

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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Jewish Tories of the Revolution

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

If, as was undoubtedly true, the preponderating majority of the three thousand Jews living in America at the outbreak of and during the Revolutionary War were stern and unbending adherents of the patriot cause, the fact remains that a few of the minority were equally fervent in their allegiance to the King of Great Britain. In other words, they were what has always since been known as Tories, and, because these Jewish Tories of the Revolution were prominent in their day and community, we regard it as apposite to consider them summarily here.

So far from rendering disservice to the cause of American Jewry in the light of its history by this discussion, we think the consideration of this topic is strikingly useful. It sets us right, even if it does provide the anti-Semite with material for his contention that not all the American Jews of the Revolution were Continentals! No Jew who knows the facts of our history, and of human nature, for the matter of that, for a minute would assert so ridiculous a claim, and by recounting briefly the careers of the Jewish Tories the transcendent service to America of the Jewish Continentals is the better brought out. It is set in the right proportion, and, since we do not claim all or distort our facts, our contentions and actual accomplishments obtain respectful consideration, and acceptance in quarters which count.

All men do not think or act alike, and Jews prove no exception to this rule. Even among members of one and the same family there is oftentimes a diversity of views and sentiments. Take the Frankses living here at the time of the Revolution: Some of them rendered outstanding service on the patriot side, whilst one, a distinguished soldier, baffled the notorious Benedict Arnold in the latter's fell design to make the most of his despicable treason. Other members of the same family were Tories. David Franks, the royal purveyor during the French and Indian War, who is not to be confounded with the younger David Solebury Franks, the patriot soldier, was commissary general of British

prisoners during the Revolution, mainly because he was bluntly and outspokenly a Tory. His sister Phila married a British general and his daughter Rebecca became the wife of another commander on the same side.

Take, again, the Gomez, Hays and Hendricks families, some of the members of which were on the pa-

Be it noted that the Jewish Tories were settled, elderly men who had passed their years in trade or in following some well-defined lifework and who did not accomplish a change of front simply because others of their relatives, friends, and neighbors succeeded in this effort. And yet even here, no hard and fast rule may be enunciated: Aaron Lopez and the

York, who felt that old paths are best even if the new and hitherto untried ones are ultimately enshrined with the halo of success.

Without hesitation it can be said that none of the Jewish Tories of the Revolution took the field against the patriots. For one thing, as has been remarked, because they were elderly men. For another, because there ex-

drawn to take up permanent residence here and who became in course of time ornaments of the youthful American Jewish community. These men cannot under any construction be called Tories, for they were simply hired soldiers compelled to serve the will of their overlords and taskmasters. The real Jewish Tories, whom we have described, were on their side as zealous in their allegiance as those opposed to them were on theirs and made whatever sacrifices their mistaken zeal entailed.

Now, if we ask ourselves, What moved certain Jews then residing in America to throw in their lot with the Tories of the Revolution, we shall find the answer to repose to some extent in the facts already adduced. The persistence of early associations, the continuance of important and intimate family and trading relations with the Old Country, as Great Britain undoubtedly then was, were the chief moving forces. Such would amount to an economic interpretation of the facts in the situation. Another motive, infrequently considered, but none the less actual and important, may have played the great part. The Jewish Tories in America perhaps acted from a feeling of pure but mistaken patriotism according to their lights. For, until the issue of the Revolution was decided, each side to the conflict had the undoubted logical right to regard itself as the true contender. Here human nature, which, for the sake of the anti-Semites, we repeat, is as important in the operation of the Jewish as of the non-Jewish mind, played a part. These Jewish Tories were patriotic citizens of the British Empire, irreconcilably opposed to its dismemberment anywhere; as such, they would naturally seek to maintain its integrity unimpaired. Moreover, they could not be wise after the fact, since they lived during the fact, the event itself. Therefore, they thought a pacific solution of the problem could be reached. Under such circumstances who will flout their motives now? Who will attempt an indictment of the Jews of America during Revolutionary times because some of their number, a scant few, were Tories, whilst the



DAVID FRANKS COMMISSARY GENERAL OF BRITISH PRISONERS AGREEING ON EXCHANGE WITH WASHINGTON

triot side, serving in various capacities to advance the success of this cause. Others of the same families who dwelt in the city of New York, and who were merchants there, joined the non-Jewish Tories of the place in presenting a loyal address of greeting to the Howes on their entry into it as captors in the autumn of 1776.

Riveras and the other great Jewish merchants of early Newport were staunch patriots, although mercantile adventurers. Human nature works inscrutably.

To the names just mentioned may be juxtaposed the name of Isaac Hart of Rhode Island, also a trader and a Tory. He followed the example of his Tory friends of New

isted no present necessity for the supporters of the British king in America to bear arms. Great Britain had her own troops and her German mercenaries here. Their number sufficed amply for all the requisite military operations. Again, some of these German mercenaries included Jews who, when they breathed the free air of America, were irresistibly

great majority aided the patriots with their lives and their fortunes?

We cut the ground from under the feet of our anti-Semitic adversaries by a frank admission of the foregoing situation. It not only does not vitiate the force of the Jewish position as upholders of what eventually proved to be the right side. It makes that position stand out the more clearly and unmistakably.

If the anti-Semites will, they may make the most of this observation. Its incidence will surely recoil on them. Contemporary commentators and writers on current affairs of that day testify in no uncertain terms to the condition of the minds and hearts of the vast majority of American Jews. We should be straining at a gnat and swallowing a camel were we to exaggerate our situation in the light of later results. We should then be rendering portentous disservice to American Jewry, if thereby we did not support the exploded contention of writers inimical to Jews, to the effect, in substance, that the Jews usually claim too much because they claim everything.

This topic of the Jewish Tories in the American Revolution, aside from its historical bearings, has importance as a contribution toward a philosophy of Jewish history. After all, as has been pointed out, since Jews are just like non-Jews in the circumstances that they are human beings, men and women with the virtues and frailties of such, it follows that any subject which brings out this humanness of Jews, which, slows, to cite the great authority of Shakespeare, that Jews are the same men as non-Jews, is tantamount to a philosophic interpretation of the material at the hand of the Jewish historian. By means of such an interpretation it may be possible for some writer of the future to solve the riddle of the Jew's existence in this old universe.

Finally, all history, and certainly all Jewish history, is capable of two approaches. It is susceptible of treatment from the one aspect, which may be called the idealistic, and also from the other, that may be denominated the practical or materialistic. These two contain all the primary motives for human action. Our discussion of the Jewish Tories has plainly demonstrated the force and the existence of these two rules for the history of the Jews in America.

DORCHESTER MINISTER LAUDS THE HEBREW PEOPLE

"There are no people more remarkable, more distinguished or more successful and wonderful than the Hebrews," declared the Rev. Samuel C. Beane in a highly laudatory sermon on the Jewish race recently at the Channing Church, Dorchester. During the course of his remarks he condemned the London News and Henry Ford's Dearborn Independent as menaces on both sides of the water.

"Persecution and misrepresentation has been visited on the race century after century," the speaker declared, "and it is folly to continue it here." Some of the noblest works of literature, art and music have been received from the Jew, he said, and commended the race for their acumen in business matters, declaring that it was an almost racial characteristic to make a success of their business ventures which of old were limited by imperial decree to only certain lines.

The speaker described the Hebrew as conservative, fond of his home and intellectually superior. He urged the liberals to help give appreciation to the race.

Historical and Legal Phases of Religious Freedom*

By HON. HARRY B. HAWES of Missouri

Liberty today seems so free that we forget the struggles which procured it and are not as vigilant in its preservation as its contribution to human happiness justifies.

Nothing of great value comes easily, and the blessings of religious liberty were secured by our forbears only after years of heroic struggle.

The foe of religious liberty has always been intolerance, sometimes disguised but always the same. It rises for brief periods to considerable

abandoned intolerance and advanced to the higher grade of a conscience and religion procured and maintained by reason and persuasion, leaving to the government only the proper function of protecting the right of each individual to pursue, in his own way, without interference from the State or citizen of a State, the fine exercise of personal choice in the matter of conscience and creed, modified only by the moral suasion of religious associations.



Photo by Paul Thompson.

HARRY B. HAWES, M. C.

strength, but always falls back to its obscure cave of bigotry before the enlightened criticism of good citizenship.

Its manifestations are ignored until it assumes an open, organized expression which invariably brings a reaction and with the reaction its defeat.

An intolerant man is obnoxious; he is never charitable; he is never generous; his sense of gratitude is small and his obligations to society are seldom paid. He makes a poor husband, a tyrannical parent, and an undesirable neighbor. He is not a good friend or even an agreeable companion, and contact with him is unpleasant. He does not understand the political institutions of our country. His mental equipment is defective; his is a congenital disease, an incurable brain limitation.

He can be ignored as a personal unit, but when his intolerance assumes the form of organization, and he attempts to extend his own bigotry into the field of politics and propaganda he becomes a public menace and must be condemned by every right-thinking American.

In periods of war and the reaction following war the intolerant, seizing upon the mental stress of abnormal conditions, commences his propaganda.

He sometimes attaches to himself the thoughtless and, by exaggerated and false statements, for a brief period secures a following.

The intolerant is hopeless mentally. As a social unit and as a citizen he can not be changed, but we may, by a frank statement of history, law, and experience, prevent his infection of the body politic and reduce his evil influence to the minimum.

Tolerance has developed with education, enlightenment, and a proper understanding of the Christian religion. When we left paganism we

* Address delivered in House of Representatives, October 31, 1921.

piness, life and property of the citizen.

The friend of religious liberty is not concerned with the difference between creeds, nor in fact with the difference between faith and unbelief. Nor can he be satisfied alone with the political separation of church and State. He must oppose the invisible government, the secret cabal, or the political movement, which attempt to do, by indirection, the thing which is prohibited by law.

The honest friend of religious freedom can not, without protest, permit any man's creed to be made the subject of persecution or the sole measure of his fitness for public office.

We can not lose religious freedom without losing civil freedom, so both must be guarded by zealous citizens.

Our danger will not come from a change in our laws, but from an intolerant spirit which would evade the established law and, in indirection, do those things which the law prohibits.

PIONEER AMERICANS

Our nation is unlike all others because it is composed of so many different ethnic roots, which are again divided by difference in creed and religion.

We find amongst our early settlers English, Dutch, Scotch, Irish, German, French, Spanish, and Swiss citizens. As our nation has developed, other race lines have been added.

They were hardy, virile men and women, who for the most part sought to cross the ocean and to build new homes in America because their particular form of worship was curtailed or prohibited by the nations of Europe. So that our best pioneer stock came to this country because of the religious intolerance of the Old World.

The leading countries of Europe frequently changed their State religion from Catholic to Protestant, or Protestant to Catholic, followed by persecutions and annoyances, and the Protestant Church, divided into a number of sects and creeds which

contended among themselves.

The Puritans, as a sect, were not popular in England; neither were the Quakers; and the Catholic and Episcopal Church alternated in control. The Puritans settled in the New England States, the Quakers in Pennsylvania, the Catholics largely in Maryland, and the Baptists and Presbyterians had strength in various colonies.

Catholic, Quaker, Presbyterian, Puritan, Episcopalian, and Jew united to overthrow the power of England, and under the leadership of Washington they secured their independence and established the new Republic.

They were devout men and women. They might all be called a religious people, for no matter to what sect they belonged, it will be remembered that during the trying days before the Declaration of Independence, they appointed a general day of fasting and prayer, hoping to influence the King and Parliament to grant them some reasonable consideration and a recognition of their natural rights.

But it will also be remembered that within a few days after this general day of prayer and fasting they proceeded to organize six companies of riflemen and a little later made George Washington the commander of their army.

This was typical of the first immigrants who came with a rifle in one hand and a Bible in the other.

The consolidation of the thirteen original colonies into one nation was a task not easy of accomplishment, and one of the difficulties was disagreement as to matters of creed.

These forefathers of ours, who suffered from intolerance in Europe, unfortunately brought with them in many cases feelings of resentment and intolerance of the religious beliefs of their neighbors. Men at that period believed that the greater the penalty the stronger was the deterrent power of the law, so that punishments for very small things were often excessive. And this was peculiarly true in relation to matters of creed.

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COLONIAL CHURCH HISTORY

John Fiske, the eminent historian, describes some of the difficulties of our forefathers and the separation of Church and State as follows:

"By the revolutionary legislation of the States some progress was also effected in the direction of a more complete religious system. Pennsylvania and Delaware were the only States in which all Christian sects stood socially and politically on an equal footing. In Rhode Island, all Protestants enjoyed equal privileges, but Catholics were debarred from voting. In Massachusetts, New Hampshire, and Connecticut the old Puritan Congregationalism was the established religion. The Congregational Church was supported by taxes, and the minister once chosen kept his place for life unless formally investigated and dismissed by an ecclesiastical council. Laws against blasphemy, which were virtually laws against heresy, were in force in these three States.

"In Massachusetts Catholic priests were liable to imprisonment for life. Anyone who should dare to speculate too freely about the nature of Christ, or the philosophy of the plan of salvation, or to express a doubt as to the plenary inspiration of every word between the two covers of the Bible, was subject to fine and imprisonment. The tithing man still arrested Sabbath breakers and shut them up in the town cage in the market place; he stopped all unnecessary riding or driving on Sunday and haled people off to the meeting house, whether they would or not.

"Such restraints upon liberty were still endured by people who had dared and suffered so much for liberty's sake.

"The men of Boston strove hard to secure the repeal of these barbarous laws and the disestablishment of the Congregational Church; but they were outvoted by the delegates from the rural towns. The most that could be accomplished was the provision that dissenters might escape the church rate by supporting a church of their own.

"The nineteenth century was to arrive before Church and State were finally separated in Massachusetts.

"The new constitution of New Hampshire was similarly illiberal, and in Connecticut no change was made.

"Rhode Island nobly distinguished herself by contrast when in 1784 she extended the franchise to Catholics. * * *

"As soon as the political separation from England was effected the Episcopal Church was accordingly separated from the State not only in South Carolina, but in all the States in which it had hitherto been upheld by the authority of the British Government; and in the constitution of New Jersey, Georgia, and the two Carolinas, no less than in those of Delaware and Pennsylvania, it was explicitly provided that no man should be obligated to pay church rate or attend any religious service save according to his own free and unhampered will."

As emigration moved west of the Blue Ridge Mountains the liberal spirit and the demand for separation of Church and State grew. This is described by Fiske:

"So long as these frontier settlers served as a much-needed bulwark against the Indians, the Church saw fit to ignore them and to let them build meeting houses and carry on religious services as they pleased. But when the peril of Indian attack had been thrust westward into the Ohio Valley, and these dissenting communities had waxed strong and prosperous, the ecclesiastical party in the State undertook to lay taxes on them for the support of the Church

of England, and to compel them to receive Episcopal clergymen to preach for them, to bless them in marriage, and to bury their dead. The immediate consequence was a revolt which not only overthrew the established church in Virginia but nearly effected its ruin.

"The trouble began in 1768, when the Baptists had made their way into the center of the State and three of their preachers were arrested by the sheriff of Spotsylvania. As the indictment was read against these men for preaching the gospel contrary to the law a deep and solemn voice interrupted the proceedings.

"Patrick Henry had to come on horseback many a mile over roughest roads to listen to the trial, and this phrase, which savored of the religious despotism of old, was quite too much for him.

"May it please your worships," he exclaimed, "what did I hear read? Did I hear an expression that these men, whom your worships are about to try for a misdemeanor, are charged with preaching the gospel of the Son of Man?"

"The shamefaced silence and confusion which ensued was of ill omen for the success of an undertaking so unwelcome to the growing liberalism of the time.

* * * * *

"By taking this broad ground they secured the powerful aid of Thomas Jefferson, and afterwards of Madison and Mason.

"The controversy went on through all the years of the Revolutionary War, while all Virginia, from the sea to the mountains, rang with fulminations and argument.

"In 1776 Jefferson and Mason succeeded in carrying a bill which released all dissenters from parish rates, and legalized all forms of worship.

"At last, in 1785, Madison won the crowning victory in the religious freedom act, by which the Church of England was disestablished and all parish rates abolished, and, still more, all religious tests were done away with."

Having briefly traced the character of the early Colonial settlers, disclosed the conflict of creeds which existed and the intolerance of the different sections, we have found that under the leadership of Jefferson the Colony of Virginia led the way in the separation of Church and State and laid the foundation of religious freedom by its statute, which reads:

"No man shall be compelled to frequent or support any religious worship, ministry, or place whatsoever, nor shall he be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs, but all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and the same shall in no wise diminish, enlarge, or affect their civil capacities."

But in all the colonies some champion of religious freedom made a successful fight prior to our Declaration of Independence.

It has been said medieval Europe was a time of intolerance and persecution, modern Europe a period of simple toleration, but it was the United States who first proclaimed religious liberty and equality.

It is true that in finally arriving at the American theory of religious freedom, the framers of our Constitution were confronted by a condition which demanded compromise and a uniform declaration to secure harmony and cordial interstate relations.

Roger Williams' adventures as a Protestant minister in various colonies and his ultimate triumph in

Rhode Island, where he taught the widest respect for personal convictions in the matter of religion, gave to this colony the doctrine that everything depended upon the will of the majority, "but only in civil things," because with religious affairs "neither majorities nor magistrates had any concern."

Contemporaneously with what was happening in the Protestant colony of Rhode Island under the direction of Williams, was the reform directed by Lord Baltimore in the Catholic colony of Maryland. In this Catholic colony complete freedom of conscience was established, and Puritans and Episcopalians were alike made welcome.

European intolerance had bred some of its bitterness in the minds of the earlier colonists, and there may have been some excuse for it, but 200 years have passed with the principle clearly written in all our statutes, so there can be no excuse for its introduction now.

PLACED IN NATIONAL AND STATE CONSTITUTIONS

Turning from the historian, we are fortunate in being able to quote America's greatest law writer, Judge Cooley:

"The American people came to the work of framing their fundamental laws after centuries of religious oppression and persecution, sometimes by one party or sect and sometimes by another. This had taught them the utter futility of all attempts to propagate religious opinions by the rewards, penalties, or terrors of human laws.

"They could not fail to perceive, also, that a union of Church and State like that which existed in England, if not wholly impracticable in America, was certainly opposed to the spirit of our institutions, and that any domineering of one sect over another was repressing to the energies of the people and must necessarily tend to discontent and disorder.

"Whatever, therefore, may have been their individual sentiments upon religious questions or upon the propriety of the State assuming supervision and control of religious affairs under other circumstances, the general voice has been that persons of every religious persuasion should be made equal before the law and that questions of religious belief and religious worship should be questions between each individual man and his Maker."

Finally, the compelling necessity for unity and a strong national government so controlled their minds that out of their convention came the Constitution of the United States—one of the greatest political productions of all history.

The ratification of the Constitution was a compromise. In fact, it was generally understood that it should be quickly amended, and shortly 10 amendments—sometimes called the Bill of Rights—were proposed by Congress and submitted to the various States for ratification.

And the first of these amendments reads as follows:

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people to peaceably assemble, and to petition the government for a redress of grievances."

Following this national limitation, we find all of the State constitutions protect religious freedom against legislative interference, usually by providing that no law should control or interfere with the rights of conscience in matters of religion, and that the Legislature shall appropriate no money for sectarian or denominational schools.

REYNOLDS AGAINST UNITED STATES

This amendment has been interpreted by our Supreme Court in the Case of Reynolds against United States, where we find an illuminative decision with a rich historical foundation. The court said:

"Religious freedom is guaranteed everywhere throughout the United States, so far as congressional interference is concerned.

"The question to be determined is, whether the law now under consideration comes within this prohibition.

"The word 'religion' is not defined in the Constitution. We must go elsewhere, therefore, to ascertain the meaning, and nowhere more appropriately, we think, than to the history of the times in the midst of which the provision was adopted.

"The precise point of the inquiry is, What is the religious freedom which has been guaranteed?"

"Before the adoption of the Constitution attempts were made in some of the Colonies and States to legislate not only in respect to the establishment of religion, but in respect to its doctrines and precepts as well.

"The people were taxed, against their will, for the support of religion,

and sometimes for the support of particular sects to whose tenets they could not and did not subscribe.

"Punishments were prescribed for a failure to attend open public worship and sometimes for entertaining heretical opinions.

"The controversy upon this general subject was animated in many of the States, but seemed at last to culminate in Virginia.

"In 1784 the house of delegates of that State, having under consideration a bill establishing provision for teachers of the Christian religion, postponed it until the next session and directed that the bill should be published and distributed and that the people be requested to signify their opinion respecting the adoption of such a bill at the next session of assembly.

"This brought out a determined opposition. Amongst others, Mr. Madison prepared a memorial and remonstrance, which was widely circulated and signed, and in which he demonstrated that religion, or the duty we owe the Creator, was not within the cognizance of civil government.

"At the next session the proposed bill was not only defeated, but another, for establishing religious

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freedom, drafted by Thomas Jefferson, was passed. In the preamble of this act religious freedom is defined, and after a recital 'that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty. It is declared that it is time enough for the rightful purpose of civil government for its officers to interfere when principles break out into overt acts against peace and good order.'

"In these two sentences is found the true distinction between what properly belongs to the Church and what to the State.

"In a little more than a year after the passage of this statute the convention met which prepared the Constitution of the United States. Of this convention Mr. Jefferson was not a member, he being then absent as minister to France. As soon as he saw the draft of the Constitution proposed for adoption he, in a letter to a friend, expressed his disappointment at the absence of an express declaration insuring the freedom of religion, but was willing to accept it as it was, trusting that the good sense and honest intentions of the

people would bring about the necessary alterations.

"Five of the States, while adopting the Constitution, proposed amendments. Three, New Hampshire, New York and Virginia, included in one form or another a declaration of religious freedom in the changes they desired to have made, as did also North Carolina, where the convention at first declined to ratify the Constitution until the proposed amendments were acted upon.

"Accordingly, at the first session of the First Congress, the amendment now under consideration was proposed with others by Mr. Madison.

"It met the views of the advocates of religious freedom and was adopted.

"Mr. Jefferson afterwards, in reply to an address to him by a committee, took occasion to say:

"Believing with you that religion is a matter which lies solely between a man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the government reach actions only and not opinions, I contemplate with sovereign reverence that the act of the whole American people which declared that their leg-

islatures should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall seek, with sincere satisfaction, the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties.'

"Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured.

"Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order."

JUDGE COOLEY'S INTERPRETATION

Judge Cooley has made the following classification of those things which are not lawful under any of the American constitutions:

"1. The legislatures have not been left at liberty to effect a union of Church and State, or to establish preferences by law in favor of any one religious persuasion or mode of worship.

"There is not complete religious liberty where any one sect is favored by the State and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution, and, if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle, it is enough that it creates an inequality of right or principle.

"2. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary. It is not within the sphere of government to coerce it.

"3. Whoever is not led by choice or a sense of duty to attend upon the ordinances of religion is not to be compelled to do so by the State. It is the province of the State to enforce, so far it may be found practicable, the obligations and duties which the citizen may be under or may owe to his fellow citizens or to society, but those which spring from the relations between himself and his Maker are to be enforced by the admonitions of the conscience and not by the penalties of human laws. Indeed, as all real worship must essentially and necessarily consist in the free-will offering of adoration and gratitude by the creature to the Creator, human laws are obviously inadequate to incite or compel those internal and voluntary emotions which shall include it, and human penalties at most could only enforce the observance of idle ceremonies, which, when unwillingly performed, are alike valueless to the participants and devoid of all the elements of true worship.

"4. No external authority is to place itself between the finite being and the infinite when the former is seeking to render the homage that is due, and in a mode which commends itself to his conscious and judgment as being suitable for him to render, and acceptable to its object.

"5. An earnest believer usually regards it as his duty to propagate his opinions and to bring others to his views. To deprive him of this right is to take from him the power to perform what he considers a most sacred obligation.

"These are the prohibitions which in some form of words are to be found in the American constitu-

tions and which secure freedom of conscience and of religious worship. No man in religious matters is to be subjected to the censorship of the State or of any public authority, and the State is not to inquire into or take notice of religious belief when the citizen performs his duty to the State and to his fellows and is guilty of no breach of public morals or public decorum."

INTOLERANCE

Liberty, civil or religious, can not exist with religious intolerance. If liberty is preserved, intolerance must be eliminated.

Destiny has reserved for our nation the duty of securing liberty without license for each citizen and by its example to spread this liberty throughout the world.

A people so persevering in its fight for civil liberty should never pause or hesitate in its opposition to religious intolerance.

While the fundamental principle of a democracy is the rule of the majority, this must carry with it not only recognition, but respect for the rights of the minority.

If for no higher motive than the fear of retaliation, we must constantly remember that a majority today may be a minority tomorrow, and a persecuted minority may become an intolerant majority inflicting its unlicensed will upon its former adversary.

It becomes the particular duty of those in a majority to insist upon the preservation of the rights of the minority, and the fight against religious intolerance should be made by the Protestant for the Catholic and by the Catholic for the Protestant, and,

because of numerical weakness, of both Protestant and Catholic for the religious rights of the Jew.

At this time real Americans must press forward a consideration of the fundamentals upon which our government is based, and not permit the passing and changing issues of the hour to obscure in our minds the necessity of preserving the broad principles which form the safe foundation of our civil and religious rights.

The subtle breath of the demagogue is one of the ever-present dangers of a democracy. He can fan into flame religious and racial prejudice which may bring a conflagration which destroys the best we have in life and liberty.

Macaulay describes a speech made by a Mr. Warburton in the House of Commons of England in 1833 upon removing certain civil disabilities suffered by members of the Jewish religion. He said:

"If England were now invaded by Roman Catholics, how many English Roman Catholics would go over to the invader? If France were now attacked by a Protestant enemy, how many French Protestants would lend him help? Why not try what effect would be produced on the Jew by that tolerant policy which made the English Roman Catholic a good Englishman and the French Calvinist a good Frenchman?

He concluded his appeal by an attack upon intolerance and proclaimed the triumph of the Christian religion over the nations of the earth, despite the power of intolerance supported by the armies and the wealth of the then known world:

Continued on next page, 5th Column



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Jews in Art in America

By HORACE BRODSKY
LEON BAKST

When one considers the revolution in the theatre brought about in recent years, especially in the manner of presenting plays, the names of three men immediately come to mind. These are Gordon Craig, Max Reinhardt and Leon Bakst.

While Craig and Reinhardt were mostly interested in producing the serious drama, namely, the great classics—Shakespeare and the Greeks—the work done by Bakst was mainly connected with grand opera and the ballet. There are also other types of productions outside of these to his credit. The name of Bakst, however, immediately conjures up visions of the remarkable and sumptuous productions of Daghliew's Russian ballet.

The name of Bakst is known throughout the world as an artist-of-the-theatre. He was an innovator. He had something new to say.

In the recent renaissance of dancing effected by his fellow country-

scenery, together with the lighting effects.

Not very much is known about his beginnings. We do know, however, that Bakst was born in Petrograd in 1878 and went to Paris in 1905. It has been stated that in the French metropolis he worked under the Finnish artist, Albert Edelfeld.

The work which he had been doing in Petrograd at this time was severely condemned by the Academy. The attack on him led to open hostilities, and Bakst, realizing that he could never hope to override the prevailing Academic officialdom, finally left Petrograd and went to live in Paris.

In 1906 Daghliew arranged a Russian exhibition in Paris, and Bakst and several other talented artists participated and won instant recognition.

