewish "philanthropist"; that whatever was given was accompanied by much flare of trumpets and glare of lime-light; that in the end not enough was given, if measured by Jewish needs and Jewish means. The fact, further, is that while it is too evident that the Jewish people are facing moral bankruptcy there is no Jewish Philanthropist—like, say, Carnegie or Rockefeller—who would heavily endow some foundation for widespread religious and educational propaganda among Jews in Europe and America. We Jews simply do not know how to give. We talk about the Jewish heart, but when we give we give with the Jewish hand.

The charity that is charitable is the kind that enriches the rich even more than the poor. Benevolence must benefit the giver before it can benefit the beneficiary. But charity as it is usually practised, while it may tender momentary relief to the needy, leaves the "philanthropist" poor, not in material riches but in the true treasures of the soul. Charitableness alone can enrich both benefactor and beneficiary; for before anyone can be truly a benefactor, he must be first benevolent. The will must precede the deed, the heart the hand. Poor rich men, how poor, how empty they are, lacking the heart, and having only the hand that mechanically, or from unworthy motives, dispenses! How shameful is the fulness that can be so hollow, so devoid of spiritual content! Richer than they are the poor whom they despise; infinitely richer the widow, whose mite is still the indestructible symbol of all that is beautiful and tender and strong in human service and human self-sacrifice.

JOEL BLAU.

PERSONALITIES

The average Jewish reader does not know that there is one Jewish writer in the English language, writing almost exclusively of the life of his people, who may be included in a group that Zangwill should head. It is rather monotonous to be continually tagging Mr. Zangwill by the coat-tails whenever any English-Jewish author is spoken of. But Zangwill is so much the master Jewish writer that he is the instinctive angle of comparison in the realm of English-Jewish letters.

The writer we have in mind is Samuel Gordon. It is somewhat safe to assume that to the Jews of England, Gordon's adopted land, he is a known figure. But to us here he is at best merely a name. Yet of all aspirants to the Zangwill laurels Gordon is foremost. His works consist of several volumes of short stories and an equal number of book-length novels, all dealing with Jewish life. Of course, like any other artist who is a keen specialist in a chosen field, Samuel Gordon was often drawn into doing that which he could not do best, and two books of general fiction was the result. But whatever fame is due Gordon it will be based naturally on his Jewish themes.

One of Mr. Gordon's earliest works is a volume of short stories entitled "A Handful of Exotics," and the power of these Jewish scenes gained for their author immediate recognition. And, as we have intimated before, this recognition in this country being still tardy, we reprint below a condensed version of a tale in "A Handful of Exotics," which for sheer dramatic conception has few parallels in the Jewish short story. This tale is:

"The Fourth Dimension"

In a little Russian town an infant son is born to Tarphon and his wife Mirzah at the same moment that Bernish, the scribe, finishes a beautiful Scroll of the Law upon which he has worked for more than ten years. Tarphon, as pious evidence of his gratitude to the Lord for the gift of his first-born, decides to buy this beautiful scroll and present it to the synagogue. He goes to Bernish, who tenderly shows him the wonderful scroll.

"And then from the inmost receptacle of his storing place came forth the precious manuscript. It was of medium size and compact, nor yet so unwieldily bulky as many of the scrolls that weary the arms of the holders when they are carried about in procession on the Day of Rejoicing in the Law. And Bernish's eyes glowed as he commented on its excellencies.

"Ten years I have worked on it," Bernish told him, "and now every flourish is in its place and the spacing—and look at the handles—solid ebony from the Land of Kush, and the silk covering at the back are such as the Indians cannot outvie."

"And then he showed Tarphon the accoutrements and the accessories that belonged to the scroll; how the breast margins between the portions were measured to a hair; plates of solid silver were worked in the effigy of King Solomon's Temple, with the peristyles and vestibules daintily fretted out from the bulk. And the large head bells were the shapes of crowns and the clappers inside gave a sound like cymbals. As for the pointer, the upper part was in the form of a palm branch tapering up

into a delicately chiseled hand. . . ."

The *brith* takes place one week later. Tarphon had invited all the men of consideration and importance in the neighborhood, notably Rabbi Eleazar, the renowned cabalist, who, it was said, had once caught an angel by the foot and would not let him go until he had him promise a foremost place in the world to come.

