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American Jewish Congregations and President George Washington

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

It is familiar knowledge to students of American history that when George Washington was inaugurated as first President of the United States, not all of the thirteen original States had accepted for themselves and their people the new Constitution under which this government was constituted. One of them, in fact, Rhode Island, did not ratify the document until one year had elapsed since Washington assumed the reins of his exalted office. "Little Rhody" was the last of the thirteen to come into the "more perfect union," and the Father of His Country determined to signalize the event by personally visiting this interesting portion of the land. He had theretofore studiously refrained from touching its borders, neither seeking to exert moral suasion on the Rhode Islanders nor countenancing their aloofness. When the season for rejoicing drew around, when Rhode Island had rejoined her sisters, when the President could and did visit her in his official capacity, loud and long was the jubilation. All creeds, all sections of the population of Rhode Island joined in extending a right republican welcome to him who had been first in war, was now first in peace, and was, is and always will be first in the hearts of his countrymen. The Newport congregation of Jews, wishing to participate in this interesting demonstration decided to present an address on behalf of its members to President George Washington.

This is the genesis of the movement which culminated in the presentation to Washington of addresses from the six Jewish congregations—Newport, New York, Philadelphia, Richmond, Charleston, and Savannah—all following the Portuguese Minhag and together fully representative of the three thousand Jews then constituting the Jewish community of the infant United States. The addresses from the six congregations expressed the congratulations of these bodies to the President and thus placed on record the patriotic and loyal sentiments of the American Jews of the day.

When the different officers of the six congregations concerned favor-

ably resolved the question of preparing an address of congratulation to the President, the first intention was to have but one address, consummating the corporate felicitations of all of them. And the Spanish and Portuguese Synagogue of New York, the Congregation *Shearith Israel*, the oldest in point of establishment, was expected, according to the original in-

seen, the prime mover in the matter, and with the present duty of participating adequately in the universal paean of praise and congratulation to the visiting President, naturally desired to have events in this direction move speedily. This desire being incapable of fulfillment under the prescribed circumstances, the Newport officials decided to move independently

the Congregation *Mikve Israel* of Philadelphia advised her sister, *Shearith Israel* of New York, originally delegated to formulate the joint document, of her determination to follow the example of the first-named. The trustees of the New York synagogue fittingly acted on the information thus conveyed by Philadelphia; they asked *Mikve Israel*,

the second address, then, of the Jewish congregations to George Washington, President of the United States.

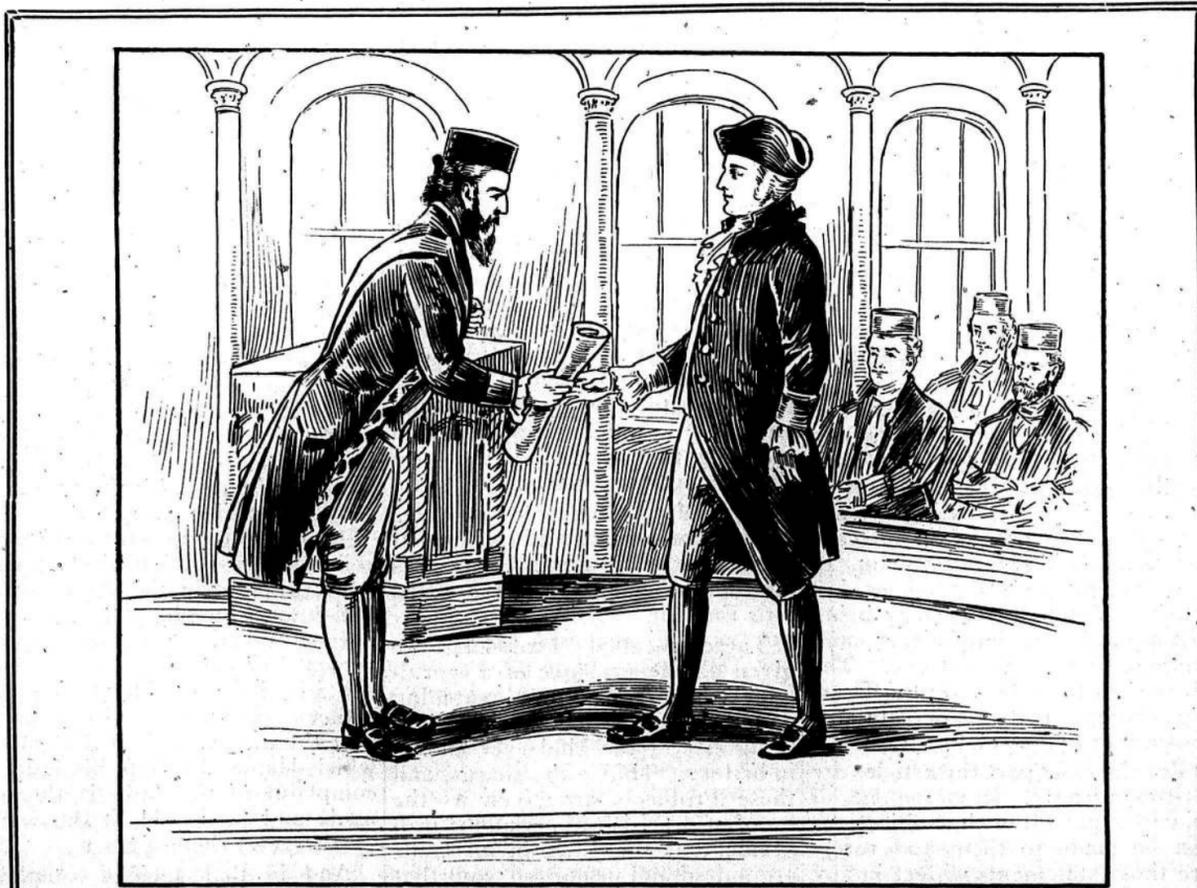
In all, there were four of these addresses. The remaining two emanated from Savannah and Charleston. The former congregation, located in remote Georgia, never agreed to adopt the proposed method of a joint memorial; presumably its remoteness from the seats of the others brought about this independent action. Charleston, for some reason which is inexplicable, added an independent address to the joint memorial of the four. All of these addresses reached their exalted destination and to all of them the President made fitting responses. The entire correspondence has been preserved, and makes interesting reading, affording as it does proof positive that the American community of those days was a loyal, patriotic and law-abiding body, equally proud of its ancient heritage and of its cherished country. Washington's replies were notable for their chaste expressions and ennobling sentiments.

While all of the addresses and of the replies thereto invite quotation, we have here the space only to reproduce the sentence which has imperishably fixed itself in the public memory above all the others. It is derived from Washington's reply to the address from Newport, and reads as follows:

"May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants—while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."

This notable remark has been seized as a further charter of liberty and residence of the American Jew, one, too, that has stood as an ever-present reminder to him of the obligation which is his as such. And his answer to this duty resting upon him has been unmistakable and unequivocal, despite all the calumnies hurled against him or the fulminations of which he was and is the innocent victim.

A subsidiary detail of the matter involved in these addresses is furnished by the presentation of the Newport memorial. This bears date of August 17, 1790. Another ad-



MOSES SEIXAS PRESENTING ADDRESSES FROM CONGREGATION AND LODGE, TO WASHINGTON IN NEWPORT SYNAGOGUE

tion, to undertake the task of preparation of the document and to see to it that the signatures of the representatives of each of the several congregations were properly appended thereto.

This procedure spelt delay, especially in those days when the means of communication between far-flung cities were extremely leisureed. The Newport congregation, as we have

of the other five congregations. Perhaps they believed the project of this joint undertaking had been abandoned; this impression was, as events proved, erroneous, but it may have been evoked upon some such notion as that the wish was father to the thought.

No sooner had it developed that the Newport congregation had acted independently in the premises than

not only to act on its own behalf, but to include them as well as Richmond and Charleston, for whom by this time they had received authority to act, in its memorial. Thus it came about that the address to Washington, signed by Manuel Josephson, *parnass presidente* of *Mikve Israel* of Philadelphia, conveyed the felicitations of Philadelphia, New York, Richmond and Charleston. This was

Myth of the Jewish Peril

By RV. DER. L. WALTER MASON

Pastor of the First Unitarian Church, Pittsburgh, Pa.

dress, also part of the general outpouring of rejoicing over Washington's visit to Rhode Island, bearing the identical date, was offered to him on the part of the master, wardens and brothers of King David's Lodge of Free and Accepted Masons at Newport. It is stated on excellent authority that the Masonic address was presented to Washington, a member of the craft, on August 18, 1790.

The interesting circumstance about the two addresses—that of the Newport synagogue and that of the Newport Masonic lodge—is that both were signed by the same individual in his two representative capacities. For, Moses Seixas was president of the congregation and as such signed and presented the address from the synagogue. And Moses Seixas was the worshipful master of the lodge, and the grand master of the Masonic grand lodge of the State as well, and as such master he signed and presented the address from the lodge.

Given the foregoing facts an interesting theory may be spun from them. Namely, the two addresses were presented together. Washington replied to each. But we know of no other instance, if, indeed, the present to be one, where a Masonic document of this kind was submitted in the sacred precincts of a synagogue, nor where a synagogue and a Masonic lodge thus jointly participated in a function of this kind. For the theory has it that the presentation occurred within the four walls of the Newport synagogue.

Let it be not assumed that the matter of these addresses to President Washington is negligible, because, comparatively, trivial. As has been said, it gave welcome proof of the devotion to the new government of the infant republic of her Jewish citizens. This is a useful and refreshing bit of historical evidence.

FORD'S LIFE-DREAM GONE FOREVER WITH ATTACK ON JEWS

Arthur Brisbane, the most famous editor in America, writing in the New York American this week, said:

"The great and useful Henry Ford, in his weekly feeble imitation of Torquemada, discovers that 'Benedict Arnold had Jewish associates.' He also discovers 'The propensity of Jews to engage in the business of supplying the needs of armies and to avail themselves as far as possible of war contracts.'

"Quite true. Henry Ford also was very busy with war contracts, and most admirably, for he didn't care about the profit. And the J. Pierpont Morgan Company, by whose firm no Jew is employed, was in war contracts over head and ears, made millions.

"Jews finance whatever needs financing, when they have the money, and so with Gentiles. Among other things Jews financed largely the trip of Christopher Columbus to America. Mr. Ford might devote one of his articles to that shocking fact. For if the Jews had not financed Christopher Columbus' voyage, he might not have discovered America, there wouldn't be a million Jews in New York today, and Mr. Ford, in some corner of Europe, would probably be much happier—if he knew anything about it.

"Has it never occurred to ingenious Mr. Ford that what Torquemada could not do with fire, sword and torture, can hardly be done with a few unconvincing preposterous concoctions? And does Mr. Ford realize that his dream of useful service in public office has been forever killed by his attack on one large body of citizens?"

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 the Turkish treatment of the Armenian. 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 unquestionably 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 of the fact 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 old disease of anti-Semitism has been transplanted to our shores, and we stand in danger of having another blot on the page of American history. We need to 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.

Therefore, if you wish, you may think of me as speaking out of selfishness, out of jealousy for American honor and the spirit of fair-play.

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). But 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.

I am aware of the fact that the Dearborn Independent is unwilling to accept the name of an anti-Semitic agitator. It 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. In 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 preposterous statements of 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 re-

turned 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?

Because it is a part of the tactics they are taking bodily from Europe. In Munich, an editor by the name of Echart, one of two scores of anti-Jewish journals in Germany, offered through his paper a prize of one thousand marks to any one who would prove that during the war any Jewish family had furnished for the space of three weeks as many as three sons for service in the trenches. He was promptly confronted with masses of evidence of as high as seven and eight Jewish brothers at one time in the attacking columns, and naturally an editor engaged in that kind of a campaign was sufficiently lacking in manhood to refuse to pay over the prize money until he was compelled to do so by the court.

This eruption of anti-Jewish feeling which we are now witnessing in America is an old ever recrudescing experience in parts of Europe. It does not need any special incident or excuse to quicken it into being. But just as war has to have some incident, accidental or designed as an excuse, so every anti-Jewish outbreak sets forth some incident or special grounds as the cause for such action.

What are the grounds of the present campaign?

Certain so-called "Protocols of the Elders of Zion." This little booklet was first published in Russia sixteen years ago. It was not translated or published in German, English and French until two years ago. And it was not all translated. Prof. G. F. Moore of Harvard University states that if the whole of the Russian book had been translated into English instead of proving a scare monger or of furnishing pogrom fuel for us, it would have awakened hilarious laughter, it would have proved the literary joke of the year: Because those original Russian "Protocols" include the English as Jews. The Anglo-Saxons, it is stated, are one of the lost tribes of Israel. It calls attention to the trading instinct and skill of the English which identifies them with the Jews, and that the very name Saxon is derived from Jacob's son.

We can understand why that part of the original book was omitted when it was translated into English.

These so-called "Protocols" are given as the evidence of a worldwide conspiracy more threatening and more far reaching than anything else of the kind ever known in history. This is the charge, and these Protocols are given as the proof of a Jewish imperialistic program; that the Jews in all lands are united and organized; and that they are with great cunning and subtlety directing a secret movement to bring about the overthrow of all non-Jewish governments, and in their stead to establish a Jewish world government. And in order to accomplish this ambitious program they are to use every means to weaken present governments and to subvert all the institutions of civilization. According to these Protocols, the principal agency through which the Jewish conspirators have worked is the Masonic order. The Masonic orders

throughout the world have been the blind dupes of this arch conspiracy.

In this country, that is, in the articles in the Dearborn Independent, this menace of Freemasonry has been soft-pedaled, but in the Russian and even in the French translation, the Masonic lodges are put quite in the class with Bolshevism as the effective instrument of this world conspiracy. If the sweeping charges were made in English against Freemasonry that the French edition contains it would have made the whole story only a little less absurd than the Russian statement that the English and Saxon people are Jews and in the league to overthrow Christendom. According to these Protocols, all the revolutions of modern times have been instigated and directed by Jews. All political and national disturbances are the outworkings of their designs.

This, then, is a momentous document offered as evidence for the conviction of a race as guilty of all manner of crimes.

What is the evidence for the genuineness of these Protocols as the records of Jewish secret councils? When we take into consideration the gravity of the charge we would suppose that an attempt would be made to offer circumstantial and positive proof. What is our surprise then to find that there is not a vestige of anything that a court of law would consider for a moment as evidence.

The reputed author or editor in Russia, Sergei Nilus, tells a different story about them each of the three times that a new edition of the Protocols are published.

The first time his story was that at the close of a series of secret meetings of influential leaders of this conspiracy, held under Masonic auspices, a woman stole from "one of the most influential and highly initiated leaders of Freemasonry" certain documents which turned out to be portions of lectures or reports made at the meetings of the Elders of Zion. * * * He says that these Protocols were "signed by representatives of Zion of the thirty-third degree." But the very absurdity of the Protocols is that we have not disposed of the whole anti-Jewish agitation of our time. This feeling which formerly we have thought of as confined to Russia Poland and Roumania, is now agitating Germany, France and even England. A few months ago the Inter-Allied High Commission in charge of the Rhineland, in order to prevent possible riots, was obliged to order the troops to seize all copies of a book called "From the Reign of the Hohenzollerns to the Reign of the Jews." All Europe is in the throes of an anti-Jewish mood. It seems to be only a repetition of the protest ancient as Babylon. (And incidentally it is an interesting and rather significant circumstance that the only record of that report which Haman made to his King in complaint of the Jews is the one made and preserved to the world by the Jews themselves.)

And in that ancient complaint there is, I believe, as Paul Scott Mowrer has pointed out, the secret of this age-long antagonism. Haman told the King that "there is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither do they keep the king's law."

That, I believe, is the cause of their persecution. Their religious law has involved certain customs at variance with the people among whom they lived. They have ob-

served holy days not so regarded by the laws of the nation. They have worn different clothing and eaten different food. So that in outward appearances they were foreigners; within the nation but not of it, a fragment of a great nation, scattered throughout all nations, but bound together by the common bonds of blood and faith and law. They have been regarded as foreigners, and the natural dislike of foreigners becomes suspicion, fear and hate at any and every time that they think that their nation or country is endangered by invasion from without or disruption from within.

(The foundation of this ancient antagonism is political. Of course every difference will then be used against them, in religion, in social customs, and their prevailing industries, as proof of depravity of inferiority.)