Between this year and 1910 Bakst and his friends Constantin Semow, Alexandre Benois (afterward director artistique of the Russian ballet)

traordinary. He created new harmonies and combinations. Take, for instance, Rimsky-Korsakof's "Schzerade." Anyone who saw this production will remember the opulence and gorgeous richness of the scene. The scenery and costumes were one wild orgy of color. This was one of Bakst's masterpieces. It has been compared with a furnace of color.

Bakst is a colorist first, and his combinations, harmonies and schemes seem to know no end, and I think it will be for his color that he will be best remembered. He belongs to that group of artists whose faith is color. It was and is this remarkable color sense that has so greatly influenced almost every scene designer of today, so much so that all of a sudden designers seemed to have developed or adopted a new color sense. This was the Bakst influence.

In addition to his first success of "Cleopatre" Bakst also did "L'Apres-Midi d'un Faune," "Salome," D'Annunzio's "Pisanelle," "Legend de Joseph" and many others. Success followed success. Bakst's fame was assured. His fame spread to his native Russia, to England and to the United States. Associated with him were the greatest exponents of dancing of our day, including Fokine, Pavlova, Nijinsky, Karsavina and Ida Rubenstein.

After its big success in Paris the Russian ballet gave performances in Russia. There is nothing strange that his first success was in Paris. Paris has always been not only the home of art, but also a place where experiments could be made. So it was that Daghliew and his body of dancers, artists and musicians created in Paris a new art and sent it out into the world. It was Bakst, however, who shone the brightest, for it was he who knit the whole together—music, dance and scenery were treated as one. Each was dependent on the other. None was a thing apart. There was a unity throughout. How well it worked and how artistic was the result is beyond all doubt due to a great extent to the energy of Leon Bakst.

RELIGIOUS PREJUDICE

The News must offer a second protest against the abominable spirit of hoodlumism seen in the case of the Jewish synagogue in this city. It is an outrage that any building that is the center of a sacred religious conviction is the mark for the attack of window breakers and scurrilous writers. Of course one may say that such doings are merely the work of boys and do not represent the sentiment of the community. Yet children are not apt to perpetrate such acts unless they have some encouragement from older people. They must hear unpleasant remarks made by their elders before it would occur to them to offer insults of their own.

A building erected for religious worship, whether it be Christian, Jewish, Mohammedan or whatever faith it may represent, stands for the aspiration of man toward a better life. It represents the efforts of weak mortals to come into contact with the divine and to solve the mysteries of sorrow and sin that surround us. Every such building is the attempt of some group of people to promote truth and righteousness, and as such it is entitled to the deepest respect.

The children should be taught that religion is come into the world to right wrongs and do away with injustice, and to protect the weak, and that every religious edifice represents the ideas of some group of people as to how such ends can be attained. Our creeds and intellectual conceptions of these problems differ, but all who are sincere and earnest are seeking the same aim, though our paths are a little different.

This matter should be looked at seriously by our local police, and apparently they do take that attitude. It ought not to be difficult to catch the youngsters who have been perpetrating these acts. That accomplished, they should be given instruction by our authorities and the parents should be urged to teach their

children better. The ringleaders in such affairs ought to suffer some penalty other than talk to show the feeling of the community at the spirit behind such offenses.—Salem (Mass.) News.

(Continued from page 4.)

"I should think that I insulted that religion (Christian) if I said that it can not stand unaided by intolerant laws. Without such laws it was established, and without such laws it may be maintained.

"It triumphed over the superstitions of the most refined and of the most savage nations, over the graceful mythology of Greece and the bloody idolatry of the northern forests. It prevailed over the power and policy of the Roman Empire. It tamed the barbarians by whom that Empire was overthrown. But all these victories were gained, not by the help of intolerance, but in spite of the opposition of intolerance.

"The whole history of Christianity proves that she has little indeed to fear from persecution as a foe, but much to fear from persecution as an ally.

"May she long continue to bless our country with her benign influence, strong in her sublime philosophy, strong in her spotless morality, strong in those internal and external evidences to which the most powerful and comprehensive of human intellects have yielded assent, the last solace of those who have outlived every earthly hope, the last restraint of those who are raised above every earthly fear!

"But let not us, mistaking her character and her interests, fight the battle of truth with the weapons of error, and endeavor to support by oppression that religion which first taught the human race the great lesson of universal charity."

The American Catholic, the American Protestant, and the American Jew must stand united in firm opposition to any intolerant movement which deprives any creed of the fullest freedom and equal rights under the law, or curtails personal liberty of conscience or religion.



LEON BAKST

men, Leon Bakst and his ideas have been a force second only to the genius of the dancers themselves.

It has been said that the Russian ballet made Bakst, while it has also been claimed that the very opposite is the case. Whatever the answer to these two statements, one thing is certain, and that is that a man develops with his work. So it was with Leon Bakst. The operas and ballets produced by the Russian ballet organization were ideal vehicles for developing him and bringing out that which was best in him. These productions gave him endless opportunities. They excited his imagination and spurred on his facile brush. He proved himself equal to the occasion and a master of stage decoration.

His scenery always strikes the note of the drama. His knowledge of pictorial design has been used in the creating of costumes, while his good taste he applied to the decoration of the ballets.

The result was that Daghliew's productions were one long line of artistic successes, the like of which were hitherto unknown. These productions of the Russian ballet have made theatrical history. They will be included in the history of the theatre of our times.

Leon Bakst was the person in charge of the picture as seen from the front, namely, the costumes and

and the late Valentin Serow, were known as progressive propagandists. They published a remarkable magazine, *Mir Iskusstva* (*The World of Art*).

Leon Bakst's first production in Paris was "Cleopatre," at the Theatre du Chatalet, Paris, in June, 1909. This production secured immediate recognition for him as an artist of the theatre.

Bakst's art was such that it immediately had an extraordinary influence, not only on other designers of costumes and scenery, but also on every kind of pictorial art, and even upon women's clothes as seen on the street.

His great forte was in taking material from the past and adapting it to the modern theatre. He knew his periods and he knew the requirements and possibilities of the theatre, and when a production was decided upon Bakst took the costumes of the period and the locale of the drama or ballet, as the case may be, and invested it with his personality in such a way that it became in his hands something new.

Greek, Russian, Chinese or other costumes and architecture were to him so much material to build upon. The result was that while he never lost its significance, at the same time he embellished it in a remarkable way. His color sense alone is ex-

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A Mystic in Our Midst

By RABBI M. P. JACOBSON

I have been too dilatory. I had intended to caption this article "A Discovery." But *The Atlantic Monthly* for November announces among its December features "The Cry of a Modern Pharisee: An Eloquent Paper by a Writer Proud Indeed to Call Himself a Pharisee." To gain admission to *The Atlantic Monthly* is as high a compliment to a writer's literary merit and to the thought-value of his message as is attainable in this country. And when the admission is accompanied by the laudatory notice of this character the compliment is decidedly enhanced. Rabbi Joel Blau, of New York city, a graduate of the Hebrew Union College of the year 1908, is thus discovered without my assistance.

It is, however, a sad commentary upon the temper of our Jewish life that we have had in our midst a man of exceptional endowment, as it were "blushing unseen," performing for us a work of the most extraordinary nature which, because of our fatal

tendency to remark only the glaring and the claimant, we have been allowing to go unnoticed, until now for the first time the stranger—a secular or, rather, Gentile, authority—calls it to our attention.

I am referring to the marvelous sermonettes—I wish I had a more fitting term for them; they are not really conventional sermons, but spiritual essays—which Dr. Blau has been contributing regularly for now over twelve years to one of our English Jewish weeklies in New York city.* It is not a matter of personal interest in Blau that is now impelling me to this writing about his work. My acquaintance with him is of the very slightest. But this weekly output of his genius is of such supreme worth to our people at large for the conservation and stimulus of the religion we cherish that I think it is about time to secure its recognition and to save it from threatened oblivion.

* The Hebrew Standard.

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Over seven years ago it had come to my notice and evoked my astonishment. I wrote at the time to one of the leading officers of the Jewish Publication Society asking that the whole work of what was then some 250 or 300 sermonettes be issued in book form, or at least a one-volume selection be made of the already then vast material. My suggestion, however, was received with thanks and courteously dismissed. I had a righteous feeling that I had done all I personally could do in this matter of securing for our people in permanent form the only truly religious nourishment that was producing in our midst, and I confined my further heralding of it to personal eulogizing in the circle of my colleagues.

But now conditions in Israel have become truly critical. Perhaps I am in a unique position to realize this, having for two years been living as a layman during my temporary voluntary rest from the rabbinate. Our people are no longer religiously merely indifferent and non-observant. They have become, on the contrary, religiously athirst, but Jewishly hostile, or at least impatient. We are losing just the most spiritually minded in our midst to Christian Science, New Thought, Theosophy, Spiritualism and all the faddisms of the day. And our loss is confined not merely to the morbid among us, the ailing, the unnoticed and inconsequential. The religious stimulation which these our first seceders have gained from their new affiliations has impressed their relatives and friends, and friends' friends, in ever-widening circles and ever-ascending spirals. And today by some of the best and finest and most important among us the question is insistently reiterated—I have heard it all over this land, "Why is Jewish preaching so barren, merely controversial, polemic, apologetic, academically ostentatious, morally platitudinous or sensationally discursive? If it is not these things, it thins down to a pitiable pleading for kindergarten ceremonialism or degenerates into an equivocal nationalism. Why is it not spiritual, why is not devotionally awakening?"

This is not the couching, but it is the essence of the question which with increasing frequency is directed against our pulpit—of Reform and Orthodox Judaism alike. In the remarkable sermonettes of Dr. Blau, however, we have a rich supply to meet this increasing religious hunger in Israel. There must be now between 600 and 700 of these, each of 1,000 to 1,200 words—material enough for a little library of ten to twelve volumes of customary size. I want to create such a demand for this material as will compel its immediate and full publication and effect its possible possession in utilizable form by every household in American Israel.

Every one of these sermonettes is a gem of the first water. There breathes and thrills through them all that mystic religion which is the dominant spiritual consciousness and expression of the day. Personally I have little—in fact no response for this particular phase of religion. But I can recognize the value of Blau's mysticism to the current religious psychology. It is a wholesome and not a sickly mysticism—emotional, poetic, visionary, but virile and stimulative.

For Blau, God is the very solidest of facts. In these sermonettes God is not an inference nor yet a premise, nor even merely a faith. He is a concrete reality, as a mountain is a concrete reality and as a man is; but He is even more so, infinitely more so. Blau seems to speak and consciously to think of Him as a God of the heart or as a God in the heart; that is, as a God either revealed to the heart or even as a God of the heart's own creation. But even a cursory reading of these sermonettes discloses God as being for Blau sub-

consciously much more than this—as being, in fact, the very soil and substance, the fibre and the sap, the entire essence of man's whole consciousness, a God of whom all else in life is but the leafage, the flowering and the fruitioning—a God of righteousness and yet a God of sin, a God of weakness, but still a God needed by the strong, a God filling the empty soul of joy and warming the full heart of sorrow.

This tremendously vivid but mystic grip of the Divine I can best illustrate by instancing that delicious fugue for Rosh Hashanah—I know no apter way to characterize it—which entitles "The God Who Hides His Face." Life is here contemplated at every angle—its crowding, straining multitudes, its transiency, its variety of experience. At every angle life's meaning, its result in satisfaction, eludes the seeker and ends in a question of heartbreak. With its each recurrence the question is raised up to God, only to receive the refrain: "But no. Our God is a God who hides His face." Throughout the meditation we constantly encounter the most exquisite surprises of pregnant sentences, such as "What fearful cargo of . . . aches and joys, of ecstasies both of pain and bliss do the invisible ships of desire carry as they are wafted down the River of God." Think of describing even our joys as a "fearful cargo"! And lastly comes the crowning surprise of all. When the devout mystic seems hopelessly mired in the depths we get the extricating turn: "Our God is a God who hides His face—for our own good . . . not as if behind an impenetrable screen, but as it were behind a closely woven veil!" Was ever a charming antithesis so apropos? And there are days, continues Blau, of which Rosh Hashanah is one, when the meshes are widened. And we ourselves by our trusts, our patience, our courage, our virtues, can multiply such days.

Where else can you find a New Year's message so delicate and yet so soulful as this, ranging the whole gamut of human emotion and experience, in compass so compact, with touch so graceful and yet so decisive, the materful blending of the light and the strong?

All of Blau's work is of this character. It is shot through with the Bible's positiveness of God—of the Jewish God, who is alike the God of the frail Patriarch and of the fervid Psalmist, the pantheistic God of the Prophet who is in both the good and the evil, a God revealing in life's every event, sensible to every mood of the soul.

If he had had uninterruptedly more of this sort of preaching—not necessarily of mysticism, but of this insistent God-confidence—Israel would not be suffering now from the defections and the disintegration whose accelerating process these last few decades is presenting us with the most serious problem with which Judaism has ever been confronted in its entire history.

The professional or technical value of these sermonettes is as pronounced as their popular value. Each is structurally a perfect homily. The theme is at once struck with the keynote of an arresting application of the text—an application often singularly novel and at the same time singularly natural—then there is the development—with never an unnecessary word, but still with the unhurried confidence of artistic mastery—up to a native crescendo, and finally, in place of the customary overworked peroration, a subsidence to a restful cadence. Blau rarely quotes a Midrash. But his spirit is so drenched and dyed with Israel's Midrash literature that he becomes himself a Midrash maker. His very employment of his texts in nine instances out of ten is Midrashic, and the whole Midrash art he raises up to new creative potencies. He is not content with the

antique and far-fetched fancies of his predecessors. The blossoms of his fancy are not exotics; they are home-grown, indigenous to our time and thought. It is all of the beauty of the day—the beauty which we all know, or rather which we all could know.

I wish I could multiply instances in illustration of how much suggestion Blau throws into or weaves out of a text. His "Trees Near the Altar" perhaps will enable me to evidence this, not most appositely, but rather most succinctly. Here he combines for his texts the two prohibitions, that against planting trees about the altar and that against destroying trees in war. He immediately strikes the keynote of trees being nature's most luxuriant expression of beauty. The taboo of the tree in the first injunction and the care for the tree in the second injunction furnish him with his theme of Judaism's differentiating appreciation of holiness and of beauty. Hereupon he deftly touches upon the whole philosophy of these two qualities and enters upon a brilliant comparison of the Greek and the Hebrew contributions to civilization, in order to point a devotional moral as to the beauty of holiness—thus in brief fascinating paragraphs blending a fine popular inspiration with suggestion rich enough for several scholarly theses. Almost every sermonette of his is replete with material of this nature—the latest philosophical thought, the latest scientific conclusions, the latest literary flowerings, all organized into inspirational tissue, imparting modernity to the eternal themes of God and morals and life and after-life, redeeming them from platitudinousness, investing them with vital values for the masses and with re-awakened and heightened interest of the thinker.

Nor is it possible to overpraise the literary quality of these sermonettes. They are rich in imagery and superb in diction. The alliterations, epigrams and antitheses are spontaneous, never strained or artificial. The poetic exuberance, the simple, chaste language, the crisp stanza-form of the paragraph give the sermonettes a rhetorical charm and swing which adapt them finely for public reading and even for delivery by rite. For assemblies that are attuned to spiritual expectancy, such as Sisterhood and Council meetings and Young People's Synagogue Societies, I know of nothing which can so gracefully and satisfyingly supply the religious demand of the programs.

For such adaptation I would recommend particularly that exquisite lyric "My Basket," perhaps the incomparable pearl of the whole collection thus far. The beauty of this eludes my powers of statement. I can simply excerpt it and let the gem flash its own lights.

The text is: "And thou shalt take the first of all the fruit of the ground, and shalt put it in a basket and set it before the Lord." This elicits the exclamation: "Would that I had lived in those simple days of old among my brethren, the simple Palestinian farmers," and leads to a rhapsody of the satisfying fulness of the simple life—a strophe which evokes the sighing antistrophe, "But now I look into my basket and it is empty!"

The rhapsodic strain is resumed in a delicious inventory of all the luscious fruit teeming in those baskets of old "ranged alongside the altar of God." "They carried their very lives in those full baskets, each prayerful moment, each anxious hour, each laborious day, each fretful night." "How their fulness shames my emptiness!" "What offering shall I place before my God?"

And now the antistrophe is taken up as the main theme. "My basket, my basket! Women of incomprehensible days into brittle strength, darkly lined with feverish nights and their nightmares, garnished with a

mystic design of chance and circumstance, provided with an occasional handle of opportunity, thou are not of my making nor of my choosing!" Let the reader remark this succession of fine metaphors.

And likewise this: "I know that as each day adds to thy sides, thou waxest hollower . . . emptier . . . The growth of my soul cannot keep pace with the growth of thy sides. And this unequal race between my Basket and my Self brings me naught but despair."

And there is the rubbish that has settled at the bottom of his basket, its "terrible contents"—the ashes of roses, his disillusioned dreams, achievements, acquisitions—the cinders of his sin—the dust of his dragging days.

I reluctantly cease quotation and hasten to and intimate the end. At life's last day, his basket still bare of aught but blemish, he humbly but unafraid lays at heaven's altar. His emptiness, he sobs, is the only human gift he has to bring, but it is his triumphant confidence that on that day the divine fulness will not shame his human emptiness.

With this as a benediction I would let this review rest. Virtually it is

not a review, but merely a brief appraisal intended to arouse general interest in a work we to our hurt have overlooked. However I must add yet a word. The late Dr. George Matheson, the blind preacher of Edinburgh, is almost literally canonized in Protestant circles for a work similar to this of Blau's. During his lifetime it secured from him international celebrity and idolization. But Dr. Blau is more than Dr. Matheson's peer in this same field. He has produced very much more, and what he has produced is superior in quality. It is mystically and emotionally as exquisite, but the work is more finished and as a whole it is on a much more elevated plane. We have, then, in these sermonettes a rich vein of pure religious gold and literary treasure inestimable in inspirational values to Judaism and of what should prove a welcome worth to the world. Is it not about time that we lift it to the surface and make it current and available? It would be a far-reaching service to remove Blau's "basket" from its obscure nook and pour out its unique contents upon the empty altars of Modern Israel.—*The American Israelite*.

A Libel Entirely Disproved*

By REV. O. L. KIPLINGER

Pastor First Congregationalist Church, Mansfield, Ohio

I hold in my hand a few books. The first book consists of articles appearing in the *Dearborn Independent* from May 22 to October 22, and the second is a selection of articles from October 9, 1920, to March, 1921. These books purport to be a partial record of the investigation of the Jewish question. The demand for copies of the paper was so great that the supply was exhausted early. These books have been distributed broadcast, and almost every minister that I have met has had copies of them. They have been put in the hands of a good many men.

The man who is back of the *Dearborn Independent* is Henry Ford, a self-confessed ignoramus, who confessed on the witness stand that he did not know anything about history and hired a man to write historical articles for him. The fact is, if Henry Ford had not made the amount of money out of his industry that he did nobody in America would pay any attention to him or these articles inspired by him, no one would give them any consideration; but because he has made a lot of money a great many people count him a very wise man—even some very wise people like Dr. Aked and John Spargo, a professor in Columbia University, were at one time influenced by Henry's sincerity. Dr. Aked resigned one of the leading pastorates in this country to accompany Henry Ford on his peace expedition. He is doing his best now, and has been ever since he separated himself from that expedition, to tell how he was disillusioned. And John Spargo believed in Henry Ford's sincerity and idealism, but declined to go with him because he thought it would do more harm than good. He has since written a book called "Jew and American Idealism," in which he attacks Mr. Ford's position with regard to the Jews. And John Spargo did not write his book in defense of the Jews, but in defense of American idealism.

Dr. S. Parkes Cadman, in whose judgment I have a great deal of confidence, says that these articles based on "The Protocols of the Wise Men of Zion," were proven forgeries fifteen years ago.

It is charged in these articles and books, and these protocols are submitted as evidence in support of the charges, that there exists and has existed for centuries a Jewish imperialistic program and that the Jews of all lands have been and are today organized in the single movement to bring about the overthrow of all non-Jewish governments and to substitute a Jewish government and to obliterate the nations' boundaries.

It is charged in these books that the Masonic orders throughout the world have been and are tools of this super-imperialism of the Jews, and a certain charge, more detrimental than this, is made to which I shall refer just a little later. The fact of the matter is, if these things were true there is as much reason for suppression of the Masonic fraternities as there is of the Ku Klux order.

According to statements made in these books practically all of the revolutionary movements of modern times have been instigated and directed by the Jews for the purpose of dividing the Gentile world and so making it a prey, when the time times, of the Jews.

According to these books the racial wars in Asia and Africa, the Franco-Prussian war of 1870, the

Russo-Japanese war and the recent World War were deliberately brought about for the same purpose. The claim is also made that the disorganization of the economic life of the world through the debasement and ruin of credit and the creation of a universal economic crisis are planned by the same power and to be used to the same end.

Even, worse than all this, these books claim it to be the truth that Jewish influence is behind Anarchism, Socialism and Bolshevism, and that all of them are of Jewish origin and are for the purpose of destroying everything non-Jewish. If these charges are true every American citizen has reason to tremble for the welfare of the United States and the world.

In my estimation I consider these articles and books fantastic products of a diseased mind.

My purpose in reviewing the facts in these books is that I may pronounce them to be un-American.

I want to bring out two principal

things—the absolute untruth of the assertions that the Jews are the instigators of Socialism, Anarchism and Bolshevism, and that there are definite facts which discredit the reliability of the protocols on which the whole argument is based; and if I cannot believe that the Jews are back of Socialism, Anarchism and Bolshevism, then I cannot accept as true the damnable conclusion of these books.

I cannot accept the facts in these books. I cannot believe that the Jews are behind all revolutionary movements, then neither can I believe and accept as true these conclusions, and I am justified in branding them as un-American.

I am going to pass by the use made by Mr. Ford's hired writer of these alleged "Protocols of Wise Men of Zion" and inquire what is actually known about the origin of these "Protocols." I am indebted to Mr. John Spargo, whose 100 per cent. Americanism was proven when this nation was at war and whose standing as a professor in Columbia University is such that his classes are crowded, a man whom I have known personally for fully fifteen years and the highest regard, for certain facts for whose Christian manhood I have taken from his investigation of the "Protocol" charges.



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* Sermon preached Sunday evening, November 13, at First Congregational Church, Mansfield, O. Rev. Kiplinger is a prominent figure in Mansfield Civic circles and a well-known lecturer on the Chautauqua platform.

These articles, so far as we have them in print, are supposed to be notes taken on lectures given to the faithful to explain the purpose of the Jews. The supposed author of these notes, on Nilus, has himself given different accounts of the history of these documents, accounts which differ so radically that we cannot be reconciled.

First, he says an unknown woman got them from one of the most highly initiated Masonic leaders, following a meeting held under Masonic auspices in 1901, and does not give the name.

In 1917—the date is important—he says he received them from a noblewoman of Shernigov; and, third, he says he received them from a friend, that they were stolen by his friend Sukhotin from a safe in Paris. Sukhotin was dead before 1917, the date of this book, but the records of the old Russian empire showed that Sukhotin was not out of the Russian empire between 1890 and 1905. How, then, did he rob a safe in Paris in 1901?

In view of this fact I do not wonder that Dr. Cadman says these "The Protocols of the Wise Men of Zion" are rank forgeries.

Henry Ford's books pretend that the existence of this Jewish conspir-

acy had never been known, and gives accounts of how he got this material. As a matter of fact, back in 1805 Louis Martin published a book in which he attempted to prove a world-wide Jewish conspiracy, and Martin attempted to prove that the British people are part of the Jewish race and that the British Government is a power in that conspiracy. The fact is, it has been charged from time to time for more than a century that such a conspiracy existed to overthrow the government, and yet not a particle of evidence to sustain the charge has ever been produced.

Again, these books regard as proven the theory that American socialism and world bolshevism are of Jewish origin, movements instituted and led by the Jews as a part of the great world conspiracy to bring about world dominion by the Jews. When it can be said with certainty that socialism had in Robert Owen, who is said to have been inspired by Karl Marx, a distinctly Anglo-Saxon origin, and when such names as Horace Greeley, Charles A. Dana, William Henry Channing, Dennison, Kingsley and Maurice, as well as Hawthorne, Emerson, Lowell and Theodore Parker endorse socialism as the universal application of brotherhood to human affairs, it

is asking a good deal of our credulity to believe that these men, who were leaders in their department of our American life, were ever the blind dupes or the willing servants of the Jewish theocracy.

As for the claim with reference to bolshevism the absurdity of that charge may be seen in one statement. An article in the Dearborn Independent of May 20, 1920, says: "Every Commissar in Russia is a Jew." That statement is false and must have been known to the writer of it to be so. He certainly did not intend to tell the truth. At that very time out of seventy prominent officials in the bolshevistic regime only twenty were Jews. Moreover, if it were true that every leader had a Jewish name that would not be conclusive evidence that bolshevism is a part of Jewish conspiracy to obtain Jewish world dominion.

The fact is that more Jews are fighting bolshevism in Russia today than are in the movement. Mr. Ford's writer admits this, but naively says that also is a part of the secret plan and is done to hide the hand of the power of the Jews directing the world conspiracy.

What I am interested in is the defense of fair play and decency in our judgment of our fellowmen, whatever their race may be. It is un-American to stir up class against class.

I have preached this sermon, not in defense of the Jews. They are able to take care of themselves. I am speaking because some prominent citizens and business men and clergymen, into whose hands have come the Dearborn Independent and the books made up of articles therefrom, have said to me, "I agree with Henry Ford."

If we ever have war with Japan it will be due, in my judgment, to the pernicious influence of journalism rather than to duplicity and greed on the part of Japan. If we ever have a race war in which the Hebrews are on one side and the Gentiles on the other it will be in large part to the intolerance and suspicion and fear and hate sown in the articles spread abroad in Henry Ford's Dearborn Independent, and in such books as his "International Jew" and "Jewish Activities in the United States." And such books as these which are circulated broadcast without money and without any subscription. That is the way these books came to me and to other men that I know.

If we are to do anything to reconstruct the world we must cultivate trust and arrange for a closer association with those who are not of our tribe and try to arrive at a common basis of understanding.

To be a good American is to honor the members of all races: To be a good Christian demands love, not hate.

UNITARIAN MINISTER DEFENDS THE JEWS

So far in our American history the thing that most humiliates us at home and disgraces us abroad is the unpunished mob violence perpetrated on the Negro. Over the world at large our treatment of the Negro is classed with Turkey's treatment of Armenians.

The only redeeming feature of the situation at present is that at last the nation is beginning to realize the disgrace and danger of such lawlessness.

Up to the present we have had reason to be proud of the American record in its treatment of the Jew.

Every political and legal right accorded to others has been freely and questionably guaranteed to him.

The storms of anti-Semitic hate which have always raged at short intervals in Europe have not penetrated our shores. Americans have

been proud that in their country the Jew was not persecuted, that he could worship according to the dictates of his own conscience and at the same time be protected by every political and legal safeguard which surrounds American citizens.

But now, perhaps as an aftermath of the hate-engendering war this vile disease of anti-Semitism has been transplanted to our shores, and we stand in danger of having another blot on the pages of American history.

We should remember that should outrage or injury come to the Jews as a result of the spread of this morbid passion, that the disgrace rests on us, on America.

I am not going to speak from the standpoint of the highest sentiment—that admonition of our faith which invokes us to treat all men as brothers (personally I believe that that is the supreme social law). To some that is mere sentimentalism. I am going to speak not from the standpoint of love, but of justice—I might say from the lower ground of common decency.