"And on the evening of the feast they brought the child, which had been named Ephraim, and laid it on the table before Rabbi Eleazar that he might give it his blessing; and he alone of all the others had been told of the wondrous coincidence that marked the finishing of the scroll and the birth of the child. And he laid his shrunken hand on little Ephraim's head and, lifting his sightless eyes to heaven, he blessed him.

"Now, the old man was toothless, and his utterances vague and confused, but those that sat near him thought that these were the words he spoke:

"As ye are both cast within one nativity, so may its soul be also thy soul, and than the soul of the word of God there is no thing purer and wholesomer on earth. But the eternal breathes into the limitless vast and they became, and were, the four things that are his dimensions. And as thou shalt abide by the blessings of the twin soul that is thine, so shalt thou abide by whatever else may betide; and as one shall be, so shall the other. And if the twin soul pass all the trials thereof, then shall it live its appointed days."

"And all who heard wondered what the blessing meant; but there was no one to give an explanation, not even Rabbi Eleazar, for he died on the way home from the feast of the covenant. . . ."

As the years pass many strange and wonderful things occur. When he was still young Ephraim was almost stifled by the poisonous fumes from a stuffed chimney flue, and upon the next Sabbath, when the scroll of the Law was read, it was noticed that the word in the reading signifying "breath" was missing and the context was badly mutilated and incoherent. Some years later, in his boyhood, he is barely saved from drowning in the cattle tank, and upon the following Saturday the word *Maim*, meaning "waters," was incorrectly written, the final *mem* being exactly like the initial letter. Then Ephraim is almost stuck to death in a swamp, and when the scroll was read the word *ongphar*, meaning "loam" or "earth," had shifted from its place. There is no explanation of these phenomena, for the scribe Bernish swears by all that he holds holy that these errors in the text of the scrolls were not inserted by him.

Ephraim proves to be very bright and the community expects much of him. After his *Bar Mitzvah* it is planned to send the boy to a Talmudical school in another city, where he may be prepared for the rabbinate. But on the eve of his departure Ephraim is taken ill with a strange fever, and in the deepest anxiety Tarphon and his wife, Mirzah, sit up during the long stretches of the night.

"And when Mirzah had fallen asleep with the weariness of the watching Tarphon buried his head in his hands. But he did not weep; there was no time for that. He was busy tracing the flimsy thread of memory that he knew lurked somewhere in the recesses of his mind. And all at once a quaint phrase leaped forth therefrom, and he grew puzzled. Where had he heard of it: 'The four things that are his dimen-

sions.' That was something to work upon. And then came another recollection, which ran, 'If the twin soul will pass all the trials thereof then shall it live appointed days.' Were not those the words which Rabbi Eleazar had uttered at Ephraim's initiation into the covenant? And then Tarphon carefully pieced together his conjectures. In the week that Ephraim had nearly suffered death from the poisonous vapors was there not missing from its place in the scriptures the word *rurach*, signifying the 'air,' the 'clean breath of the nostrils'? And then again at the time when Ephraim was nearly drowned in the cattle tank was not the word for 'waters' found to be ill-conditioned—the end letter the same as the beginning, even as Ephraim had thought that the bottom of the tank was of like nature to the top? And Tarphon thought tremblingly of the last point: When Ephraim had gone to gather bulrushes was there not an untoward dislocation of the word which means 'earth,' even as the ground had moved from its place under his feet? And so Ephraim had run the gauntlet of air, water and earth, and in each case the scroll had suffered mishandling in the words of this meaning. And now it was clear to Tarphon that the 'four dimensions of God' were, forsooth, the four elements, and the 'twin-soul' was the spirit animating both his child and the scroll that had been born into life at one and the same moment. And what further proof did he need? Was not the boy writhing with the inflammation of his vitals? Was he not burning as with a fire? That was it—and Tarphon leaped up like a madman—there were some words signifying fire, flame or burning which needed correction in the scroll, and if that were done the danger would be past and the elements conquered and his boy Ephraim would live long days and be a king among men. And so Tarphon stormed out through the door—he would search the scroll from beginning to end, even if the sight of his eyes perished over it. But suddenly he stopped—it was very strange: surely the sun had long gone down and it was too early for the dawn; but over there to the west was a reddish glare that increased as he went on, and around the corner men came running breathlessly shouting:

"Tarphon, Tarphon, the synagogue is in flames!"