We can understand, then, why it is that it is in times of national and international disturbances that the antagonism of the Jews breaks out afresh. But it may not be out of place to try to answer in a few words the natural question which comes to all thoughtful minds:

"What is to be the outcome and ultimate solution of this ancient problem?" Three thousand years of violence and persecution have made no progress in that direction. The more the Jew has been persecuted and abused, the more sharply has he become a class, a race apart—the more pronouncedly has he become a foreigner and a stranger in the land in which he lived and of which he was not a citizen.

In those nations which have granted him equality in civic and political rights he has begun at once to lose the characteristics of the foreigner. Then assimilation becomes inevitable.

So long as the Jews were confined to the Ghetto, wore a distinguishing dress and suffered political disabilities, there was no question whatever concerning inter-marriage with the Gentiles, or Christians. It was not even thought of.

But in Western Europe and America, where the Jews have been granted political equality of citizenship, the outward distinguishing characteristics of the race begin gradually to disappear. And with the disappearance of that barrier the blending of the races begins through inter-marriage.

It is not a question of whether it is desired or not, by either the Jews or the Christians, or whether it is expedient or not. It is a legal right, and it is becoming so common as to be a matter of slight comment.

(Even races of much greater contrast than that between Christians and Jews, when thrown together in close contact, blend even when marriage is illegal between them.)

Although the assimilation of the Jews is not dependent on our feeling or academic theories in regard to the matter, there are, nevertheless, some facts which go to show that such a fusion of the races is perfectly natural.

In the first place it is a well known fact of ethnology that there is no such thing as a "pure race." And while we speak of the Jews as of the Semitic race, and it is true that the original strain came from that stock, the Jews of today are a highly composite race. For evidence of that fact we only need to recall that Judaism was a proselytizing faith at the time of the origin of Christianity. No matter what land or race he came from the stranger was taken into the Jewish household. He became a Jew. That custom reached

Jews in Art in America

By HORACE BRODSKY
ALFRED STIEGLITZ

When the history and development of art in the United States comes to be written, there will be one man whose activities will have to be taken into account more than anyone else, for the important part he played in bringing to this country works by the foremost foreign artists, and particularly works of those identified with the modern tendencies. Likewise there will be a little gallery, now demolished, that will feature largely in the coming of the New Art to America. On this spot now stands a huge ugly building dedicated to business.

was respected for his high ideals. When he showed the work of a new or unknown artist at his gallery Stieglitz did not think, or worry whether it would pay or not. Sales by the public did not interest him. He was helping the artist by putting the artist's work before the public. Often he would buy works which he saw would at a latter date be accepted as being good. He had good taste and judgment. He was continually buying artists' works when nobody else would. Here was practical help, and the kind that the artists appreciated.



Courtesy of Guido Bruno.

ALFRED STIEGLITZ

The name of this man is Alfred Stieglitz, and the name of his little gallery was the "291" Gallery.

On the east side of Fifth avenue between Thirty and Thirty-first streets was situated this little gallery, that bore as its name, the number of the street. "291" was the rallying place of modern art. It was here that one had to journey if one sought the new, the interesting and the vital. 1906 was the date of the opening of this gallery.

It was in 1908 at "291" that Rodin's drawings were first shown. Rodin personally, with the aid of Edward Steichen, selected the sixty odd drawings which were sent to America for this particular exhibition. Many other works by important European artists were first seen at this gallery.

Alfred Stieglitz is a photographer by profession, but it is for his great interest in art and his help and encouragement to artists, that he is justly known. The fact that he conducted an art gallery does not place him in the same category as an ordinary dealer. His gallery was not for profit. It was for the showing of works of art by those who could not otherwise get a public hearing. The work shown at "291" was such as had a great influence on American art, and did much in creating an art interest; and at the same time in helping to mould a native art.

Stieglitz improved the prevailing taste. He created an interest. He was independent and fearless, and

Rodin, Cezanne, Matisse, Picasso, Brancusi and the Americans, Walkowitz, Nadelman, Weber, Hartley, Dove, Wright and Georgia O'Keefe were first seen at "291."

One remembers Stieglitz's extraordinary magazine of large format, and entitled like his gallery, "291." It contained strange letterpress and equally strange art to the uninitiated. His magazine, in a way, was his mouthpiece in introducing to this country the new tendencies in the visual arts. It was a challenge, too.

At the Anderson Galleries during the month of February, 1921, an exhibition was held of Stieglitz's life work as a photographer. This covered a period of nearly forty years. It was claimed of this exhibition, and not without some good reason, that never before had New York or any other city of the world, had such an opportunity of examining and seeing what photography is, how it can be controlled, and what it can actually register under the guidance of a sensitive and keenly progressive intelligence.

In Stieglitz's fight for free expression, the "291" gallery was established, and became the battle ground where he fought for modern painting and sculpture. Stieglitz's credit for the furthering the Modern Movement is such, that not a few artists in New York owe everything to him.

As a photographer, too, he did much in keeping it pure, and strenuously opposed such hybrid work as

smacked of the painters' studio. To him, and rightly so, the camera was an unique machine, an instrument as sensitive and as difficult to master as any plastic material. It was against these painter-photographers that he fought, because their work was neither painting nor photography. Twenty-five years ago, Stieglitz arranged exhibitions in art museums of Europe and in America, and during his occupancy of "291" an unique series of photographs were made.

The exhibition at the Anderson Galleries was his life work, and in these prints Stieglitz showed what could be done with the camera. Every print was a pure one. No retouching and no faking was the keynote. But above all, the artist was evident in his selection of subject matter. He did not claim for his work as art, but photography.

Hand in hand, all the time, at "291", Stieglitz was fighting for free expression, whether it was photography or painting. The result is well known. As a photographer, he is placed among the few living real photographers; and as champion of the artist, he, and his little gallery, now disappeared, will, when the time comes, be permanently placed on record as being the big influence it was on contemporary art in the United States.

As has been said, Stieglitz was interested in establishing photography and not photographers, not even himself. To him the camera was a machine and he wished to keep it so. This machine which was despised and rejected by so many, was to him full of unlimited possibilities of registering the objective world. The science of optics and chemistry was his medium. His artistry came through his taste, selection and in seizing upon the psychological moment in exposing his photographic plate. Stieglitz was and is a purist. His name as a photographer stands for honesty and no mechanicalization.

In a recent printed statement Stieglitz has said "My teachers have been life-work—continuous experiment. Incidentally a great deal of hard thinking. I was born in Hoboken. I am an American. Photography is my passion. The search for Truth my obsession."

MARTYRDOM OF JEWS MAKES HEROISM OF OTHER CREEDS IN- SIGNIFICANT

By REV. DR. D. P. BLISS

Pastor St. Martha's Presbyterian Church,
New York City

The martyrdom of the Jews makes the heroism of other creeds fade into insignificance. God seems to be preserving the Jew marvelously for some great history. He lives today, though the world has been against him. If we Christians would become more like the Great Jew, the church and the synagogue would be brought together in following him.

There have been many great Jews, and in the opinion of most Jews Moses, the law giver, was the greatest of them. He found the Jews a race of slaves in Egyptian darkness, and he led them into liberty, into nationality, into their own land. The law he gave them is today the ethical basis of almost all the world.

The writers of the Psalms, of the majestic sublimities of the Hebrew Prophets to which we owe the words of our great oratorios of the Messiah, were Jews. Every writer of the New Testament was a Jew. Not alone was Christ, the Christian's Master, a Jew, but the apostles were all Jews, including St. John the Divine. Paul, undoubtedly the greatest Christian theologian and writer, was a Jew.

Through all history there have been great Jews. We can mention only a few. When Europe was buried in the dark ages the Jews in

Spain developed their "Golden Age." Moses Maimonides, as physician, scientist and writer, was one of the intellectual giants of his and all ages. The saying is, "From Moses to Moses there did not arise one like unto Moses Maimonides." Judah Halevi was a great poet. In Holland the Jew, Spinoza, was one of the master minds of all time. At the beginning of our age there stands out another Moses. Moses Mendelssohn, the grandfather of the musician, was almost the creator of modern Jewish intellectual life. He was the original of Lessing's "Nathan the Wise."

In our day the well-known Jews are the musicians. Felix Mendelssohn and Anton Rubenstein, the poet Heinrich Heine, the actresses Rachael and Sarah Bernhardt, the statesman Disraeli; the bankers and philanthropists, the Rothschilds, and the Socialists, Karl Marx and Ferdinand La Salle. In almost every line of human thought stand Jewish names.

"But I desire to speak of a Jewish saint, one who was very much like Saint Francis of Assisi. He was born much earlier than St. Francis, of royal blood, being descended from King David, but under circumstances of poverty. He grew up quietly enough with his parents, going to the synagogue in his village, taking his turn in reading the Hebrew Scriptures, and working in the shop of his artisan father. But like every saint, he came to hear voices. Like Luther, he had struggles, he believed, with the devil. He was tempted to serve wealth and power. But he gave himself up to doing good.

By his remarkable faith he became a great healer, and was able to cure the sick and the lame, the leper and the blind, more even than modern healers can do. The common people flocked to him. He did not talk like the priests or the rabbis. He preached simple beautiful sermons. He loved nature, the birds and the flowers. He was a man of the people and spoke from his heart to their hearts. He dwelt little on Heaven, he spoke principally of love on earth and of men being brothers.

The rich thought him an agitator, for he, like the socialists of today, often denounced the hypocritically religious and the leading citizens. Through all his talk, however, ran a spirit of love, even for the evil. He was accused of being a friend of the wicked people. The masses of the Jews adored him. Some wanted to make him a king.

But the chief priests and politicians of the Jews feared and hated him and bribed one of his followers to betray him. He was accused and tried before the Roman governor as a dangerous anarchist and traitor. Next day he was crucified. So ended the life of the saint, though stories are told of his resurrection. Out of his life and that story rise the Christian churches.

Because of the pogroms in Russia, millions of Russians and Polish Jews have taken refuge in this country. New York now has the largest Jewish ghetto in the world. Most of the Jewish vices have been forced on the Jews by Christians. The Jews in Europe were usually forbidden to own land and so could not go into agriculture.

Often they were not allowed to conduct industries and were compelled to be hucksters and dealers in money. Yet we now taunt them with being money-lenders. Do we wonder that the Jew rejects Christ? The truth is that the Jews do not reject Christ, but reject the Christ that Christians have presented to him.

Christianity will never conquer Judaism, but the Jewish Christ, the man of the people, if we Christians will become like Him, may bring the church and synagogue slowly together in following Him.

away back from the time of the Dispersion. And it was continued on down through Christian history and European life until the Sixteenth century. Through those thousands of years the Jews were drawing their racial blood from many nations and races all over the world. And as P. S. Mowrer reminds us,—there are Jews in India of the strictest Brahman blood. There are black Jews in Cochinchina and in old China the westerner is surprised to find Jews with yellow skin and oblique eyes, and as is well known in Europe there are two quite distinct branches of the Jewish family—the Sephardic and the Ashkenazik—the one using the Spanish language and the other the Yiddish; the one is black haired, the other frequently, if not predominantly, sandy.

And not only has the Jew drawn his blood from many races, he has given his to other races. It is a matter of common repute that nearly all of the great families of Spain have Jews among their ancestors; dating back to the time when Jews under Moorish liberalism entered largely into national and international life.

The distinction today between Aryan and Semite is one of history and idea rather than of fact, so far as the Jewish branch of the Semitic family is concerned, the merging of the two races has already progressed to the point where there is no violent contrasts between them.

Neither is it a thing to be feared. There is a eugenic gain in the blending of the stock of two superior races.

At this time when we now realize as never before that the need of the world is the international consciousness,—the ability to think in world values and world needs, the international spirit of the Jew (which has been so greatly feared in him) should be turned into a world asset.

In fact, it was just that international consciousness in the mind and heart of a Jew in Palestine 1900 years ago which lifted up and spiritualized into a love for all men in every land as the children of the self-same God and Father, which gave Christianity to the world.

RABBI PLEADS FOR UNIVERSAL BROTHERHOOD

We feel that the world is topsyturvy. We are just emerging from the catastrophe of a terrible war, the greatest the world has ever experienced. It is a world of purpose, a world of progress, it is moral to the core. It seems to me that a thing that is right is ultimately going to be recognized and the wrong is ultimately going to be reduced. The war came on because the world was not what it should have been. For nineteen centuries Christianity had been proclaiming fraternity while Jewry had been believing in it. People did not practice what they preached. Then the war came because of the failure of mankind to do their duty. It was a piece of divine surgery, as a result of which the world is going to change. I do not think that the millennium for which we Jews have long prayed is going to come next January 1 at 2.15. There is, however, going to be an onward movement of humanity.

We have got to help the process. America is going to play a tremendous part in the reformation and reconstruction of the world because of its power, because of its pioneer spirit and will to serve. The true American is always a serviceable individual. Democracy has been too much misunderstood. It does not mean the abolishing of kings or doing just as you please. Democracy means co-operation. This co-operation is essential in every sphere of life.—Rabbi Alexander Lyon, Brooklyn.

Anti - Semitism

By E. A. H. ENDRES

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"Jews are in control of the machinery of commerce and exchange," says anti-Semitism. The *Dearborn Independent* in its anti-Jewish propaganda has been especially vindictive in its attack on usury, and in this connection points to the Jews as being responsible for the unjust conditions under which American farmers are forced to live. Before I begin to reveal certain alarming financial abuses in connection with farm property, permit me to show you that Hebrews do not (as claimed by anti-Semitism) control the banking field in America; neither do Jews control the machinery of commerce and exchange. The numerous questions of Mr. Samuel Untermyer, who was chief counsel for the Pugo committee, revealed a very interesting situation in banking and financial circles. We learn that the members of the Morgan firm and directors of their controlled trust companies, with directors of the First National and National City (Standard Oil) banks, together held 341 directorships in 112 banks, trust companies, insurance companies, transportation systems, producing and trading corporations and public utility corporations, with aggregate resources or capitalization of \$22,245,000,000. Such, according to the investigators, was the stupendous structure held together by the iron grip and the unscrupulous methods of the late J. P. Morgan, who is said to have originated the reprehensible interlocking directorates.

Of this unfair and vicious financial device Louis D. Brandeis has said: "The practice of interlocking directorates, applied to rival corporations, tends to suppression of competition and violations of the anti-trust law. Applied to corporations which deal with each other, it tends to disloyalty and to violation of the fundamental law that no man can serve two masters."

There are three names in the arch of the money trust, and these represent money that is emphatically not Jewish. These three are: J. P. Morgan & Co., the First National Bank, the National City Bank. Competition for money among these three firms would be the greatest single factor in the reorganization of the business world. The tributaries of these three firms are the colossal industrial corporations and the railroads, also steamship lines. It is chiefly due to the corrupting influence of Standard Oil money that Americans are now forced to pay, in higher living costs, two billion dollars annually, through the Esch-Cummins law, which raised the already exorbitant freight rates, in order to give the Morgan and the Standard Oil groups a new method for exacting excessive toll upon every commodity of daily use as it passes from producer to consumer. The passage of the Esch-Cummins law was the "unconditional surrender" of Congress to the Gentile financiers of Wall Street. In another article I will give the reader some astonishing details concerning the methods of Standard Oil in regard to shaping legislation.

Throughout Henry Ford's entire anti-Jewish propaganda the Jews are described as "controlling" the American government; also politics. If this is so, why is it that the biggest piece of "political robbery," the Esch-Cummins law, was entirely the work of Gentiles and almost exclusively benefits Morgan, Rockefeller, Vanderbilt and other Gentile financiers? Is there predominant Jewish repre-

sentation or influence in President Harding's cabinet? Is the United States Treasury in the hands of a Jew? Are the leaders of the House of Representatives Jews? Does a Jew control the United States Senate? Does Senator Smoot's proposed tax bill or the Fordney bill show the influence of Jews? When Congress received the President's message asking that the War Finance Corporation take over railroad funding securities up to \$500,000,000 was he acting in the interest of the Jews or was it the House of Morgan?

Anti-Semitism here in the United States is especially virulent against what it calls "Jewish usury." Let me give you some facts about usury and how it is practiced by bankers who are Gentiles.

It was in connection with the issue of emergency currency in 1914 that John Skelton Williams, at that time holding the responsible office of Comptroller of the Currency, began his courageous campaign against usury among Gentile bankers. How this earned him the hatred of the Rockefeller money lords and how they tried to destroy him you will see later. You may have read in the newspapers how at that time, "in order to avert a panic," the United States Government distributed \$369,000,000 among the national banks at 3 per cent. But I am quite sure you did not read in the columns of the subsidized press (which, by the way, is Gentile controlled and kept strangely silent regarding the crying injustice of the Esch-Cummins law) how immediately a large number of the national banks refused to lend to their customers except at 10 and 12 per cent. That high rate was customary, you see. It was what Morgan did in 1907, when Theodore Roosevelt turned the United States treasury over to him (in recognition of campaign services rendered). So you see the national banks following the bad example of a Gentile! What happened?