The Dearborn Independent makes a great pretense of merely setting forth a matter of general public interest. But that is a very hollow

sham. In it we get not only the echoes, but much of the very stuff now being given out in the Jew-baiting campaign going on in Europe.

The purpose of the articles in the Dearborn Independent is to create suspicion and hatred of the Jews.

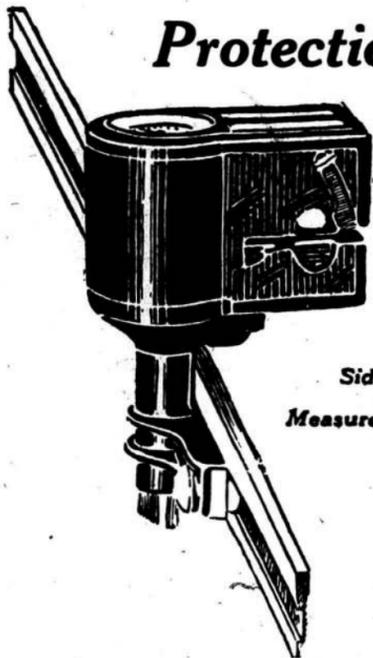
For the most part the articles are written adroitly. As statements of fact it is not often that objections can be made to them, and rarely are those statements of fact in any way discreditable to the Jews.

It is in the inferences, the gratuitous assumptions, that the discreditable things are asserted.

But occasionally the venom in the heart of the writer gets the better of his discretion and he makes a preposterous statement as fact, such as: "There are no Jews among our soldier graves in France."

And this unfeeling, unprincipled assertion is given out at a time when, day after day, Jewish parents, along with others, are making the sad journey to Washington to receive the returned bodies of their sons, and see them interred with the honors of war in our national shrine at Arlington.

Why did they publish such a cruel and stupid falsehood?—Rev. L. Walter Mason (Unitarian).



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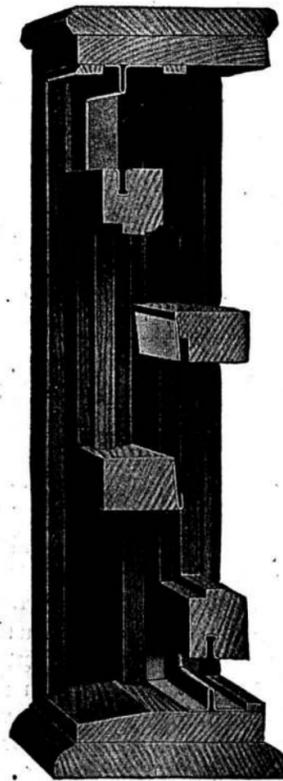
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10 CENTS PER COPY



FLORRIE WAS WEAK

Being the 3rd Story in the Series of "The Bachelor Rabbi" By ELMA EHRLICH LEVINGER

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"When I ran down to Cincinnati last month, they were all saying—" began the Bachelor Rabbi; but he never finished his bit of gossip, for a shrill wail issued from the bedroom and his host and hostess looked at each other with reproachful eyes.

"And I just got him to sleep," mourned young Rabbi Finkelman, as the wailing grew more insistent.

"I told you he always hears us from the living room," reminded Florrie, his wife, a blooming blonde with appealing blue eyes. "It's much safer when you have company to go to your study." She turned the page of the fashion journal she had been reading while the two old friends gossiped together, dismissing the subject with a shrug of her plump shoulders. "You'd better take baby a drink before you go in there," she suggested gently.

"Trot along and wait for me in the study," Finkelman told Ben. "I'll be with you as soon as I give the kid a drink and turn him over." He hurried off to quiet his fretful offspring, but was detained by Florrie's reminder:

"Before you and Ben get talking and forget everything else, be sure to mark the milk for tomorrow—two milks and one cream."

"Yes, dear."

"And see whether Josie locked the window before she went out; that girl gets more careless every day."

"Yes, dear."

"And, Isadore," her placid voice rose a little after her husband's re-treating form, "I'm tired and I'm going to bed as soon as I finish reading; but if you and Ben get thirsty, don't open the ginger ale. There's a half bottle of grape juice in the ice box."

The guest, already established in the nearby study, grinned broadly. Marriage does change a man a lot, thought Ben, as he remembered the fun-loving, irresponsible Izzy Finkelman of college days. His eyes roved over the dusty bookshelves, the writing table with several uncut magazines, and a pile of periodicals not even unwrapped, and he frowned a little. For Ben had long ago decided that the rabbi who has stopped reading would be much more useful to a community if engaged in selling hardware or cleaning windows.

"I got him back to sleep," Isadore announced triumphantly, sinking into his desk chair and wiping his flushed

face. "But it was some tussle. I never saw such a lively youngster here; she's so careless with my paper for two years old in my life," he pers, and poor Florrie never gets

to be a regular book-worm at college, so you got a start on most of us. Remember when you bought your Jew-

fully keen on history? Funny you haven't got Wells' 'Outline' yet."

"I can't afford to buy all the books I want, now I'm married." Isadore's tone was a little peevish. "And I wouldn't get time to read it, anyhow."

"What's the matter—too much outside work? Lord, I hope you haven't developed into one of those rabbis who are too busy organizing civic clubs and federated charities that they can't find time to visit their own Sabbath schools."

"I haven't organized a single thing since I came here," confessed Isadore. "Not even a club for my young people, and, the Lord knows, they need one bad. But, you know, you can't start things till you know the lay of the land, and I took my first year to look around to get settled. And then baby came," he ended lamely.

"Well, I hope you've recovered from the shock," Ben commented dryly. "I don't see why having a baby should put a rabbi out of business."

"It's easy for you to joke," again almost peevishly. "You're not married and you don't know a darn thing about it."

"No, I'm not married, thank God; but I've got sense enough to know that no decent congregation cares to keep a rabbi who's more interested in baby-tending and housework than his regular job," he blurted out indignantly.

"I don't know what you mean." Isadore tried to look offended, but failed utterly. "I suppose because you saw me leave the dinner table several times tonight when baby cried, and because I put him to bed, I suppose you think I take full care of him. I don't. I just help out Florrie now and then."

"Isn't Florrie able to take care of her baby herself? My mother did—five of us, all in a row—and did all her own housework and most of the sewing."

"Women aren't made like that any more," defended the young husband. "Florrie's weak. When I think of all she went through having the baby—but, of course, you don't know—"

"I don't want to, thank you. Now I don't pose as an authority and I certainly don't want to interfere in your family affairs. It just happens



ERICH WOLFGANG KORNGOLD

At the age when most children are in swaddling clothes, Erich Wolfgang Korngold began composing music and when fourteen his first orchestral piece, a comedy overture, was given its premiere by no less famous a conductor than Artur Nikish at the Leipsic Gewandhaus. Korngold displayed an uncanny mastery of the modern orchestra and since then has made steady progress and now, at the age of twenty-two, his opera, "Die Tote Stadt," is in the current repertoire of the Metropolitan Opera House of this city.

"Die Tote Stadt" received unstinted praise from the critical reviewers at its initial American production and undoubtedly will duplicate the success it made in the various European centers.

Korngold is a native of Vienna where his father has been famous for the past quarter of a century as music critic of the Neue Freie Presse. Young Korngold is a conductor as well as composer and during the past year has led orchestras at Hamburg, Leipsic and Vienna.

added with fatherly pride. "Better dust 'em off first," he warned, as Ben began to roam among the book-

time to do the dusting any more."

"A fine collection for a beginner," commented Ben. "But you used to

ish Encyclopedia and had to borrow a month's board from the gang? By the way, didn't you used to be aw-

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that I know Florrie pretty well myself. You know she used to chum with my sister when we were all kids back in Wisconsin. She was a fine, strapping girl then, and yet she was always mooning around with a novel on the porch while her mother was washing the dishes. And when the bunch of us went camping up the river she was never too tired to go bathing, but she always just faded away when it was time to fix up the eats. Now don't think I'm knocking Florrie—I just want you to know she didn't lose her health since she married.

"But I really don't do much—I just help out now and then," protested Isadore.

"What's the use of lying to an old friend? It's not only what I've been seeing tonight, but what people have been telling me. No," at an angry exclamation from his host, "I haven't been gossiping about you with your congregation, and you know it. It just happens I had dinner yesterday with my cousin and his wife, and you know how they always think nothing interests a rabbi half as much as hearing about the local fellow. I'm not going to tell you just what Helene said—she's a cat, and what Jake saw in her is more than I could ever find out—but for once she didn't exaggerate. For that nice old Mrs. Abrams who was dining there, too, had to agree with Helene. I think she put the whole thing in a nutshell. You know the way these old-timers with twice the common sense we young snips have sometimes do. She said, 'He's a nice young man and awfully sincere, and we all like him.

But we pay him enough for a hired girl, and his wife ought to be able to run things better without expecting the rabbi to help. My husband Selig thought a lot of his family, but he never stayed home from the store just because our babies got the colic."

"I suppose Mrs. Abrams is sore because I didn't call on her when she sprained her ankle," growled Isadore. "A rabbi can't find time for everything."

"But isn't it a good thing to select the few things he can find time for," suggested his friends. "Now, I'm not preaching to you—I'm taking a vacation this week, you know, and it's not Friday night, anyhow—but isn't it your job to go to see a good old soul like Mrs. Abrams when she's laid up and wants the extra kovet. And she's got it coming to her, for all my cousin Jake tells me. Her husband was one of the best workers for the Temple, and she's been one of the pillars of the Sewing Society and Ladies' Aid. I know these details do get on your nerves, but they're one of the things that keep the congregation going. And life is made up of details—like cream for breakfast and grape juice in the ice box," he ended teasingly.

But Isadore was in no humor for joking. "And what did I do to your cousin's wife that she is down on me?" he growled.

"I suppose she wanted me to repeat this, so I shall," was the unexpected response. "It seems her eight-year-old junior—that's a brat for you!—came home from Sabbath school last Saturday and said he

didn't want to go any more. He had actually prepared his lesson, for a wonder, and the teacher didn't seem to know a thing about Joshua and the spies. She kept her nose in her book most of the time, junior said, and then contradicted him when he had it right; and the class got so noisy she had to stop the recitation and make them sit with their hands folded till the bell rang. And Junior says if he has to get up all week to go to school, he won't bother to go to Sabbath school when the teacher doesn't know anything, anyhow."

"I suppose the kid's right," commented Isadore grudgingly. "That Miss Katz is a fool teacher; but what can you do when you can't afford to pay and have to handle your volunteers with kid gloves?"

"Helene said that she used to teach Sabbath school here before she married," said Ben with seeming innocence, "and Rabbi Marcus had a teachers' meeting every week which was helpful to all of them."

"You can't get them to come to a meeting unless you've got them all herded together after Sabbath school," mourned the rabbi. "And I can't hang around there until one on Saturday mornings. We have our big dinner and Florrie has to help the maid, and, of course, the baby has to be watched then. I can't arrange everything to suit the congregation."

"So it seems," dryly. "Well, it's none of my business, but if I were you I'd do less baby-tending and more congregational work. Marcus got them used to a good rabbi the ten years he was here."

"I guess you're right," the other admitted. "I've been noticing myself I'm too tired after bathing the baby or helping Florrie with the dishes when the maid's out to settle down to anything—even the Saturday Evening Post. But Florrie's feeling better every day, and as soon as the baby's older and won't need so much care—"

"Then I hope you'll be able to stick on the job and make something of it," the well-meaning friend advised, rather severely.

"I sure will," earnestly. "And—don't think I'm knocking Florrie—she's the best wife in the world—but I think she'd feel better for it if I left the baby to her more and she got a little more exercise about the house. The doctor said himself she was getting too fat and ought to be doing more."

The Bachelor Rabbi left his friend with the consciousness of a piece of work well done. Isadore was a fine chap, he reflected, and just needed a little shaking up. Now if he actually put Florrie in her place and settled down to business—

A letter from Isadore Finkelman which arrived about six months later caused him to grin somewhat mirthlessly at the whole affair. "I know you will be glad to hear that we are expecting another baby," he wrote, "and we're very happy over it. If it only isn't too hard on poor Florrie!"

B'nai Jeshurun Thanksgiving Celebrations

Congregation B'nai Jeshurun was honored at its Thanksgiving service, held Thursday, November 24, 1921, at 10.30 a. m., by the presence of Congressman Isaac Siegel, who delivered the address of the day on the subject: "Pressing Problems and Their Solution."

On the eve of Thanksgiving the congregation held a large social affair—in the nature of a dance and late supper—at the Hotel Astor. There were four hundred persons present, representing every element of the congregation, young and old. There were special committees representing the trustees, the Sisterhood and Women's Auxiliary, the Young Married People's Circle and the Young Folks' League of the Congregation, respectively, each of them bearing the special insignia of their organizations. Mrs. Simon Sarnoff was in complete charge of the arrangements and succeeded in bringing about the most noteworthy social event which the congregation experienced in many cases.

The Jewish National Council for Poland is calling a conference of representatives of every Jewish community in Poland. The main purpose of the conference will be the establishment of one united Kehillah representative of the entire Jewish people in Poland.

COUNCIL OF JEWISH WOMEN

Miss Cecilia Razovsky, secretary of the National Department of Immigrant Aid of the Council of Jewish Women, is making a tour through the Middle West, which will include, among other cities, Indianapolis, Fort Wayne, Terre Haute, St. Louis and Louisville, where she will address the members of local sections of the council. The purpose of her addresses will be to present first-hand information about the work of the National Department and its future plans, and to help the members of the local sections visited to fully appreciate the needs and purposes of this work, stimulating their enthusiasm and arousing their interest, particularly towards the intensive Americanization program which the department is promoting for the coming season.

Miss Razovsky was born in St. Louis of immigrant parents. Her early life and education in the usual environment of the child of immigrant parents, has given her an intimate understanding that makes her a sympathetic and intelligent interpreter for those who have come to America to escape the hardships and horrors of war in Europe and its aftermath. As a teacher of foreigners in a settlement and later in the evening schools under the Board of Education in St. Louis, Miss Razovsky had in her classes pupils who represented as many as thirty-two nationalities. After several years of teaching she was appointed attendance and certificating officer for the St. Louis Board of Education, assisting in the enforcement of the child labor law of Missouri. Her successful efforts received the attention of Washington, and she was called to a position in the Children's Bureau. She made numerous investigations throughout many States concerning the enforcement of the child labor and compulsory educational laws. These investigations comprised studies of conditions of children in cotton mills, tobacco and glass factories and other industries all over the country.

An authority on the subject of Americanization, her paper on this subject, presented at the July conference of the National Education Association, elicited very favorable comment. Miss Razovsky is a member of the Committee on Uniting the Native with the Foreign-born, one of the principal divisions of the National Conference of Social Work. Aside from her other activities as secretary of the Department of Immigrant Aid, she is co-editor of The Immigrant, the official organ of the National Department of Immigrant Aid.

On Monday, December 5, the section of Lafayette, Ind., observed the twenty-fifth anniversary of its organization. Its present program of civic, educational, religious and social welfare work is under the direction of Mrs. Ferdinand Goodman, president.

Inventor Made Others Rich but Died Poor

After spending the greater part of his life inventing things from which others made great sums of money, the late Charles Zallud, designing engineer, who lived at No. 2055 Prospect avenue, the Bronx, died on November 14 a poor man, according to his niece, Mrs. Elizabeth Elterman.

Mrs. Elterman said Mr. Zallud died without any funds except \$40 in his pockets.

"As he was employed as a designer and draughtsman by the Hoe Printing Press Manufacturing Company," said his niece, "of course the product of his fine inventive mind belonged to his employers; but he was very proud of the fact that his work had made possible the perfection of fast newspaper color printing and used often to tell me about it, pointing out how much clearer and more beautiful newspaper colored illustrations had grown through the years of his service. Not only, he told me, was he the inventor of the first mechanical cash register, but long before he was employed by Hoe & Co. he had made many inventions of great service to humanity."

Four Pogrom Leaders Shot by Bolsheviks

Riga (Jewish Press Association).—Bolshevik soldiers in Homel province have captured and shot four well-known pogrom-band chiefs, among them Verbitzki and Michalenko, who have terrorized the Jewish population in those parts for the last two years. Jewish communities in the Homel district were frequently the prey of pogrom bands, who pillaged and murdered and committed the most unheard-of outrages.

The families of the dead bandits were deported to Archangelsk, where, it is hoped, they will be kept from doing further harm. This step was taken to prevent other members of the families to assume leadership of the bands, instances being known where the wife of a deceased chief would take his place as leader of the band.

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Room Dedicated at Beth Abraham Home on Sunday, November 27

The dedication of a room in the women's ward of the Beth Abraham Home for Incurables, 612 Allerton avenue, Bronx, took place last Sunday in the presence of a large gathering which had assembled, despite bad weather. An interesting program was given, including violin solos by Max Wechsler, songs by Miss Gertrude Engel and instrumental selections by Mr. Hyman and son.

Rabbi Epstein and Blumenthal delivered stirring appeals on behalf of the Beth Abraham Home, and a collection was made which realized \$626. The Ladies' Society Chevrah Thillim, through its president, Mrs. Ida Cohen, bought the honor of opening the room for \$500. After refreshments had been served all the guests repaired to the room, where the two rabbis delivered prayer and where thanks were extended to Mrs. A. Alperstein, founder of the home, to Mrs. Ida Cohen and all the others who had given their assistance.

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Exclusive Correspondence to the HEBREW STANDARD

Dr. Gaster Reports on Condition of Jews in Roumania—Whittingham's Impressions of the Holy Land—Board of Guardians Proposes Assessment of All Seatholders to Meet Budget—Impresario to Celebrate Silver Jubilee.

London, Nov. 4, 1921.

Rabbi I. Mattuck, at the Liberal Jewish Synagogue, Hill street, Regent's Park, London, last Saturday, said: "Unless we succeed in establishing a permanent peace between master and man, employer and employed, industry will often be crippled by outbursts of strife and will always be faced with prospects of insecurity. Those who really wish to increase social peace must be supremely watchful of their attitude and action in dealing with the working classes. There is no question that they can do much to help tide over—to help pull the country out of the national industrial slough into which it has fallen. The last thing, I believe, that should be done to relieve the present situation is to reduce the workman's wages. If, however, a reduction becomes necessary, should it not become accompanied with a limitation in profits? The issues made during the past few years promise dividends much higher than those obtainable ten years ago. Would it not be a fair thing to ask those who have made this gain to forego part of it, even as the workman is asked to forego part of his increased wages, in order to help the recovery of industry? Our great need is to look at industrial problems from the human rather than the narrow economic point of view. Sacrifice would have to be made for the restoration of the industrial machine, but all sections of the community should have an equal share in these sacrifices. And when we consider what shall be required from the working section—using working in its limited and technical sense—let us measure the demand by what they can afford and not only by humanization. It is the first step toward overcoming the tendency to discord and hatred."

A meeting of the Anglo-Jewish Association was held on Sunday last at the Great Western Hotel. Haham Dr. Gaster made a long statement on the Jewish situation in Roumania, based upon his observations during a recent visit to that country. He said that practically all the Jewish disabilities in the country had been removed and that the Roumanian government was doing its best to satisfy all reasonable Jewish aspirations. In the course of his speech Dr. Gaster referred to Palestine as a "chimera" and asserted that hopes had been held out to the Jews in Eastern Europe of a wholesale emigration to Palestine. Mr. Leonard Stein strongly protested against these statements.

The literature on Palestine has been enriched by a work published by Hutchinson & Co. embodying Mr. George Papier Whittingham's impressions of Jerusalem and the Holy Land, to which Sir Arthur Wigram Money, lately Chief Administrator of Palestine, contributes a foreword with some interesting remarks on the capacity and outlook of the Palestinian peasantry. "The Home of Fadeless Splendor," Mr. Whittingham's book, based on a recent visit to the country, describes in a lucid and

vivid style the scenery, the antiquities and the religious customs and ceremonies of this land, sacred to three faiths. Besides the Easter celebrations of the Christian churches, he recounts a visit to the colonies of the Zionists and an interview with the Grand Mufti, who had been described to him as "the most amiable head of any religion in Jerusalem." Mr. Whittingham sets side by side the aspirations of Latin, Greek and Armenian, of Jew and Moslem, with impartiality. This makes his volume all the more useful as a guide, while its strain of religious idealism and the handsome etchings and colored plates that adorn it should make it an acceptable gift book.

A note from Cairo dated November 3 states that there were disturbances in Jerusalem on the occasion of the anniversary of the Balfour declaration. After a demonstration by an Arab mob on the Jaffa road, which the police broke up, the crowd proceeded to attack the Jewish quarter. A fight ensued between Jews and Arabs, in which shots were fired, knives were used and a bomb was thrown. The police saved the situation, but four Jews and one Arab were killed and fifteen persons were wounded. The rest of Palestine is reported to be quiet.

The British Museum has presented to the Jewish National Library in Jerusalem the complete set of six volumes of the catalogue of additions from 1881 to 1915 to the catalogue of books in the Museum on trades and occupations, arranged according to the respective trades. The Zeire Zion has presented to the library the files under the head of "Zionism" from the archives of the Russian Ministry for Foreign Affairs from 1907 to 1908. The files contain, among other documents, the repeated petitions of David Wolfsohn on the subject of Zionism on the Russian Premier, Stolypin, with the marginal notes of the Minister for Foreign Affairs.

To assist the Board of Guardians in its work, which, if no assistance is forthcoming, will shortly have to cease, it is now made a definite proposition to levy on all seatholders of all synagogues throughout the metropolis a tax averaging sixpence per week per member. The levy would, of course, be collected as additional seat rentals, and although sixpence is fixed as the average, it stands to reason that in some synagogues a smaller amount per week per member would be all that could reasonably be asked, while in other instances a larger amount would be an equally reasonable tax. There are some 16,000 seatholders in the metropolis, which, reckoning the levy at sixpence, would yield the Board of Guardians an income of £20,000 per annum.

In furtherance of the establishment of the proposed new synagogue in Chapeltown, Leeds, an important conference of representatives of the Belgrave Street Synagogue and the New Briggate Synagogue was held. Mr. S. Lubelski, who presided, said that it was now established that the new synagogue would be proceeded with, the property having been acquired, together with a suitable site for necessary extensions.

Mr. Alfred Van Noorden during the present Covent Garden season celebrates the silver jubilee of his association with the now famous Carl Rosa Opera Company, an event which is to be celebrated at a complimentary dinner in London at which several professional celebrities are to be present. It is interesting to record the little story of his connection with the venture, as told by Mr. Van Noorden the other day. "Originally," he said, "my brother and I worked together in the company. A quarter of a century ago the old Carl Rosa Opera Company was in financial difficulties and my brother and I formed a syndicate which took it over. We worked shoulder to shoulder thence onwards, he on the artistic side and I on the financial side. We continued the partnership until six years ago, when he was stricken down with tragic suddenness whilst conducting. From that illness he never recovered. Since his death I have continued my interest in the company, and we have gone on from strength to strength, until today, instead of having one company only, we have four fully equipped companies going." Mr. Van Noorden was one of the founders of the Bronesbury Synagogue, of which he was the financial representative at the United Synagogue.

ADATH ISRAEL TO BUILD SYNAGOGUE CENTER

Due to rapid growth in size and activity, Congregation Adath Israel, 551 East 169th street, the oldest congregation in the Bronx, has determined to build a new and thoroughly modern synagogue and community center.



RABBI NORMAN SALIT

During the past two years the Sunday school has been reorganized and a Hebrew school instituted. Boy and Girl Scout troops were organized, the Sisterhood more than doubled its members, the congregation trebled its membership and a most successful Men's Club was founded. Attendance at services increased ten fold, and the latest addition to the congregation's auxiliary societies, the Young Folks' League, which though recently organized has proved its mettle in more ways than one, has given emphasis to the utter inadequacy of the present facilities of the synagogue. Several clubs are now in the process of formation, making even more acute the problem of housing.

The congregation thus finds its desire to build reinforced by the necessity to do so. For purposes of the building fund it will hold a monster bazaar from December 5 to December 11, inclusive, at Ebling's Casino, St. Ann's avenue and 156th street. This bazaar will be open every afternoon and evening, Friday and Saturday excepted. In addition to the various offerings of merchandise, raffles of a five-passenger automobile, a Sonora phonograph, an electric sewing machine and many other valuable articles will be held. An interesting and varied social program has also been provided for every afternoon and evening of the bazaar, including a wide variety of skilled and professional entertainment, numbering besides others many members of the Keith circuit, concert pianists and other soloists. Among the features of the social program will be a one-act playlet to be given by the Young Folks' League, and there will also be dancing every afternoon and evening.

It is planned to have the new center building include a synagogue of 1,500 seats and in addition thoroughly modern class and club rooms, a gymnasium, swimming pool and shower baths, auditorium and stage.

Adath Israel was organized at a meeting summoned at the home of its present president, Joseph L. Schider, on October 24, 1897, under the name of "Ezrath Israel," and with the Rev. Dr. S. Jacobson as rabbi and the Rev. Solomon Janos as sexton. The building used was on the present site of the congregation and in use as a plaster shop, although originally it had been the home of St. John's Lutheran Church, now

The Coward Shoe

"IF A MAN CAN WRITE A BETTER BOOK, PREACH A BETTER SERMON, OR MAKE A BETTER MOUSE-TRAP THAN HIS NEIGHBOR, THOUGH HE BUILD HIS HOUSE IN THE WOODS, THE WORLD WILL MAKE A BEATEN PATH TO HIS DOOR."

—Ralph Waldo Emerson

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around the corner from the synagogue, on Fulton avenue. The seating capacity of the synagogue at that time was 150. One year later, in 1898, the congregation changed its name to Adath Israel, and in 1900 purchased and remodeled the building, increasing its capacity to 300. Six years later, in 1906, the entire structure was rebuilt to its present state, seating 750. Rev. Dr. Jacobson was succeeded in the pulpit by Cantor Rosenzweig. Rabbi G. Taubennaus occupied the pulpit during the year 1905 and was succeeded by Rabbi Clifton Harby Levy. The present rabbi of Adath Israel is Rev. Dr. Norman Salit, who entered the pulpit in 1919. The cantor is Rev. Louis Lipitz, who has been with the congregation since 1913. Dr. Sidney Jacobson was the first president of the congregation and was succeeded by Winston Horowitz, Bernard Bondy, Joseph L. Schider, Henry Loeb, Emanuel Neumann (deceased), William Fox, leader in the motion picture industry and honorary president of the congregation; Elias Pitzele and Joseph L. Schider. At the head of the other Adath Israel organizations are: Men's Club, Louis Bondy; Sisterhood, Mrs. Edward M. Kahn; School Board and Troop Committee, Abraham E. Manne; Young Folks' League, Irving Waldman.