"And Tarphon dashed on with wolf-like eyes and gnashing teeth, and when he came up to the crowd that stood outside the burning edifice he clove through them as a thunderbolt cleaves through ears of corn, shrieking: 'The scroll, the scroll, or else he dies!' And before they could hold him he had rushed into the flaming chaos of destruction, tore down the aisle to the Sacred Ark that spat sheaves of fire at him—and lo! there was the scroll blazing like touchstone. But what of that? There was the scroll—in cinders or not, what mattered it? And out he came again, like a demon who has burst its chains from amid the holocaust of his damnation. And on and on he ran, holding the charred trophy above his head—and when he came in they had just finished stretching the linen sheet over the starkening limbs and were turning the looking glasses towards the wall.

"Two days afterwards was the Feast of Ab, the anniversary of the destruction of Jerusalem, the day whereon are carried to the 'good place' for burial all the torn leaflets and spoilt synagogue gear whereon appears the name of God; but the scroll of Tarphon was buried in one and the same coffin with his son Ephraim. Say, are not these things wonderful?"

Not all of Gordon's works are equal in power and artistic mastery to "The Fourth Dimension," but almost all are remarkable examples of a type of literature that has all too few exponents.

Samuel Gordon's other chief books are: "Sons of the Covenant," "Strangers at the Gate," "Lesser Destinies," "Daughters of Shem," "The Ferry of Fate," "God's Remnants."

Hugo Ricsenfeld, the exhibitor of "The Golem," the imported picture that has been running at the Criterion Theatre, New York, these last twelve weeks, is congratulating himself on his knowledge of what the public wants. He points to the three months' run of Fannie Hurst's "Humoresque," and now—"The Golem."

"Humoresque" caught by its sentimentality, although it was a loosely constructed picture; but what there is in the "Golem" to attract such popularity is for us, at least, hard to understand. There is only one remarkable episode in it: when the wonder-working rabbi invokes the angel to reveal to him the sacred for-

mula with which to endow his clay figure with life. This is really a tremendous and awe-inspiring conception of film craft. But for the rest, this production, with its drunken, impressionistic scenery that grates on one's sensibilities with its unreality and utter inappropriateness, and the thin story does not seem to be conducive to any great enthusiasm. Paul Wegener is a great artist, and his interpretation of the golem is a fine creation, but he cannot shoulder the entire production.

Here is a secret advance note about Ben-Ami. Eugene O'Neil, the American playwright, who has risen to great public esteem in the past two years, is putting the finishing touches on a new play. It is called "The Fountain," and concerns Ponce de Leon's famous quest of youth-giving waters. There is no actual official announcement to this effect, but our readers can take it for granted that the leading part in "The Fountain" will be played by Jacob Ben-Ami. Since Ben-Ami made such a success last season playing the tragic poet in "Samson and Delilah," critics and playgoers have predicted that Ben-Ami is a one-role player, that he could only enact the type of romance-inducing and temperamental parts that "Samson" afforded him: "The Fountain" is evidently to be a refutation of these criticisms. And then, how charming will Ben-Ami appear in the attractive garb of the old ages!

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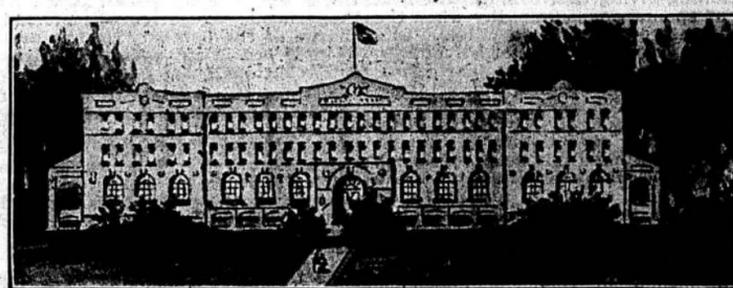
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Unredeemed Pledges