Mr. Morgan's precedent was roughly pushed aside because Mr. Williams took instant action to stop usury, and stop it he did. He forced the astonished bankers to make loans at a legal rate, and even the great power of the House of Morgan was not able to help them. Of course a wave of abuse broke over the Comptroller's stubborn head.

The Comptroller's next move against the hypocrites who pose as pillars of Christianity was in the form of a circular letter, addressed to every national bank, in which he charged that the usury laws were being grossly violated in many instances, and that these violations were in the face of solemn oaths taken by every officer and every director. Without waste of words he warned them that these criminal activities must cease. The bankers—noble, public-spirited gentlemen—were furious. "Who is this sacrilegious person that dares send such a letter into the very sanctuary of Big Business?" asked the officials of the First National Bank. The members of J. P. Morgan & Co. felt so bad they almost hung crepe on their office door. As for the National City Bank (Standard Oil) its "high priest" was later on publicly charged with being the "directing mind" that began to try and intimidate the Comptroller who had, so to speak, put a generous quantity of tobacco into their financial soup. Acting under orders from the Morgan-Rockefeller group the executive committee of the national bank section of the American Bankers' Association met

and made formal demand for a retraction. Nothing pleased John Skelton Williams better. He held four aces! Before he finished with these complaining, "noble, public-spirited" gentlemen they felt very cheap indeed.

During the months of seeming inactivity he had been digging deep into the interest charges of national banks. So now he gathered his facts and flung them triumphantly at his enemies. "Sworn reports," he said, "made by the banks themselves show that on September 2, 1915, 2,743 national banks out of a total of 7,613 were guilty of usury." (This at a time when the Federal Reserve banks, chiefly on the advice of a Jew, Paul M. Warburg [who helped with the framing of the Aldrich plan of currency reform], were offering money freely to national banks in every part of the country at rates varying from 3½ to 5 per cent.)

"Such a policy is bad and dangerous, even in the business centers," said Mr. Williams, "where the borrowers are men of experience and skilled in business; but the real brutality and horror of it develop in the rural districts. Some reports from the South and West, the Northwest and the Southwest, are terrible. They are like stories from darkest Russia; like the ghostly wrongs done the French country people by the old nobility. The small farmer is usually poor and without the money to employ lawyers or the instruction to understand his own rights. Because of this helplessness he falls an easy victim to the rapacity of the unscrupulous money lender (Gentile banker), and goes to a destruction that his energy and his honesty do not deserve."

"As a consequence the farmer, the very foundation of our commerce, the inspiration of our enterprise, the greatest producer and the greatest consumer, instead of being the most settled member of the community, is in danger of becoming the most migratory and unstable—a tenant. The government can have no more solemn duty than to end such heartless oppression of its citizens and such shameless degradation of its institutions. When we allow any portion of the citizenship to be destroyed, to be deprived of hope and self-respect and to be doomed to despair and misery, we injure the entire country. We sow the seed of future general ruin, for when we leave people to feel that they have been despoiled, robbed, drained to death, and can find in the law no rescue or remedy, they turn to lawlessness."

"Interest rates which mean failure, and the steady absorption of the results of sweat and labor, foment rebellion faster than all the agitators." Such were the powerful words of a powerful champion of the farmer. Henry Ford would probably call Mr. Williams a disruptionist hired by international Jews to help overthrow the American government. Anti-Semitism, which rants so much about Jews being agitators, should ponder the words of Mr. Williams when he so frankly points out that hypocritical, "respectable" bank presidents, Gentiles by birth, are fomenting rebellion faster than agitators. Henry Ford tries to teach the American public that members of the Jewish race form an undesirable part of the community. But by the following you will see that the "respectable" \$50,000 a year Gentile bank presidents, who shamelessly exploit the unfortunate farmer through usury, are without doubt the most despicable members of society.

Mr. Williams did not stop with his verbal castigation, but proceeded to go into a multitude of embarrassing details. A congressional committee happened to be holding hearings on rural credits legislation, and before this body marched the Comptroller with various bales of evidence to

prove widespread usury among Gentile bankers. "Usury is Jewish!" yells Henry Ford. However, the non-Jewish membership of the American Bankers' Association believes Mr. Ford's assertion.

In Oklahoma, where the legal rate of interest is 6 per cent., with 10 per cent. as the maximum under special contracts, harassed farmers were forced to pay all the way from 12 to 2,400 per cent. Mr. Williams cited one case that he asked to be regarded as typical. In the spring a farmer went to the bank and arranged for a loan of \$200. Out of his necessity he was compelled to pay a 55 per cent. interest charge. Unable to meet the note at maturity, he had to agree to 100 per cent. interest in order to get the renewal. The next renewal forced him up to 125 per cent. Four years this thing went on, and all the drudgery of the father and the mother and the six children could never keep down the terrible interest. As a finish the Gentile bank officials so'd him out. Anti-Jewish propaganda wishes to create the impression that Jews in business are hard and cruel; that "Jews do not play the game fair." Did the financially great and at present much lauded* Rockefeller group play the game fair in Colorado when their brutalized gunmen, through their lawless actions, brought "Rockefeller methods" so prominently into the limelight of publicity? "The gunmen are to the money kings of today what mercenaries were to the mediaeval dukes and princes," writes Robert Hunter in his book, "The Gunmen of Industry." In this interesting book non-Jews are the ones that are described as "hard and cruel" in business. Are the Christian gentlemen who own the mines in West Virginia "playing the game fair" when they terrorize the miners by hired gunmen on the payroll of the Baldwin-Feltz Agency, when they abolish the State Constitution, nullify the laws, dominate the courts and seize upon and exercise the functions of government? In another article I will compare the business methods of the Guggenheims with such eminent Christian pillars of the church as Rockefeller and Rudolphe L. Agassiz (the latter received \$50,000 a year as vice-president of the greatest Christian controlled copper corporation in the Upper Peninsula during the strike at Calumet). When the time comes I will give you a list of the annual dividends paid on the above copper mine (Calumet and Hecla) from 1897 to 1912, inclusive. Also I will then give you the names of the Gentile officials of this copper company, whose brutality at the time of the strike recalls the dark days of Caligula and Nero.

Let us return to usury as practiced by men who are not Hebrews. Mr. Williams gave this illustration of Gentile rapacity and heartlessness: "I have a record of the loans made by one Texas national bank to a hard-working woman who owned a little farm a few miles from town. She borrowed in the aggregate \$2,375, making about thirty loans during the year. Listen to the details of the robbery: \$162.50 for thirty days at 36 per cent.; \$377 for thirty-four days at 44 per cent.; \$620.25 for twenty-three days at 77 per cent.; \$11 for thirty days at 120 per cent.; \$21.50 for thirty days at 90 per cent.; \$33 for twenty-five days at 93 per cent.; \$27 for fifteen days at 195 per cent.; \$110 for thirty days at 120 per cent.—that was to buy a horse for her plow—\$20 for forty-eight days at 187 per cent.; \$6 for ten days at 720 per cent.; \$7 for three days at 2,000 per cent., and so on." Sounds unbelievable, don't it? Henry Ford ought to read something about Gentile usury

* In *Munsey's Magazine* of June, 1910, John D. Rockefeller is furnished with a halo, and now the *Saturday Evening Post* is duplicating it.

and compare it to the Hebrew variety. Too bad that Mr. Ford, whose many fine qualities I sincerely admire, is the victim of prejudice. Too bad that the seeds of bigotry will be planted through this man in the hearts of thousands. Too bad that innocent people will become the helpless victims of presumptuous zeal.

As the average reader quickly wearies of figures not much space will be devoted to them here. In Mississippi banks admitted loans at 24 per cent. and over. In Georgia some charged as high as 912 per cent. Many negroes cannot read or write, hence the high rate of interest. In North Dakota the bulk of money was loaned at 15 per cent., with 24 to 48 per cent. not at all uncommon. It is such testimony as this that shows anti-Semitic propaganda to be unreliable when it creates the impression that "usury is Jewish. The excellent work of Comptroller Williams has conclusively proven that non-Jews in the banking business are far more avaricious and much more brutal in their shameless methods than the worst of Jewish bankers.

When he was Comptroller Mr. Williams urged upon Congress that a prison sentence be provided and that the Department of Justice, upon information filed by the Comptroller, be given power to prosecute every case of usury, no matter how rich and powerful the banker. Nor did Mr. Williams leave the congressional committee without leveling an ax at the very legs of banking usury.

"Why not utilize the money of the people, now deposited in the postal savings banks, for the purpose of helping the farmer?" he asked. "At the present time (1914) these deposits amount to \$70,000,000, and there is a constant increase. Why isn't it possible to provide that these funds shall be made available for loans to farmers at 4½ per cent., say, with 1½ per cent. additional for amortization? A 7 per cent. yearly payment, which discharges principal as well as interest in fifteen or twenty years, is vastly preferable to 17 or 70 or 700 or 1,700 per cent., infamous rates that have driven many a poor farmer to desperation.

John Skelton Williams not only put a stop to usury as practiced by the national banks, but he also forced certain very rich and financially eminent Gentiles to disgorge illegal profits. The Chicago Street Railway Syndicate may be mentioned, by way of illustration. Among those figuring in the promotion of this "fake" were certain officials (all Gentiles, I am told) in three New York banks. One institution [I have read it was controlled by the National City Bank (Standard Oil)] bought \$2,000,000 worth of the stock; another \$100,000, and the third \$50,000. The interested directors put the money in their pockets, and when the bubble burst they merely made a new entry in the "profit and loss" account. The Comptroller discovered this "respectable swindle" and sharply informed the guilty Gentile directors that they must pay back to their banks the money that had been lost. *And he made them do it.* What a chapter the *Dearborn* editors would make of this if the "respectable swindlers" were Jews. The guilty bankers were furious. A conspiracy was started to deprive Mr. Williams of his Comptrollership. On April 12, 1915, the Riggs National Bank of Washington, D. C., attacked Mr. Williams most viciously in a bill of particulars which asked the Supreme Court of the District of Columbia to enjoin Mr. Williams, and also Mr. McAdoo, from using their official positions to irreparably injure the plaintiff bank, etc., etc., etc.

There were thirty-seven charges in this bill of particulars. Mr. Williams at the time said, among other things, that "the bank's officers have misused their powers; have made false and misleading statements; have re-

Bible Reading and Sectarian Teaching

A Roman Catholic Priest's View

By PAUL L. BLAKELY, S. J.

The legal provisions of the various States on Bible-reading and the teaching of religion in the public schools, while not complicated in purpose or in wording, have been both broadly and strictly construed by the courts. As a result it is sometimes impossible to discover what, precisely, may be forbidden by a given law, what at least tolerated and what openly sanctioned. Of all the State charters the Constitution of Wyoming seems the least tolerant of religion and religious teaching in the public schools, while Georgia is the only State which by its fundamental law permits the use of public funds for institutions and purposes avowedly "sectarian." It may be said in general that, with the exception of Wyoming and perhaps Washington, the various State laws have endeavored, and never with success, to steer between the danger of teaching a definite religious creed in any school supported by the public funds and the danger of bringing up the young generation utterly devoid of any training in religion.

The truth is that at heart intelligent Americans are dissatisfied with the present system. They are aware, although few will acknowledge it, that the traditional American school is the religious school. The statement so often made that "the public school system of the United States can be traced back to the first settlement in New England" is not even a half-truth. It is true only in the sense that the towns of the English-speaking seaboard colonies made an effort to found common schools, just as at present every local community maintains schools open to the public. But an essential difference between the two is found in the fact that while the teaching of a definite religious creed is excluded from the modern public school, the very life of the colonial school was religious.

Hence it was but natural that from the early days of the republic up to the triumph of Horace Mann's secularizing policy the custom was almost universally retained of reciting Protestant prayers in the common schools, of singing Protestant hymns, of reading the Protestant Bible, and even of giving instruction along openly religious lines. We are apt to forget that since in all the colonies except Rhode Island there was an equivalent union of church and state it was impossible for the schools to escape the control of some religious society. In many parts of New England even today the public school is called "the Protestant school" and is thought by many to be intended for the exclusive use of Protestant children. Perhaps, too, in a majority of our country schools, particularly in the South, the school atmosphere remains distinctly Protestant. Since practically all the teachers and pupils are Protestants no one objects when the Protestant clergy visit the schools as examiners or exhorters or when various academic exercises are held in a Protestant church, with the accompaniment of Protestant prayers and hymns and a good sound Protestant sermon.

Occasionally a well-founded protest has been lodged by a Jew, a Catholic, or a Seventh-Day Adventist, when school boards have taken the ground that children who refused to participate in these religious exercises, could not receive their certificates or diplomas. As late as 1920 the protest in two New England cities threatened to get into the courts, but was settled by the compromise that hereafter the high-school diplomas would be presented without any Protestant ceremonies. The custom, indeed, has some color of legal warrant in Massachusetts. An old decision (6 Mass. 401) went so far as to hold that any inhibition upon the right of the State to teach religion in the schools would "extend in its consequences to prohibit the State from providing for public instruction in many branches of useful knowledge which naturally tend to defeat the arguments of infidelity, to illustrate the doctrines of the Christian religion, and to confirm the faith of its professors." It is, of course, still true that a State, not inhibited by its own Constitution, may teach the Protestant religion in its schools, although it is highly improbable that a decision so sweeping as that of the Massachusetts court would today be rendered by any State tribunal. But the passage is valuable in demonstrating the definitely religious function which our American forefathers attributed to the common school.

Today the State laws seek to distinguish between simple Bible-reading in the schools, and religious instruction definitely "sectarian."

Rarely, however, is the distinction clearly, or even intelligibly, drawn. Bible-reading, "if sectarian" or "as sectarian," is forbidden by the Constitutions of Washington, Wisconsin, Illinois, and Nebraska. In no other States, so far as I know, does this formal prohibition exist. On a test-case, Nebraska held that Bible-reading was not necessarily "an act of worship," and with Wisconsin, bars the practice when it is "sectarian," but not when "it teaches the fundamental principles of moral ethics." As the courts of neither State have laid down a test by which the point may be ascertained at which "moral teaching" ends and "sectarian teaching" begins, a wide variety of interpretation is possible. But in general, wherever Bible-reading in the public schools has been questioned, the tendency is to permit it, with the proviso that it be not attended with "sectarian teachings." Whether this caution is always observed, may be fairly questioned.

Thus the head-master who tells the teacher that while she is not to teach religion in the classrooms, he does not forbid a few carefully chosen words in explanation, may not be aware that he thus affirms the principle which presents to the world some three hundred warring sects, each of which claims to have chosen

the explanatory words not only carefully, but with exclusive accuracy. Hence, under color of "simple non-sectarian explanation," instruction that is definitely sectarian can be given in every school which allows Bible-reading. Every State in the Union, either by a clause in its Constitution or by legal enactment, has endeavored to prevent the control of the public schools by any one religious denomination. The Constitution of Wyoming, for instance, explicitly states that no "sectarian" instruction shall be imposed, exacted, applied, or in any manner tolerated in the schools of any grade or character controlled by the State, nor any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under the Constitution. No doubt this drastic exclusion was the goal sought by other States in making similar enactments.

Unfortunately, however, at least for the purpose of the laws in question, "sectarianism" is not excluded and cannot be excluded, in any State which permits Bible-reading. The very assumption underlying the practice, that the Bible is a complete rule of faith and morals, strikes at once against the religious convictions of every Catholic, and, of course, cannot be admitted by any

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who reject the fact and possibility of supernatural revelation. It has been said that "sectarian" must be taken in its popular sense as meaning "pertaining to any one definite sect." But this is a rule which breaks when needed most. To begin with, no Catholic can admit that the Catholic Church is a "sect." In the next place, the definition has been so variously interpreted that no one can be sure of its precise meaning in a given case.

It was held in Massachusetts that a school was "sectarian" if the Bible was read every morning and if the teachers audibly recited the Lord's Prayer. That is a sensible decision. Unless the pupils recited the prayer as a phonograph or a parrot might recite it they attached a definite meaning to the act, and that act, variously interpreted, might be worship, superstition or idolatry, according to the "creed" of the critic. Yet thousands of public schools daily open in that "sectarian" manner, with Bible-reading and the recitation of the Lord's Prayer. They have never been troubled by court or constable, and flourish without the slightest suspicion that Massachusetts once declared them "sectarian" and therefore incapable of participating in the public funds.