The chairman of the Bazaar Committee is Henry L. Pillar; vice-chairman, Mrs. D. I. Tobias; treasurer, E. M. Kahn; secretary, A. E. Manne; Board of Managers, B. Albert, chairman; Mmes. F. G. Kramer, Rubenstein, Sternlight, Miss A. Hecht, Messrs. L. Altschul, H. Freedman, M. Rees, L. Sokolower. Publicity, Rabbi Norman Salit, chairman; N. Suchman, H. Freedman, M. Wattenberg. Social, E. M. Kahn, chairman, Mrs. S. Brilliant, Messrs. H. Freedman, I. Waldman, J. Sokolower, J. Pasmantier, N. Suchman, Rose. Booths, Mrs. L. Bondy, chairman; Mr. and Mrs. H. J. Radin, Mr. and Mrs. A. Kopstein, Mmes. I. Franz, H. L. Pillar, Rosenberger, Schwarzbahr, Mr. L. Sokolower. Merchandise, N. Janis, chairman; Candy and Tobacco, Mrs. A. Rosen; Men's Furnishings, H. Kaplan; Hats and Caps, H. L. Pillar; Novelties, Mrs. Hecht; Silks, L. Bondy; Ribbons, A. E. Manne; Dolls, Mmes. Albert and Gluck; Hardware, I. Franz; Ladies' Wear, E. M. Kahn; Groceries and Meats, Mrs. A. Kern; Wearing Apparel, Messrs. Schiller and Weintraub; Knit Goods, Mrs. Sam Brilliant; Cotton Goods, A. Kopstein; Furniture, N. Janis; Crockery, H. Pasmantier; Restaurant Committee, Mmes. F. G. Kramer, chairman; M. Stollwein, A. Sternlicht, D. I. Tobias.

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ITEMS OF INTEREST IN THE JEWISH WORLD

A Talmud Torah was organized in Fresno, Cal., during the past week.

Rainier Lodge and Hildesheimer Lodge I. O. B. B., of Seattle, Wash., have voted to consolidate.

The next meeting of the Zionist Actions Committee will take place in Vienna during the latter part of December.

An auxiliary to the Council of Jewish Women has been organized by women of Jeffersonville, Sullivan county, New York.

The executive of the Carlsbad Relief Committee voted 500,000 lei for the Jewish refugees who are being expelled from Bessarabia.

Congregation Shaarei Torah, of Portland, Ore., has presented its minister, Rabbi Joseph Faivushovitch, with a fully furnished house.

In memory of Carl Strauss Mr. Adolph Loeb has given \$5,000 to the new Y. M. H. A., of Philadelphia, Pa., for the equipment of a gymnasium.

The Providence (R. I.) Conservative Synagogue, which was recently organized, has purchased the former German Hall and is now using it as a synagogue.

The conference of Polish artisans decided to demand the internment of the Russo-Jewish refugees and the exclusion of all Jewish students from the trade schools.

Rappaport Lodge No. 35, Independent Order Free Sons of Israel, of Philadelphia, Pa., has arranged for a golden jubilee celebration to be held on December 28.

The well known daily Warsaw Hebrew organ, "Hazeftrah," will in future appear as a weekly only. The newspaper recently experienced considerable financial difficulties.

The Jewish Progressive Order, of Philadelphia, Pa., held its sixth annual convention in that city last Sunday. There were delegates present from many out-of-town lodges.

The postponed laying of the cornerstone for the new building of the Roxbury (Mass.) Hebrew School has been set for Sunday, December 4. The building will cost over \$100,000.

The Jewish Publication Society announces as the initial work published under the auspices of the Morris Loeb Foundation Dr. Henry Malter's "Saadia Gaon: His Life and Works."

Reports from Bobroisk state that the Jewish Public Committee of that city has opened a school of agricultural sciences which will initiate Jewish young men into practical farm work.

At the municipal elections last month Mr. Herbert J. Davis was re-elected by a substantial majority as representative of the Childwall Ward in the City Council of Liverpool, England.

Mr. H. S. Schildkraut has been elected a member of the London (Eng.) Insurance Committee, the statutory body responsible for national health insurance affairs in the county of London.

The Warsaw committee for Ukrainian Jewish relief has received information from Paris that M. Rosenthal of that city will adopt 200 Ukrainian Jewish orphans and maintain them at his own expense.

Priest Lutoslavsky has inaugurated a series of addresses under the auspices of the Anti-Semitic Union of Warsaw. The priest made a severe attack upon the Jews in general and on Zionism in particular.

Professor David Hoffman, for many years head of the Berlin Rabbinical Seminary, died last week at the age of 77. Professor Hoffman was considered one of the greatest Talmudic authorities in Germany.

The local Kehillah at Czernowitz at its last meeting resolved that Roumanian and Hebrew should be the only languages used in the school which the Kehillah maintains. Previously Yiddish had also been used.

The postal authorities of Czernowitz have received instructions not to deliver Yiddish or Hebrew publications from abroad. An earlier order restricted the authorities from delivering the "Wiener Morgenzeitung."

During the Karlist rising the monarchist troops plundered the Jewish quarter at Eisenstadt and abducted many young Jews and Jewesses. At Budapest Jews were again attacked and beaten in the streets.

The anti-Semitic movement in Bavaria is growing tremendously in intensity. Vorwaerts reports that National-Socialists broke into the synagogue in Munich during service, smoking cigarettes and scoffing at the worshippers.

Dr. M. Vishnitzer, the Jewish historian and social worker, has accepted the position of general secretary to the Hilfsverein der Deutschen Juden, which is now engaged in carrying out a big scheme of relief work on behalf of the Jewish people in Eastern Europe.

Not a single Jewish pupil has been admitted this year to the first class of the Budapest secondary schools. This is the first time in the last fifty years that there have been classes in the secondary schools which have had no Jewish pupils.

The Haverhill (Mass.) Hebrew Progressive Association has moved into new quarters necessitated by a steady growth in membership and activities. The building was formerly used as a synagogue and has been remodeled for club purposes.

Jacob Z. Rosenbloom, leading orthodox Jew of Rochester, N. Y., passed away last week at the age of 72. He came to Rochester from Russia fifty-four years ago. He organized Congregation Beth Israel, of which he was president during its first six years.

Prof. Albert Einstein has lectured at the Italian universities of Bologna and Padova, and at both he was well received. In an interview which appears in the "Secolo" he deals not only with his scientific theory, but he spoke with enthusiasm of his Judaism and Zionism.

A conference of representatives of Jewish Relief Associations in the various countries was convened by the Jewish Colonization Association last month in Paris. The object of the conference was to carry out the resolutions of the Emigration Conference held in Brussels last June.

In the last Kehillah elections at Prague the Zionist and other national Jewish parties between them scored 4,051 votes as against 5,206 which were given to the Assimilationist candidate. It is presumed that Adolph Glaser or Joseph Popper will be elected president of the Kehillah.

The Argentine Consul in Warsaw has informed the Jewish delegation headed by Drs. Shipper and Crug that the Argentine government has no intention to restrict Jewish immigration. His interruption in the issue of visas was temporary, and in future all passports will be vised.

A sensational arrest has been made at Algiers in connection with the practice of the editor of the local anti-Semitic organ, the "Anti-Juif," to extort money from Jews. Mr. Jeaudet, the editor, initiated a campaign against individual Jews and obtained money from them under threats.

Announcement was made this week that Adolph Lewisohn gave \$150,000 for the pathological laboratory of Mount Sinai Hospital. Mr. Lewisohn donated an equal amount for the foundation of the laboratory, and has made many other gifts to Mount Sinai Hospital in past years.

The anti-Jewish press in Lemberg is conducting an extensive agitation alleging that the Jews are supporting the Ukrainians in their fight against the Poles in Galicia. The Slowo Polskie calls upon the Polish youth to deal with the Jews as in the days of the pogroms in November, 1918.

Louis Wiley, business manager of the New York Times, was awarded the Medal of the Legion of Honor by France for distinguished service rendered during the war. M. Briand, the French premier, personally bestowed the honor on Mr. Wiley before his departure for France.

The old Beth Hamedirah Hagodal Synagogue of Denver, Colo., recently vacated when the congregation dedicated its new edifice, will be used as a synagogue, Congregation Beth Joseph having been organized for that purpose. The building was originally built for Congregation Emanuel.

Dr. Gershon Zipper, the leader of the Zionists in Galicia, died at Lemberg last Friday. Dr. Zipper was one of the leading advocates in the country and a journalist of note. At one time he edited the influential Russian organ, "Voschod," and more recently he organized and edited the Polish Zionist organ, "Chvila."

Dr. Louis Cohen, a resident of Washington, who has held the position of consulting engineer of the War Department on radio and cable communication and is considered the leading government wireless authority, is a member of the American technical staff to the Conference on Limitation of Armament.

The leaders of the Roumanian Liberal party have issued a statement in which they declare themselves against the granting of minority rights. This declaration caused deep concern in Jewish circles, because political conditions in the country warrant a change of government whereby the Liberals will be in control.

King George last Friday received Dr. Joseph Hertz, Chief Rabbi of the Jews in Great Britain, and listened to a report of the rabbi's visit to the colonies. Dr. Hertz visited all Jewish communities in the British colonies in behalf of a memorial fund being created to commemorate the Jews fallen with the British forces in the Great War.

Inasmuch as the will of the late Benjamin Altman specified that the prizes awarded from his endowment fund shall go to artists born in the United States, the first Altman prize of \$1,000 for 1921, originally awarded to a citizen of this country but of foreign birth, now goes to E. L. Blumenschein of Pittsburgh, Pa., for his painting "Superstition."

Three members of the San Francisco (Cal.) Jewish community were honored in the recent municipal election. One of them, Recorder Edmond Godchaux, was re-elected for another term and next year will begin his twenty-first year in that office. The others, Mrs. Mary Prag and Alfred I. Esberg, were elected members of the Board of Education.

Messrs. Luboshitz, Rosenberg and Banchofsky, members of the Town Council of Zdunska-Vola, near Lodz, have been acquitted by the Court of Appeals in Warsaw on the charge of conspiring against the Polish state. The councillors had been previously acquitted by the Court of Assize in Kalish, but the government prosecutor appealed against the decision.

At the November meeting of the Board of Managers of Synagogue and School Extension Mr. William Ornstein of Cincinnati was elected chairman to succeed Mr. Charles Shohl, whose resignation was necessitated by his added duties as president of the Union of American Hebrew Congregations. Mr. Ornstein has been an active member of the board for a number of years.

Actual construction of the new home of Emanu-El Sisterhood, San Francisco, Cal., for which plans are now being completed, will be begun early next year. A site at Page and Laguna streets has been secured and it is estimated that the new structure, with its furnishings, will represent an outlay of \$160,000. Of this amount, \$115,000 already has been subscribed and a drive is being continued for the balance.

The executors of the will of Dr. David Wolfsohn, late president of the World Zionist Organization, announce that he has bequeathed his entire fortune of 150,000 florins to the Jewish people. His wish is that part of the money be expended in transferring the remains of Dr. Theodore Herzl, Mrs. Wolfsohn and himself to Palestine, where suitable monuments are to be erected. The greater part of his fortune is left to the Zionist Actions Committee, to be spent as it sees fit.

With special services and an elaborate musical program, the Washington (D. C.) community last week celebrated the burning of the mortgage on the Hebrew Home for the Aged at 415 M street N. W. The official document, which had only recently come into the hands of the trustees of the home when the full amount of the incumbrance was paid, burned to a crisp amid the cheers of the audience, and the home became a self-owned institution and plans were immediately devised for its expansion.

Alderman David Davis, J. P., has been elected Lord Mayor of Birmingham, England, the first time that the title has been conferred by his fellow-citizens upon a Jew. Alderman Davis is by profession a solicitor and has for many years been a member of the governing body of Birmingham. He is the eldest son of the late Michael Davis, who for a long period was a much respected member of the Town Council of Birmingham, and a prominent member of the Birmingham Hebrew Congregation, which he served in many offices.

The Czecho-Slovakian Premier has received the President of the Jewish National Council, Dr. L. Singer. The latter submitted to him the demands of the Jewish Nationalist parties regarding cultural and political matters, and drew the special attention of the government to the position of the Jews in the Carpathian provinces. Dr. Singer pointed out to the Premier that the Nationalist parties commanded half of the Jewish vote during the elections. The Premier replied that the questions raised by Dr. Singer were receiving his attention, and that he welcomed the regeneration movement among the Jews.

Nathan Straus America's Foremost Humanitarian
Harry H. Schlacht, president of the Downtown Chamber of Commerce, has placed a request with the Board of Education and Mayor Hylan of this city that one of the new schools on the East Side should be named in honor of Nathan Straus. Speaking of Mr. Straus's services to the community, Mr. Schlacht referred to him as "America's foremost humanitarian."

Zucker Describes Plight of Jewish Refugees in Poland

In the streets of Vilna there are daily picked up babies of refugees from Russia who have been abandoned by their parents. A home for foundlings, which has been established by the Society Oze (Society for the Preservation of the Health of the Jewish Population) is now filled with such babies who are brought there by the police or by private persons. In many instances there is a note attached which reads more or less as follows: "Pray, have pity on this child and do not abandon it." Usually only the first name of the child is given, and so in the institution where the children are placed most of them are known under their first names only.

Such are the conditions in Vilna. In Rovno two orphans' homes are crowded with orphans of refugees, children of from 6 to 12. The local Jewish population, barely able to support the local orphans, does not care to do anything for the children of refugees, and so the orphans' homes have to be wholly maintained by the Joint Distribution Committee.

The official estimates place the number of Jewish refugees now in Poland from Soviet Russia at from 65,000 to 75,000, according to Mr. A. Zucker, of the Joint Distribution Committee, who has just arrived from Europe. These estimates are, however, much below the actual figures, which cannot be ascertained, as considerable numbers smuggle their way into Poland and are compelled to keep running from one town to another. The refugees crowd particularly into the larger towns, such as Warsaw or Vilna, and into the various towns along the Russian frontier.

There may be distinguished two classes of refugees from Russia. The first and larger class are those who return to their old homes in Poland, from which they fled during the war. Their repatriation is connected with very considerable difficulties and is usually delayed for months, as they have to prove that they actually were residents of the localities to which they now propose to go; moreover, the Polish Government is in general suspicious of all those who intend to go to Poland from Soviet Russia. Even more distressful is the condition of the second class of refugees, of those who escape from Soviet Russia into Poland, not in order to stay there, but merely in the hope that once in Poland they may be able to come into touch with their relatives in America and sooner or later to emigrate there.

The Joint Distribution Committee has to make provisions for both classes of refugees. For this purpose special refugees' centers have been established in the larger cities, such as Baranovich, Rovno, Lemberg and Vilna. Here the refugees are given the first emergency aid, supplied with food and clothing and provided with a temporary shelter. The permanent care of the refugees is to a great extent concentrated in Warsaw, where the Joint Distribution Committee has organized and is financing a special committee of representatives of all organizations in Warsaw which attend to one or another aspect of refugees' relief.

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Deputy Greenbaum Demands Ministry for Jewish Affairs

Warsaw (Jewish Press Association).—Itzhok Greenbaum, deputy of the Polish Seim, today introduced a resolution that a ministry for national minorities should be established which should include a vice-minister for Jewish affairs. The Polish Government will in this manner come to a better understanding with the national minorities in the country. Dr. Greenbaum explained, and bring satisfaction to all elements of the population. The Socialist deputies were the only ones to support the resolution, it was therefore defeated.

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ENGAGEMENTS

EHRlich — ROSENTHAL.—Mr. and Mrs. Louis Rosenthal of 61 West 114th street, city, announce the betrothal of their daughter Julia to Mr. Benjamin Ehrlich.

KAUFMAN — VICTOR.—Mr. and Mrs. A. Victor of 25 East 111th street, New York, announce the betrothal of their daughter Lee to Mr. Milton M. Kaufman, son of Mrs. Lena Kaufman of 208 West 122d street.

LONG — BAER.—Mr. and Mrs. Morris Baer of 317 West Ninety-ninth street announce the engagement of their daughter Madeleine to Mr. Louis R. Long. At home Sunday, December 4, 3 to 6.

PEYSER — BAHR.—Mr. and Mrs. Herman Baehr of 600 West 161st street announce the engagement of their daughter Irene to A. Morell Peyser, son of Mr. and Mrs. Simon Peyser.

ROLNICK — KAPLAN.—Mr. and Mrs. A. J. Kaplan of 214 East Fifty-seventh street announce the betrothal of their daughter Dorothy to Mr. Irving Rolnick of Jersey City.

ROSENBERG — LEWIS.—Mr. and Mrs. George Lewis of 790 Riverside Drive, New York city, announce the betrothal of their daughter Sylvia to Mr. Phil P. Rosenberg, son of Mr. and Mrs. Joseph Rosenberg of 95 West 119th street.

ROTHSTEIN — RUBENSTEIN.—Mrs. Tillie Rubenstein of 916 Stebbins avenue, Bronx, announces the betrothal of her daughter Aida to Mr. Nathan A. Rothstein, son of Mr. and Mrs. Maurice Rothstein, 1938 Eighty-fifth street, Bensonhurst, Brooklyn, N. Y., on November 27, 1921.

RUBEN — MARCUS.—Mrs. Fannie Marcus, 535 West 162d street announces the betrothal of her daughter Lulu to Mr. Bert Ruben.

SAMUELS — MAYER.—Mr. and Mrs. Michael Mayer of 101 West 126th street announce the engagement of their daughter Bella to Martin H. Samuels. Reception Sunday, December 4, Hotel Ansonia, Seventy-third street and Broadway, after 8 o'clock.

SIDE — RUBIN.—Mr. and Mrs. Jacob Rubin, of 1516 Fifty-fourth street, Brooklyn, N. Y., announce the engagement of their daughter Sara to Mr. Joseph Side, of Brooklyn.

SPARR — GOLDSTEIN.—Mrs. A. Goldstein of 67 East 101st street announces the engagement of her daughter Rose to Joseph J. Sparr.

STEINLAUF — HIRSHBERG.—Mr. and Mrs. J. H. Hirschberg of McKeesport, Pa., announce the engagement of their daughter Adelaide to Mr. Henry Steinlauf of Pittsburgh, Pa., son of Mr. and Mrs. O. Steinlauf of 238 West 112th street, New York city.

STRAUS — BAHR.—Mr. and Mrs. Herman Baehr of 600 West 161st street announce the engagement of their daughter Estelle to Julian A. Straus, son of Hermine and the late Moses Straus.

MARRIAGES

ARONSTEIN — MINTZ.—Mr. and Mrs. Samuel Mintz of Sterling, N. J., announce the marriage of their daughter Mollie to Dr. William Aronstein, by Dr. Nathan Krass, on Sunday, November 20, New York city.

BART — LEVY.—Mr. and Mrs. Alexander Levy, of 1481 Bryant avenue, announce the marriage of their daughter Rose to Harry Bart, on Sunday, November 20, 1921, at Berger's Lyceum, by Rabbi Max Reichler.

COHEN — LUBLANG.—Mrs. Ida Lublang announces the marriage of her daughter Hannah to Mr. Philip Cohen, on November 23.

COHN — LUBERT.—Mr. and Mrs. Morris Lubert, of 907 Fox street, Bronx, announce the marriage of their daughter Natalie to Charles Cohn on Tuesday,

November 22, 1921, at the Hollywood Hall. Rabbi Aaron Eiseman performed the ceremony.

DAVIDOFF — WARD.—Mr. and Mrs. Ephraim Ward, of 2687 Creston avenue, announce the marriage of their daughter Ruth to Isadore Davidoff, of 2027 Daly avenue, on Sunday, November 27, 1921, at their home. Rev. Sol. Baum performed the ceremony.

DEHAN — KAUFMAN.—On Wednesday, November 23, by Rev. Dr. Adolph Spiegel, Miss Matilda Kaufman to Mr. Lewis Dehan.

FRIEDENBERG — WISHENGRAD.—Miss Esther Wishengrad to Mr. Abraham Friedenberg on November 27, 1921, at the Broadway Central Hotel by Rev. Dr. Adolph Spiegel.

FRIEDELSON — SCHWARTZ.—Mr. and Mrs. Simon Schwartz, of 985 Aldus street, announce the marriage of their daughter Mary to William H. Friedelson of Pittsburgh, Pa., on November 25, 1921, at the home of the officiating minister, Rabbi Max Reichler.

FRIEDMAN — GUGGENHEIM.—Mr. and Mrs. Simon Guggenheim of 55 West 110th street announce the marriage of their daughter, Beatrice C., to Mr. Jacob E. Friedman at the Harlem Palace, November 24, by the Rev. Dr. M. Krauskopf.

FUHS — FRANK.—Mr. and Mrs. Herman Frank of 305 West Ninety-eighth street announce the marriage of their daughter Leonora to Mr. Arnold M. Fuhs, November 27, the Rev. M. Krauskopf officiating.

GOLDWURM — REINER.—Mr. and Mrs. Aaron Reiner, of 376 Warwick street, Brooklyn, N. Y., announce the marriage of their daughter Jennie to Morris Goldwurm, on Sunday evening, November 20, 1921, at Berger's Lyceum, by Rabbi Max Reichler.

GREENE — FELDMAN.—Mrs. Hannah Feldman announces the marriage of her daughter Bertha on Thanksgiving Day to Mr. Morris Greene by the Rev. Dr. Krauskopf.

HARRIS — AVERICK.—Mr. Benis Averick, of 29 West 119th street, announces the marriage of his daughter Sadie Dorothy to Theodore Harris, of 500 West 175th street, on Sunday, November 27, 1921, at the home of the officiating minister, Rabbi Aaron Eiseman.

JACOBS — KLAUSNER.—Mr. and Mrs. Joseph Klausner, of 1327 Intervale avenue, announce the marriage of their daughter Stella to Alfred Jacobs, by Rabbi Max Reichler, at the home of the officiating minister.

JACOBS — SCHOENBAUM.—Mr. and Mrs. Julius Schoenbaum, 340 East 198th street, announce the marriage of their daughter, Esther Janet, to Mr. Lewis Jacobs, on Thursday, November 24, 1921.

JULIBER — LESHAN.—Miss Lillian Leshan of 1428 Crotona Park East to William Juliber, November 27, 1921, by Rabbi Max Reichler, at the home of the officiating minister.

KAHN — GOLDSCHMIDT.—Mr. and Mrs. Jacob Goldschmidt of 1361 Madison avenue announce the marriage of their daughter Selma to Mr. Samuel S. Kahn, son of Mr. and Mrs. Morris Kahn, November 22.

LAUFER — WOLFSKEHL.—Mr. Abraham M. Laufer to Miss Martha Wolfskehl, November 24, at the residence of the officiating rabbi, M. Krauskopf.

LEVIEN — MOSKOWITZ.—Miss Julia Moskowitz to Mr. David Leven on Tuesday, November 22, at the Ellsmere by Rev. Dr. Adolph Spiegel.

LIPNER — GOLDSCHMIDT.—Mr. and Mrs. Gustave Goldschmidt, of 858 Fox street, announce the marriage of their daughter Hattie to Irving M. Lipner, on Sunday, November 20, 1921, at the Savigny. Rabbi Max Reichler performed the ceremony.

MARCUS — GELBERG.—Mr. and Mrs. Max Marcus, of 810 Fox street, announce the marriage of their daughter Rose L. to Benjamin Gelberg, on Tuesday evening, November 22, 1921, at the home of the bride's parents. Rabbi Max Reichler of Sinai Temple officiated.

MARKOWITZ — WAGNER.—Mr. and Mrs. Morris Markowitz, of 952 Tiffany street, announce the marriage of their daughter Martha to William Wagner, on Wednesday evening, November 23, 1921, at the home of the bride's parents. Rabbi Max Reichler performed the ceremony.

MICHAELSON — KARMAN.—At the Hotel Savigny, on Thanksgiving Day, Mr. Joseph Michaelson, of 200 West 118th street, to Sarah F. Karman, daughter of Mr. and Mrs. William Karman, of 9 West 111th street.

MOSS — JARETT.—Mr. and Mrs. Louis Jarett, of 304 West 111th street, announce the marriage of their daughter Bertha to Nathan Abram Moss, of Brooklyn, on Wednesday, November 23, 1921, at the Herrnsstadt. Rabbi Aaron Eiseman performed the ceremony.

NELKIN — WEINBERGER.—Miss Elsie Weinberger to Mr. Jacob S. Nelkin by Rev. Dr. Adolph Spiegel at his residence on November 23, 1921.

ROSENBLATT — WACHT.—At the Hotel Astor, on Sunday, December 27, Samson Rosenblatt, of 25 West 110th street, to Jeannette Wacht, daughter of Mr. and Mrs. Samuel Wacht, of 790 Riverside Drive. Rabbis Moses Hyamson and Joel Blau assisted by Cantor Josef Rosenblatt, officiated.

ANNOUNCEMENT

I desire to express my deep gratitude and kind thanks to Rabbi Herbert S. Goldstein, who is so generous and noble, and helped me in a great cause.

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SHERWIN — WACHMAN.—Mr. J. M. Wachman, of No. 889 St. Nicholas avenue, announces the marriage of his daughter May to Mr. Sidney M. Sherwin, son of Mr. and Mrs. I. N. Sherwin, of 644 Riverside Drive, on Tuesday, November 22, 1921, at Hotel Astor, by Rabbi Max Drob.

SCHOEN — MARBURGER.—Mr. and Mrs. Alexander Marburger, of 981 Park avenue, announce the marriage of their daughter Beatrice to Norman Schoen, son of Mrs. Bessie Schoen, of 450 West 149th street, on Thursday, November 24, 1921, at the Hotel Pennsylvania. Rabbi Aaron Eiseman performed the ceremony.

SCHWARTZ — KLEIN.—Mr. Nandor Schwartz to Evelyn Esther Klein at the home of the officiating minister, Rabbi Joel Blau.

WANDERMAN — CHERURG.—Mrs. Sophia Cherurg, of 500 West 177th street, announces the marriage of her daughter Dorothy Mercelle to Dr. Seymour Samuel Wanderman, of 545 West 164th street, on Thursday, November 24, 1921, at her home. Rabbi Aaron Eiseman performed the ceremony.

WEENING — MEYER.—Mr. and Mrs. Louis Meyer, of 310 West Ninety-ninth street, announce the marriage of their daughter Meta to Morris Weening, son of Mrs. Celia Weening, of 1980 Seventh avenue, on Wednesday, November 23, 1921, at Delmonico's. Rabbi Aaron Eiseman performed the ceremony.

WEINGARTNER — GREENWAY.—Miss Anna M. Greenway to Milton Weingartner, November 22, 1921, by Rabbi Max Reichler.

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BIRTHS

CHAVIN.—Mr. and Mrs. Edward Chavin (nee Miriam Lapinsky), 623 East 178th street, New York, announce the arrival of a daughter Saturday, November 19, at Bronx Maternity Hospital, New York.

FREEMANN.—Dr. and Mrs. Harold I. Freeman (nee Sophie Baruch) of 2560 Grand Concourse announce the arrival of a son, November 23.

SCHIFF.—Mr. and Mrs. Henry J. Schiff announce the birth of a daughter, November 23, at Lloyd's Sanitarium.

SIMON.—Mr. and Mrs. Joseph Simon of 812 Riverside Drive announce the birth of a daughter on November 25.

BAR MITZVAH

HIRSCH.—Mr. and Mrs. Louis Hirsch of 1693 Eastburn avenue announce the Bar Mitzvah of their son David at Tremont Temple, Grand Concourse and Burnside avenue, Saturday morning, December 3. At home on Sunday, December 4, after 7 p. m.

KLOSTY.—Mr. and Mrs. Henry Klosty of 508 West 136th street, announce the Bar Mitzvah of their son Harold Saturday, December 3, at Temple Mt. Neboh, 150th street near Broadway.

PARSONT.—Mr. and Mrs. S. Parson, 400 West 151st street, announce the Bar Mitzvah of their sons, William and Alfred, Saturday, December 3, 10 a. m., at the Temple Peni-El, 525 West 147th street.