It is surprising to note how thoroughly unfashionable war relief has suddenly become. It isn't mentioned in polite society any more, and, as in so many other fashions, the humble cave-dweller carefully avoids that which has become taboo in the castle of his wealthy neighbor. No one wants to hear about relief, and you don't find anyone giving to relief, and yet the need for relief is as great as it ever was. The same old calls are coming to the Jewish people of this country—the people whose ears have grown weary of the constant cries for help that have come from the other side—the people who no longer indulge in the enthusiastic whole-hearted unquestioning giving that came in the first flush of spontaneous sympathy when the story of horrors was made public. Life for us has resumed its normal course, and the years when we were sharing our worldly goods with our unfortunate brethren in Europe are now a part of that dark history of the war years. Even pledges made in all sincerity in the heat of a campaign have not been redeemed, and over \$30,000 worth of pledges made during the last campaign are still outstanding. It is not our place to point out that it is not very honorable to allow a pledge to go unredeemed, and in this case it is criminal as well, since every unpaid pledge in relief is depriving someone of the sustenance of life. Every one knows that pogroms have not ceased. Every one knows that the Jews of Eastern and Central Europe are enduring their most terrible hardships. Every one knows that Death and Disease and Famine are taking terrible toll of our people.

Not only must old pledges be redeemed, but new contributions must be made. In America Jewry alone lies the hope of Jewry's salvation. We must do our share, and do it at once.—Canadian Jewish Chronicle.

Professor Einstein Says

Pittsburgh (Jewish Press Association).—G. H. Lepper, a well-known scientist of this city, has received a letter from Prof. Albert Einstein, in which the latter controverts the current statement that only a very few students can understand his theory of relativity. Dr. Einstein says that every student of science can understand, and should study, his theory as against that of Newton, to which it is opposed. Mr. Lepper had challenged certain points of Dr. Einstein's theory in an open letter addressed to the noted author of relativity, and his reply followed.

An orthodox congregation to be known as Beth Tephilah has been organized for the rapidly increasing Jewish population of the northwestern suburbs of Baltimore, Md. A synagogue will be built centrally located for the Walbrook, Windsor Hills, Forest Park and West Arlington localities.

BROOKLYN NOTES.

New Drive for United Israel-Zion Hospital

The United Israel-Zion Hospital, which is erecting a new institution on Tenth avenue between Forty-eighth and Forty-ninth streets, is planning two drives for funds which it is expected will raise the greater part of the balance still needed to complete the building. The drives will be made on Rosh Hashanah and Yom Kippur.

The drives will be made through the various synagogues of Bay Ridge, Borough Park, Bath Beach, Mapleton, Bensonhurst and Kensington, which sections the hospital will serve. Boris Fingerhood, executive director, is in charge of the details. He has arranged to have prominent speakers address the congregations.

Nathan Schoenfeld, treasurer of the hospital, announced that he has received a gift of \$1,000 from Nathan Rolnick through Joseph J. Lack, a director of the hospital. Harry Miller also made a gift of \$1,000, while other donations received were from Mr. and Mrs. J. Back, \$100; Louis Weiss, \$100; I. Rusnak, \$100, and Mrs. Lena Weiss, \$100.

Hias Launches Million-Dollar Campaign—Funds Needed to Solve Jewish Wanderer Problem

The Hebrew Sheltering and Immigrant Aid Society of America, 425-437 Lafayette street, New York, is launching a campaign for a million-dollar emergency fund to begin on September 15.

The million dollars are needed to enable the society to carry on its immediate work here and abroad and to extend its activities with a view of finding new immigration centers for Jews who must leave the countries in which they now live and who cannot come to America.

The campaign is to be nationwide and is to be carried on simultaneously all over the country. An appeal has been issued to the Jews of America in which it is pointed that in so far as Jewish immigration affairs are concerned the Jews of Europe and of this country look to the Hebrew Sheltering and Immigrant Aid Society of America and that American Jewry alone has within its power to solve this immediate and most urgent of Jewish problems and thus come to the aid of the hundreds of thousands of Jewish refugees and wanderers.

Cincinnati (Jewish Press Association).—Louis J. Goldman, a leading Jew of Cincinnati, O., and a former president of the Union of American Hebrew Congregations, died last week at his home. Mr. Goldman was the founder of a large clothing house bearing his name. He was born in New York city.