Since it is frequently claimed that the public schools can at least teach the Lord's Prayer and without danger of sectarianism advocate its principles, it may be stated that the direct theological implications of that sublime invocation are exceedingly complex. The "Fatherhood of God," for example, usually announced as "devoid of theological implications," is a whole theology in itself or it is only three words picked haphazard out of the dictionary. If God is a Father, where is His honor? What does that honor require? If God is a Father He can exact obedience, and I as a dutiful son must seek to know what my Father wishes me to do and how I may best do it. If God is a Father He can command my filial services, reward me as every father does if I give them and punish me when I refuse. What is that reward? What is that punishment? What is "the will of God"? Where is it found? Who is God and what is God? The theology of the Lord's Prayer is simple only to the fool who thinketh not in his heart. To the thoughtful man the opening words alone suggest problems that a lifetime of meditation cannot exhaust. And in addition to the question here barely stated Catholics hold that the prayer contains a clause directly referring

to the Real Presence of Jesus Christ in the Holy Eucharist, a teaching which must certainly be disowned by Protestants.

Further, a Jew, whose conscience must be equally respected by the law, might venerate the stressing in the prayer of the Fatherhood of God, but he could not acknowledge the authority of its inspirer nor could he instruct his child to regard with religious veneration either the doctrine or the character of the Teacher who gave it to the world; and he might rightly object to the very title which Christians give the prayer. And, finally, Catholics and Protestants are so far from harmony with regard to the Lord's Prayer, "that simple, untheological aspiration of childhood," that they do not agree upon its very wording. As for "simple Bible-reading, with simple, untechnical, non-sectarian interpretations," which we are told can be introduced into the public schools without offending any upright conscience, the two hundred interpretations of a single sentence uttered by the Saviour on the night before He died, when, if ever, He would speak plainly and in no figure, as well as the innumerable volumes of scriptural controversy, all inspired by consciences no doubt "upright"—this jangling discord is an eloquent testimony that it is impossible.

For all their denunciations of the present public school system it is regrettable that nearly all these critics are ready to stop with half-measures. Some would be content with a short daily reading from the Bible. Others suggest that the children be dismissed once or twice a week for religious instruction given outside the school premises by qualified teachers. But it should be clear to any educator that this Bible-reading is in no sense equivalent to that religious instruction which our boys and girls need sorely, and that to permit "simple, non-sectarian" explanations is to make the state in fact if not before the law a public teacher of a religion which assuredly was not inculcated either by the Prophets or by the Son of Man. As to the second plan, it is an improvement on Bible-reading, but it can never be a satisfactory substitute for the training given in the parish school. It has almost all the defects of the present Sunday school, which by general consent is a failure; it is an addition to education, not, as it should be, the very soul of education. Upon us Catholics who have so long borne obloquy for our position on the school question the burden would lie more easily were our separated brethren to admit that the only way of training the child in religion is to send him to a school in which a knowledge of God and His law is considered quite as necessary as a knowledge of arithmetic.—America.

ACCORD THE JEW JUSTICE

In a country whose population is made up of springs from all races and classes, all must be equal, not only before the law, but in the respect of all the people for the religion, the beliefs and the sincere actions of the others. But the Jew's claim to Justice rests upon an even firmer foundation than simple right. It is made secure through the long centuries of civilization in which he has always been in the vanguard in public service, music, art, the professions and industry. Justice should be accorded him not only as his due, but cheerfully and in full measure, because of his traditions, his heritages and his character. Nothing less should satisfy either the sense of obligation or the consciences of those who belong to other faiths.

ALBERT C. RITCHIE
Governor, Maryland.

Zion, the Ideal Home of a Disinherited People

By RABBI BERNARD H. ROSENGARD

"Out of Zion, the perfection of beauty, God hath shined forth. (Psalms, ch. L, v. 2.)

"Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof." (Ibid. ch. II, v. 13, 14.)

These sentiments clearly show how dear to the heart of King David was Zion, the embodiment of our people's hope and spiritual life, the center and pivot of our glory and prosperity.

Zion is a subject of intense fascination for us all. It is inseparably bound up with every link in the chain of our history. It is the historic home of our fathers, and we have never been alienated from it in spirit. Our enthusiasm for it is as strong and unabated as ever.

As a people with a historic consciousness, the land of Zion still holds a permanent place in our affection. The further we are removed from it, the more intense our legitimate yearning for it.

And our craving for a lost geographical area is quite in accordance with the fitness of things, for we desire a restitution of a national existence, based on the higher moral law, pursuing our life and policy in accordance with the principles laid down in the infallible canon of the Scriptures. This being so, we desire to announce to the world that the ancient home of Israel is the God appointed place for securing and giving effect to those principles.

For we cannot ignore the existence of striking and significant passages in Old Testament Scriptures telling us of things that are to come. Are these pronouncements voiced by mere dreamers and impracticable enthusiasts, lulling us with their bewitching fantasies, or are they certain of fulfillment?

The conclusive reply to this is given by Isaiah (ch. 55, v. 41), set-

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ting all doubt and ambiguities at naught: "For so shall my words be, that go forth out of my mouth, shall not return unto me void, but they shall accomplish that which I please, and shall prosper in the things whereto I sent it."

Zionism is no new-fangled idea, it is no idle dream, impossible of realization.

It is as old as the towering monuments and as firmly an established principle with us as the rocks that laugh at, and defy, the onslaught of the angry billows of the sea.

It is universally felt, that after two thousand years of disinterested life, the time has come to assert our claim to a national autonomy, so that Israel shall cease to be the enigma and by-word of the world.

Lord Beaconsfield (Benjamin Disraeli) in one of his eloquent passages, writes:

"They (the Jews) have produced the far-seeing law-giver. Moses, of the time of the Pharaohs, whose laws are still obeyed; a monarch whose reign has ceased 3,000 years ago, but whose wisdom is still recognized in every land; a teacher whose doctrines have moulded and guided the world."

The greatest of legislators, the

greatest of administrators, the greatest of thinkers—what race, extinct or living, can produce such men as these?

It is a matter for profound thankfulness that our people have clung to their heritage in all matters, moral and spiritual. It is an exhilarating thought that amid the incessant din and turmoil of life, and after the fight of many ages we remain to the present day staunch and conforming members of the pure and sublime Monotheistic faith handed to our forefathers from Sinai's crest.

The adherence to this creed constitutes our national and moral strength, and its disregard and rejection must inevitably tend to our dissolution and decay.

There are a goodly number of modern Jeshurunites, who wish to deaden in us all yearnings for a national existence. They preach to us doctrines which no patriotic Israelite can accept, which common sense repudiates and which is utterly foreign to the spirit of Judaism and its votaries. These modern doctrinaires ask us to forget the thrilling past and our ancient landmarks, and to obliterate from our memory all thoughts of

bygone days, their glory and humiliation, their prestige and downfall, and to stifle in us all yearnings for the advent of the era, so graphically foreshadowed by our inspired prophets.

Surely, if we are to live merely in the present, oblivious of the past and regardless of the future, our position before the world is then one of inconceivable absurdity. We may, for the matter of that, wipe off, once and forever, our racial distinctiveness.

We did not, however, guilelessly follow those wisecracks. For we are convinced—to employ Isaiah's metaphorical words: "They know not, neither do they consider; for their eyes are shut, that they cannot see, and their hearts, that they cannot understand." (Ch. 44, v. 18.) Of the true type of Israel, however, of the unflinching servant of the Lord, it is said: "But Israel shall be saved by the Lord with eternal salvation, ye shall never be ashamed, nor confounded even to eternity." (Ibid, ch. 45, v. 17.)

Many a Christian divine, contrariwise, has written most glowingly of the great future awaiting Israel. Particularly enthusiastic are they in their vivid description of the grand mission of Judah, that shall culminate in the establishment of one religion, one almighty throne, when the present distracting clouds of many creeds and of distrusters, will no longer disfigure the affairs of nations.

"One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves."

The beauty of holiness will manifest itself everywhere, the center of the world's interest will be the land of Israel.

It is no exaggeration to say, had Israel not been disturbed in its progress a thousand and more years ago, it would have solved all the great problems of civilization which are being solved now.

In giving a brief glance at the career of our race, it is impossible to escape the conviction that it is the marvel of history. Beset and despised by all the earth for ages, they maintained their solidarity unimpaired. Unequal among all the people of the earth we have come undoubtedly to the present day from the most distant antiquity.

We were contemporary of Egypt, Chaldea and Troy. We defied the Pharaohs; with the sword of Gideon we smote the Midianites; with the bravery of Jeptah we subdued the children of Ammon. The purple chariot bands of Assyria went back from Israel's gates humbled and diminished.

The Hebrew is the citizen of Europe and America. In every kingdom of the modern world there has been a desirable, enterprising and cultured Jewish element. The most powerful races have not been able to assimilate them. The bitterest persecution, so far from exterminating them has not eradicated a single characteristic. Language, literature, customs, traditions, traits and character, too, have all survived. The Jew of London, New York, Petrograd and Constantinople, is in body and soul the Jew of the fenced cities in the days of David. There is no other case of a nation dispersed in all parts of the world and yet remaining a nation.

Prof. Edward Augustus Freeman, the eminent English historian, in speaking of us, says: "The Hebrews are very nearly, if not absolutely, a pure race, in the sense in which no other race is pure. Their blood has been untouched by conversion even by intermarriage."

Our history has well been com-

pared to a bear-baiting process in which every nation—Egypt, Babylon, Assyria, Greece, Rome, Spain and Russia—had figured among the bulldogs. But despite their deep bites and outrage upon outrage have not been able to drive out the mighty spirit and moral courage that sustain us. When we read with careful insight Sir Walter Scott's Ivanhoe, into the beautiful character of Isaac of York, who openly defies his torturers because a larger hope sustains his; or if we read of the ideal Nathan the Wise by the genial Lessing or the consistency of Mordecai, in George Elliott's Daniel Deronda, if we read some of our historic characters, who, I ask will hesitate to award the palm of moral superiority to our race?

Now, we anticipate unrelenting and caustic criticism for the above somewhat egotistic references to the Jewish claims of mental and moral distinction. But these encomiums have been pronounced by cool, impartial observers outside our own community; and what adds to the validity of their testimony is the fact that they did not hesitate to dwell on our undesirable traits with equal severity, denouncing some conspicuous failings in us,

which, in their view, fully justify our present position.

This being so, I think we may fairly accept with complacency the brighter side of the picture they have drawn of us, and rest on the laurels we have won.

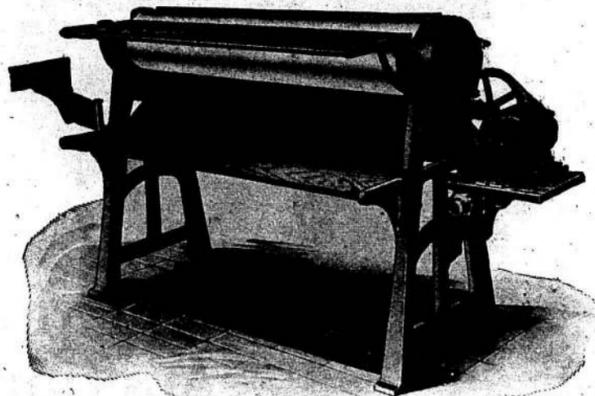
Now, Zionism has a great future, it aims to remedy the abuses of the past and to effect the most desirable of all ends—self-emancipation. It acts in the two-fold principle of humanity and patriotism.

It is the highest form of humanity when it expresses itself in the direction of relief and rescue. Zionism sets before itself the sacred task of liberating vast numbers of our brethren from the clutches of persecution and planting them upon the soil of their immortal ancestors, so that they may engage in the bracing and noble call of husbandry, which insures the two-fold advantage of health and prosperity. Zionism's paramount aim is to rescue their co-religionists, their kith and kin, from the intolerable "Pale of Settlement" into which stepmother Russia has immured them, and to waft them across the Mediterranean Sea to the salubrious land of their fathers.

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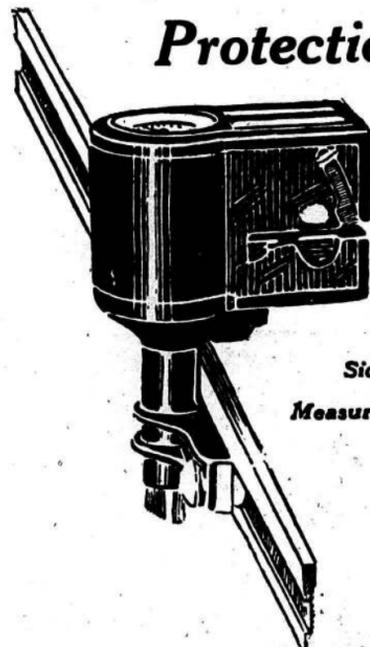
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and ultimate goal and inspiration of our race. This land, though its glory is shorn, is still the center of gravity, of which it is stated that "the eyes of the Lord are always upon it from the beginning of the year unto the end of the year." (Deuteronomy, ch. xi., v. 12.)

There they are to spend their lives amid holy surroundings and awakening thrilling memories of the past. There continuous revelations were made to our priests, prophets and heroes. Surely its contemplation is most exhilarating.

To the pious Israelite, the anticipation of being brought in contact with the *terra sancta* is to extend to him a new lease of life under inexpressibly blissful circumstances.

To him it is worth all the suffering and privation which semi-civilized states inflict upon his devout head, so long as he can be solaced by the conviction that an era of prosperous days await him.

Thus for the human side of Zionism.

And now as to the difficulty involved in a dividend loyalty, viz., the apprehension felt by the opponents of this movement, lest our patriotism in the lands of our present domicile be doubted and the character of our citizenship impugned.

My answer is, that any such apprehension is indubitably groundless and unjustified. The Jew is capable of a dual patriotism. His love is deep-seated for the country of his adoption and nativity, and for the land of his ancestry.

Incontestable proof as to this assertion is to be found in the position of exiled Israel in Babylon, a land which held them in thrall, and dealt out to them the cup of bitterness and tribulation. With iron manacles on their famished bodies, they were driven with inexorable cruelty.

By the rivers of Babylon the daughter of Israel was asked by her merciless captors to sing the song of Zion. But the moment they set foot on the soil of Babylonia, what do we read? In his famous letter to the elders of the Captivity (Roshal Hagowloh), the prophet Jeremiah thus addresses them: "Seek ye the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it, for in the peace thereof ye shall have peace." (Jere., ch. xxix, v. 7.)

Is not this admonition the most remarkable of all evidences as to the intense patriotism of the Jews, that even the Babylonians who dealt a deadly blow at the national

existence of Israel, and who carried fire and destruction in the land of Judah; even these merciless conquerors were to be served most loyally!

In Russia, in Hungary and the Ukraine, where the plight of our brethren is dolorous, their taskmasters are served with unimpeached loyalty by us. We contend we are perfectly justified by the severe exigencies of the moment to take such steps as shall effectually tend to the safety and salvation of our people. There is a fine motto, *noblesse oblige*, to recognize in a practical manner our imperative duty to suffering humanity, is the very essence of nobility.

Now, as to the practical side of Zionism.

This consists in its endeavor to win back the masses of the people to their primitive love of and devotion to husbandry, and to discourage and dissuade them from engaging in petty trades, in which competition is so keen and fierce, and which fosters prejudice and distrust.

Now, of the various callings one can make his own, there is none more hopeful of prosperity, none more certain of yielding abundant harvest of success than agriculture.

Before civilization dawned on the primitive man; before the keen, harassing plague of competitive trades were introduced into the economy of life's system; aye, ere the peoples of the earth began to apply their intellect to the production of destructive weapons, the muse of agriculture reigned supreme as queen of peace, silencing all murmurs, bringing content and prosperity to all diligent cultivators of the bountiful soil.

It is extremely doubtful whether our much-vaunted, much-lauded century with all its advantages has made men and women truly happier than they were fifty centuries ago, when our dim and distant ancestors moved about and labored in guileless innocence, eating the fruit of their labor, in the absence of all distracting care, and in the sweetness and happiness that are utterly impossible in this advanced age. Horticulture, agriculture, afforestation, will always remain, down to the end of time, among the noblest of human enterprises.

Ah! this century—much lauded twenty-first century!—from which so much was expected and on which so much premium was laid, how many victims has it claimed! What a harrowing list of shattered reputations, of destitute families, of exiled bread-winners it has brought to light! If we could but gauge a tenth part of the sorrow and dismay the tyrannous system of Russian misrule has caused our suffering co-religionists, we should listen to the poet and—

"Be up and doing, with a heart for any fate,
Still achieving, still pursuing."