Mt. Neboh Temple Notes

The Mt. Neboh Sisterhood will hold a charity whist on Tuesday afternoon, December 6, at 2 o'clock at the Waldorf-Astoria Hotel. The entire proceeds will be devoted to the bread and milk fund of the Sisterhood. This fund now takes care of fifty destitute families, providing them with bread and milk daily throughout the year. In some cases eggs are also provided, and the Wormser family provides meat for a number of them. The children of the religious school also maintain a "good cheer fund" to provide toys, dainties and even birthday parties for the children of the above families. It is expected that 1,000 ladies will attend the whist. Mrs. Leopold Gross and Mrs. Nathan Hyman are associate chairmen and Mrs. J. Powell corresponding secretary.

Sewing meetings of the Sisterhood are held every Tuesday afternoon from 1 to 5. Garments made are for the United Hebrew Charities.

The Girl Scouts Troop will give a masquerade dance at the temple vestry rooms on Saturday evening, December 3, at 8.15.

The next business meeting of the Sisterhood will be held on Monday afternoon at 2 o'clock. There will be installation exercises. Rabbi Aaron Elseman will install the officers. Tea will be served.

Owing to the crowded condition of the religious school, it has become necessary to close the registration until February. Five hundred and ninety children attend the school.

MUSIC AND DRAMA

Emilio de Gogorza's second Town Hall recital of the season takes place on Sunday afternoon, December 11.

On the afternoon of December 12, Lambert Murphy, tenor, gives a recital in Town Hall. His program includes songs by Schubert, Schumann and Brahms, also a group of American compositions.

The Elshuco Trio will give its second subscription concert of the season at the Town Hall on the evening of December 9. It will play a B flat trio of Beethoven, a seldom heard trio of Paul Juon and the Mozart Trio in C major.

Marie Stapleton-Murray, soprano, opens her Town Hall recital on the afternoon of December 7 with the aria "Porgi Amor," from Mozart's "Nozze de Figaro." Her German group will consist of "Wir Wandlerton" and "Wie Froh und frisch mein Sinn sich hebt" of Brahms and "Morgen" and "Cecily" of Richard Strauss.

Bachaus gives his second New York recital in eight years at the Town Hall on the afternoon of Saturday, December 10. This time his diversified program opens with the Rhapsody in G minor of Brahms. He will also play the Sonata in C minor op. 111 (Hundred and Eleven) of Beethoven, the "Wanderer" Fantasia of Schubert and a Chopin group.

Jascha Heifetz returns to New York after an absence of two years and gives his first concert at Carnegie Hall on Saturday afternoon, December 17. He opens with Beethoven's Sonata for Violin and Piano, No. 8, in G major. Following this he will play a Concerto of Glazounov and among his shorter pieces will be the Prellied from "Die Meistersinger" and the Hymn to the Sun from the "Coq d'Or" of Rimsky-Korsakoff.

George M. Cohan has made arrangements to keep "The O'Brien Girl," which has already played thirty-five consecutive weeks, going continuously for three solid years. After its engagement at the Liberty Theatre, where it is now in its third month, Mr. Cohan will take it to London for an extended engagement. In order not to break up the continuous run by the trip across the ocean, negotiations now pending with the White Star Line call for Mr. Cohan to present "The O'Brien Girl" both coming and going. If accommodations can be secured the trip will be made on the Olympic, the White Star Line's biggest vessel, on which there is a perfect stage. After the company's return to America next season the play will be presented at Cohan's Grand, Chicago, for an indefinite stay. This brings "The O'Brien Girl" well into the third year of its scheduled three-year run, the rest of which will be spent in Philadelphia and a return visit to Boston, where it played twenty weeks. Upon the completion of this tour "The O'Brien Girl" will not only have played for three solid years, but will have played in that length of time the five largest cities in the world, respectively, New York, London, Chicago, Philadelphia and Boston.

Shubert Vaudeville, a real novelty in the amusement world, has created an impression so marked among theatre-goers that the Messrs. Shubert are being swamped with letters of congratulation and communications urging them to make permanent the vast institution that they have founded. The odd and unique offerings that Shubert Vaudeville has brought to the public, coupled with the many great names, has been largely responsible for this. Every taste is being catered to, ranging from the "high-brow" to the lover of slapstick comedy. As a consequence, an entirely new clientele of vaudeville enthusiasts has sprung up, drawn from all classes and grades of society and comprising to a large extent a new class of theatre-goers.

Edythe Baker and Clarence Nordstrom, late of Ziegfeld Follies, head the bill at the Winter Garden, with Leona La Mar, better known as "The Girl With 1,000 Eyes," and Kranz and White, singing comedians, backed up by seven standard vaudeville acts.

Hetty King, the famous English concert hall artiste, who enjoys the reputation of being the world's greatest delineator of male characters and the legitimate successor of Vesta Tilley, heads the current bill at the Forty-fourth Street Theatre, with Eva Shirley and her band and eight other acts of established vaudeville worth.

Miss Nancy Larned of the "Greenwich Village Follies" composed a new song called "My Mississippi Girl," which has been accepted by the Bohemians, Inc., and will be used in the "Greenwich Village Follies." Miss Larned is a Southern girl from Jackson, Miss., and has recently returned from London, where she appeared on the concert stage, playing the violin and singing quaint folk songs of the South.

Grant Mitchell in "The Champion" will come to the Bronx Opera House for the week beginning Monday, December 5, under the management of Sam H. Harris. All last season this play ran at the Longacre Theatre and was pronounced one of the big comedy hits of the year. Mr. Mitchell in "The Champion" has a role equal to his John Paul Bart in "A Tailor-Made Man," in which he starred for two seasons. He has been in such demand in New York, Boston,

Philadelphia and Eastern cities the last few years that he has not had an opportunity until now of touring the Middle West.

"The Champion" is a comedy 100 per cent. American, in spite of the fact that the scene of the story is laid in a small town in England. It is the work of Thomas Loudon and A. E. Thomas and is replete with amusing situations, love interest and clever dialogue.

David Warfield in "The Return of Peter Grimm" will be the attraction at the Bronx Opera House week of December 12.

Walter Damrosch, conductor of the New York Symphony Orchestra, has arranged a pair of Wagner concerts in Carnegie Hall, Thursday afternoon and Friday evening, December 8 and 9. Mr. Damrosch will produce Scene 1 and Finale from "Rhinogold," with the following soloists: Adele Parkhurst, soprano; Rachel Morton Harris, soprano; Frieda Klink, contralto; Ernest Davis, tenor, and Fred Patton, bass. "The Valkyrie" will be presented, with Wotan's Farewell and Fire Churn, Mr. Patton singing the music of Wotan. The program will conclude with two excerpts from "The Twilight of the Gods," Siegfried's Rhine Journey and Siegfried and the Rhine Maidens, Act 3, with Mmes. Parkhurst, Harris and Klink and Mr. Patton as the soloists.

"The Bat" is now in its sixty-ninth week at the Morosco Theatre, New York. The extraordinary feature of the remarkable run of this play is the fact that, judging by the attendance, it is every bit as popular an attraction today as it was in the first week of its engagement.

The special matinee on Thanksgiving Day was not only played to a capacity audience but more than 100 standees as well. Moreover, the demand for seats at the special Christmas Day and New Year's matinees is every bit as great as it was a year ago.

In addition to its record-breaking run in New York, "The Bat" is proving equally successful in all parts of the country. In Chicago the play reaches its first complete year in a few days, a run absolutely unprecedented in the history of that city. In Baltimore only last week still another company, which began a three weeks' engagement in that city, had the largest opening ever known for a dramatic play there.

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CHILDREN'S PAGE

ISRAEL'S TENTS

Dear Children:

The most rabid anti-Semite, when he sees Israel's tents, the purity of his domestic life, no matter how determined he was to curse, is inspired to bless Israel, even as Bilam was, as the Torah further tells us: "And Balak took Bilam unto the top of Peor, that looked toward the desert." Rashi says, "Balak was an adept in the art of Divination." He saw that they were destined to be punished on account of Peor, but he did not know for what cause, thought he, perhaps, the curse will rest upon them from there. It is thus with all astrologers. They see but they know not what they see. And when Bilam saw that it was pleasing in the eyes of the Lord to bless Israel, thought he, I do not need to prove the Lord, for he does not desire to curse them. And he went not, as at other times, as he did twice before to seek for enchantments. To see, perhaps, the Lord will finally consent, thought he. Whether he wishes it or not I will just make mention of their sins, and the curse will rest upon them because of their sins being mentioned. But he set his face toward the wilderness with the object of invoking the remembrance of the golden calf they had made in the wilderness. And Bilam lifted up his eyes. He wished to infect them with his evil eye. Thus you behold his three evil propensities—an evil eye, a haughty spirit and a boundless desire, as before enumerated (ethics of the Fathers, chapter 5). And when he saw Israel encamped, according to their tribes, he saw every tribe dwelling by themselves, and not in confusion. He saw that the openings of their tents were not one opposite the other, in order that one should not be able to look into his neighbor's tent. There came upon him the spirit of the Eternal. A feeling entered his heart that he would not curse them. And he took up his parable and said, thus saith Bilam, "Beno Beor," the son of Beor ("Beno" would indicate as if Beor was Bilam's son). But this teaches us, as also in the case of Balak, where it is said Beno Zippor, that both were greater than their fathers'. Balak's father was his son as far as far as royalty is concerned, and Bilam was greater than his father in prophesy. And thus saith the man, "Shethum haayin," some translate it "of the closed eye," others, "of the open eye." But all agree that he was blind in one eye. Falling down with un veiled eyes, as Targum Oukelos renders it, that the Divine prophesy only appears to him when he lays down at night. It is also thus expounded, bring unclean by reason of being uncircumcised, he could not stand up when the Divine appearance came to him, but he fell down upon his face. How beautiful are thy tents, O Jacob. He was inspired to say this, because the openings of their tents were not made opposite each other. Another meaning of it is this, How beautiful are thy tents, the tent of Shilo and the Holy Temple, when they settled down where they brought their sacrifices to atone for them. "Mishkenosechah," "thy dwellings," O Israel. This word also implies "mashkon," "pledge," even when they, the temples, are destroyed. Because their destruction is an atonement for their souls, as it is said, The Lord hath let loose all His fury. And how did he end His fury? Because he hath kindled a fire in Zion (Lamentations 4).

As streams are they spread forth; far and wide do their multitude extend. Our Rabbins teach us, from the blessings of this wicked one we learn how he had it in his heart to curse them, when he set his face toward the wilderness, and when the Lord turned his mouth around and he blessed them through those very curses, wherewith he wanted to curse them, as aloes trees which the Lord hath planted in the garden of Eden. Another meaning of "Oholoos" is the heavens which he has stretched out as a tent. "Water runneth out of his wells," figurative of the great king who will descend of his children, who rule over many nations, as Oukelos translates it. That his deed may be moistened by abundance of water. This is figurative of their great prosperity. And exalted above Agog shall be his king. Their first king, who conquered Agog, the king of the Amalekites, and raised on high shall be his kingdom. The kingdom of Jacob shall become greater and greater, for after him will follow David and Solomon. The Eternal who brought him forth out of Egypt. Who caused them to become so great? The Eternal who brought forth out of Egypt with his strength and majesty. He coucheth, he lieth down as a lion, they will take possession of their land with power and strength. And the anger of Balak was kindled against Bilam. . . . And Bilam said . . . I could not transgress the order of the Lord. He does not mention, as previously, my Eternal, because he knew that he was hateful to the Holy One, blessed be He, and driven forth from the Divine Presence.

בן זכור

Hias Saves Jewish Refugees

Through the intervention of the Hebrew Sheltering and Immigrant Aid Society of America, which recently sent commissions to Mexico and Cuba, Jewish immigrants who went to Mexico and entered the United States illegally have been permitted by the Department of Labor to go back to Mexico and Cuba instead of being deported to Europe. It will be remembered that the Hebrew Sheltering and Immigrant Aid Society of America succeeded in securing the stay of deportation in most of these Mexican cases. Rabbi Charles Blumenthal, of El Paso, Texas, a national director of Hias, and Mr. I. Goodman, of Laredo, Texas, gave Hias the most splendid co-operation in connection with the Mexican cases.

Rothschild Denies He Came Here to Negotiate for German Loan

The rumor that Anthony de Rothschild, now in this city, came here to sound out sentiment as to the feasibility of a loan to Germany at this time was emphatically denied by that gentleman yesterday. Mr. Rothschild believes the matter of a German loan to be more of a political than a business proposition, and that it depends on the outcome of the conference at Washington and also on the attitude of the British and French governments.

Orach Chaim Study Circle to Resume

The Orach Chaim Study Circle will resume for the current season, beginning Monday evening, December 5, in the vestry rooms of the Orach Chaim Synagogue, 1463 Lexington avenue, and will continue every Monday at the same hour and place throughout the winter season. Rev. Dr. Moses Hyamson announces for the series lectures on "The Psalms" and readings from the Shulchan Aruch. All are welcome.

IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St., Bronx).—This evening, "Elks Night," Past Exalted Rulers Seymour Mork and G. Glutzmeier will speak. Sabbath morning Rabbi Salt will preach on the portion of the week.

AGUDAS ISRAEL (Seneca and Myrtle Aves., Brooklyn).—Rabbi Joseph Sarchek will speak this evening on "The Wandering Jew—Fact and Fiction." Sabbath morning on the portion of the week.

AGUDATH JESHORIM (113 E. 86th St.).—Rev. Dr. Gabriel Schulman speaks this evening and on Sabbath morning.

ATRETH ISRAEL (323 E. 82d St.).—Sabbath morning, Rev. Dr. David Davidson preaches on "Jacob and Esau—Still Fighting for Supremacy."

BETH-EL.—Rev. Dr. Samuel Schulman will preach Sabbath morning. Sunday at 11 a. m. Dr. Schulman will deliver a discourse on "The Glass of Fashion."

B'NAI JESHURUN (257 W. 88th St.).—This evening Rabbi Aaron Eiseman of Mt. Neboh Temple will speak on "Some Common Mistakes About Religion." Sabbath morning Rabbi Israel Goldstein speaks on the portion of the week.

BROOKLYN JEWISH CENTER (Eastern Parkway and Brooklyn Ave., Brooklyn).—This evening Rabbi Samuel M. Cohen, executive secretary of the United Synagogue of America, will preach on "The Millennium and the Jew." Sabbath morning Rabbi I. H. Levinthal will preach.

BROOKLYN SYNAGOGUE (933 Eastern Parkway, Brooklyn).—Rabbi Isidore Newman preaches this evening at 8.15.

FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise lectures Sunday at 10.45 a. m. on "Why Jews Turn to Christian Science."

HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom preaches on "The Jew's Revenge." Sabbath morning on the weekly portion.

INSTITUTIONAL SYNAGOGUE (37-43 W. 116th St.).—Bernard A. Rosenblatt speaks this evening on "Political Attitude of Zionism." Sabbath morning Rabbi Herbert S. Goldstein on "Growth." Sunday evening Nathan Pearlman, M. C., on "The Tariff Bill."

KEHILATH JESHURUN (117 E. 85th St.).—Rev. Dr. E. L. Solomon preaches Sabbath morning.

MT. NEBOH (150th St. and Broadway).—Rabbi Israel Goldstein, of the B'nai Jeshurun congregation, will preach this evening on "Is Success Worth the Price We Pay for It?" Sabbath morning Rabbi Aaron Eiseman on "Distributing Our Gifts and Blessings While We Live."

MT. SINAI (305 State St., Brooklyn).—Mr. John L. Bernstein speaks tonight on "The Immigrant Problem and the Work of the Hebrew Immigrant Aid Society." Sabbath morning Rabbi Alexander Basel on the portion of the week.

MT. ZION (35 W. 119th St.).—Rabbi B. A. Tintner speaks this evening on "A Plea for Peace." Sabbath morning, "Isaac."

NINTH STREET TEMPLE (Ninth St., Brooklyn).—Rabbi M. Friedlander speaks this evening and on Sabbath morning.

OHAB ZEDEK (18 W. 116th St.).—Sabbath morning Rev. Dr. Bernard Drachman will preach on "The Eternal Warfare."

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

PENI-EL (W. 147th St.).—Rabbi Joel Blau lectures this evening on "The Jewish Main Street." Sabbath morning, "Field and Tent."

PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—This evening Rabbi E. Reuben Weilerstein will speak on "The Value of a Man." Sabbath morning on the weekly portion.

PROGRESSIVE SYNAGOGUE (46th St. and 15th Ave., Brooklyn).—Rabbi David Klein will speak this evening and on Sabbath morning.

SHAARI ZEDEK (Putnam Avenue, Brooklyn).—Rabbi Harry Weiss will speak this evening on "Types of Men—Jacob and Esau." Sabbath morning on the weekly portion.

SINAI (Stebbins Ave. and E. 163d St.).—This evening Rabbi Nathan Krass and Mr. Adolph Lewisohn will speak on the occasion of the tenth anniversary of the congregation; Sabbath morning Rabbi Max Reichler will preach on "The Power of the Ideal."

TEMPLE EMANU-EL (5th Ave. and 43d St.).—Sabbath morning Dr. Joseph Silverman preaches on "The Quest for Happiness." Sunday, at 11.15, Dr. Silverman on "The Wandering Jew—Fact or Fiction?"

TEMPLE ISRAEL (96th St. and Central Park West).—This evening, Golden Jubilee celebration. Rabbis Samuel Goldenson of Pittsburgh, Rudolph Grossman and Nathan Stern will speak. Sabbath morning addresses by Rabbis Nathan Krass and Ephraim Frisch.

TEMPLE SINAI OF BROOKLYN (Arlington Ave. and Bradford St., Brooklyn).—This evening Rabbi Maxwell L. Sacks will preach on "Modern Jewish

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Weizman Appeals to British People to Keep Balfour Promises—Sharply Criticizes Officials Who Sow Discord Between Arabs and Jews

London (Jewish Press Association).—Addressing a large gathering of Jews in this city last night, Dr. Chaim Weizman, president of the Zionist world organization, sharply criticized those British officials in Palestine who are opposed to the Balfour Declaration and sow discord between Arabs and Jews. Were it not for these officials, the Zionist head stated, complete friendly relations between Arab and Jew would have been restored. Weizman appealed to the English people to see that the promise of the Balfour Declaration made to the Jewish people be fulfilled and that officials hostile to the Jews should be given no further opportunity of discrediting England's honor by their actions in the Holy Land. Dr. Weizman discredited the recent official report of Jaffa riots last spring, referring to it as a "czarist document." Speaking of the realization of Ruttenberg's plans Dr. Weizman stated that it would greatly further the development of the country and add to the government revenue.

Will Proclaim Palestine Constitution

London (Jewish Press Association).—A constitution for the government of Palestine as a mandatory state under Great Britain will be formally proclaimed at an early date, Sir Herbert Samuel, British High Commissioner, informed the Palestine Advisory Council, says a Jerusalem dispatch just received. Samuel has received authority from the British Privy Council to make the constitution public. The law governing citizenship in Palestine will require two years residence and a knowledge of one of the three languages, English, Hebrew or Arabic. Ottoman subjects and foreign Jews who are already settled in the country when the constitution is promulgated will automatically become citizens of Palestine.

Want Column

BOARDERS WANTED IN NEW ROCHELLE—Refined Jewish family of adults has beautiful, sunny rooms to let, with board, in one of the restricted park sections. Business couple or two single gentlemen preferred. Apply to H. E. Z., care of The Hebrew Standard.

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 "THE GLASS OF FASHION"

*Mrs. Abrahamson, who is a member of the New York Section of the Council of Jewish Women, was inspired to write this when she saw the work being done by the section's Committee on Immigrant Aid at Council House.



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

בני ישראל ישיבתי ישיבתי

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Friday, December 2d, 1921 : : Kislev 1st, 5682

Sabbath begins at 4.34 P. M. Sabbath Rosh Chodesh Toledoth

Winston Churchill, British Secretary of State for the Colonies, still insists that very few of the professional revolutionaries now wreaking their own sweet will with Russia are Russians. The British school of anti-Semites altered the statement to read that most of the revolutionaries in question are Jews, the wish with them in this instance being fully father to the thought. And as for Mr. Churchill himself, although he has abundant and expert tuition on the subject, it is really a question if he knows better about it than he did some months ago.

By the form of attestation which he recently employed in the case of several of his proclamations President Harding has encouraged such as delight to quibble over the minutiae of form. The President left off "in the year of our Lord" from the date line of his proclamations, and hence those who regard this phrase as necessary to document and establish our religiosity as a nation are in tears. So far from criticizing our Chief Magistrate for his terrific lapse, we think he ought to be commended for his action, deliberate or thoughtless as it may have been. Of course the tearful gentry know how to discount our praise.

Great actors usually stage "The Merchant of Venice" nowadays in order to display to the mimic world their conception of Shylock. Edward H. Sothern's production of Shakespeare's immortal drama at the Century forms no exception to this rule. His Shylock must be judged by the accepted standards of this role as developed in the acting history of the part since Shakespeare's day. When it is pointed out that Mr. Sothern's Shylock is informed by cruelty, by the insensate desire for revenge on the enemies of the Jews that Shakespeare drew, we see that this most recent portrayer of the Venetian money lender has gone back to older acting versions for his point of view of the character.

Some members of our community have given expression to the feeling of regret with which they are seized in reading of the many and bitter strikes which affect so large a number of Jewish workmen. If they will reflect, however, their feeling of regret will undergo alteration. New York has the largest community of our people in our history, and most of them are compelled by natural laws to earn their daily bread in the sweat of their brows. Such persons are bound to agitate to improve their material position, and no better facility or more convenient instrument exists for this purpose than the industrial strike. Even Jews are by no means angels, and the Jewish workman is possessed of the same sentiment and ambition which guide those who have more to show of the goods of this world than he.

While it is too much to hope that the Lord's Day Alliance of the United States, which is a general assembly of Protestant Christians in favor of a very strict and literal observance and interpretation of the Sunday law, will soon take a liberal view of the ideals which it has inscribed on its banner, yet occasionally a little light is dispelled amid the encircling gloom in which these narrow sectaries move. Thus at the recent thirty-third annual meeting of the alliance a Methodist minister declared that Protestant Christians had no right to force Sunday observance legislation on those belonging to other faiths. He wisely said that New York is not a Protestant city; that, in fact, only one-third of its population are Protestants. And he might have added that not all Protestants accept the point of view of the alliance in the matter of Sunday observance. To such must be added the Catholics and the Jews, who look at this matter from quite a different angle. Such frank expressions in the alliance fell, of course, on ears that would not listen. The overzealous members of that body answered the liberal clergyman in much the same way that the assessors at the celebrated Diet of Worms refuted the iconoclastic Martin Luther. The importance of this utterance, however, resides in the fact that its ventilation on the floor of the alliance betokens a rift in the lute and a postponement of the eventual "crusade" for a Puritan Sunday which is stated to be in contemplation.

UNITAS FRATRUM

A NEWS item emanating from New Haven, Conn., which has come to our notice reads as follows:

A working agreement has been effected between the Y. M. H. A. and the Y. M. C. A. for the operation of the E. B. Foote Boys' Club on Oak Street. While close national cooperation between these two organizations has existed ever since the beginnings of the Y. M. H. A., so far as is known this is the first time when two of the local units have joined forces to perform a concrete piece of welfare work.

Thus it clearly appears that here a boys' club established and hitherto controlled by the New Haven Y. M. C. A. will hereafter be jointly managed by this organization and the Y. M. H. A. of New Haven because in the course of the years this club in its personnel and membership has become largely, if not exclusively, Jewish in character. That the action had in the premises was both wise and practical goes almost without saying. The two organizations serve identical aims and ideals within their own communities. The Y. M. C. A. stands for and represents Protestant Christianity, the Y. M. H. A. for Judaism, while neither seeks to proselytize the members of alien races and faiths.

We who have always maintained that Jewish young men should join their local Y. M. H. A. and not seek admission to the Y. M. C. A. because the former exists for them alone and depends upon their special support, while the latter has its own constituency on which to draw, hail with satisfaction the news of this working arrangement between these two New Haven bodies. It implies that the two organizations, while maintaining their separate establishments intact, have nevertheless much in common and are able to co-operate actively in particular instances. It means that, despite differences of creed, there is a common ground of work and agreement between them as men.

A verse of the old Psalm, "Behold how good and how pleasant it is when brethren dwell together in unity," comes to mind in this connection. By seeking to dwell together in unity as brethren the members of the Y. M. C. A. and of the Y. M. H. A. hasten that millennial age, dreamed of by poets and foreshadowed by prophets and seers, when all men shall recognize that they are children of the One Father and brethren in the spirit. And, what is of even greater importance, in this golden time they will thus act.

WHO DISCOVERED JOEL BLAU?

FOR once we can heartily agree with our contemporary of Cincinnati in its appraisal of the merit of Rabbi Blau's sermons. Cheerfully do we reprint in our columns the learned and vigorous article by Doctor Jacobson, which first saw the light in the *American Israelite*, and in which the uniqueness of his colleague's homiletical genius is aptly pointed out. It was a gracious act, particularly as between two rabbis, to give credit where credit is so amply due. But we are somewhat amused at the wistfulness of Jacobson's opening paragraph, in which he regrets that the *Atlantic Monthly* having invited Doctor Blau to write for it, to and not to himself belongs the prior achievement of having discovered Blau. For, as a matter of history, the priority in this respect belongs to us. The HEBREW STANDARD has discovered Joel Blau some twelve years ago, and availed itself of his talent, to the delight of its readers ever since. Week by week he has been pouring forth his original thoughts in original form, giving inspiration to thousands; nor is he ready to lay down the pen yet. Blau is inexhaustible—the rabbinic "maayan hamisgaber."

Incidentally be it noted that the *Atlantic Monthly*, having previously announced the publication in its December issue of an article by Rabbi Joel Blau, now announces that this paper, entitled "The Cry of the Modern Pharisee," will appear in the January number. The editorial opinion of the merits of this twice-heralded essay is reflected in the observation added to the announcement: "This paper will attract wide attention."

General Ludendorff, the notorious *Erster Generalquartiermeister*, is now writing books about his part in the war with almost the same fury with which he waged that contest. In his latest production, speaking of the necessity of solidifying the racial and national sense of the Germans, he declares that the German Jews must be repressed and that the immigration into Germany of Jews from Eastern Europe must be interdicted. We confess that as anti-Semite Ludendorff does not strike us as playing a new role. His performances in the World War and the books he has written thereon since abundantly qualify him for this part. We hope that, having vainly cast about for a scapegoat on whom to blame his defeat since the armistice, he will at last reach the conclusion that he and his side lost—because they deserved to lose.

We are surprised to learn, on the authority of *The Jewish World*, that in one of the religion classes held under the management of the United Synagogue of London the New Testament is being taught. We share our Anglo-Jewish contemporary's incredulity over the asserted claim that such a course has the approval of the Chief Rabbi. While, of course, we would not be surprised to learn of such a practice obtaining in the case of the London Liberal Jewish Synagogue, where Claude G. Montefiore and "Rabbi" Jesus constitute names with which to conjure, the United Synagogue has ever pursued more acceptable and Jewish methods. It is unthinkable that the New Testament should form the staple of any instruction imparted to youthful and impressionable minds in the religion class of any synagogue, regardless of its radicalism. When such a contingency happens we shall have ceased to be Jews.