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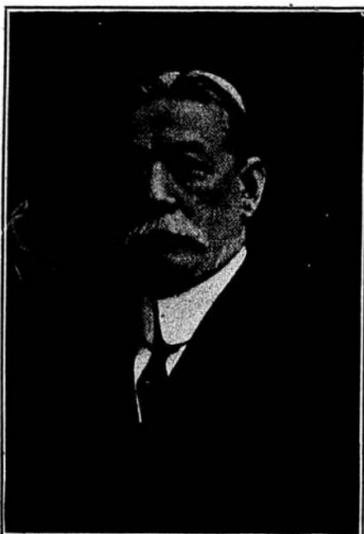


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Benjamin Blumenthal Passes Away

Benjamin Blumenthal, for the past 25 years president of Temple Rodeph Sholom of this city, passed away Saturday evening at his country home at Rockaway Park, L. I. He was the father of former Deputy Attorney General Maurice B. Blumenthal and Simon B. Blumenthal, a member of the New York Stock Exchange and also a member of the banking firm of Zimmermann & Forshay; Daniel W. Blumenthal, attorney, and Charles S. Blumenthal, superintendent of the Mount Carmel Cemetery. He is also the father of Mrs. Fannie Epstein, Josephine Cohn and May Bythiner.



For 45 years Mr. Blumenthal has devoted never less than six hours a day for the advancement and encouragement of public schools and other like public affairs.

At the time of his death he was the senior school inspector of Greater New York. Mr. Blumenthal, during his connection with the public schools, personally delivered more than half a million graduating diplomas in the public schools of New York to men and women who today occupy all kinds of positions in life. Some have become United States Senators, Supreme Court Judges, State Senators, members of our United States Cabinet and other prominent and influential citizens and merchants.

In connection with Mr. Blumenthal's power as school inspector Mr. Blumenthal made it an invariable rule during his term of office to appoint poor young men and women as school teachers, when they were otherwise fully qualified, in preference to others.

He was the former Grand Treasurer of the Grand Lodge, Independent Order Free Sons of Israel, former president of Daniel Webster Lodge, I. O. F. S. of I., and one of the leading figures in Edward Everett Lodge, I. O. B. E., and Centennial Lodge, F. and A. M.

At the time of his death he was Adjutant General of the Grand Army of the Republic of the State of New York. He was a brother-in-law of Leopold Zimmermann of the banking firm of Zimmermann & Forshay.

He was born on the East Side, in the old Eleventh Ward, graduated from the Fifth street school, where Mr. Nathan T. Baers was principal and was a very intimate friend of the late Patrick Keenan, leader of the district, and of Charles F. Murphy, leader of Tammany Hall. He was appointed by Mayor Grace about 35 years ago as School Trustee, and has been reappointed by each succeeding Mayor, until of late years he was inspector of the schools of the city of New York.

Beth Hamedrash Hagodol to Celebrate Seventieth Anniversary

The Beth Hamedrash Hagodol of 60-64 Norfolk street, one of the oldest orthodox congregations in America, will observe the seventieth anniversary of its founding on October 9 with elaborate exercises. Among those participating in the arrangements for the anniversary are Elijah L. Goldstein, president; Rabbi Herbert S. Goldstein, Harry Rogan, Henry Greenberg, Archie Giden, Jacob Shapiro, Bensen Meltzer, Harry Fischel, Leon Kamalky, Joseph S. Marcus, Hon. Isaac Siegel and others. Hon. J. Montefiore Levy is the chairman of the Anniversary Committee.

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Palestine Administrator Reassures Zionists

London (Jewish Press Association).—It was made known today that prior to his departure for Carlsbad, Dr. Chaim Weizmann received a message from Sir Herbert Samuel, the British Administrator of Palestine, in which he reassures the Zionists that he will continue to work for the rebuilding of the Jewish homeland. The message is intended to be read before the forthcoming Zionist congress.

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Jewish Congress Committee to Be Represented at Carlsbad

The office of the Provisional American Congress has received a cable from the Committee of Jewish Delegations in Paris, stating that a special conference of Jewish delegations will be held in Carlsbad on September 15, and urging the Congress committee to arrange to send representatives to this conference.

The conference, it is understood, will take up for consideration special matters relating to the situation of our brethren in Eastern Europe.