And we would not fail to give a further hearing to this inspired bard:

"Let us in life's earnest labor
Still be sure to do our part."

"Let us work with all our might
Lest the wretched faint and perish
In the coming stormy night."

"Lest before tomorrow's sun
We, too, mournfully departing
Shall have left our work undone."

It is exceedingly gratifying to read the testimony of many explorers and travelers, as to the productive powers of the Holy Land. They all agree, as a result of diligent personal investigation, that the remarkable productiveness of the Palestinian soil is even now—when making due allowance for the idleness during many centuries—the same as of yore, with but

slight and almost immaterial deterioration.

The Holy Land, in the opinion of scientific explorers, combines under the same sky the climates of all countries—the climates of the tropical, temperate and frigid zones. As a consequence of all this, fruits proper to all regions grow there in abundance.

This variety of climate, which distinguishes Palestine, is responsible for the growth of all conceivable fruits of the world. Thus, the production of the soil in the ice-bound parts of Russia, the delightful and luxuriant center of Italy, the salubrious spots of Greece and the wealthy tracts of France—in brief, the united capabilities of all countries are reflected in the yielding powers of the *terra sancta*.

The consequence of this variety of climate is that the plains of Palestine are covered with plants native to all countries. The heaths of Lapland are found growing on the summits of Lebanon; the productions of the tropical countries flourish in the low valley of the Jordan, while the free bracing air of the mountains in the interior of the country is equally favorable, whether for pasturage or for grain or for olives.

And to its boundless fertility we

must add its unrivaled advantages of position. In the one respect it is the center; in the other it is, or might soon again become the diadem of the earth. It is, in truth, to quote a Scriptural phrase, "the perfection of beauty, the joy of the whole earth." (Lament., ch. ii, v. 15.) To continue, Palestine grows magnificent palms, the olive and fig trees, and vine, which flourished abundantly in the ancient soil of Judea and which are found at this day growing wild on some part of the mountains.

The cotton plant is cultivated everywhere. Great parts of Lebanon are planted with the mulberry tree from which a beautiful silk is obtained.

Near the ancient Beth Shan, adjoining the Jordan, the indigo plant grows wild and the sugar cane is cultivated around Beyrout and Sidon with great success. The gardens of Jaffa (or Joppo) produce lemons, enormous citrons and watermelons.

The produce of the celebrated gardens, in the latter article, is not equaled anywhere in the world except perhaps in Damietta (a town in Lower Egypt). The hills of Palestine were clothed with olive or planted with vines and fig trees, while melons, gourds, cu-



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cumbers and grain of all kinds were cultivated on her plains. Her woods were much esteemed, both on account of their use and beauty. The trees known as the *shitta* the box and the myrtle, were planted in the wilderness; the sycamore grew by the wayside to shade the traveler from the heat. The gardens of Egendi and the vale of Jerico were abundantly stocked with palms and balsams. The oak flourished in Bashan and the lofty cedar in Lebanon.

Three times a year did the husbandman come to the fig tree, and three times did he gather its fruits. Every season the mower was twice seen upon the fields of Palestine, and twice did the bounteous earth yield her harvest.

It is impossible to dwell too lengthily upon its grandeur, the fertility and inexhaustible powers of the soil of Palestine as described by numerous Christian travelers and explorers. Were one to attempt to do so it would exhaust him but not the subject.

Sufficient, however, has been said to kindle in us emotions of pride at the inalienable relationship we bear to the sacred land, the country par excellence. This being so, it behooves us to persevere with vigor in the noble task we set before us. We must save our submerged brethren in faith from physical disability and from social and civic degradation. For human failings and morbid passions assert themselves in private life, on the international board, and in the high councils of state even in these polished times, just as they did in the Dark Ages.

The eminent poet, Byron, in his Hebrew melodies accurately voices our agonies. He thus addresses Judah:

"Tribes of wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country; Israel but grave."

Zionism is an undoubted desideratum, for it aims in a wise and legitimate manner to give effect to the yearning aspirations and deep-seated sentiments animating myriads of our race, for whom it has a most fascinating spell. The task before us is truly magnificent and far-reaching. Let us boldly and manfully grapple with it.

We will thus be acting on the admonition of America's illustrious bard whose rousing lines should prove a powerful incentive to us:

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints in the sands of time.
Act—act, in the living present,
Heart within and God o'erhead."

HENRY FORD ET AL.—ATTENTION!

An interesting incident during the past week was the repatriation of Bert A. Getelson. Being rejected by the recruiting officers of the United States army and navy, on account of a minor defect of vision, he went to Canada and enlisted in the renowned Black Watch regiment of Highland Scotch soldiers, an outfit which, for centuries, has stood among the greatest, hardest and most courageous in the world. Getelson was sent overseas, and with his kilted mates fought on the Picardy front, upholding the valorous name of the Watch. The Cincinnati was wounded twice. Meanwhile, on taking service with the Black Watch he automatically lost his American citizenship. Judge Peck and Naturalization Examiners H. J. Groff and Edward J. Kennedy gave it back to him Friday with all formality. In fact, with pleased smiles.—American Israelite.

Why Jews Turn to Christian Science

By **STEPHEN S. WISE**

I do not fear the strength of Christian Science, neither will I suffer myself to despise its weakness, but rather deal with it earnestly and as reverently as I can. To say, as do some of my fellow Jewish teachers, that Christian Science is a passing fad and nothing more than the fashion of a day does not really explain its dominance over the life of great numbers of people in this and other lands. Moreover, it is for us to be just as fair as we can be to those with whom we find ourselves under the necessity of disagreement.

Though I seem to speak of Christian Science, I deal with it largely as representative, though its followers would eagerly deny the imputation of a whole series of cults of the whole present-day quasi-religious movement. Christian Science is one of a dozen and more loosely or closely related movements in the religious

they are in earnest and they are fairly numerous, and it is for us to ascertain why this is true—why Christian Science seems to make such considerable inroads upon the household of Jewish faith and life.

So considerable are the numbers of Jews who count themselves Christian Scientists that it is semi-seriously believed that before many years have passed Christian Scientists, in view of the number of Jewish converts, will cede the field to these, and what are now known as Christian Science churches will be redesignated under the title of Christian Science synagogues.

And yet, to be fair to Christian Science, it must be said that while an astonishing number of Christian Science adherents are or have been Jews, an adherence destined, I believe, to prove a temporary attachment rather than a permanent discipleship, Chris-



STEPHEN S. WISE

life of our time, differing perhaps from one another but alike in their point of approach to the problem of religion and certainly at one in so far as Jews are related or unrelated to them.

Instead of asking why Jews turn to Christian Science, the prior question ought to be put, Do they turn to Christian Science? And the answer is, they do; not in as large numbers as is commonly believed, but in numbers considerable enough to be disturbing and arrestive. Twenty years ago it was believed that the death of the founder of Christian Science would somehow mark a defection therefrom of its Jewish adherents, but the expected has failed to come to pass, and there are probably few Christian Science churches in America in which Jews in numbers large or small are not members.

Strange as it may sound to those unacquainted with the fact, the conversion of Jews to Christian Science is perhaps more serious than any defection of centuries. Jews have turned to the Roman Catholic Church as a convenience or necessity in certain lands of Europe, not to be saved by Christianity but to be saved from Christians. Some Jews in America become members of the Anglican or Episcopal Church, but such membership is a social luxury and indulged in altogether in the hope of social rather than spiritual grace. But Jews are turning to Christian Science, and

Christian Science has not set out to convert Jews, but Jews have been quite extraordinarily susceptible to its influence, to the attraction which it has seemed to exercise.

What are the causes that have moved Jews in great and unwonted numbers to embrace this new cult? For it must be admitted that, for the first time in many centuries, an alien cult has made an impression upon the Jewish people. This impression may be due largely to the circumstance that many Jews who have succumbed to its lure imagine that Christian Science, while bearing the name Christian, is not a Christian movement at all, and that it neither takes them out of Jewish life and thought nor puts them into Christian life and thought; that if anything it is more nearly Jewish than Christian and that adherence to Christian Science involves no severing of the ties that bind Jewish men and women to Judaism.

Again and again it has been most shrewdly alleged that Christian Science does not require severance of Jewish bonds. That notion has been sedulously spread, though we know it to be false, though we know that the ultimate fate of irreclaimable Christian Science Jews will be the abandonment of Judaism in any event and ultimately either the acceptance of one form or another of dogmatic Christianity or else lapse into religious nihilism.

These Jews who are attracted by

Christian Science do not seem to understand that Christian Science is first, last and all the time Christian, and that it is Christian in an orthodox sense rather than in the way in which liberal Christianity may be said to be Christian. Though Christian Science is not one of the older traditional historic Christian movements, it is not to be classed with the newer or more liberal or more nearly modernist Christian churches. While Christian Science diverges far in some respects from the central teachings of orthodox Christianity, it is as truly to be classified with the orthodox Christian church as any of the Evangelical churches in Christendom.

This adherence of Jews to the Christian Science movement will, it may again be predicted, prove a fugitive fancy rather than an abiding love. None the less it must be made clear that one can no more be a Jew and a Christian Scientist at the same time than one can be a Jew and a Buddhist at the same time or Trinitarian and Unitarian at the same time, or Roman and Lutheran simultaneously. One cannot be a Christian Scientist and a Jew at one and the same time. However liberal and flexible the synagogue may prove to be in its attitude toward dissenters,

Judaism has a certain measure of organic integrity and is made up of a body of definite teaching with which the doctrine and practice of Christian Science are and forever must remain irreconcilable.

The Christian Scientist has no place and can have no place within the ranks of Israel. True it is that the Jew who is a Christian Scientist, who adopts Christian Science as a "psychic life-preserver," does not change the fact of his race. Jew withal he remains in the matter of blood and race and those consciousnesses and experiences which are antecedent to his own days.

It will little avail to resort to prescription, as is proposed in the case of such Jews as accept Christian Science in the place of medical prescriptions. They upon whom the ties of Israel sit so lightly that they are willing to become Christian Scientists will not be terrorized by our bans of excommunication. Indulgence in bans is not a Jewish pastime. In Christian Science a certain number of Jews will abide until the day of awakening or of disenchantment come. Excommunication cannot be availing, for after all Christian Science is not a rival of the synagogue nor yet a religious fellowship at all, nor must it be dealt with as if it were.



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How are we to account for that apparently unaccountable thing, the flocking of a considerable number of Jews in New York and nearly all the larger cities in America to Christian Science meeting-houses? That Christian Science should make the faintest impression upon the sons and daughters of Israel is not only surprising but profoundly disquieting. Rome and the great churches of Protestant Christendom have, as I have said, battered in vain upon the walls of

Israel, which have withstood every charge and assault. No Christian church in two thousand years has successfully appealed to any considerable number of Jews. Christian Science seems to win no inconsiderable number of Jews in our time—it may be because it is not a religion rather than because it is a religion. But in any event the appeal of Christian Science to Jews shows, alas, how unanchored some Jews have spiritually become, how ignorant some Jews

are of religion in general and of their own religion in particular. To knowing and reasoning members of the House of Israel Christian Science cannot make appeal.

Among the reasons which move Jews to incline toward Christian Science, and in many cases to become disciples of the movement, is the very high value which Jews set on life. Jews believe in safeguarding health. Life is holy to the Jew. Jews are deeply concerned about keeping

themselves and their loved ones alive—almost too deeply concerned, if such a thing can be. For Jews are too much given to consultation with medical authorities touching ailments, grave and slight, fancied as well as real. It is a virtue in the Jew to set high value upon this life, for if life be holy and eternal the segment of life which is ours here and now is a part of the circle of life complete and perfect.

It is not indifference to health or longevity or painlessness or freedom from disease that carries Jews over to the Christian Science cult, but rather the Jew's interest in health, his tremendous will to stay alive, his almost morbid disrelish of disease, his nervousness and timidity touching pain and suffering. Jews turn to Christian Science not because it is a negation of the realities of pain and disease and death, but because, though covertly and by indirection, the largest, if not entire, emphasis of Christian Science is, however disguised, upon physical health, upon added years, upon freedom from pain, upon the annulment of suffering, and upon the cancellation of death.

Not a few of the Jewish men and women who for a time call themselves Christian Scientists have been alienated from the synagogue by its formalism, and even more than that by the inadequate spiritual character of the synagogue, or, to put it more accurately, by the religionlessness of much that is called Judaism. The acceptance of Christian Science is of deepest meaning as symptomatic of the incurably religious Jew's response to semi-plausible and in some wise attractive religious appeal after the orgy of irreligion among Jews during the past generation.

I believe that Jews have turned to Christian Science because there is among American Jews today a very real spiritual hunger and unrest, a hunger which orthodoxy as it is cannot satisfy, an unrest which Liberal or Reform Judaism does not avail to compose, a hunger and unrest which are due in no small part to an inexplicable and even justified discontent with the synagogue, orthodox and liberal alike.

But more important than the reason just cited, the failure of the synagogue to satisfy the spiritual longings of the Jew, there is the truth that the Jew is regrettably ready to turn away from the altar of Israel to almost any other altar that offers, to nearly every shrine that beckons. That readiness of the Jew to substitute strange shrines and alien altars for his own is a result of the influence which centuries of stern and ceaseless oppression have exercised upon the Jew in moving him to under-appraise that which is his own.

And this readiness of the Jew to be diverted hither and thither from his own shrines, this passion of the Jews in our time to assimilate himself to faiths and cults remote from the simple, reasonable faith of his fathers, is due most of all to the Jew's lamentable ignorance of things Jewish. Nothing less than a woful, even tragic, ignorance of the Jew with respect to the content of the religion of Israel makes possible the hastening of the Jew in every direction and toward every altar other than his own. I remember with amusement that so-called Christian Science Jews have commended me for what they call "your tolerance and broad-mindedness in using the priestly benediction in the synagogue, seeing that it is Christian."

Not long ago a Jewish woman given to Christian Science said to me after a funeral service: "How glad I am that you pray to the God of the spirit and that you read our beautiful Twenty-third Psalm," as if I had borrowed it from "Science and Health."

I have had the most absurd queries

put to me by Jews who know nothing with respect to the content of Jewish creed and the import of Jewish practice. This ignorance, coupled with an inappreciation of all that is Jewish, with an over-appraisal of everything non-Jewish and an over-susceptibility to the influence of everything that is not, or that is believed not to be Jewish, paves the way for the march of those who leave the richly burdened table of Israel in order to pick up a few crumbs that fall from the unsustaining tables that are of Christian Science.

Moreover, and this subtle psychic element has been insufficiently considered, Christian Science brought back to the Jew the personality of Jesus, shorn of certain elements Jewishly unacceptable. While Christian Science from the Christian point of view is inflexibly loyal to Christian attitude, it has, on the other hand, lured and won Jewish converts because it has implied rather than explicitly said: Without asking your faith in the divine Christ, we give the human Jesus the Jew back to you, his Jewish brothers, divine in the efficacy of his healing grace and in the measure of his transfiguring power over the physical as well as the spiritual fortunes of men.

Jews may not turn to Christian Science because we Jews refuse to be bound to an attitude toward the Bible which is not our own, though it be the attitude of Christian Science. The Bible support and defense which are always urged in confirmation of the claims of Christian Science are rather strange, seeing that these assume that we are absolute bibliolaters. Many things said to be in the Bible are not in the Bible as we understand it, though they may be in the Christian Science Bible and Key to Scriptures.

We cannot make it too clear that there are things outside of the Bible which we do accept and there are things in the Bible which we do not accept, things which we reject irrespective of their inclusion in the Bible. They are not for us, neither

The religion of Israel never offered enticement physical or beguilement spiritual. Frankly and unabashedly it demanded, compelled and exacted. For centuries, in any event throughout the Christian era, Israel has given nothing ponderable and outwardly assessable to, and at the same time asked everything of, its votaries. It has purported to grant nothing of outward peace and content and comfort and it has asked everything at the cost of all those quietudes and serenities of life within and without, which normally mean so much to men.