THE BIG BROTHER

"And the elder shall serve the younger." (Gen. xxv, 23.)
IN the old Roman days, during the Saturnalian festivities, it was the custom of the proud patricians to change raiment and role with their servants, and thus wait upon the latter at table. It must have been great sport for those all-powerful masters to assume for the nonce the part of their menials, and by this exceptional inversion of position to assert mockingly the right of their might. The miserable slaves who all the year round had been forced to attend to the least wish or whim of their owners must have felt the more deeply humbled by being made once a year to receive the sneering attentions of their tormentors. It must have been the last refinement of cruelty to devise this masquerade as a method of stinging humiliation. But what the Roman rich did for fun, and from a conviction of the absurd humor of the thing, is here in our text set forth as a prophetic possibility: "The elder shall serve the younger!" In the ordinary course of events, then as now, the elder, the stronger, the mightier, would exact tribute from the younger, the weaker, the impotent. But in all earnestness are we here told that the opposite would happen: the Big Brother would be the servant, and the younger brother the master.

That Esau, the Big Brother, could not willingly bend the neck under the yoke of Jacob's mastery is apparent from the whole trend of the Biblical narrative. But our text may be read as an adumbration of the far-off historic times when the strong would willingly play Big Brother to the weak, finding their pleasure and privilege in humbly waiting on the needs of the less fortunate. How far we are yet from such a consummation is but too well known. The text therefore must be read as expressing a law of life and progress, a compulsion which the travail of all ages must in the end develop into the highest freedom. Not only deal we here with a prophetic possibility but also with a prophetic certainty: the elder shall serve the younger; but if they refuse, the elder *must* and *will* serve the younger. Our text is the Old Testament way of saying that the first shall be last and the last first. It is a preface to the prediction of Isaiah: "Every valley shall be exalted, and every mountain and hill shall be made low!"

Life's inequalities stare us constantly in the face. They outrage our noblest sentiments. Many an earnest soul is driven to unbelief by reason of the existence of these inequalities. To most of us inequality necessarily spells inequity. How can a righteous God, we ask, suffer these inequalities that are such prolific breeders of human misery? Why these distinctions, leading to divisions, between rich and poor, between high and low, between wise and simple? It is seldom being taken into account that inequality bears one aspect whereby it may become a wholesome means of life's enrichment. Inequality is the great antidote to monotony. And monotony, the dead level of uniformity, is a blight and a bane. In nature the landscape is various, hill and hollow combining to make the world fair. No different is the case of human nature. Here too the landscape must exhibit distinctions and variations of outline. There are men that loom like mountains on the landscape and lend dignity to the view. There are men who spread their lives in placid evenness before the gaze of the beholder, and such existences too beautify the human panorama. A landscape that is all hilly, soon fills the beholder with a sense of desolation, after the first surprise of nature's inexpressible majesty has worn away. And a landscape that is all level, while pleasing at first, soon grows tiresome by its unrelieved flatness. Man's eye, the most restless part of his body, is the instrument of the roving soul within; and both eye and mind cry out for variety. So in the living panorama of men and women, the inequality between hill and valley, between genius and mediocrity, between rich and poor, between strong and weak, relieves the monotony of the scene and makes for the life abundant. Some day perhaps the race will be mature enough to stand the bracing heights, and then all men shall "live as on a hill." Until then, it is a good thing that those that stand on the hill and those that dwell in the valley can together enhance life's deathless quality by perfect mutualness and brotherly co-operation.

For in one respect at least there is no similarity between general nature and human nature, and hence the question of human inequality must be dealt with in an altogether different manner. Nature is non-moral, while human nature is moral. Nature need chiefly be beautiful, while she is also benevolent. Her chief attribute being beauty, she knows how to harmonise her inequalities into surpassing symmetry and fairness. But obviously the esthetically unequal can scarcely furnish a hint as to how to deal with the ethically unequal. There is a decided connection between the good and the beautiful; still, the good has its own law. Man cannot leave the ordering of the good to nature alone, precisely because she is non-moral, precisely because it is his task to raise himself out of the state of nature and supply the God-ordained moral element. Therefore, it is his duty to moralise human inequalities. He can do this by reducing them to the necessary and inevitable point of preventing dull monotony. Beyond this point the danger always is that nature's needs of beauty may be turned into a man's opportunity for breach of duty. To harmonise duty and beauty, to moralise human relations, he must minimise inequality. But he can do still more: he can glorify inequality and sublimate it into divine grace by placing superiority at the service of inferiority and letting the elder serve the younger.

Will the banquet table ever be spread in the end of time, at which the weak and meek shall partake and be satisfied, and the strong and powerful do willing service? Will the love-feast of a mankind redeemed at last and reconciled ever be held here on earth? Ah, 'tis the question of the ages.

JOEL BLAU.

PERSONALITIES

AMONG those from whom we are awaiting a new word this season is Ernest Bloch, the composer whom we like to call the only Jewish composer extant.

Bloch received his title when he first came here, in 1916, but, like all creative artists who take up a residence in America, what he brought with him from the other side was quickly expended, until today we doubt if anything but a memory of the music Bloch played at that memorable debut concert in Carnegie Hall five years ago remains in his creations.

Whoever was present at that concert—arranged, we remember, by the Society of Friends of Music—will not forget it in a lifetime. If you were of Mr. Bloch's kinship it will be a treasured souvenir.

What glorious music! How deeply inspired by the genius of a marvelous people!

There were the "Jewish Poems," the "Schelomo Rhapsody," and we all tingled with the glory of their beauty.

That music was composed in Switzerland, where Bloch had but his genius for companionship. Now he has other thoughts—and other music.

Ernest Bloch came to this country not at all as an artist with a trunkful of scores to exhibit. He came here as conductor for the dancer, Maud Allen, who, it will be recalled, brought added popularity to the Bible by her "Dance of Salome." Miss Allen's projected tour failed to materialize for some reason, and the orchestra which had been assembled for Bloch forced to disband.

The situation put the composer in an uncomfortable position financially. He was, however, known in this country through reports of his works. His opera, "Macbeth," was produced in Paris in 1910, and the discussion that this work occasioned had reached the American journals. The famous French author and critic, Romaine Rolland, had sided with the young composer—young, for he was only thirty at the time—and had made a journey to Geneva especially to meet him and give him encouragement to pursue the new path he had blazed in "Macbeth."

Rolland's enthusiastic commendation precipitated a wordy battle over the merits of "Macbeth," and an amusing feature of these debates was a bitter article condemning Bloch's music, written by the French critic, Pouglin. The humor lay in the fact that Pouglin was one of those who had condemned "Carmen" when Bizet's master-work was first produced in Paris. Incidentally it was those few "irreconcilables" who sent Bizet to his early grave by their adverse reviews. Bizet had set his all on the success of "Carmen," and the Pouglin's reviews made it seem a failure. Three months after the premiere Bizet died.

Bloch was fortunate in attracting immediately many warm friends in this country, and all entered into a gentle conspiracy to make his first concert a great success. In fact, so energetic were his friends in his behalf that Pitts Sanborn, the critic of the New York Globe, was moved to remark that he was afraid to go into the corner haberdashery store to buy a tie lest he should be pressed to say another word for the welfare of the Bloch concert.

Since that concert Bloch has been engaged in teaching composition and winning prizes. But in the five years that have elapsed the brilliant promises of that first concert have sadly

failed in the realization. It makes one wish that Bloch return to Switzerland for a time. But for the present Mr. Bloch must content himself with teaching at a conservatory in Cleveland.

* * *

Our Friendly Informer overwhelmed us recently with the statement that Oscar Strauss, the Viennese composer of light opera, was one of us. It seemed hardly creditable—not for any specific reason, but somehow it seemed odd to place Strauss in the fold. As a rule we don't shine with our usual effulgence in the realm of the operetta.

We unfortunately do not know any particulars regarding Oscar Strauss' life. But since he is entitled to admission on this page let us enter him with a full blast of trumpets and say that we believe his "Chocolate Soldier" the most tuneful, the most masterful, the most charming comic opera ever written. And we say this with some of the scores of Johann Strauss lying before us and with the memories of Lehar's "The Merry Widow" still strong in our ears.

"The Chocolate Soldier," which, by the way, is to be received by the Shuberts at the Century Theatre in New York on December 12, is an operatic raisin cake in which every raisin is a lovely melody; the orchestration is akin to grand opera in scholarliness; the book, from George Bernard Shaw's "Arms and the Man," is clever and genuinely amusing.

Where the old school of comic operas are reminiscent of comely maidens in hoop skirts and the "Merry Widow" is a flighty person who is lip-sticked, powdered and perfumed, "The Chocolate Soldier" is the pretty girl who is everybody's sweetheart, yesterday, today and tomorrow.

While we are on the subject of the name Strauss, we recall that recently a Jewish news agency released an indignant item in which the Jewish press was roundly scolded for not giving to Mr. Richard Strauss as much publicity as his present visit to this country deserved. Had we, also, a prejudice against this wonderful Jewish composer?

* * *

We recently wrote about the Yiddish writer, "Moishe Nadir," and remarked about his new play, "The Last Jew." Well, "The Last Jew" has played his last performance and has gone to the storehouse.

It is a great pity. Not the early demise of "The Last Jew," but the inadaptability of Moishe Nadir's muse to the theatre.

One feels that here is a great talent, one that could add materially to the world's store of literary wealth—and incidentally the contents of the owner's purse—if it could only find for itself the proper balance.

Moishe Nadir is essentially a satirist and he places his satire, and the philosophy that accompanies it, above theatrical construction and perspective. His plays have always the Idea, that, handled by another writer, would develop into a highly successful production. But Moishe Nadir sets his idea upon a throne and creates a set of servitors to worship it.

If he would at least attempt English writing. The American journals and the American theatre have very decisive ways of teaching their votaries that useful literary utility, plot.

* * *

Speaking of Moishe Nadir brings to mind the number of Idea-lists, whom we take the liberty of also calling the "O'Brienists," that we have with us. O'Brien publishes a year-book containing the "best short

stories of the year," and it is the great aim of every Idea-list to be included in this book.

Not that Moishe Nadir is of this type; but the O'Brienists are related to him. They are usually young men of talent, but their egotism far overshadows their abilities. So much do they imbue their work with their own personality and particular views that there is no room left for logical plotting and development. And as a sort of recompense for the obscure journalistic mediums through which they issue their work, O'Brien picks them up and places them at the head of his list. Thereafter their doom is sealed in so far as the sales value of their productions are concerned.

* * *

ZANGWILLIANA

Studies of the Peculiar People of Israel Zangwill

No. 5. RAPHAEL LEON
From "Children of the Ghetto"

Raphael Leon is the idealist, the delight of the orthodox and the mark of veiled scorn for the Anglicized—or the Americanized—for his type is native to both England and America. Raphael Leon is a young man who has been educated and brought up in an environment removed from conservative Judaism and has strangely felt the call of orthodoxy. He feels happy in the influence of the rabbinical sages and gladly tolerates their somewhat dilapidated modern representatives because of the glory of their forebears.

Thus, when the Cooperative Kosh-er Society feels the urge of creating a journalistic medium to better help safeguard kosher matzo's, cheese, butter and other edibles, not to speak of public baths for women, and offers the post of editor to Raphael Leon the latter wraps the proposition in a cloak of idealism and eagerly greets the opportunity to do actual constructive work for the cause of true Judaism.

The first number of the "Flag of Judah" appears and waves amid a storm of distracting currents. But Leon felt partially satisfied with it. He had given voice to some of his long-cherished conceptions of Judaism. Therefore it was with astonishment that he entered the dingy little editorial office the following Monday to meet the wrathful visages of the members of the Kosh-er Cooperative Society.

There was a dread, ominous silence. Then the storm burst. "Du Shegetz! Du Pasha Yisroile!" came from all quarters of the compass.

That was the greeting. Then followed details.

"But you astonish me," persisted Raphael, "would you be as good as to point out where I have gone wrong?"

"With pleasure. Or, rather, with pain," said De Haan. Each of the committee drew out a tattered copy from his pocket and followed De Haan's demonstration with a murmured exclamation of lament.

"The paper was founded to inculcate the inspection of cheese, the better supervision of 'ladies' baths and all the principles of true Judaism," said De Haan gloomily, "and there's not a word about these things but a great deal about spirituality and the significance of the ritual. But I will begin at the beginning. Page 1—"

"But that's the advertisements," muttered Raphael.

"The part surest to be read! The very first line of the paper is simply shocking. It reads:

"Death: On the 59th ult., at 22 Buckley street, the Rev. Abraham Barnett, in his fifty-fourth year."

"But death is always shocking; what's wrong about that?" interposed little Sampson, the sub-editor.

"Wrong!" repeated De Haan witheringly. "Where did you get that advertisement from? It was never sent in."

"No, of course not," said the sub-editor. "But we had to have at least one advertisement of that kind just to show that we would be pleased to advertise our readers' deaths. I looked in the daily papers to see if there were any births or marriages with Jewish names but I could not find any, and that was the only Jewish-sounding death I could see."

"But the Reverend Abraham Barnett was a Meshumed," shrieked Sugarman, the Shadchen. Raphael turned pale. To have inserted an advertisement about an apostate missionary was indeed terrible.

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But little Sampson's audacity did not desert him.

"I thought the orthodox party would be pleased to hear of the death of a Meshumed," he said suavely, screwing his eyeglass more tightly into its orbit, "on the same principle that anti-Semites take in the Jewish papers to hear of the death of Jews."

For a moment De Haan was staggered. "That would be all very well," he said; "let him be an atonement for us all, but, then, you've gone and put 'May his soul be bound up in the bundle of life.'"

It was true. The stock Hebrew equivalent for R. L. P. glared from the page.

"Fortunately, that taking advertisement about kosher trousers comes just underneath," said De Haan, "and that may draw off the attention. On page two you actually say in a note that Rabbenu Bachja's great poem on repentance should be incorporated in the ritual and might advantageously replace that obscure Piyut by Kalir. But this is rank reform—it's worse than the papers we come to supersede."

De Haan continues to enumerate the editorial sins of poor Raphael.

"The next editorial has a flip-pant tone which has excited unfavorable comment among some of the most important members of the Dalston Synagogue. They object to humor in a religious paper. On page 4 you have deliberately missed an opportunity of puffing the Kosh-er Co-Operative Society. . . . On page 5 you have a little article by Gabriel Hamburg, the well-known epikouros. . . . On the same page you have a Latin quotation. I don't say that there is anything wrong in that, but it smacks of reform. Our readers don't understand it, and it looks as if our Hebrew were poor. The Mishna contains texts suited for all purposes. We are in no need of Roman writers. On page 6 you speak of the Reform Shool as if it were to be reasoned with. Sir, if we mention these free-thinkers at all it must be in the strongest language. . . . Page 7, now we get to the most dreadful thing of all." A solemn silence fell on the room. Melchitzedek Pinchas sniggered unobtrusively.

"You have an article headed 'Talmudic Tales.' . . . If you had simply told the tales! But look how you introduce them! These amusing tales occur in the fifth chapter of Baba Bathra and are related by Rabbi Bar Bar Channah. Our readers will see that they are parables or allegories rather than actual facts."

"But do you mean to say you look upon them as facts," cried Raphael.

"Surely," said De Haan, while a low growl at his blasphemous doubts ran along the lips of the committee.

There was at length a reconciliation of a sort, for Raphael Leon was too valuable a find to give up, but it was not long before Leon issued from the Flag of Judah a more worldly idealist than he was during his novitiate.

To young journalists and leaders of thought in every Jewish community of any size how near-to-the heart a parable is that of Raphael Leon and the Flag of Judah! They read Zangwill's brilliant burlesque and chuckle with keen appreciation. But, alas! more than often it is a sadly flavored chuckle. J. K.

THE JEWS OF VIENNA AND THEIR ANTI-SEMITIC NEIGHBORS
(Special Vienna Correspondence)
By MEIER HENISCH

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In the anti-Semitic press and at anti-Semitic gatherings one is repeatedly reminded that Vienna is a Jewish city. Actually, the Jews, of whom there are here about a quarter of a million, form only on eighth of the city's entire population. The anti-Semites see none but the Jew wherever they turn, and only during the last New Year holidays the anti-Semitic press deplored the distinct Jewish character given the city by the large number of stores closed and the empty tramways in evidence.

As a matter of fact, the anti-Semites themselves are chiefly responsible for the fact that the Jews in Vienna are so conspicuous. Both anti-Semitic parties in Austria, composed of the Christian-

Socialists and those forming the greater German party, chiefly depend upon their Jew-baiting for existence, and in order to justify and perpetuate that existence they lose no opportunity of bringing the Jewish question to the fore. We have just had an interesting instance of the manner in which this is done in connection with the choice for a new Minister of Finance in the Austrian Government. Every trick and political manoeuvre was resorted to; on the one hand the anti-Semites themselves hailed Dr. Rosenberg, the president of the Anglo Bank, as the most suitable candidate for the position. On all sides his virtues as a financial genius and his excellent connections abroad were being talked about. On the other hand, a disgraceful campaign was waged by these same gentlemen against Dr. Rosenberg, the Jew. Their efforts were not in vain; they succeeded in keeping the Jew out of office and succeeded even more in their initial purpose, that of being able to make an open issue out of the Jewish question.

At about the same time another incident brought the Jews to public attention, and that, too, was due to anti-Semitic efforts. What I refer to here is the publicity given to pogrom preparations during the last holidays. Conditions in Vienna are horrible, but to place the entire blame upon the Jews can only occur to those anti-Semitic heroes who overlook the world war with all its retrogressive effects, to those who still entertain monarchistic hopes and wish to use the pogrom as a clarion call and excuse for the political upheaval. Thanks to the protection afforded by the police and the Jewish self-defense, it has not yet come to bloodshed, but the fear of it to a certain extent aids in bringing the Jewish question into prominence.

Take, for instance, the recent Vienna trial which the anti-Semitic "Reichspost" calls the trial of the "tobacco Jews." The Jews, Shlome Reis and Shlome Krentner, the first from Galicia, the latter from Bukovina, were accused in illegal trade of tobacco, by means of which they accumulated large fortunes. It did not occur to any one to defend these law-breakers who traded illegally and took advantage of depressing conditions in order to enrich themselves. There is also no doubt that in the eyes of every fair-minded Jew these two individuals found only condemnation, in spite of the fact that the court acquitted them. The question, therefore, arises whether this case has earned the name of Jew trial, or whether it is merely another bit of anti-Semitic propaganda to bring the Jew to the fore. The Gentile culprits who enabled the Jews to perpetuate this crime were not even present in court.

This case is not only an example of the methods the Vienna anti-Semites employ to arouse the populace against the Jews; it is also typical of the Austrian attitude generally and is therefore worth noting.

Tobacco in Austria is an article under government monopoly and is considered an important factor in the state budget. The state being in charge of this product, must naturally dispose of it in a business-like manner. In normal times that was somehow carried through, but the war and its aftermath complicated things greatly for the Austrian bureaucratic machine. A commercial undertaking, supervised and administered by government officials who must not only transact business in accordance with all the rules and regulations of the law, but must also act as supervisors over the entire industry, was anything but simple for that state to carry through.

Another consideration here was the shortage of smoking tobacco among the masses in general, and also the fact that conditions among the workmen employed by the tobacco industry were constantly growing worse. The higher officials, therefore, decided upon a plan of products-exchange in order to obtain better sustenance for the workmen, forgetting here their position in relation to the state and also that they are in this manner opening the way for smuggling and price usury. The officials of the tobacco industry employed for this unlawful work two Jews with excellent administrative abilities but lacking in moral qualities. These commercial negotiations were carried on in secret for years under the very eyes of the supervisor himself, but when the entire matter fell into the hands of justice the Jews were accepted as the culprits in the case, while the representatives of the tobacco industry were merely regarded as witnesses.

Although the trial ended with the acquittal of the accused, the official organ of the Christian Socialists stamped it the "trial of the tobacco Jews." Vienna has become "Judified," but those responsible for it are not the Jews, but the anti-Semites.

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NEW YORK JEWS WELCOME KEREN HAYESOD DELEGATES

Despite inclement weather, Carnegie Hall was crowded to capacity last Thursday night when the Keren Hayesod delegates from Europe made their first appearance before a mass gathering. Joseph Barondess, veteran Zionist, presided, and in the course of the evening made a collection which brought in pledges and cash-contributions close to \$200,000. Mr. Nahum Sokolow, the great intellectual leader and Jewish statesman, in an address lasting an hour, told New York Jews how much of the success of the Zionist effort depended upon the help and co-operation of American Jewry. He also made plain that it is not as a favor that this help is to be extended, but as a matter of brotherly duty, a duty no Jew today can shirk. Mr. Sokolow had that afternoon returned from a visit to Washington, where he spent some days in consultation with various leading men. Speaking of his Washington visit, Mr. Sokolow said:

"I am happy to say that an opportunity was given me to explain to the State Department the position of Zionism and the great importance of Zionism even from the American point of view. I am authorized to make the statement here that the American Government sympathizes with the Zionist movement. A great number of American statesmen and Senators are taking a keen interest in the movement and they are preparing to help the Jewish people toward realizing their great ideal. I met with deep understanding and deep sympathy for the Zionist cause in governmental circles." Mr. Sokolow related that the same is true of President Harding, brought greetings from Mr. Balfour and announced that the "father of the declaration establishing a Jewish Palestine" would personally address a Zionist meeting in New York.

Speaking of the international conference taking place at Washington, Mr. Sokolow said: "There will never be a limitation of armaments as long as there is no peace between the nations, and there will be no peace between nations as long as pogroms upon Jews are possible." Referring to "certain events" of a disparaging character "which recently took place, Mr. Sokolow declared that in spite of these events he believed in the sincerity of the British Government to help the Jews develop a Jewish Palestine.

Professor Otto Warburg, a former president of the Zionist World Organization and a man well versed in international finance, told the Carnegie Hall meeting how it was possible for American Jews to give all that was expected of them for the Keren Hayesod without their feeling in the least that they were making any sacrifices.

Vladimir Jabotinsky, the most aggressive Jew in the ranks of the Zionist Executive and the founder of the Jewish Legion which fought in the ranks of the British forces, in most vigorous terms explained the needs of Palestine. Only effort expressed in the form of "a steam roller" would convert the desert wastes in Palestine into fertile and fruitful gardens. That steam roller must be supplied by the Jews outside of Palestine, and the Jews of America must do their share—nay, every Jew, wherever he may be, must do his share—nothing less will suffice. Advocate Goldstein also spoke. Messages of greeting addressed to the meeting were read from Dr. Weizmann, Lord Rothschild and Sir Alfred Mond.

Petrograd Jews Adopt 300 Pogrom Orphans

Riga (Jewish Press Association).—Mr. Mandelsberg, chairman of the Jewish Public Committee of Soviet Russia, has just returned to Petrograd with 300 Jewish pogrom orphans, a dispatch from Petrograd states. The little refugees will be placed in orphanages and private homes.

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AN ERA OF PRACTICAL WORK

By PROFESSOR OTTO WARBURG

Every one who compares the Congress at Carlsbad with earlier Zionist Congresses will be astonished at the difference. The picture which this Congress presents in contrast to all former Congresses is an entirely new one. The debates are no longer concerned with principles and methods, but with concrete matters and the utilization of opportunities. Resolutions of a general nature were indeed passed, but compared with those which dealt with practical matters they were a trifling proportion.

Institution has already worked on a large scale (at least in comparison with earlier years and in relation to the limited means available) so that the land in Jewish possession in Eretz Israel during this year has been increased four-fold. But what are the 7,000 hectares of land in the possession of the Jewish National Fund in relation to the total area of Palestine, which is about four hundred times as great? Hence, quite considerable sums will be required in the near future for the purchase of land. If propaganda is properly carried out, non-Zionists can be induced without great difficulty to contribute to this purpose also. In this respect, both for the management as well as for the additional purchase of land, the resolve of the Congress to remove the head office of the Jewish National Fund to Palestine will be of advantage.

There remain just a few words which must be said regarding the budget for cultural work, which unfortunately found within the Organization itself, perhaps only in the Financial Committee, a certain amount of opposition. This is seen from the fact that the budget for schools had to be reduced by £10,000 instead of the increase urgently demanded. Although this was ascribed to financial reasons, there was nevertheless an implication that the population of Palestine ought to bear a larger share of the cost of the schools themselves.

On the recommendation of the Sanitary Committee, Congress decided to place the whole sanitary and medical work of the Yishub under the control of the Zionist Organization and to establish a sanitary department in Palestine. Even though the sum of £128,000 allocated for this purpose in the budget is insufficient, it will nevertheless be possible to continue the sanitary work done hitherto by the "Hadassah."

Similarly, the budget voted for the Technicum was £10,000 short of the sum needed. It will be scarcely possible to do more than cover the cost of the completion of the building, so that the opening of the institution for the purposes of study seems still remote. Even the budget for an object so necessary as the equipment needed for the national library had to be limited to the wholly insufficient sum of £3,000. Neither does the £10,000 voted for an agricultural research and experiment station correspond to the importance of the subject.

The suggestion that any surplus income remaining after the total budget is provided for might be devoted to cultural purposes (such as an increase in the salaries of the teachers, Hebrew evening classes, handicraft training, teachers' pensions, the opening of an orthodox teachers' seminary, Waad Halashon, libraries and experiments, etc.) is cold comfort when the large sum required for the ordinary budget is considered. The university—as apart from the affiliated institutes—is not mentioned at all in the budget, as it is to rely upon funds specially collected for university purposes, for which purpose a special university fund has been established within the Keren Hayesod. In this connection it must be mentioned that so far a sum of \$1,000,000 is being collected by Jewish doctors in America, to found a medical faculty. There is every justification for the expectation that once the first university institutes in Jerusalem are in operation, they will arouse so much interest that without a doubt considerable donations will be forthcoming for their support.

Congress has laid down the requirements to Eretz Israel in such wise as to show us our task in its true proportions. The cadres are there and they only require development. Let us unite for Eretz Israel in the Keren Hayesod, the constitution of which was one of the chief tasks of the Congress.

Congress has done its duty. Let none of us delay in doing ours.

ARVERNE NOTES

The Arverne Jewish community, which but a few years ago was merely a summer colony, is rapidly developing into one of the important sections of New York Jewry. The latest announcement by the Board of Directors that the Synagogue is to undergo extensive repairs and an assembly hall with a seating capacity of 500 and a social room are to be constructed, is significant of the rapid changes that Arverne is undergoing.

When but a few years ago the little Derech Emunch Community Center was erected in memory of the late Samuel I.

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Hyman, four rooms were thought to be sufficient for all immediate and future activities of the center. Today this building is hopelessly outgrown. No less than seventeen groups, with a total membership of over 250, are meeting weekly within the center. These groups are composed of schoolboys and girls, as well as of college men and women; of business people as well as of professional people. In short, they reflect the sum total of social life in Arverne. They are all federated into a central organization known as the Interclub Council, which is very active in caring for the various needs of the groups and in broadening the sphere of activities of the center. The Junior and Intermediate clubs are under the expert guidance of directors and they engage in literary, social and athletic activities. These directors are all volunteers and many of them are themselves members of the Senior clubs. The more talented members of the older groups act as assistants.



SAM I. HYMAN

Holiday celebrations, plays, dances, lectures and various other forms of recreational activities are carried on in the center, and it is in order to provide proper room for these activities that the congregation has decided to build the above mentioned hall.

A Hebrew school is conducted as part of the congregational activities, and this Hebrew school can well compare with any similar standard institution in Greater New York. Two hundred and fifty children are attending this Hebrew school, and classes are conducted from 2 to 6 p. m.