The Jewish Congress Committee has informed the delegations that members of the Executive Committee of the Congress organization, who are among the delegates attending the Zionist Congress, are authorized to attend the conference of delegations and to speak in the name of the Provisional American Jewish Congress on the matters of Jewish interests which are to be considered.

Among the American delegates to the Zionist Congress are the following members of the Executive Committee of the Jewish Congress organization: Messrs. G. Bublick, H. Ehrenreich, Aaron J. Levy, Louis Lipsky, Bernard Shelvin, S. Sufrin and Philip Wattenburg.

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tate a long time before putting up a sign "No Catholics Wanted"—or "No Protestants Served Here"—although they may have had Protestant or Catholic guests who failed to measure up to their idea of correct behavior!

Congress Committee Defends Polish Jews In the August number of Current History Magazine, published by the New York Times Company, there appeared an article by James Jay Kann defending the attitude of the Poles toward the Jewish population in that country and presenting many misleading and unjust statements with regard to Polish-Jewish relations.

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Dr. Morris D. Waldman Assumes Direction of War Orphan Work Overseas
 As a result of hardships and exhaustion suffered in the course of his work as director of the Child Care Department of the J. D. C. in Europe, Dr. Simon Peiser, who departed from the States in January, 1920, and had been at work continuously since that time, has suffered a physical breakdown which made it necessary for him to cease all his work. Dr. Peiser is recuperating at Davos Platz, Switzerland, where he receives reports of the progress of the work launched by him. In order, however, that his illness should not stand in the way of the further development of his work, Dr. Peiser has tendered his resignation as director.
 Dr. Morris D. Waldman, who is now serving as chairman of the European Executive Council, has taken over the direction of the work for the war orphans. Dr. Waldman is well known as a leading Jewish social worker in America, for many years as director of the United Hebrew Charities in New York and of the Federation of Jewish Charities in Boston.
 One of the chief tasks confronting Dr. Waldman in connection with the child care work will be the extension of the system of supervision and care to include all the countries where this is required. The system developed in Poland will be used as a pattern upon which the plan in other countries will be based, modified, of course, to meet peculiar conditions and specific problems.

Arab Demands, Unjustified, Says Daily Telegraph
 London (Jewish Press Association).—In the course of an article appearing in today's Daily Telegraph, the diplomatic contributor of that publication declares that the demands of the Arabs to completely do away with the Balfour Declaration is unjustified and not to be considered. The writer goes on to say that in any event the Arab Congress in the name of which the Arab delegation at present in this city speaks was not representative of the Arab communities in Palestine.

World Union of Jewish Students Planned
 Vienna (Jewish Press Association).—The committee of leading organizations of Jewish students has started a movement to create a world organization of Jewish students. The committee has addressed itself to bodies of organized Jewish students in different countries, and expects to receive favorable responses.

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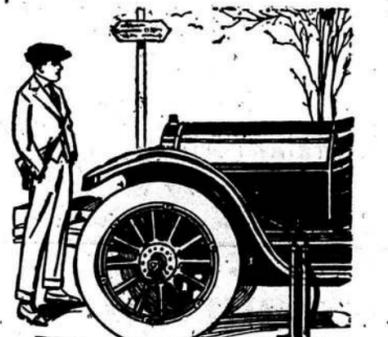
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Jews on Education Boards
With gratification is to be noticed the increasing number of representative Jewish men who are being chosen by various large cities to positions on their Boards of Public Education.

Some are selected to serve as presidents of School Boards, others as chairmen of vital committees.

Public education is one of the strongest guarantees of civilization and democracy.

Public education is the medium by which the abolition of prejudice is made possible.

To have a part in the performance of duties, whether in the department of the practical or of the instruction of our Young America, is a privilege, an honor and an obligation that no one should take lightly or indifferently.

No one recognizes the value of public education more than do the Jewish people.

In the public schools the future sleeps - to be awakened and developed by the careful hands of sympathetic citizens.

Let only such men be chosen as the guardians of public education as will estimate, correctly the value and importance, the priceless treasure bound up in their welfare and protection.

That treasure is the essence of our life.

The public school should be forever the temple where is taught not only the utilitarian R's and arts-but the more precious principles of freedom, love of fellowmen, and understanding of exalted justice.