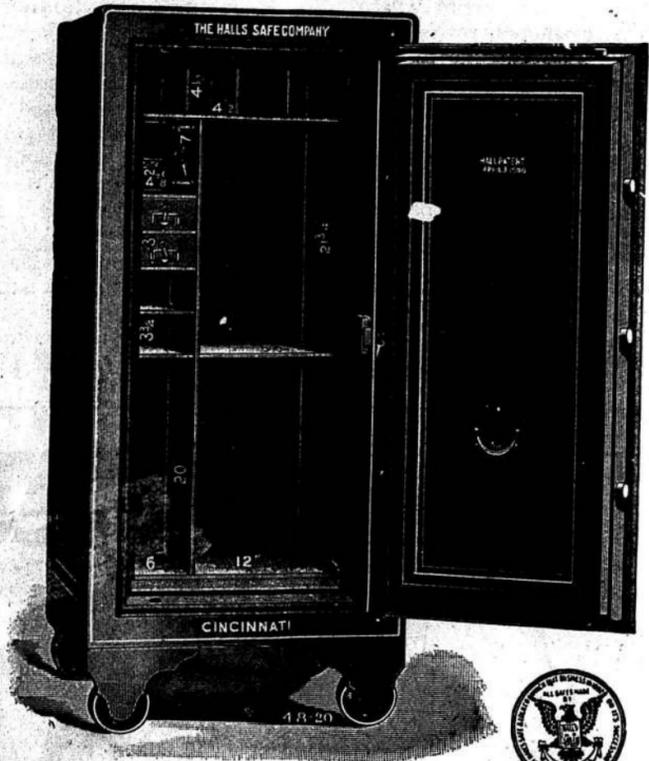
Christian Science comes to the Jew and says: We give you life and health. Judaism asks of the Jew his life and a life that shall be holy. It is not an easy thing to withstand what Christian Science purports to offer the Jew—life and peace and well-being in the place of unrest and discomfort and death.

Not that I mean to imply that Christian Science tolerates moral license or offers freedom from ethical restraint, but its stress is altogether and changelessly upon the good to be granted to life rather than upon the best that must be exacted from life.

To the Jew dwelling in a world of ethical imperatives hard and austere this invitation to dalliance in the primrose path is tempting almost to the point of irresistibility. For the Jew has wandered in the straight and narrow road prescribed for him by the supreme sanctions of his religion on the one hand and the cruel oppressions of a hostile world on the other.

After a careful reading of the textbook of the Christian Science movement and a long-time study of the problem that is involved in it, I am prepared to say that the chiefest reason that has moved Jews, though for

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the greatest part they have been unconscious of their spiritual motivation to reject Judaism and accept Christian Science, has been the fact that Judaism is a religion stern and unyielding in its exactions. Hard and heavy have been the burdens that have been imposed by the world without, hard and heavy have been the obligations imposed from within. Such has been the genius of Judaism that it has come to spell obligation, duty and responsibility. I do not maintain that Christian Science or its votaries are indifferent to conduct, but in the last analysis and reduced to its simplest terms the slogan of Christian Science is: Be Well and you will be happy; not Do Right, happy or not.

One of the moral shortcomings of our time is that we are mad pleasure-seekers, that too much of life is given to the quest of pleasure. Is there very much difference between the attitude of the present-day world which makes of pleasure a veritable religion and the religion the supreme aim of which is to make itself pleasant and life painless?

I do not wish to stress this, for I have meant to be constructive rather than critical, but after all what is it that the Jewish seeker finds within Christian Science walls? He finds a world brought to his feet, no ex-

tions, no demands, no compulsions, and, if any, these are so mildly put as to sound like drawing-room hints.

What does it mean to have a religion without exactions and demands? If there be no wrong in the world, then man may be ground down and oppressed without need of protest. If there be no disease, then industrial accidents and occupational diseases need not be guarded against. If there are no deaths, then war's toll of millions is nothing but an error of the mind and a delusion of the spirit against which humankind need not rise up in order to end the reign of unbrotherly slaughter. After the bare, stark, harsh demands and exactions of the synagogue, the undemanding and unexacting songs of Christian Science fall pleasantly indeed upon the long-harassed and relentlessly compelled hearts within Israel.

Christian Science is rooted in some part in the fundamental Christian teaching—Resist not evil, Christian Science carrying the doctrine one step further than it was carried by the founder of Christianity, for it denies that evil is. It must, because of its denial, ignore evil, assuming that if it be ignored it will not be.

But what Christianity really meant and taught was not that evil was not to be resisted, but that evil-doers

were not to be resisted, that vengeance was not to be sought and wrought as against the doers of wrong. Many centuries ago the rabbis said: Condemn the sin, but forgive the sinner. Not to resist evil would imply that we had no right to build up a dam, the bursting of which was imminent and might overwhelm the inhabitants of the land.

But that were a very different thing from resisting not evil-doers. We are not quite prepared to make the observation of Shakespeare our rule of life, though it be true that one may make things evil as well as good by thinking them so, but one cannot so unmake evil. One cannot efface evil by the denial of its existence. One cannot think evil out of the world any more than one can think disease out of the world. Yes, through thought and effort one may overcome evil and remove it from the world, but it cannot be unthought. No magic phrase, no mystic chant, no modern abracadabra will annul evil in the world. There is only one thing to be done with evil and that is to battle with it, personally, immediately, everlastingly. Evil is, and it is for us to overcome it as we can.

If it be said that evil, sin and disease have been in the world throughout generations and centuries and that thus far in our battle with these we have miserably failed, the only answer that needs to be made is that no truly high effort is failure. On the other hand, I deny that the battle with evil and disease in the world has been a failure. If failure there has been, it was inevitable because of the stupendous and overwhelming immensity of the task. The battle with disease has been one of the noblenesses of the human race. Some terrible diseases and scourges of humankind have been conquered. Others are on the way to being overcome. The time may soon be when there will be a minimum of disease in the world, not because of verbal denial of the facts, but because of ceaseless and unrelenting conflict therewith.

Within a century we have looked upon some mighty victories in the war of science with disease. Smallpox has been almost eradicated; typhoid can be overcome; tuberculosis is coming to its last stand against the resistless determination of a righteously socialized human will. Human ingenuity and diligence and skill and wisdom are pitting themselves as never before against those diseases which have desolated and ravaged the human race in past ages. To hold that the battle with disease has been vain is not only to speak that which is untrue, but to belittle some of the noblest services and achievements that have been wrought by the human mind and will.

Take the battle with evil and disease and sin out of the world and life becomes little more than a dreary, vapid, inane, lotus-eating carnival. Leave disease and evil unchallenged and not only will these overcome man, but will not remain worth saving. It is his endless battle with the forces of wrong and sin in the world that are man's redeeming, that constitute his transfiguration.

This pulpit will not be misunderstood when it declares that it rejoices in rather than deplores any honest challenge that comes to church or synagogue from the world without, from any one of the great forces in the world today. I rejoice in the Ethical Movement founded a generation ago under the high leadership of Dr. Felix Adler, for it performed a service of very great value to the cause of religion in America. For that movement rendered to religious societies of America of all creeds the very great service of helping them to see that the minimum emphasis must be upon the outward form and rite and the maximum upon inward righteousness. It was the Ethical Society,

which through the powerful voice of its leader made clear not only in the word of Matthew Arnold, that conduct is three-fourths of life, but that conduct is three-fourths of religion. This great truth synagogue and church needed to learn anew, and they have learned it in part, nor will they ever forget it.

Again I rejoice in the challenge which comes to all organized church-bodies from the Socialist movement, that challenge which has resulted in a new insistence on the part of the wiser and more prophetic of the leaders of the church—every church shall emphasize that religion must mean the right ordering of human relationships—that the world of human affairs must be socialized or resocialized—that, harking back to the unforgettable accents of the Prophet Amos, justice must flow like waters and righteousness as a mighty stream.

This is my charge against Christian Science. It points to no new duties. It imposes no new burdens. It offers no new responsibilities. It makes me new demands. Its pathway is that of least resistance. It is a revival in or transfer to the religious world of what in the economic world has long been known as the laissez-faire theory.

The cause of the strength and growth of Christian Science is not far to seek. Men yearn for health and strength and youth, and more than ever at such a time as this when the forces that are operative against health and tranquillity are numerous and compelling. To those who urge that one cannot hope to do battle effectively against Christian Science unless one has something to offer to men which will be equally attractive. I say that herein lies the very evil. This is the heart of the wrong which Christian Science is perpetrating. Religion has nothing to offer men. It has no awards to make. It has no bounties to bestow. If ever there are they binding upon us. Whether our fathers accepted them or not, we reject them once and for all.

Granted, and I do not for a moment more than assume, that Christian Science rested upon the foundations of the Bible, still would it remain wholly unacceptable to us? If a new faith were devised today which rested upon the biological and geological hypotheses of the first chapter of the Book of Genesis, could we accept that faith as binding upon us, however unerring it were in every other respect?

It may not be difficult for Christian Science to assume the old, childish role of bibliolatry, seeing that it is ready to impute nothing less than divine inspiration to that very human and imperfect book—expressing myself in terms most courteous—which they have placed by the side of the Bible, as if it contained the fulness of divine inspiration and were not only literally inspired but unerring as well.

One note in Christian Science has been worth while, and that is not new, namely, that man is matter in part of his outer as well as his inner fate. This in a sense is the refrain of Christian Science. Man is more than a body, a collection of ailments. Man cannot do much to regulate his own life and keep his being under his own control—it may even be at last under complete and perfect control. But surely this is not new. This is neither new teaching nor novel prophecy. It is merely a reaffirmation of the fundamental truths of the religions of Israel and Christendom alike that man may become the captain of his own soul; that he may will to be and succeed in being holy even as God is holy.

If it be said that Science aims at health in the sense of wholeness, that, too, is an ancient Jewish ideal. The highest command of Judaism to the Jew is that he is to make for holiness, and holiness is wholeness, for

holiness is all-inclusive, physically and spiritually.

The ideal of the Jew was Shalom, and the Shalom for which he sought was completeness, fullness, perfectness of life. To such holiness and completeness religion must help man.

As for the affirmations of Christian Science which it seems to have substituted for the long-time stress of religion upon the moral negative, surely this again is nothing new. Half a century ago Emerson said: "Cease your negatives; nerve us with affirmatives." And centuries before the great Psalmist sang: "Cease to do evil," and then he added, as if knowing that cessation from evil were not enough, "Learn to do well," supplementing the negative inhibition with affirmative and imperative.

Christian Science is violative of the spirit of religion and of the spirit of science. It was one of the immortal achievements of the new scientific order to have broken away from the geocentric theory of the universe, which placed not only man but the globe by man inhabited at the very centre of things. That ancient illusion the magic of the mind of Copernicus forever dispelled. In our own time religion is mightily seeking to break away from a human attitude which parallels the geocentric theory of the physical world, namely, the egocentric attitude. Religion is about to shatter the blighting spell of human self-centredness, long the bane and curse of the race. Christian Science is a variation of the old geocentric theory of life reduced to a lower level.

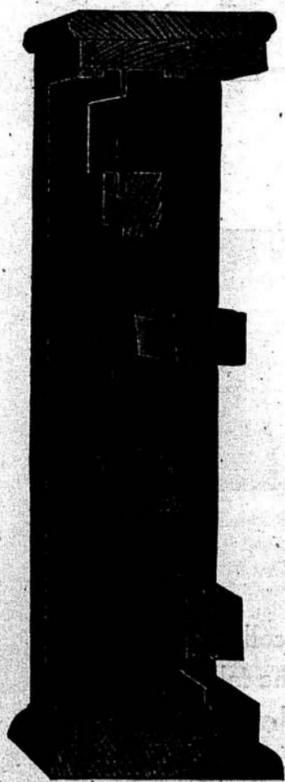
If the long-time what-shall-I-do-to-be-saved type of religion is becoming abhorrent, what shall we say of the new species of faith the slogan of which is what shall I do to be saved—not to save my soul, but to save my body? This is the reapotheosis of self, of man's physical well-being as the whole of life.

He who would judge Christian Science as compared or contrasted with Judaism or in truth with any one of the traditional and historic Christian faiths need but consider the oft-repeated test of Christian Science as it affects the individual. Yes, it is said of a certain person, he is a Christian Scientist and Christian Science helped him wonderfully. Or, Yes, she has joined the Christian Science church, for it has cured her of a disease which physicians long pronounced incurable.

Have you ever heard the question asked concerning a man or woman said to be a convert to Christian Science: A Christian Scientist—whom does he help? Does he nobly serve any cause? The essence of Christian Science is neither ethical nor religious. I do not say that Christian Science is unethical, but, I repeat, the essence of Christian Science is neither religion nor morals. Incidentally, Christian Science may be both moral and religious and so may be its votaries. But Christian Science is not in essence either of these things. Its essence is not conduct that is moral, but heathfulness that is physical. Its quest is not of rightness of living, but the prolongation of life.

Christian Science is a religion of comfort for the well to do rather than, like the religion of Israel, a constraint to do well. Its everlasting command is: Thou canst be well, rather than: Thou shalt do well. The great word of Judaism is justice or equity or righteousness between man and man. The great word of Christianity is love. The great word of Science is what? Health! Health!! Health!!! And justice and love and righteousness, it may be supplementary to health. Said the New Testament writer: Pure first, then peaceable. Said the Old Testament writer: Holy shall ye be. Christian Science says: Health first and all else afterward.

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was a time in the world when religion needed to be voiced and interpreted in the terms of duty and obligation, when it was needed to make religion a duty and duty a religion, that time is now.

No one in his wildest flights of imagination or upon the basis of the largest pretensions will claim that Christian Science ministers to the poor and the lowly and the toiling. It cannot do that, for it denies that there are such; though, fortunately for itself from some points of view, it does not deny that there are the well-to-do, to which it does minister. What does this mean, save that the number of churches of the privileged is to have another accession? Is it not true that the Science churches stand out today more conspicuously than all others as almost professedly the churches of the privileged, the rich and the well-to-do, the comfortable and the leisured?

It was a fine word of Professor Foster some years ago on Jesus—that he did not come to save people from pain but to make people strong enough to do high and fine things in spite of pain. This is the aim of religion—not to save people from pain or to spare them burdens, but

to make them bear every burden and endure suffering with courage and dignity and nobleness.

We are to fight disease in the world not by attempting to deny its existence but by denying to men and peoples the right to maintain conditions which necessitate disease and make evil inevitable.

If you think that all is well with men, if you believe that your own well-being is most important, then the great movements in the direction of social justice and on behalf of social righteousness will not interest you and you will have no part in them. This is the truth, and nothing but the truth concerning Christian Science; for their churches can have no more part in the ethical and spiritual reorganization of human society than have the churches of Zululand or the South Sea Islands.

Instead of denying the facts of disease, prevent women from working at night, children from working at all, and take from the shoulders of the wage-earners of the nations the burdens and strain of overwork. Would you end disease, then lessen congestion in tenement houses; give adequate and just wages; for these things mean the lifting up of stand-

ards, and these are the ways in which to end disease. The way to end them is to do relentless battle against them.

What is needed in our time is an aggressive religious movement in the direction of social reorganization. Professor Zueblin was right in saying that Christian Science by its inertia and pleasant personal satisfaction in health interferes with this most important need of the world today.

The question is often asked—what can we do to turn Jews from Christian Science, or rather to avert their turning toward it? It really is: must we do or shall they do? Proposals are seriously made that we attempt spiritual healing in the synagogue. For one thing, this were an inexcusable compromise, and again it would not avail. Such Jews as interpret religion in the terms of physical healing alone will go wheresoever they believe they can find genuine and complete healing irrespective of and disburdened from everything else.

There is danger not a little that the synagogue in attempting to practice healing would stoop to conquer, would stoop without conquering. Even if we found it possible to provide some manner of healing, still the service of the synagogue herein would not satisfy those who leave Israel and the synagogue because of its commissions as truly as because of its omissions. Even if we could convert the synagogue into an unflinchingly effective sanatorium, as long as the synagogue firmly and honestly demands rather than vouchsafes bounties, Jews who have found rest within the Christian Science meeting houses will reject and despise it. As between Christian Science and Judaism, these would choose the former as little children at times prefer flabby and unexacting relatives to firmly exacting parents.

What is needed in our day and generation is not that the synagogue become a sanatorium or an annex thereto but that it be spiritualized anew and that spiritualization must be independent and quite irrespective of Christian Science. What is terribly needed within the synagogue is a renaissance of faith in the place of the organized rationalism and unorganized materialism of Jews, not a few. The urgent and ineluctable need of the Jew is a spiritual revival and a moral rebirth. Given a synagogue sanitarium—and at best you have Jews who are Jews within the synagogue in return for favor received; given a moral and spiritual rebirth, and you have Jews who will live as Jews outside of the synagogue.

Christian Science is no no real sense in rivalry or competition with the faith of Israel. Some infirm and unstable members of the House of Israel may choose, and I use the term literally, to cast their fortunes with this new cult, but there can never be a conflict between Christian Science and the faith of Israel.