One of the important features of the work of the Extension Committee are the lectures every Friday night, which are attended by hundreds of people. After these lectures a general discussion follows and, in true harmony with the old-fashioned ideas of provincial hospitality, a tea is served to a number of the guests in the house of one of the ladies of the Sisterhood.

In general, while Arverne is rapidly becoming a community of considerable size and is carrying on enough activities to place it in the forefront of the Jewish congregations in Greater New York, it is, nevertheless, maintaining the air of congenial friendship and intimacy so characteristic of the province—and so admirable. This produces a peculiar atmosphere, such as is very rare to find anywhere else in Greater New York.

It must be kept in mind, however, that the Arverne Jewish community is in the process of development, and the plans for this winter call for the organization of many new groups, a choir, an orchestra, and the introduction of many novel features in the development of its community center activities. A parent teachers' organization is soon to be launched, and this is to be a connecting link between the institution, the children and the home.

Mr. Israel Unterberg is the president of the congregation. Mr. Jacob Rosenberg and Mr. S. Brandler are, respectively, first and second vice-presidents. Mr. Victor Friedman is the secretary and treasurer of the congregation. Mr. H. Friedlander is the executive secretary and principal of the Hebrew school. Rev. Dr. Henry S. Morais is the rabbi of the congregation. Rev. J. Glovitch is the cantor.

The Board of Trustees consists of the following members: Messrs. Bernard Semel, M. Friedman, Harry Weiss, I. Klein, Jacob Margolies, M. Soltes, A. Aronow, A. Rosenbaum, N. Miller and P. Leizerkowitz.

The teaching staff of the Hebrew school consists of Mr. J. Browerman, Mr. E. Rabinovitch and Miss Glanz. Miss F. Rosenthal is the secretary.

Mr. Solomon I. Golden is the social director. He is assisted by the following leaders: Mr. A. Keshin, Mr. William Altholtz, Mr. Joseph Glovitch, Miss Sarah Stollak, Mrs. William Altholtz, Mrs. L. Schapiro, Miss Frances Greenspan, Mrs. N. Singer, Miss L. Eichman, Mr. J. Weiss, Miss F. Rosenthal, Mr. B. Katz, Mr. H. Kleinman.

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PROF. OTTO WARBURG

In these circumstances questions relating to the budget were much more in the foreground than was formerly the case, owing to the fact that the solution of practical problems finds expression in budgetary demands. For the same reason at no previous Congress did the money question play so important a part as at this one; not the question of money itself, but the reconstructive work which could be entered upon with its help.

A number of resolutions are concerned with providing a broader basis for the financial institutions of the movement. Thus, the capital of the Jewish Colonial Trust is to be increased to £2,000,000, and the Anglo-Palestine Bank is to have its capital increased to £1,000,000. Branches of the Jewish Colonial Trust are to be created in the principal Jewish centres, and institutions for urban and rural mortgage credits, as well as industrial and co-operative banks, are to be established. Already in this year's budget £500,000 is reserved for agricultural, commercial, industrial and housing credits. Finally, £50,000 is to be invested in a water-power scheme. These appropriations must naturally make a good impression on outsiders. So also will the appointment of experts to constitute a financial and economic committee to examine all the business transactions of the Zionist movement. These resolutions indicate that an earnest effort is being made to treat the economic tasks of the Zionist movement in a businesslike way by placing them under the control of an expert body.

The National Fund resolution of the Carlsbad Congress reaffirms the resolution of the London Annual Conference, which seeks to make the National Fund the organ of Jewish land policy in Palestine, both for town and country. In addition to its own collections, which are increasing every year (10,000,000 francs in 1920, against £1,000,000 in 1913), the Jewish National Fund is to receive 20 per cent. of the income of the Keren Hayesod. This would amount to £300,000 in 1921-1922, assuming the expected income of £1,500,000 is realized. The urgent practical necessity at all times to have in hand money sufficient to be able speedily to purchase land at reasonable prices when opportunity arises is also a matter that will appeal to those outside Zionist ranks. The latest acquisitions of land will absorb the ordinary contributions which the Jewish National Fund can expect to receive for years in advance, so that for any further large new purchases large new funds must be provided. The report of the Jewish National Fund submitted to Congress shows in the clearest possible way that during the past year this

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AMERICAN JEWISH YEAR BOOK 5682

The Jewish Publication Society of America has just published the twenty-third issue of the American Jewish Year Book.

In addition to the usual features of calendars, records of events in the past year, directories of Jewish national organizations, list of Jewish Federated Charities, periodicals, Jewish Members of Congress, statistics of Jewish population in the United States and throughout the world, it contains a number of very interesting articles.

The leading article in the present volume is a biographical sketch of the late Jacob H. Schiff, from the pen of Dr. Cyrus Adler of Dropsie College. In the passing away of Jacob H. Schiff the entire Jewish people have been bereft of a staunch champion and a worthy representative. His influence in America and throughout the world was so far-reaching that both Jews and non-Jews will long cherish his memory. It is natural that the leading place in this volume should be given to the inspiring life of this great American Jew. Dr. Adler was a very close friend of Mr. Schiff and his enthusiastic co-worker in many enterprises, especially those dealing with the promotion of Jewish education and learning. Dr. Adler traces Mr. Schiff's early life and describes his manifold activities as financier, philanthropist, humanitarian and communal worker. Dr. Adler has certainly drawn a vivid picture of a many-sided man of affairs and of good deeds, always anxious to be of use to his fellow-men and of service to his country.

Rabbi Jacob Kohn, a friend and student of Prof. Israel Friedlaender, contributes an article regarding Prof. Friedlaender, and in an attractive manner portrays Dr. Friedlaender as scholar and zealous worker in the cause of Israel.

The Year Book contains also an article on Dr. Abram S. Isaacs, some of whose books were published by the society.

The discussion about the immigrant and his place in American life having become general within recent years, the Year Book considered it important to give a survey of those agencies which the Jews of the United States have established for the purpose of helping their

immigrant brothers to adapt themselves to conditions here, to imbibe American ideals and to make their own contribution to those ideals. Dr. Charles S. Bernheimer's article on this subject shows that the means created for this purpose are numerous and varied and are being intelligently and efficiently administered.

The Year Book contains also the report of the American Jewish Committee. This report gives some interesting correspondence passed between Mr. Louis Marshall, president of the American Jewish Committee, and Major Putnam concerning the publication of certain anti-Jewish books calculated to spread prejudice.

Jewish Farmers Convene—\$50,000,000 Invested in Summer Boarding-Farm Business in Sullivan and Ulster Counties

Ellenville, N. Y., Nov. 24.—A convention of Jewish farmers of Ulster and Sullivan counties was held here today, when 1,000 farmers were in attendance, every section of the Catskill-Shawaugunk region being represented.

Dr. Edward Goodwin, sanitary supervisor for the Jewish Agricultural and Industrial Aid Society, also medical advisor for the Farmers' Sanitary League, was in charge of the convention and has been devoting all his time and energy for several weeks to making it a marked success. It may be of interest to know that there are probably in the neighborhood of 3,500 Jewish farmers in Ulster and Sullivan counties, practically all of them engaged in the summer boarding business. Their investment in the farm-boarding business is estimated at anywhere from \$25,000,000 to \$60,000,000. These are rather astounding figures and show what a close connection there is between this business and the prosperity of the section.

Polish Consulate in Berlin Abuses Jews

Warsaw (By Mail-Jewish Press Association).—The local Polish Socialist organ "Rabotnik" relates that in the Polish consulate in Berlin Jews are constantly abused, ill-treated and frequently bodily thrown out without being given a hearing. The publication demands that in the interests of Poland these scandals should be stopped by the government.

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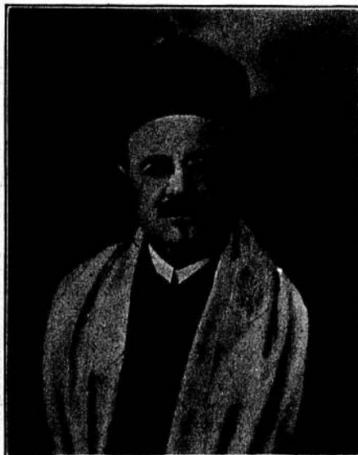
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RABBI BENJAMIN ROSENSON PASSES AWAY

The death of Rev. Benjamin Rosenson, rabbi of the Congregation Ohev Zedek, of Pottsville, Pa., occurred suddenly Sunday, November 20, of heart failure.

Rabbi Rosenson was born in Meah Sheorin, Jerusalem, Palestine, March 10, 1876, and was a son of the late Rabbi Leib and Ida Rosenson, one of the founders of the village. He was highly educated in English, Hebrew, Yiddish, Arabic and German, having been a student and a scholar all his life, receiving the fundamentals of his learning in Palestine and later finishing his education in the United States.

He began his career as a doctor of divinity in 1896, continuing at the same time his great activity in Zionist affairs, in which he had been interested for some years prior to that time, being the founder of several large organizations in New York city which still exist.



RABBI BENJAMIN ROSENSON

He temporarily resigned his clerical duties to act as national representative of the Hebrew Immigrant Aid Society, of New York city, and did much by his brilliant personality and able addresses to make the organization well known all over the United States.

He resumed his career as a rabbi, accepting a call to the Congregation B'nai Jacob, in Brooklyn, from which he resigned to become rabbi of the Congregation Ohev Zedek, of Pottsville, Pa.

Funeral services were held in the synagogue of the Congregation Ohev Zedek on Tuesday, where the entire Jewish population of Pottsville attended, all Jewish children being released from the schools to honor their rabbi. The entire congregation formed a procession and accompanied the cortege to the station. A committee representing the congregation and the Ladies' Auxillary of Pottsville accompanied the mourning party to Washington, D. C. Interment was held on Wednesday in the cemetery of the Adas Israel Congregation of that city, and was attended by many intimate friends.

Rabbi Rosenson is survived by his wife, Mrs. Ray Rosenson; one daughter, Mrs. David A. Glushak, of Washington, D. C.; two sons, Aaron and Lawrence, and one granddaughter, Evelyn Laura Glushak.

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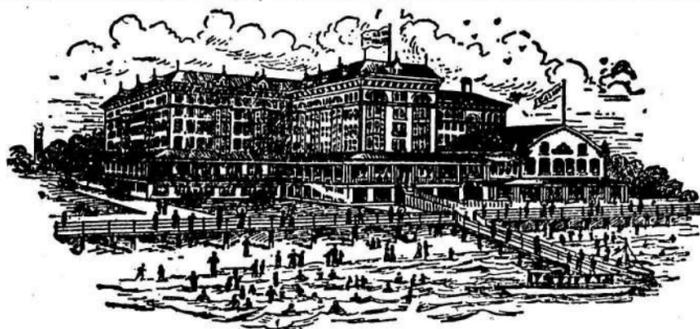
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I. C. A. and Joint Co-operate in Constructive Relief

Warsaw (Jewish Press Association).—M. Landesco, director of the Joint Distribution Committee for constructive relief, arrived in this city, and, together with Emil Meyerson, the I. C. A. representative, held a number of conferences with representative Jews and relief

workers from Poland, Galicia, Vilna and other provinces. At these conferences measures for constructive relief were fully discussed, and it was decided to invite a number of foreign experts to organize in various centers technical schools and other institutions for the training of the Jewish masses. It is proposed to extend this work among the Jewish refugees now in Poland.

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TO WHOM SHOULD PALESTINE BELONG?

By

REV. RABBI DR. YUDEL EFFEINBEIN

(Rabbi Effenbein lately arrived here from Bukovina. In addition to having officiated as rabbi, he was professor of languages at Czernowitz, Gratz and other centers, and speaks and writes fluently thirteen different languages.)

Adalbert von Chamisso, although a native of France, was a well-known German poet and author of "Der Mensch ohne Schatten"—the Man Without a Shadow—in which he described the unhappiness of Peter Schlemihl, who had no shadow, the cause of Peter's greatest troubles. Just as the rose needs its thorn, the light darkness, man needs his shadow, and the greater the man the larger the shadow.

Nahum Sokolow is very big because he brought with him the greatest shadow—the delegation of Arabs who came over with him on the same steamer.

Sokolow is the representative of Zionism. The Arabs and their delegation are the adversaries of Sokolow, the enemies of Zionism. Both came on the same day, on the same steamer, for the same purpose—to acquire the good will of the delegates to the Disarmament Conference in Washington for their cause. What Sokolow wants to build the Arabs want to destroy.

This subject necessitates cold judgment based on truth. What on earth is truer than history and the mind? We want to listen to them. What have they to say in this matter? Because all the nations of the world are interested in disarmament they have sent to the council in Washington the best men they

possess, men of the highest learning and the most experience.

They all know that, according to the old Roman proverb, "Historia est mater studiorum"—the mother of all science is history. What does history say about the Jews, whose representative, Sokolow, is, and about the Arabs, represented by their delegation? We want to find the historical truth and tell it to the world. If a person wants to tell an idea to the whole world, he has only one medium and that is through the newspapers. This I am doing, according to the old Roman assurance, "Sine ira et studio"—without any prejudice.

Palestine was in possession of the Jews for 1,300 years. From the time of Moses until King Solomon 480 years elapsed. Solomon's Temple existed 410 years and the second temple 420 years, making 1,310 years in all. The most eminent historians, Rattack, Held, Korwin, etc., prove that during all these thirteen centuries the Jews never warred against any neighbor in order to acquire his land. On the other hand, the Jewish nation was influential in prevailing upon the great governments of Asia and Africa in maintaining peace. What wonder? The Jewish God is a God of peace. According to the assurances of rabbis and the oldest prophets, His name is "Peace." His seal is "Peace and Truth." In His heaven is peace and His angels call themselves angels of peace.

Our God dwells only where there is peace. The Talmud teaches if any family wants God in their midst, the heads of the family—the father and mother—must live in peace. In our daily prayers we repeat that peace is our greatest desire. We can surely say that our religion brought the world the true peace. In our Torah (Deut. xx, 10) it was first taught that "when you have war against a city summon it with words of peace." Moses gave this rule 3,500 years ago,

when the world lived in the depths of darkness.

The Disarmament Conference in Washington has brought new life and hope into the hearts of human beings. Already the idea of peace itself is a real fountain of life. Who first taught this high ideal? Who invented disarmament? The Jew. Prophet Isaiah (II, 4): "And they shall beat their swords into ploughshares and their spears into pruning knives. Nations shall not lift up sword against nation, and they shall not learn war any more."

Peace was at all times the highest ideal of our God, our religion, our forefathers, and still remains so. All these witnesses Mr. Sokolow brings with him. What traditions and historical facts do the Arabs bring? What the Torah is to the Jew the Koran is to the Arab. It contains the ideas and meaning of their God, their prophet and their religion. It is the fountain of Arabian knowledge and teachings. In this their holiest book we read that their God teaches to spread the idea of their religion with fire and sword, which means they were always preaching war.

But you might say, This is only theory. How about the practice? What does Arabian history show? It shows that the Arabs always lived according to this doctrine. Since the Koran appeared Asia, Africa and Europe became a real cemetery. War, death, unhappiness, lack of culture were the consequences. In 630 Mohammedanism was created. Who is able adequately to picture the hundreds of millions who were killed in the cruel wars of the Moslems from 630 to 1682, in which year about 100,000 people lost their lives as the Mohammedans devastated all the cities from Roumania to Passau.

Palestine was always the place of light, culture, religion and peace. It must remain in the hands which always brought the highest ideals to human beings. To give this land into those hands which were always creators of darkness and slavery and which eschewed culture would involve a crime.

BROOKLYN NOTES.

Temple Sinai Dedicated

The dedication of Temple Sinai of Brooklyn, Arlington Avenue and Bradford Street, took place Sunday afternoon, November 27, 1921. The program opened with the congregation assembling in the vestry hall. There the key of the Temple was handed over to President Morris Rosenblatt by Mr. Julius Josephson, chairman of the Building Committee. Dr. Maxwell L. Sacks, rabbi of the Temple, then auctioned the key, which brought \$625, bought by Mr. and Mrs. Jacob H. Cohen. A procession then formed, which marched up to the Temple proper, which was formally opened by Rabbi Sacks with prayer. Cantor Spivack and choir chanted the "Boruch Haboh."

After the invocation President Morris Rosenblatt greeted the congregation of Temple Sinai. Dr. Milton Schreiber, one of the active members of Temple Sinai, acting as master of ceremonies, then introduced Mr. Julius Josephson, chairman of the Building Committee. He spoke of worries, trials and tribulations of a small group of men who have sacrificed their comfort and firesides for the sake of constructing Temple Sinai. He also rendered a brief outline of the history of Temple Sinai. Judge Edward A. Richards, president of the East New York Savings Bank, was then introduced. He dwelt on the community and expressed a hope and desire that anti-Semitism, racial prejudice and hatred shall be eliminated in the future and that all peoples of the earth shall have reached a common understanding and tolerance for each other's views. Mr. Abraham Serrill then rendered a violin solo, following which Rabbi Israel H. Levinthal delivered a sermonette. Miss J. Horowitz rendered a vocal solo, following which Dr. M. L. Sacks, rabbi, delivered the dedication address and also auctioned off the fixtures of the Temple, which brought over \$12,000.

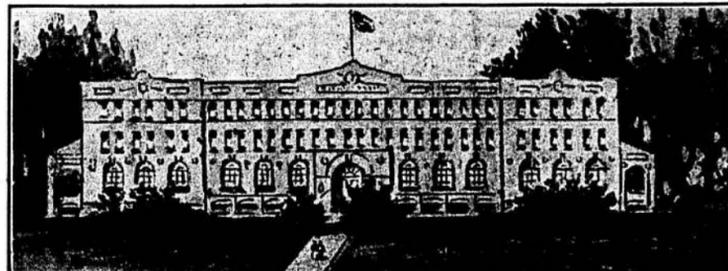
The Cantors' Association of America, through the courtesy of Cantor Spivack, then rendered a selection, following which the dedication of a Sefer Torah presented in memory of Mrs. Bertha Metzner by her children took place. President Morris Rosenblatt was presented with a set of resolutions and a sterling silver service as a mark of appreciation for the service he had rendered Temple Sinai throughout his two administrations. The presentation was made by Mr. Julius Josephson. The exercises were closed with the benediction by Dr. Sacks. The officers of the Building Committee were: Mr. Julius Josephson, chairman; Mr. J. H. Cohen, treasurer; Mr. M. H. Lack, recording secretary; Mr. Albert Schreiber, corresponding secretary. The officers of Temple Sinai of Brooklyn are Mr. Morris Rosenblatt, president; Mr. L. J. Enslar, vice-president; Mr. S. J. Schreiber, treasurer; Mr. H. Kraushar, financial secretary; Mr. M. H. Lack, treasurer; Mr. M. Druckerman, superintendent of Sunday school; Mr. S. J. Hyman, corresponding secretary. Trustees, Messrs. Josephson, Goldschmidt, Druckerman, Gold, Lindenbaum, Raphael and Jacob H. Cohen, chairman. Dr. M. L. Sacks is the rabbi of Temple Israel. Rev. Ephraim Spivack is the cantor.

ICA Will Assist Immigration to American Countries

Warsaw (Jewish Press Association).—Emil Meyerson, the ICA director, who is at present in this city conferring with leading Jews, officially stated that his organization would assist Jewish emigration to Canada and Argentina.

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Federation to Have Rummage Sale

"Your troubles packed for you while you wait" is not exactly how they put it, but it well might be, for that is the way it will be done. All your new clothes that do not fit, your old ones that take up space, music records that have begun to drive away your best company, and other household superfluities—all these will be taken from you if you telephone to Plaza 5546 or Schuyler 3685, and a messenger will call to take your contributions to the rummage sale of the Federation for the Support of Jewish Philanthropic Societies of New York city, for the benefit of its ninety-one affiliated societies, which will be held at 28-30 West Fifty-seventh street for two weeks, beginning December 12.

If you have your own delivery facilities, so much the better—you can send your contributions to the nearest headquarters in your neighborhood—Educational Alliance, East Broadway and Jefferson street; Young Men's Hebrew Association, Lexington Avenue and Ninety-second street; Beth-El Sisterhood, 329 East Sixty-second street; Young Men's Hebrew Association of the Bronx, 1261 Franklin Avenue; Hebrew Orphan Asylum, Amsterdam Avenue and 136th street; Temple Israel of Far Rockaway, Roanoke street, Far Rockaway, 28-30 West Fifty-seventh street.

For the occasion of this rummage sale the young women in the social set of American Jewry will discard their best bib and tucker and take their posts at the sales counters. Here they will exercise their efforts to the fullest extent to turn into cash for the needy all your "cast-offs." Therefore, will you ransack your homes and businesses in the next few days and let the Federation Rummage Sale benefit by your contributions of men's, women's and children's wearing apparel of every description, household supplies, music records, household furnishings, bric-a-brac, pictures, toys, jewelry, groceries, candy, etc.?

The Federation for the Support of Jewish Philanthropic Societies, of which Arthur Lehman is president and Felix M. Warburg is chairman of the Board of Directors, is depending for the success of the Rummage Sale upon the hard work of the Women's Division, of which Mrs. Sidney C. Borg is chairman and Mrs. Isaac Kubie associate chairman. With this responsibility on its hands, the Women's Committee organized a Rummage Committee, appointing Mrs. Simon Frankel chairman, assisted by Mrs. Regina D. Sternbach.

Vilna Dispute May Lead to Russo-Polish War

Warsaw (Jewish Press Association).—M. Abolievsky, speaking in the name of the Soviet envoy Karachan, declared today that the Polish enlargement of the Vilna district constitutes a breach of the Riga treaty and may lead to serious consequences between Soviet Russia and Poland.

Joint Distribution Finds Relief Bank in Poland

Warsaw (Jewish Press Association).—The Joint Distribution Committee for American Jewish Relief will establish a bank for constructive relief of Polish Jewry, it was announced here today. The bank will start off with a capital of 200,000,000 Polish marks, 15 per cent. of which will be subscribed by wealthy Jews of this country.

A Nine-Volume Work on Jewish Economic Life in Poland

A work of about 3,000 pages, in nine volumes, on Jewish economic life in Poland is now in preparation at the Statistical Department of the Joint Distribution Committee, and will soon be published in three languages—English, Polish and Yiddish.

Judging by the first printed sheets that have reached the Joint Distribution Committee office in New York and by the general plan of work, this will be the most extensive and thorough account of Jewish economic life that has ever been published. Some interesting details with regard to the preparation of the work are found in the preface to the first volume.

As it is pointed out by Mr. E. Heller, the editor of the work, the lack of a survey of this kind has since long been felt to be a serious deficiency, not only by Jewish public men, but by all those who are interested in Jewish problems, especially because there are no official statistics available on the matter. The need of information of this kind became particularly great when plans for economic self-help for the Jews in Poland came under consideration.

Several attempts to conduct a similar investigation had been made before, but it was only through, thanks to his aid, Dr. Bogen, director general of the Joint Distribution Committee, that the plans could be carried out this time. Dr. Bogen fully understood and endorsed the idea that in starting reconstruction work the first task is to secure information on the existing conditions, and that this can only be attained through a statistical investigation conducted on a large scale and without bias with a view to obtaining precise data on the subject.

The first volume will soon be ready and will be sent to America. The chief importance of the material will naturally lie in its bearing upon the work of economic reconstruction, but at the same time the scientific investigation which the Joint Distribution Committee has carried out over the entire area of Greater Poland will be of considerable value to all those who are interested in Jewish problems.

Ashkenazi's Promises to Jewish Deputies May Not Be Kept

Warsaw (Jewish Press Association).—Your correspondent learns from authentic sources that before the Vilna question was voted upon in the Polish Seim Professor Ashkenazi made certain promises to the Jewish deputies with regard to the betterment of the Jewish situation in Poland, it is uncertain, however, whether those promises will be realized. The Polish press already questions Ashkenazi's powers in making these promises. It is believed that the entire matter will lead to serious political ruptures.

As will be recalled, the votes of the Jewish deputies when the Vilna question was taken up by the Seim saved the government from a serious crisis.

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SOCIAL NOTES.

Mr. and Mrs. Abraham Levy, who have resided at 557 Fifth street, Brooklyn, for many years, have removed to 777 West End avenue, Manhattan, where they will be pleased to greet their friends.

A card party and reception has been arranged by the Beth Abraham Society to be held Sunday evening, December 11, at the Pennsylvania Hotel. The proceeds will be donated to the Beth Abraham Home for Incurables at No. 612 Alton avenue.

Announcement is made of the marriage of Miss Hannah Kava, daughter of Mr. and Mrs. Louis Kava of No. 31 West 129th street, New York city, to Mr. Max Levy, on Thanksgiving Day, by Dr. Stephen S. Wise. Mr. and Mrs. Max Levy are both well known in Jewish circles in New York, Mr. Levy having been actively identified with the Young Men's Hebrew Association and the New Era Club.

Miss Jeanette Cohen, daughter of Mr. and Mrs. Louis Cohen, of 1323 President street, Brooklyn, will be married to Mr. Joseph Goldfarb of Manhattan on Wednesday evening, November 30, at the Hotel Astor. Miss Cohen is a graduate of Adelphi and a member of the Alpha Epsilon Phi Sorority. She also served as a volunteer kindergarten at one of the Brooklyn Hebrew day nurseries. Mr. Goldfarb is a brother of Rabbi Goldfarb of Brooklyn.

Celebrating its twenty-fifth anniversary officers of the Home of the Daughters of Jacob will hold a banquet and reception Sunday evening, December 11, at the Hotel Astor. The officers in charge of the celebration are: Mrs. A. J. Dworsky, president; Mrs. Harry P'iscol, first vice-president; Mrs. Joseph Zelenko, second vice-president; Mrs. A.



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THE UNKNOWN GRAVE AND HENRY FORD

An Open Letter to Henry Ford by E. G. Pipp, Editor of Pipp's Weekly, Detroit, Mich., and Former Editor of the Dearborn Independent

Dear Mr. Ford:

It was just the other day that this whole nation paused for a funeral. The flag-draped coffin was followed to its burial place by notables of our land.

Cabinet officers walked solemnly in that procession in honor of the dead. In that coffin was the body of an unknown soldier, taken to our national cemetery, and buried with all the honor that could be shown one of the greatest in our land, because in that coffin was buried one of the really great, one who had given his all, his life, for his country.

It was a fitting tribute. And over this land were mothers who wept and fathers who could not hold back the tears, mothers and fathers, many of them whose sons had died in the glorious defense of their land of freedom, and whose sons lie somewhere among the unknown dead.

And each mother and each father felt that perhaps it was their son who was being thus honored by a grateful people, and it was in fact their son, for that body represented the spirit of all the sons who perished in that greatest of all struggles, and whose sacrifice enables you and me to live, free men, in the land where the Stars and Stripes still wave their signal to the world that human rights are held sacred.

And with the burial of the body of that unknown soldier, the body that represented all who made the great sacrifice for country's sake, it was hoped that bitterness of feeling was buried, that we as a nation would cast aside contention and unholy strife and emerge from the ceremony as men with kindlier feelings and make this a better nation, that all of us would bend ourselves more to the task of helpfulness, of bringing about a real peace.

And the next day there was a gathering in our national capital, men from all the great nations of the earth were there, and they set about the task of saving the future sons of our land and of their lands from paying the great price paid by the sons who fill unknown graves and those who fill known graves; they engaged in works of peace, in a conference to save lives by limiting the instruments of war that take lives.