With thoughtful, earnest, active Jewish men on public boards of education, the wise communities that honor them with such responsibilities may feel secure.

They will be true to the ideals for which public education stands. They will defend and advance the treats of liberty of tolerance and equity along with practical advantages that the public school should give to all its future citizens.-The Modern View.

Non-Jews of Joplin Collect \$14,669 for Jewish Relief

Here is live evidence of what Mr. Billikopf calls the "spiritual by-product" of Jewish relief work. In these days when anti-Semitism is causing so much discomfort to the Jews, such expressions as the following are highly valuable.

"August 16, 1921. Jewish Relief Committee, East Fortieth St., New York City:

"Dear Sirs-Inclosed you will find check for \$169.76, final payment on the Joplin Committee Jewish relief campaign. I am sorry that we have to report that we are unable to collect one \$50 pledge, otherwise we would have made a 100 per cent. record.

"This makes a total of \$14,669.76 which we have forwarded to you on this campaign. We are sorry that the amount was not much more than this, but I believe that the educational campaign and the consequent breaking down of prejudice was of great value to the Jews of this district. This campaign, as you remember, was conducted by a Presbyterian minister, a business man and a Y. M. C. A. secretary, none of them a Jew. But it would be misleading to give all of the credit to these three men. Mr. G. F. Newburger was responsible for the setting up of the campaign and most of its success.

"It has not only given us pleasure to work with our brethren, the Jews, but it has given us a positive feeling of joy to think of the good this money is doing among these starving Jewish children.

"Sincerely yours, (Signed.) 'J. SILAS GRAVELLE,' Mr. Louis Marshall, chairman of the American Jewish Relief Committee, in acknowledging Mr. Gravelle's letter, said in part:

"Such demonstrations of the genuine spirit of religion as that which has come to us from our truly Christian brethren of Joplin brings balm to famished hearts. It is an eloquent answer to those who are again seeking to stir up strife and animosity, who are endeavoring to bring back the brutal days of yore, darkened by all uncharitableness, who are attempting once more to cause countless thousands to mourn for 'man's inhumanity to man.' It is indeed a symbol of hope and of the coming of a better day when, regardless of sectarian or racial differences, Christians and Jews vie with one another to heal the wounds of all who suffer. Standing on that common platform, we but obey that impulse of our hearts that has been inspired by our Father in Heaven. You have fitly characterized yours as an educational campaign."

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J. D. C. Members Attend Russian Relief Conference in Washington

Washington (Jewish Press Association).—Felix M. Warburg, Louis L. Straus and J. N. Rosenberg, representing the Joint Distribution Committee, participated in a conference which Secretary of Commerce Herbert Hoover held here today with representatives of the various organizations which are co-operating with the American Relief Administration in rendering relief in Russia. The conference adopted a program for the complete co-ordination of all efforts, and agreed upon the points which will govern the relations between the representatives of the different organizations and the Relief Administration. Representatives of each organization will be assigned to the headquarters staff of the American Relief Administration in Russia; all relief negotiations with the Soviet authorities will be conducted through the Administration, and the manner in which funds are to be collected is left to the individual methods of each organization.

London Press Hears of White Russian Pogroms

London (Jewish Press Association).—Reports appearing in today's Daily Telegraph state that large numbers of Jews in White Russia are now suffering at the hands of bands who murder and rob. The authorities are trying to stop them, but are generally powerless.

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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. 80 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 6th day of February, 1921.

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.

BARTH, LEOPOLD.—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 Leopold Barth, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Otterbourg, Steindler & Houston, her attorneys, No. 200 Fifth Avenue, Manhattan, in the City of New York, on or before the first day of March, next.

To Our Readers in Be- half of Our Advertisers

THE Hebrew Standard Magazine Section unqualifiedly stands back of every advertisement appearing in its columns. No advertisement will be accepted without thorough investigation and will be refused if found questionable in any manner, shape or form.

The Advertisers in this Magazine are leaders in their respective lines and are cooperating with us in the spreading of this propaganda.

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Sept 2

The Hebrew Standard

and
Monthly Magazine Section

ESTABLISHED 1882

Sept '12

American Jewish History
Albert M. Friedenberq, Esq.

Jews in Art in America
Jacob Epstein

The Wisdom of a Race
By Wm. Lowe Bryan

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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