Again, and for the last time, I say that Christian Science deals in physical bounties and physical gratuities. Israel is a religion of moral demands and spiritual exactions. Unlike Christian Science, Judaism does not promise man a new body or an ever-renewed body, a body without taint or blemish or perishableness. Instead of that Judaism makes to every man a much more splendid promise: And a new soul and a new spirit will I give you. And I will put within you a new heart and a new spirit.

No really great number of Jews will ever be won to Christian Science any more than to any other faith or cult. No religion can ever permanently estrange the Jew from the

House of Israel. There may be temporary alienation or passing aberration, but these will not and cannot be permanent.

The Jew will at last return to the priceless religious heritage which is his own. No other faith can permanently win and hold the Jew in great numbers because history has taught us that either the Jew will remain of the Jewish faith or he will be faithless. His will be the religion of Israel or he will be religionless. For an hour or a month or a year, or even for some years, the Jew may turn to Christian Science as he would to any other cult of physical health and bodily well-being. But let not Christian Science dream of making any permanent and pervasive impression upon the Jews of the world.

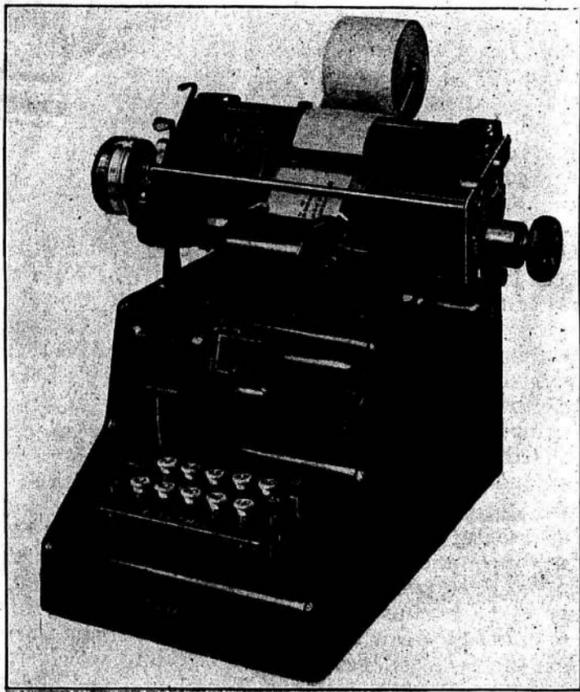
If such there be before me as have been or are tempted to hearken to the beguilements of Christian Science, I say: Choose ye this day, not in the fear of disease nor in the dread of death, but with freedom of soul unafraid. With high reasonableness, with appreciation of abiding and the priceless values, the few will elect to be loyal to his own spiritual heritage that is of God.

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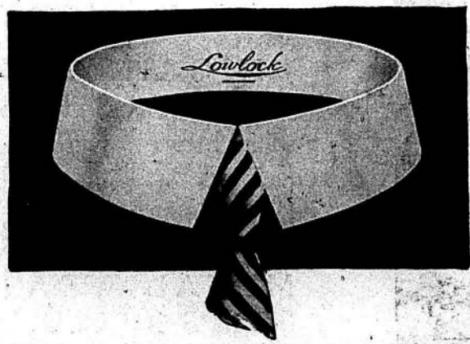
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IN AMERICA

By ELMA EHRLICH LEVINGER

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Herschel's eyes wearied, his soul ached from the gaudiness of the very smart restaurant where night after night he played his violin in the jazz orchestra upon the balcony which overlooked the dancing floor. Hundreds of visitors to New York came there nightly, lured by the tale of the "revolving floor," the gorgeous Roman splendors of the "Gardens." Native New Yorkers brought their out-of-town friends, taking a childish delight in the fact that if you watched the revolving floor long enough you got a good view of every diner seated at the tiny tables skirting its edge. These blasé city dwellers also pointed out to their country friends that this particular restaurant was "an exact imitation" of an antique Roman garden, blissfully ignorant of the fact that a staunch republican like old Cicero would have thrown up his hands in horror at such prodigal extravagance, even in decadent Rome. For the place was one gaudy, golden splendor with its lights of green, exotic blue and rosy pink, its silvered figures of women holding lamps, a cleverly devised artificial fountain of green glass over electric lights placed in the very center of the famed revolving floor. While on every side cleverly placed mirrors gave back the reflection of lights and flowers and flushed, excited faces.

Up in his balcony, along with his fellow musicians, Herschel looked upon the scene and learned to hate it in his heart. He was in America at last, but not the America of his dreams. Not the America of which he and his mad revolutionary companions had spoken before the night when the Czar's agents had burst in upon them. Not the America which he had visioned far-off in his Siberian exile. The revolution had opened his prison gates and set him free—free to come to the America of his dreams. No pilgrim of old ever journeyed toward the white towers of Jerusalem with more fervor in his heart than this Jewish lad, for to him America and the ideals it stood for had grown his sole religion.

Like so many others of his day he had broken away from the faith of his fathers: Judaism gave place to a world religion, with America as its god. If ever a man may have been said to pray to a country, to worship the image of a gracious woman, even

as a Catholic his Madonna, Herschel may be described as praying to the great gray figure which greeted him

when he found Rose there would be nothing left to wish for. Rose and he had been young lovers

rolling white collar, her proud little head with its wealth of short golden-brown curls, her eyes large and deep

revolutionary sympathies and had escaped to America. He followed her, hoping to realize his dream of love and of freedom in the same golden land.

The world he had strayed into was indeed glittering—glittering with a false splendor that tortured his earnest, idealistic soul. He sought to earn a living with his music, but found no place save an opportunity to play cheap dance music in a very showy, very fast New York restaurant. It would not have been so hard for him had he learned a little of truly American life first—if he had spent a little time on the rolling prairies of his dream-country and seen the farmers toil that the world might eat, had he lived for a little while in some of America's small towns where earnest men and women work, hard and live simply that America may live and feed the world with her righteousness. He knew nothing of these lives. He saw only the wretched struggle for existence among his fellow workers, herded in sunless hall bedrooms, buttoning smart coats over doubtful linen, denying themselves what his artist soul had always deemed essential—books and music and art. He saw, too, the people that crowded the avenue—women with bored, powdered faces, dressed in magnificent furs an empress might wear without shame, tripping awkwardly like Chinese women on their spindling heels. He saw also the patrons of his restaurant every night—sleek, with tired eyes, women with elaborately dressed coiffures and bare shoulders; people who ate heavy, expensive meals, although they could not possibly be hungry after their dinners at home; people who danced although their bored eyes never responded to the music. Sometimes as he watched them swaying about on the revolving floor beneath his balcony he recalled with a sort of bitter mirth the lines of an unhappy poet as he watched a similar scene: "The dead are dancing with the dead!" And Herschel fancied that as they danced they trod upon the grave where all his hopes for America's idealism and light lay forever buried.

He was an artist, a musician, and it seemed to him most damnable of all that the people who came to the Gardens came there only to eat and drink and smoke and dance—never

at the gates of the New World. He cried like a child, for his prison years had left him singularly untouched and unhardened, telling himself that

back in the days before his Siberian exile. He had only to close his eyes to vision her as she was then—a slip of a girl in a plain dark frock with a

from dreams. When he left his prison house there was but scant news of her. Just before the revolution she, too, had been accused of



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LADY ROCKSAVAGE

Lady Rocksavage, sister of Sir Philip Sassoon, whose father was one of King Edward's oldest friends, is a close friend of the Prince of Wales. She is the best woman billiard player in England, and from the evening when he first met her in her father's house at Brighton, where she easily beat his father at billiards, they became good friends. Lady Rocksavage, who was educated chiefly in France, speaks French as correctly as the best educated Parisienne and it was from her that the Prince had many of his early lessons in conversational French.

at the gates of the New World. He cried like a child, for his prison years had left him singularly untouched and unhardened, telling himself that back in the days before his Siberian exile. He had only to close his eyes to vision her as she was then—a slip of a girl in a plain dark frock with a from dreams. When he left his prison house there was but scant news of her. Just before the revolution she, too, had been accused of

to listen. Whenever one of the soloists appeared it was always a signal for louder talking and laughter at the tables, as though to drown out the music. Music might purify these sensualists, who grew surfeited on the fat of the land, might tear the scales from their eyes and help them to see clearly and build for others. But they would not listen. One night a girl sang—a girl with hard eyes but with a voice of gold. She sang that old, simple song of "Annie Laurie," and she sang it well—so well that Herschel felt indignant that the clean song, with its old-time simplicity, should be heard in this gaudy, pretentious place. But no one listened. The singer ended to perfunctory applause, for these after-theatre crowds at the silver and white tables had grown restless. They wanted to dance.

Herschel watched them drearily as they began what seemed to him a veritable dance of death. He had come to America with such high hopes, and they had withered one by one, as the flowers on the tray one of the pretty girls carried between the tables, withered in the hot, heavy air. He was still too young and passionate to realize that in his Siberian exile he had dreamed of an impossible utopia. He knew only that all about him he saw luxury and frivolity and lack of vision. He felt that unless he found Rose very soon he would want to die.

He had never ceased to look for her, in the crowded streets, in the little parks where so many working girls at their noon lunches or rested after work, in the buses and street cars. He always thought of her as still a worker—a slip of a girl in a dark, shabby dress, with a crop of curly hair. Sometimes when he saw a line of real music lovers (more foreigners than native-born Americans, he noticed) standing in line before they were admitted to the cheapest sections of the opera house, he looked for her, remembering her love of music and how gladly she would give up a meal if it meant a symphony.

And on the rare occasions when he found time to attend a lecture or radical meeting he always looked for her eager little face among the audience. Surely even in America his Rose would cast her lot with the saving remnant who would seek to purify the world.

One night he met her at last, but not as he had dreamed. Looking down from his balcony upon the dancers, swaying and turning upon the revolving floor, he caught sight of her, and even in that place, even through the trappings she wore, he recognized her for the girl he had dreamed of so long. One glance told him everything—her dreams had perished in the new land. She was no longer one of the workers for humanity, but one of the parasite wom-

en whom he passed every day on the avenue. He looked long upon her, and if his heart was not dead before it surely died within him at that moment.

Rose—his Rose no longer—was dancing with a man almost old enough to be her father—a man with a hard, cold face and calculating eyes. She looked hardly a day older than that evening six years ago in Russia when the guards had come to take him, and yet she was greatly changed. She wore a black dress, cut very low, a bit of gauzy black floating about her powdered shoulders; the hair he remembered short and close-curling like a boy's was tortured into an elaborate coiffure and bound with a shining band. But her eyes had changed the most. For when the music stopped and she, feeling his burning glance upon her, gazed up into the balcony, he saw that she had surely sold her soul along with her body and that her dreams were dead.

She gave a start of recognition. Then, pulling up one sagging shoulder strap, turned to her companion with a loud laugh. A few moments later Herschel saw her companion helping her don a cape of magnificent fur, a cape an empress might have worn without shame. But to Rose's old lover her luxury only emphasized her infamy.

In the cold, dim dawn, when the last of the dancers had gone, Herschel staggered down the stairs from the little balcony where the musicians played. One of the flower vendors passed him—a white, tired-looking girl in a straight black dress, her hair simply braided about her head. She lifted a flower from her tray, a glowing red rose, and sought to fit it in his button-hole, giving him a not unfriendly glance beneath her lids heavy for sleep.

"You might as well take it," she said. "It's too withered to sell, anyhow."

Herschel looked at her with eyes that saw nothing but a slim girl in a black dress dancing on the ruins of a dream. "In America they sell even out into the night."

Jew Elected to Church History Society

For the first time since its organization, fifteen years ago, a Jew was elected into membership of the American Society of Church History at its annual meeting at Union Theological Seminary, New York. He is Rabbi Louis I. Newman, associate rabbi of Temple Israel, Ninety-sixth street and Central Park West, New York, who is about to receive his degree of Ph.D. at Columbia for a work entitled, "Jewish Influence on Christian Reform Movements." Rabbi Newman received his A.B. at Brown, his A.M. at the University of California, and is the author of "Studies in Biblical Parallelism," "Richard Cumberland, Critic and Friend of the Jews," and "Hebraic Aspects of American Puritanism," which is to be issued shortly. Rabbi Newman is also a member of the Society for Biblical Literature and Exegesis.

CATASTROPHIC SITUATION OF JEWISH COLONISTS IN SOUTHERN RUSSIA AND JEWS IN SILESIA

(Special Berlin Correspondence)
By F. LIDOR

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The Central Executive of the Society "Ort" in Berlin has received a dispatch from its Moscow branch. The dispatch calls for immediate help to Jewish colonists whose condition is daily becoming more catastrophic. H. Levitan, the special representative of the society, who was delegated to South Russia, writes in his recent report:

"I do not wish to repeat what you already know about the condition of the Jewish colonies. But my close connection with stern reality compels me to call your attention again to the horrible conditions, which human imagination can scarcely conceive. The population of the colonies is no longer in a condition to fight for its existence. A large percentage are leaving their homes and wandering away wherever they can. For instance, the colony Zelenopol lost sixty families by emigration. The colonists have lost all hope of governmental or social aid. If they had the slightest sign of such help, they would still hold on to their homes. It is only in exceptional cases that colonists remain in their places waiting for something to turn up, but without money, bread and fodder for their cattle, they must ultimately emigrate and give up the struggle."

"Institutions for children are not doing well; three of the homes had to close their doors for lack of funds. Children are literally starving, since milk alone cannot furnish all their nourishment, and it is impossible to obtain bread. I am sending away to the colonies the last remains of food in our camp. Do all you can to send additional funds and food-stuffs."

Reading such appeals one can easily understand how precarious conditions actually are, and if we consider how little was done to alleviate these conditions both by European and American Jews one feels ashamed and dismayed. We so often hear of contemplated "actions" to help that we have grown to be suspicious of their efficacy. It is necessary to organize work on a large scale in order to save the Jewish agricultural settlements in Southern Russia from utter extinction.

It will be necessary to take precaution at the outset to avert and avoid the disastrous and enervating weaknesses inherent in decentralization and minute division of effort among multiplied committees and subcommittees which is so characteristic and common with our people and race. Too great has been the price of founding and managing of the now existing thirty-eight Hebrew colonies, too impelling is the need of the present crisis, for us to follow and reenact at this present effort the tragic failures of the previous organized efforts of philanthropy to succor the needy communities in their hour of distress. It must ever be borne in mind that the immediate concern is not a temporary but a constructive and organized attempt at rehabilitation, which makes it imperative that the management of and responsibility for this relief distribution be lodged in the hands of an experienced and tried communal organization which is fitted by virtue of its modus operandi to be a medium for practical and constructive work. The "Ort" is such an organization. Not only is it possessed of experience and of trained expert social workers, but it has also established organized substations for its relief work all through South Russia, with whom it maintained close and intimate contact. If the relief work of the colonists were to be concentrated in its hands, we could have the assurance that the relief distribution would be accomplished upon national bases, as well as reach those for whom it is designed. An appeal has now been issued by this organization, addressed to all Jewish farmers in America, Canada, Brazil and Argentina, calling upon them to contribute not only money, but also to set aside for the use of the needy colonists of Russia wheat, grain, assorted vegetables and other forms of produce for the feeding of the cattle, and it is hoped that this appeal will beget real and concrete results.

The recent decision of the League of Nations awarding a large slice of Silesia's industrial territory to Poland has made local Jewish circles solicitous concerning the fate of the 5,000 or more Jews who will now be in Polish territory. About 20,000 Jews of Silesia, forming the entire Jewish population and about 1 per cent of the entire population, voted for adherence to Germany in the recent plebiscite. It is also known that Jews were the pioneers of Upper Silesian industry—that men like Moritz Friedlander, David Lowenfeld, Solomon Hammer, not to speak of men like Rothschild and Sternberg, were men who organized the entire coal industry of the province, particularly in the district of Rybnik, which now goes to Poland. "What will now happen?" is the question agitating all Jewish hearts in Germany. Still fresh is the memory of the outrages committed by the Polish insurgents upon the innocent and helpless Jews of Silesia. German Jews have seen too vividly the gradual destruction of Jews in Poland, since communities were completely destroyed and there arose a large wave of Jewish immigration to Germany. Anti-Semitic persecution of the Jews became

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the order of the day in Poland, and daily the Jews of Germany were witnesses of this tragedy.

German Jews now intend to petition the German government to permit unlimited immigration from Silesia and to insure in any event the national minority rights guaranteed by the League of Nations.

Adolph Lewisohn Honorary Chairman for New York Relief Zone

Adolph Lewisohn, the well-known philanthropist, will be honorary chairman for Zone No. 2 of the campaign which is being waged throughout the United States, under the leadership of David A. Brown, to raise \$14,000,000 for the relief of the war-stricken Jews of Europe.