But back of the acts of legislators, back of the parleys of statesmen, must be the will of the people. To have a lasting peace the people must will peace, and to will peace the people must have a feeling of kindness in their hearts, and to keep that feeling of kindness alive men must not sow seeds of bitterness and strife, must not set neighbor against neighbor or nation against nation.

And this brings me directly to you. In this time when all the nation wants peace, when men want their movement to save lives made strong by the solid backing of good will among all the people, a survey of all our States discloses just one conspicuous disturber of the feeling of good will, one man scattering seeds of discord, one man sowing the tares of bitterness, one man who has not learned the lesson of the great struggle for which so many paid dearly in treasure and blood and life, and you are that man.

You know that the voice silent in that tomb in Arlington cemetery is not your son, for he did not go; I know that it is not my son, for he went and came back unhurt. How much more grateful should we be, then, to the fathers whose sons went and never returned, or returning, came back in flag-draped coffins. How much more earnestly should we work, then, for a feeling of kindness among those who remain, for cementing this nation into one unified whole, one free people, working in harmony for the betterment of all, bringing neighbor to a better understanding with neighbor, making this one nation, one flag—the land which the forefathers intended it to be, a land where every man shall respect the rights of others.

For more than two years now you have had your hired workers spying out the land to discover that which would set the fire of hatred of one part of our people to burning against another part of our people.

For eighteen months now you have printed the result of their findings, and what have you proved? You have proved that the sons of Israel are human beings, simply that and nothing more, beings living, breathing, struggling, sacrificing, most of them doing good as individuals of other races do, as one great whole striving ever to make their thoughts purer, their deeds nobler, their works greater for the good of human kind.

I am thinking back to those dark days when the clouds hung low and hatred held sway, when wounds were inflicted that left a cruel red gash across the face of civilization, when nations were forced to take up arms to save that same civilization, when that soldier who fills the unknown grave went forth in the vigor of young manhood to do his share, and his share meant the end of life for him.

I am thinking of you and the talks we had then, of the day when you pointed to that magnificent plant of yours and said you would rather tear it down brick by brick than use it to carry on the works of hatred; how you would become a living apostle of peace and good will if the cruel war would ever end.

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Magen David. Now comes Dr. Louis Bernstein, who was delegated by the Bialystok Center, an institution of Americanized Jews, erstwhile natives of Bialystok, Poland, with headquarters at 228 East Broadway, to deliver help and succor to friends and relatives in the stricken city abroad, and who makes a startling impeachment of the Red Cross and its representatives in Poland.

Dr. Bernstein's letter appeared in the Yiddishe Tageblatt, the translation of which follows: "A representative of the American Red Cross visited Poland during the summer months of 1920 and stopped at Bialystok, the Jewish population of which amounts to the formidable figure of 70,000, while the Christian and Gentile population barely counts the number of 17,000. The Red Cross had the assignment of 35,000 suits of clothes for distribution among the Bialystok poor, the representative, however, openly discriminated the Jewish naked and needy, giving as many as two and three suits of clothes to Christian men and women, though many of them never needed any charity clothes and philanthropic garments; while neither any Jew nor any Jewess received a single piece of clothes. Local Jewish leaders, as well as the paper, Das Neue Leben, entered their protest against the Red Cross' anti-Semitic treatment, which resulted in the representative's apology and promise of amelioration and redress, but the coats and the dresses having been given away before to Christians, the Jewish redress could have never come to pass.

"NACHMAN HELLER.
"New York, Nov. 24, 1921."

RABBI GOLDSTEIN DECLINES SHEARITH ISRAEL CALL

Rabbi Herbert S. Goldstein, who was recently tendered the unanimous call to fill the vacant pulpit of Congregation Shearith Israel of this city, has declined the invitation, fearing that it would mean the abandonment, or at least the curtailment of his work for the Institutional Synagogue of which he is the founder. Rabbi Goldstein's letter declining the call is as follows:



RABBI HERBERT S. GOLDSTEIN

Heshvan 27, 5682, November 28, 1921.
To the President and Electors of the Congregation Shearith Israel, Central Park West and Seventieth street, New York city.

Gentlemen: In response to your call to fill the pulpit of your time-honored and historic congregation, I desire to say that I am deeply conscious of the signal honor and trust you have conferred upon me. I have given the call mature deliberation and have fervently prayed for Divine guidance in making my decision. I have examined my innermost conscience and find that the work, which God has privileged me to undertake through the Institutional Synagogue which I have founded, still requires careful guardianship on my part.

In the interest of Judaism, I have determined, therefore, rather to sacrifice myself than an institution, and deny myself the great historic privilege of accepting the call of your congregation, which I hereby regretfully decline.

With the fervent hope and prayer that I have thus carried out the will of God, I am
Sincerely yours
(Signed) RABBI HERBERT S. GOLDSTEIN.

CORRESPONDENCE.

Can You Aid This Soldier?

Editor Hebrew Standard:
We take the liberty of approaching you with the request to help a Jewish soldier who has returned home from a Russian prison.

The man, Daniel Presser, of Radautz, Bukovina, now residing in Vienna, XX Engerthstrasse 79-85, is an educated harness and saddle maker; has been out of work, however, for the last five months and he and his family, consisting of wife and five children, are in great want. Two children became sick due to privations and are in a hospital, and the same fate awaits the rest of the family if assistance is not soon forthcoming.

We have published an appeal in our paper and hope in this way to assist the oppressed family for the next few weeks, but lasting help cannot be depended on here under the existing conditions.

You would, therefore, do a good deed if you would communicate with the Joint Committee, 1133 Broadway. Presser has, in fact, requested them to locate his American relatives and to get into touch with them so that they could assist him. His relatives would surely give him the means to come to America, to enable him to work and keep his family from starvation. Will some of your readers help him?—and we hope we are not making this appeal in vain. Communications address to us and they will be forwarded to Mr. Presser.

WIENER MORGENZEITUNG ADMINISTRATION,
VIENNA II, TABORSTRASSE 1-3.

Red Cross' Crossings

Editor Hebrew Standard:
Your correspondent always had appreciation and gratitude for the Red Cross, which has continually done yeoman work and humane labor, treating all members of the human family equally, irrespective of religious differences. Christian in its origin, personnel and banner, it showed respect and exercised a tolerance and broad-mindedness toward Jews, Mohammedans and heathens, feeding the hungry and clothing the naked, without giving the preference to the followers of the cross over the adherents to the crescent or the

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State Federation of All Sisterhoods Advocated

The division of the National Federation of Temple Sisterhoods into State Federations is the newest phase in the structural development of the national body. The 265 Sisterhoods of the country have been apportioned among twenty-five tentative territorial organizations. The president of the largest Sisterhood in each district has been appointed temporary chairman of that district. The chairmen have been asked to call the first State meetings in their cities, and every Sisterhood has been notified to send delegates.

Three States are already organized into permanent State federations. Ohio is the pioneer. Its State organization has existed since November 24, 1919, with Miss Edna Goldsmith of Cleveland as its president. Pennsylvania federated April 21, 1920, electing Mrs. Ferdinand Dilshimer, of Philadelphia, to the presidency, and Connecticut on September 19, 1921, with Mrs. Isaac Ullman of New Haven as chief executive. These federations have already demonstrated their purpose by concrete action and have proven themselves valuable assets to the cause of Judaism in America as well as to the National Federation. They are raising funds for Hebrew Union College scholarships and the dormitory and have brought nine new Sisterhoods into the national organization. The Ohio Federation will hold its third annual meeting in the early spring at Toledo and Pennsylvania organizations will meet for the second time in Philadelphia January 18, 1922.

The Sisterhoods of New York, West Virginia and Maryland have already responded favorably on the matter of organizing into State groups.

An Interesting Visitor

An interesting sojourner in our midst is Rabbi Yudel Elfenbein, formerly of Bukovina, who has been here for the last six months. Rabbi Elfenbein, who is a strict Orthodox Jew of the Yeshivah type, is an unusual scholar and, besides a thorough comprehension of Hebrew, Yiddish, German, Russian and Hungarian, is familiar with Latin, Greek and six other languages, including English, which he has acquired since his arrival here, and which he says is the easiest language for a foreigner to learn.

During the world war Rabbi Elfenbein was a member of the Austro-Hungarian Red Cross and remained from the beginning until the end at the front. He gathered much interesting material. In addition to his rabbinical duties he was also a government professor of modern languages at Gratz, Stira, Czernowitz and other centers. Since his arrival here he has become well known to the community, delivering sermons in synagogues, before the Hebrew Immigrant Aid Society and I. O. E. A. lodges.

When the rabbi left Europe he didn't depart only from "his father's house," like Abraham of old, but he departed from his children and grandchildren when he emigrated to America. His children are men of business and affairs, esteemed as Orthodox Jews and Zionists in European Jewry.

Leading Polish Jew Reported Dead, Alive and Well

Danzig (Jewish Press Association).—A wire from your Warsaw correspondent states that, replying to your inquiry regarding the death of A. Podlishevsky, he is in a position to assure you that not only is this leading Jew alive, but he is quite well and in a position to enjoy a good laugh over the manner in which, according to your cable, the American Jewish press has accepted him as dead and buried.

(On the morning of November 23 the Jewish Morning Journal, of New York, published a dispatch from its London correspondent stating that Mr. Podlishevsky, who is one of the most influential Jews in Poland, was reported as having died. On the same date some of the Jewish afternoon papers of New York city published a Warsaw dispatch given out by the J. C. B. and dated that day at Warsaw in which the J. C. B. reports that the remains of Mr. Podlishevsky had been buried in a manner befitting the gentleman's position in the community. The Jewish Press Association thereupon cabled to its Danzig office and received the above dispatch in reply.)

Simon Wolf Asks Non-Jews to Help Jewish Relief Funds

Washington (Jewish Press Association).—Simon Wolf, the aged Jewish leader of this city, has issued an appeal to non-Jews to support the campaign of the American Jewish Relief Committee for \$14,000,000, which is to be used for constructive relief in Europe. In his appeal Mr. Wolf points out that Jews never discriminate when giving and give as readily for non-Jewish causes as for their own, and non-Jews should do the same in this moment of grave need and distress in the Jewish communities in Europe.

A New National Jewish Monthly

At the latter part of the present month there will appear from the press the initial number of a new Jewish monthly publication known as "The Talmud Magazine," a journal of Jewish thought. It is to be a 64-page publication devoted to the presentation of Jewish literature and ideals. The periodical is edited by Mr. Harold Berman and published by the Talmud Society of Boston, Mass.

American Mail in Galicia Stolen

Lemberg (Jewish Press Association).—Seven hundred pieces of American mail were stolen from the post office at the railroad station at Cracow, Galicia, according to a dispatch from that city.

Floral remembrances are always in order, whether for a wedding, engagement, birthday or anniversary, and a floral tribute is appreciated more for the spirit which prompts it rather than its intrinsic value. If you have an occasion where flowers are appropriate, it would be well to consult Mr. A. Meyer, No. 1062 Madison Avenue. Mr. Meyer is an expert in his line and will attend to your wants, whether they be for a little boutonniere or nosegay to the decoration of a home for a wedding, etc., at short notice and at very reasonable rates.

Would Deprive Alien Jews of Their Homes

Berlin (Jewish Press Association).—Local anti-Semites are concentrating their efforts upon a new campaign to deprive alien Jews of their homes and residences. The new campaign is being given a patriotic turn by the declaration that German war veterans are caused much suffering and inconvenience, being left homeless on account of the Jewish refugees. The anti-Semites advocate the idea that, pending their expulsion, these foreign Jews should be accommodated in military barracks.

Budapest University Expels Jewish Professors

Budapest (By Mail-Jewish Press Association).—Continuing its persecution of all Jews connected with the local university, the authorities of the institution have expelled the Jewish professors, Emanuel Becke and Dr. Geza Revis. According to Hungarian laws governing such appointments, university professors are appointed for life, and in order to be able to rid themselves of these Jews the university authorities had to trump up some charges against them, thereby putting them in a position where they even forfeit a moderate sum for compensation which is otherwise due.

New Revue on Strand Roof

At the Strand Roof, Broadway and Forty-seventh street, an entirely new revue is being presented twice each night under the direction of William B. Friedlander. It is one of the most elaborate revues ever seen at this restaurant and is nothing short of some of our leading musical comedies.

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Samuel Gordon's many friends in America will be happy to learn that his thirteenth book has recently been published by the Macaulay Company of New York. The new novel, "The Avenger," is an example of Mr. Gordon's work at the very height of its perfection. Mr. Gordon is a brother-in-law of the Rev. Dr. Moses Hyamson, LL.D., whose encouragement and instruction are gratefully acknowledged to be at the foundation of the author's wonderful success. Dr. Hyamson's interest in Mr. Gordon began when the young prodigy at nine years of age became his pupil. Dr. Hyamson then being a resident of London. An idea of Mr. Gordon's boyish promise may be had from the fact that at the age of six he had begun the study of Latin, his early familiarity with which stood him in fine stead when he later turned to the study of the classics, his specialty at Cambridge University, through which great seat of learning he later worked his way.



SAMUEL GORDON

During his tutorship of the boy Dr. Hyamson became convinced of his undeveloped genius. The two finally became kin through Dr. Hyamson's marriage to Sara Gordon, the writer's sister. Mr. Gordon received his preliminary education in the City of London School, the famous institution which numbers among its alumni Sir Herbert Henry Asquith, former British premier. Like the greatest of artists, both literary men and painters, Mr. Gordon is a staunch believer in getting his local color first hand, and to that end he traveled extensively in various parts of the globe. The soundness of his theory is made very evident in the faithfulness of his pen pictures to the originals and in his accuracy of descriptions of scenery. Mr. Gordon has for many years been a prolific contributor to English periodicals.

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German Newspaper Blames Jews for Drop of Mark
Berlin (Jewish Press Association).—The anti-Semitic "Deutsche Wochenblatt" publishes an article in which the Jews are accused of causing fluctuation of the German exchange.

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The Educational Systems of Palestine
Without a knowledge of what is going on in the schools of Palestine one can hardly conceive of the progress being made in the development of Palestine as the "home" of the Jew.

The Christians and the Jews have their own distinct educational systems, but the Mohammedan Arab children are taught in the government schools, there being very few Mohammedan schools supported by private initiative. The government spends all the money raised in Palestine for schools through taxation, on providing elementary education and teachers' training for the Mohammedan Arabs.

The schools of the colonization period are those which were organized by foreign Jewish societies, like the Alliance Israélite Universelle and the Anglo-Jewish Association.

The Zionist schools or the schools of the new Yishub form the large majority of the Jewish schools in Palestine. The Zionist Board of Education, the Vaad Hachinuch, conducts 135 elementary schools, secondary schools, art schools and kindergartens, in which 13,000 Jewish children receive instruction.

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Commission, the local communities having too little to say in the conduct of their schools. There is intensity and enthusiasm in the Jewish schools, but the lack of proper equipment makes it difficult to organize their work properly.

Polish Anti-Semites Hate and Fear British Jews
In the course of a series of articles which the New York American of this city is publishing from the pen of Colonel Casimir Pilenas, a Scotland Yard investigator who has been doing international work for more than a quarter of a century, some startling revelations are made regarding the work and attitude of leading Polish anti-Semites.

"I can tell you little of the Jewish problem as it affects Great Britain since it exists only in a very slight degree." "Look at Lord Reading, a Jew," said Kobylinski, "gone in the face of a precedent as Viceroy of India; look at Sir Alfred Mond, holding an important position in the Cabinet; look at the Montagues and the Samuels, all holding high positions; look at Sir Alfred Stern; look at all the other rich Jews who wield great influence in politics and business in London, and, above all, look at Sir Philip Sassoon, the most dangerous of them all."

"But do you think that Great Britain is opposed to the Polish view simply for the purpose of pleasing the Jews?" "Most certainly, I do. Great Britain is so much under the influence of the Jews already that she will do her utmost to bring about Poland's defeat merely for the sake of giving the Jews the pleasure of seeing their friends, the Germans, raise their heads once more."

President Harding Waives Immigration Laws for Roumanian Orphans
Washington.—President Harding has granted Rabbi Simon Glazer, head of the orthodox congregations of Kansas City, Kan., executive permission to adopt five children who are now in Roumania.

Immigration restrictions would have prevented them from coming to the United States, but President Harding agreed to allow Rabbi Glazer to adopt them and thus legalize their entry. The oldest is 17 and the youngest 9 years, and a collection has been taken up in Kansas City to pay their transportation expenses.

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Export and Import in Palestine
The Zionist Commission Press Report for October 2 contains the following data on export and import in Palestine, which should be of interest to readers of the New Palestine:

The export of Palestine compares very unfavorably with its import. In July, for example, the export amounted only to about 12 per cent. of the import. Merchandise to the value of £437,692 was introduced into the country during the month, this sum showing a decrease of £35,000 as compared with the corresponding month in 1920. The total during the four months ending July, 1921, amounted to £1,766,849, an excess of £208,903 over the same period in 1920. Great Britain holds the first place as a country of export to Palestine with £131,997 to its credit in July, and is followed by Egypt with £77,308.

Egypt absorbs the largest part of the Palestine export. In July, 1921, she imported merchandise to the amount of £45,153 out of a total export of £51,202. As is the case with imports, exports also show a decrease as compared with July, 1920, when the export amounted to £85,353. The total export during the four months ending July, 1921, is £260,303, with an excess of £4,457 over the corresponding period last year.

Haifa is the largest center of import in Palestine. In July Haifa claims imports valued at £181,881, an excess of £14,692 over the corresponding month in 1920 and an import valued at £758,716 during the four months ending July, 1920, showing an increase of £165,540 over the corresponding period in 1920. Jaffa comes next with an import of £157,420 for July, a decrease of £73,540 against July, 1920, and a total of £644,366, a decrease of £30,443 under the corresponding period in 1920.

In export, however, Haifa falls far below Jaffa, with £6,689 against £11,886 for Jaffa in July and £72,741 against £101,691 for the months ending July, 1921, both showing an increase, the former of £12,483, and the latter of £18,838, over the corresponding period of 1920. Tul-Koram claims the highest record for July with an import of £23,220, but its export during the four months ending the beginning of July, 1921, amounted only to £14,672, showing a decrease of £24,503 over the same period last year. Tul-Koram is, of course, the center of the northern granaries.

The principal imports into Palestine are cotton fabrics, petroleum, sugar, cigarettes, iron and steel, flour, cotton yarn, machinery and clothing. The principal exports in the summer season are soap, melons, wine and lentils.

Hias Representative Investigates Emigration Conditions in Danzig
Danzig (Jewish Press Association).—M. Schluger, a representative of the Hebrew Sheltering and Immigrant Aid Society in America, has been spending here some days during which he has been making a thorough investigation of conditions which Jewish emigrants in this city are facing. The Hias representative also held a number of conferences with representatives of different Jewish organizations.

East Galicians Appeal to Allies for Protection
London (Jewish Press Association).—A delegation from Eastern Galicia arrived here, headed by Dr. Witwizky, to urge the Allied governments to settle the East Galician problem without delay. The delegation asks that the Ukrainians and Jews in that territory be protected against the present Polish misrule which prevails there.

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GUMPEL, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Gumpel, late of the County of New York, deceased, to present the same with vouchers, thereof, to the subscriber, at his place of transacting business, at the office of Emanuel van Dernoort, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921.

NUSSBAUM, PAULINE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Nussbaum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis W. Osterweis, her attorney, at No. 200 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of December, 1921.

DUCAS, BENJAMIN P.—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 Benjamin P. Ducas, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Guggenheimer, Strasser & Meyer, attorneys, No. 27 William Street, Borough of Manhattan, City of New York, on or before the 26th day of January, 1922.

HAMBURGER, BARNETT.—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 Barnett Hamburger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Archibald Palmer, his attorney, at No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January, 1922.

DANZIGER, HENRY.—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 Henry Danziger, 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 Jonas B. Well, their attorney, at No. 17 East 42nd Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 6th day of February, 1922.

WESTRICH, DAVID.—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 David Westrich, 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 A. L. Kalman, their attorney, at No. 99 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of February, 1922.

GOLDSTEIN, PAULINE.—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 Pauline Goldstein, 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 Cohn & Cohn, their attorneys, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1922.

DONIGER, JACOB.—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 Jacob Doniger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of H. I. and L. Cohen, her attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of January, 1922.

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.

SILVERSTEIN, SHEVA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sheva Silverstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Morrison & Schiff, his attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of March, 1922, next.

JACOBS, ABRAHAM L.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham L. Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of A. L. & S. F. Jacobs, their attorneys, at No. 30 Broad Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1922.

JACOBS, ABRAHAM L.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham L. Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of A. L. & S. F. Jacobs, their attorneys, at No. 30 Broad Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1922.

GREENWALD, SIGMUND D.—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 Sigmund D. Greenwald, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lachman & Goldsmith, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of December, 1921.

HATTIE A. GREENWALD, JUDAH L. ADLER, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

WEXLER, SOLOMON.—Pursuant to an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Wexler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at the office of Wollman & Wollman, their attorneys, No. 20 Broad Street, Manhattan, New York City, New York, on or before December 30th, 1921.

SELLMANN, DOROTHY.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dorothy Sellmann, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Richard A. Gals, her attorney, No. 359 Fulton Street, Borough of Brooklyn, in the City of New York, on or before the 22d day of January, 1922.

GOLDSTEIN, BERNARD.—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 Bernard Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Moses H. Rothstein, her attorney, at No. 132 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1922.

SIMON, JACQUES R.—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 Jacques R. Simon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose & Paskus, their attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, next.

LEVY, LOUIS NAPOLEON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Napoleon Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 2d day of January, next.

UNGER, SIMON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Unger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1922.

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 his place of transacting business, at the office of Lachman & Goldsmith, his attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of February, next.

MYRES, SARAH.—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 Sarah Myres, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, City of New York, on or before the 11th day of August, 1921.

FEISCHMANN, SIMON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Feischmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Samuel S. Bisgver, her attorney, at No. 215 Montague Street, in the Borough of Brooklyn, in the City of New York, State of New York, on or before the 11th day of April, 1922.

FEINSTEIN, BARNETT.—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 Barnett Feinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Joffe & Joffe, her attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of October, 1921.

GINSBERG, SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Ginsberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Glaze & Fine, his attorneys, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 13th day of May, next.

OPPENHEIMER, EMMA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma 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, 1922.

SILVERMAN, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Gallart, Hilborn & Raphael, No. 31 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 17th day of December, next.

FERNBACHER, SAMUEL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Fernbacher, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at the place of transacting business at the office of Max Shilb, their attorney, at No. 200 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of January, 1922.

BLAUNER, FEIGA.—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 Feiga Blauner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Marks and Marks, his attorneys at No. 358 5th Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of February, 1922.

HERMAN, MORRIS.—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 Morris Herman, 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 Morris Remson, their attorney, No. 342 Madison Avenue, Borough of Manhattan, City of New York, on or before the 22d day of January, 1922.

GOODMAN, AUGUSTUS.—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 Augustus Goodman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1922.

FISHER, JOSEPHINE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Fisher, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Lachman & Goldsmith, his attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1922.

BECK, MORRIS.—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 Morris Beck, 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 Leon B. Ginsburg, in the City of New York, on or before the 1st day of March, next.

RAFF, BERMAN.—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 Berman Raff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business in the office of their attorney, Samuel B. Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next.

LUBARSKY, ABRAHAM E.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham E. Lubarsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Joseph B. Boudin, his attorney, at No. 110 West 40th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922.

YOUNG, SOL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sol Young, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Jacob Newhouse, his attorney, at No. 22 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of June, 1922.

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 Mosenenthal, 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.

EMANUEL, PINKUS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pinkus Emanuel, also known as Pinkus Barrett, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Alexander Wolf, their attorney, at No. 299 Broadway, in the City of New York, on or before the 31st day of December, next.

JOSEPH, ROSA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Joseph, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Edward L. Steckler, their attorney, at No. 110 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of January, 1922.

MYERS, EDWARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward Myers, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Saul Bernstein, their attorney, at No. 565 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1922.

WOLFF, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Wolff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Leonard J. Obermeyer, their attorney, at No. 34 Nassau Street, in the City of New York, State of New York, on or before the 6th day of February, next.

PATTERSON, BENJAMIN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Patterson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of S. Albert Lowenstein, her attorney, at No. 280 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1922.

STEINFELDER, ROSALIE J.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie J. Steinfelder, 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 Eppstein & Axman, their attorneys, at No. 175 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1922.

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 subscriber, 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.

BARTH, LEOPOLD.—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 Leopold Barth, 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 Leibman, Blumenthal & Levy, Esqs., her attorneys, No. 200 Fifth Avenue, Manhattan, in the City of New York, on or before the first day of March, next.

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

BLUMENTHAL, BENJAMIN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Maurice B. Blumenthal, Daniel W. Blumenthal, Charles S. Blumenthal, Bertha Blumenthal, and Edward Feinstein, their attorneys, at No. 45 Cedar 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 Mosenenthal, 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 Maurice B. Blumenthal, Daniel W. Blumenthal, Charles S. Blumenthal, Bertha Blumenthal, and Edward Feinstein, their attorneys, at No. 45 Cedar 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 Mosenenthal, 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 Maurice B. Blumenthal, Daniel W. Blumenthal, Charles S. Blumenthal, Bertha Blumenthal, and Edward Feinstein, their attorneys, at No. 45 Cedar Street, Borough of Manhattan, New York City.

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

ELIAS, HUGO.—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 Hugo Elias, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Guggenheimer, Strasser & Meyer, their attorneys, at No. 37 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921.

BRUCKHEIMER, EDWIN.—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 Edwin Bruckheimer, 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 Price & Nathan, their attorneys, No. 19 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 15th day of December, 1921.

JACOBSON, SELLY.—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 Selly Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 132 Nassau Street, in the City of New York, on or before the 31st day of January, 1922.

COHEN, PAULINE.—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 Pauline Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, 230 Grand Street, in the City of New York, on or before the 15th day of April, next.

MARCUS, FRANCES.—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 Frances Marcus, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Herman Lubetkin, his attorney, at No. 347 Fifth Avenue, Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of April, 1922.

LUBLANG, HENRY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Lublang, 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 Leon B. Ginsburg, her attorney, at No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next.

MORGENSTERN, MICHAEL.—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 Michael Morgenstern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Droege, her attorney, at No. 47 West 42d St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1922.

BLUMENTHAL, ALFRED.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Seligberg, their attorneys, at No. 111 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922.

FLAXMAN, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Flaxman, 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 Robert C. Birkhahn, their attorney, at No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of May, 1922.

FREED, PHILIP.—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 Philip Freed, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Bernard Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next.

OPPENHEIM, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of their attorneys, Messrs. Marcus & Wels, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of May, 1922.

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Whereas Abraham Flaxman, who resides at No. 42 West 120th Street, Borough of Manhattan, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to personal property, duly proved as the last will and testament of Joseph Flaxman, who was, at the time of his death, a resident of the County of New York, deceased;

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 15th day of December, one thousand nine hundred and twenty-one, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of personal property.

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

Witness, Honorable John P. Cohan, Surrogate of our said County of New York, at said County, the 26th day of October, 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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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.

They are entitled to your patronage. See that they get it.

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The Hebrew Standard

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ESTABLISHED 1882

American Jewish History
By Albert M. Friedenber*g*, Esq.

Historical and Legal Phases of
Religious Freedom
By Hon. Harry B. Hawes

Jews in Art in America
Leon Bakst

A Mystic in Our Midst
By Rabbi M. P. Jacobson

A Libel Entirely Disproved
By Rev. O. L. Kiplinger

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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