This zone, which comprises New York city and State, Connecticut, Rhode Island and Northern New Jersey, and containing nearly two-thirds of all the Jews living in this country, is expected to raise approximately \$6,000,000 in the campaign which is to terminate about March 1. New York city and State are expected to raise \$5,000,000 of this amount.

The conference of Zone No. 2 is scheduled to be held in New York city on Sunday, January 15, and will be participated in by delegates from the American Jewish Relief Committee, the Central Jewish Relief Committee and the People's Relief Committee. Invitations have also been sent out to zone and State chairmen and other active workers in the relief campaigns all over the United States, and a special train is expected of workers in the Chicago campaign, which has just terminated with a total of \$1,810,000, with an original quota of \$750,000.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Irish Question as It Affects Jewish Interests—Jewish Newspaper Celebrates Eightieth Birthday—Palestine's Growing Commerce—Memorial Dedicated in Bradford—"Cigar" Derived From the Hebrew.

London, Dec. 10, 1921.

Interest this last week has been more confined than previously and outside interests have played no little part in the current talk of the Jewish community. The most important feature of interest in last week's happenings has been the question of Ireland, and some interest naturally attaches to a question so near at home. One English paper has insinuated that all the Irish trouble is due to the Jews, and continues, saying, "Remove the Jews and your trouble will resolve itself." This, of course, were the Jews in any way personally interested, would be ridiculous, and it is a discredit to any journal to make such a remark, even if its views do tend in the direction indicated. It is a query whether there are 6,000 Jews, both male and female, in the whole of Ireland, many of whom would be children. Taking this as being under the actual figure, which I do not believe it is, the assertion would hold no ground if the figure were doubled. It must be a relief, at all events, to the Roman Catholics to know that some other religion is being forced to shoulder a portion of the blame for this trouble.

Opinion is very divided at the moment on the peace question in Ireland, and not unnaturally, considering the terms. Mr. De Valera is reported as having refused to support the treaty. It will be remembered that Mr. De Valera has continuously repeated that he would be no party to anything but absolute freedom. Mr. Art O'Brien, the president of the Irish Self Determination League in England, has also protested loudly against the terms of the treaty, which, he says, leave things even worse than the conditions previously obtaining. However, from the Jewish point of view—that is, the English Jews—the settlement is favorable, and, as one Jew interested in the topic remarked in conversation yesterday, "At any rate, the Irish are just as free in Ireland as our people are in Palestine."

It is to be hoped, at all events, that the spilling of blood which has been so prevalent in the struggle of centuries will have come at last to an end and that an amicable arrangement be come to, although this does not seem probable with the conflicting tone of today's news.

A closer and more friendly topic is that one of London's leading Jewish journals, "The Jewish Chronicle," has just celebrated its eightieth birthday and has issued a special birthday number, full of interest from cover to cover. Besides being gratifying to the journal itself, it is a considerable satisfaction to the Jewish community that this journal has stood the test for so long, that it has improved in the course of time, and today, one may say, very few Jewish homes in the country are to be found without it. Among the birthday wishes received are letters of congratulation from Dr. J. H. Hertz (Chief Rabbi), Dr. Ch. Weizmann, Rabbi Prof. Dr. Hermann Gallanz, M. A., Rabbi Dr. B. Salomon, Rabbi Dr. Sais Daiches and others.

The sentences passed on those concerned in the Jerusalem riots are being resented by both Jews and Arabs. It appears that the indignation is well grounded. If the statements that have been made are anywhere near the truth, some of the sentences were ferocious, as, for instance, the one against an Arab of fifteen years imprisonment with hard labor for carrying arms on the day after the riot. The Jewish World besides this says, "Such sentences do not deter offenders. They rather encourage offenses by gaining for those responsible for them the sympathy of the public." The journal continues: "Equally abominable is a sentence of twelve years penal servitude upon a Jew who is alleged to have thrown a bomb in self-defense when attacked and threatened with the losing of his life by an Arab mob. To be sure, the throwing of a bomb in any circumstances is reprehensible, but it is abundantly clear that the whole of the Jerusalem trouble arose, as we showed last week, from the ineptitude and the bungling, the weakness and the indecision of the authorities. Where authorities neglect to do their duty it is only natural (and we are not quite sure that the law does not allow it) for civilians whom the authorities should protect, and fail to, to take the law into their own hands and to defend themselves when the rightful power for defense neglects to function."

The growth of the importations into Palestine has just been manifested in a report issued concerning the first eight months of the year. The figures given are £3,614,592, compared with £3,192,355 in the corresponding period of last year, making an increase of £422,237. The exports for the same period amounted to £562,021. This is a decrease of £69,040, the corresponding total for last year being £631,061. The trade with the United Kingdom, however, increased on last year's figures, as far as exports are concerned, to the extent of £240,713, but imports from here showed a decrease of £8,386. The German interest in Palestine trade is shown in the imports from that country, which amounted to £97,326. The exports to that country, however, during the same period only amounted to £115. The great English and German shipping interests are thus busy competing for the lion's share of this market, which, with the important modifications it necessarily undergoes in virtue of the increased Jewish factor, must necessarily to a great extent add to the list of goods required. Thus H. M. consul at Damascus recently furnished a list of articles in demand in his district. He now informs the Department of Overseas Trade of a further list of goods, including drapery, haberdashery, bed linen, etc., catalogues being asked for, with price indications.

A memorial that was consecrated the other day at the synagogue in Bradford is a work of art. The Bradford Hebrew Congregation has placed in the synagogue at Spring Gardens a magnificent lamp in memory of the nine members of the community who were killed in the war. There are nine candles in the lamp and it is proposed that on the anniversary of each of the deaths the respective candles will be lit, and on four occasions during the year, when the memorial prayers for the dead are said, all the

candles will be lighted simultaneously. This is really a pretty idea and those who are responsible for it are to be commended.

Sir John Foster Fraser was lecturing at Ipswich a few days ago on Russia, and he told his audience that "the country had always been under alien influence and at present the bulk of the Soviet were Jews." Naturally, there is nothing easier than to keep on saying the "Soviets are Jews," but it would be interesting to know where Sir John and many others obtained their information, seeing that his statement in other forms has been categorically denied so many times. Another point of which he informed his audience was that "before long there would be the bloodiest pogrom in history." This, says the Jewish Chronicle, is what he predicted as a comforting assurance to his audience, for then, he seemed to say, as a result of this bloodiest of bloody pogroms, "Russia would yet play a leading part in the democratic advancement of the world." "We wonder," continues the Chronicle, "whether that prophecy was inspired by a regard for Russia, a love for democratic advancement or a bitter hatred of Jews—or, rather, we don't wonder."

A correspondent to the Sunday Times claims the word "cigar" as of Hebrew origin. He said: "In my humble opinion, the true etymology of 'cigar' is our Hebrew word 'sagar,' meaning 'hot.' It was a Jewish emigrant from Galicia, one Demetria Pela, who first introduced the cigar to the civilized world. In the middle of the sixteenth century, Pela, according to 'Gill's Havana Cigars,' made friends with an Indian chief in Cuba, obtained the recipe for the planting of Havana tobacco, and brought the 'sagar' to Spanish America. So, I maintain, you have your old English 'segar.'"

COUNCIL OF JEWISH WOMEN

Mrs. Bernhard Ostrolenk of the National Farm School at Doylestown, Pa., has accepted the appointment of Miss Rose Brenner, president, to serve as State chairman of the Committee on Work Among Jewish Women on Farms for Pennsylvania. Mrs. Ostrolenk brings to her office a very thorough knowledge of rural conditions.

The following items on the work of the Council's Reconstruction Unit have appeared in the Jewish Chronicle of London: "As an outcome of the visit to Holland recently of the Reconstruction Unit and its chairman, Mrs. Alexander Kohut of New York, an honorary officer of the American Council of Jewish Women, branches of the Council have been formed in Rotterdam and other cities. So spontaneous was the appeal for the formation of these branches that it was decided to endeavor to repeat the experiment in Amsterdam. Efforts in the desired direction met with cordial response from some of the leading Jewish women of the city, when at a largely attended meeting a few days ago an Amsterdam branch of the Council was formed under the presidency of the well known communal worker Mrs. Franco-Mendes, who has just been elected to the Council of the Alliance Israelite Universelle, and is the first lady to hold office in this body. The secretary is Miss Sohlberg, daughter of Dr. Sohlberg, another well known communal worker, and the honorary president is Mrs. Onderwijzer, wife of the Chief Rabbi of Amsterdam."

"Initiating its activity in Holland in the spring of 1921, the Reconstruction Unit of the American Council of Jewish Women has a fine record to its credit of valuable work achieved. Aiming in the first place at dealing with the difficulties arising out of the emigration of large numbers of refugees from the war-ridden zones passing through ports in Europe, the unit, at the instance of a number of prominent Jews in Holland, has continued its work in this country. It renders great assistance to the large number of immigrants who arrive at the port of Rotterdam, prior to embarkation for countries to which they are bound.

"The unit has worked on cordial terms with the Montefiore Home, which has temporarily accommodated immigrants who were unable to pay the cost of their maintenance to the steamship company while under detention. Not the least important part of the work of the unit has been its activity in organizing a regular system of workers on behalf of the immigrants. It has succeeded in influencing co-religionists in Rotterdam, The Hague, Amsterdam, etc., to take an active part in immigrant aid work. The work initiated by the Reconstruction Unit will be carried on by local residents, and Miss Elinor Sachs, who is now returning for a while to America, will have the satisfaction of knowing that the work so ably organized by the members of the Unit, which included Mrs. Celia L. Strakosch and Miss Clara Greenhut, will be continued."

The section of Madison, Wis., has elected as its president Miss Ruth Woldenberg. Its initial membership includes 105 women of the local community. The Madison section at its organization meeting was addressed by Mrs. Henry J. Gerstley of Chicago, State supervisor for Illinois; Mrs. Simon Gottlieb of Kenosha, State supervisor for Wisconsin, and Mrs. Krieger of Madison.

The "ICA" has forwarded 60,000 francs to Dr. Friedhoff Nansen, head of the International Relief Commission, for the transference of Jewish refugees now in Czechoslovakia to Constantinople, where living conditions are much better, a dispatch from Paris states.



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American Government Receives Report of Jewish Activities in Palestine

Washington (Jewish Press Association).—The State Department received an interesting report on recent progress in Palestine from Addison E. Southard, the American consul in Jerusalem. The report is in connection with importation of American machinery for the agricultural development of the Holy Land. Mr. Southard calls attention to the fact that the Zionist Organization is the medium for the importation of modern implements to Palestine and that American manufacturers interested in making business connections with Palestine should consult the Zionist Organization of America. The report follows in part:

"A shipment of American implements was recently received at Jaffa which included six tractors of nine to eighteen horsepower, threshing outfits, potato diggers, potato planters and about 200 small implements, such as hand plows, disk plows, etc. These implements were purchased in the United States by an American Zionist Workers' Association and have been sent to Palestine for presentation or for hire on easy terms to local Hebrew agricultural colonists. The money derived from rental of this machinery is to be expended solely for upkeep and repairs.

"As already stated, the American machinery which has been shipped to Palestine was purchased by organizations in the United States, and most of that likely to be imported in the future will probably be purchased through the same media, as the introduction of agricultural machinery is largely in the hands of organizations concerned with or interested more directly in the carrying out of Zionist plans in Palestine. Much of the capital for these purchases is being raised in the United States, and American manufacturers interested in obtaining a share of this trade should therefore immediately get in touch with the various Hebrew or Zionist organizations in

America which are interested in Palestine development.

The report further states that there are at least five Arab farmers to each Jewish farmer, and that the modern implements used by the Hebrew will be an incentive for improvements among the Arabs.

The report indicates that a number of farmers who are to install machinery in Palestine have been educated in the agricultural colleges in California. As a result, these men on their return to Palestine will doubtless exert considerable influence in favor of American implements and methods.

Local Rabbis Dine Minister to Persia

The Association of Reform Rabbis of New York and the New York Board of Jewish Ministers were hosts at a farewell and testimonial dinner on Monday evening to Rabbi Joseph Kornfeld on the eve of his sailing for Persia as Minister to that country. The dinner was at the West End Synagogue, West Eighty-second street, and among those who spoke were ex-Ambassadors to Turkey Oscar S. Straus and Henry Morgenthau; Rabbi Clifton H. Levy, president of the Ministers' Association; Rabbi H. G. Enelow of Temple Emanu-El, Rabbi Elias L. Solomon, president of the United Synagogue, and Rabbi Kornfeld.

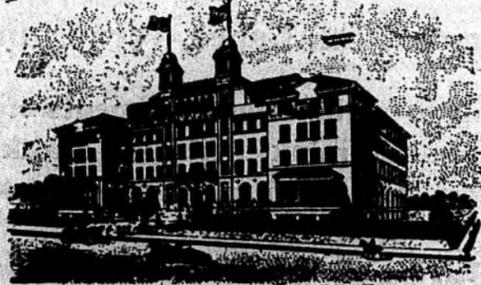
Ex-Gov. Smith to Address United Hebrew Charities

The annual meeting of the United Hebrew Charities of this city will be held on Tuesday evening, January 10, at 8.15 p. m., at the residence of Mr. Adolph Lewisohn, No. 881 Fifth avenue.

Former Governor Alfred E. Smith will deliver the principal address, and other speakers will be Miss Grace Abbott, chief of the Federal Children's Bureau, and Mr. Arthur Lehman, president of federation.

Miss Eleanore de Cisneros, of the Chicago Opera Company, will sing during the evening.

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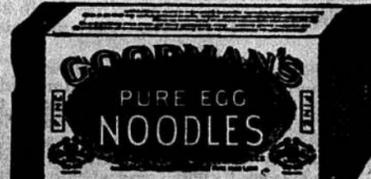
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ITEMS OF INTEREST IN THE JEWISH WORLD

Jacob Ellperin, of Brooklyn, has been named a city magistrate for a term of ten years.

A complete Beadicker with text and maps in Hebrew has just been issued at Jerusalem.

A Hadassah Chapter was organized at Cincinnati, O., last week with about thirty women present.

Mr. Leo Minken of Albany, N. Y., has been appointed an assistant corporation counsel for the county.

Louis P. Rothschild has been appointed a member of Kansas City (Mo.) Water Works Commission.

The Worcester (Mass.) Hebrew Athletic Association will open new and enlarged quarters on January 10.

The two well-known Zionists, Dr. Abraham Korke and Mr. A. Pasweg, of Prazemysl, have passed away.

Dr. Nelson K. Fromm has been re-elected vice-president of the Medical Society of the County of Albany, N. Y.

Congregation Agudath Achim of Ashland, Ky., is the most recent addition to the roster of the Union of American Hebrew Congregations.

A number of prominent Jews of Boston have organized the Massepoig Country Club and will erect a clubhouse on Massepoig Lake, Sharon, Mass.

Next Sunday the Boston (Mass.) Federated Jewish Charities will launch a campaign for \$338,000, which has been fixed as the budget for the year 1922.

It is generally believed that the famous historian, Meyer Balaban, will succeed the late Dr. Samuel Poznanski as preacher at the Great Synagogue in Warsaw.

Final plans have been accepted and work is now under way for the new \$125,000 synagogue to be erected by Congregation Tifereth Israel of New Bedford, Mass.

At Greenport, L. I., an organization has been formed to promote social entertainment, Jewish educational work and relief work among the Jewish youth of the vicinity.

A campaign is now in progress in Buffalo, N. Y., to obtain 1,000 annual members for the Young Men's Hebrew Association and to insure the erection of a suitable building.

Reports from Jerusalem state that the Deputy Police Commissioner of that city resigned because of certain accusations made against him with regard to recent riots in Jerusalem.

The death sentence has been pronounced upon the Arab who was convicted of the murder of Rabbi Zalmon Rubin during the Jerusalem disturbances on November 2 last.

The South Australian Government is preparing an expedition which will test the Einstein theory during the total solar eclipse which takes place on September 22, this year.

The Junior Congregation of the Euclid Avenue Temple, Cleveland, O., plans to present Mendelssohn's oratorio "Elijah" some time in May. The cast, including principals, will number 125.

A unit of the Hebrew Sheltering and Immigrant Aid Society is being organized in Detroit, Mich. A board consisting of thirty prominent business men will be formed as the nucleus.

Chicago Jews have subscribed \$1,800,000 for Jewish war sufferers this year, exceeding their quota of \$750,000. Julius Rosenwald, who pledged \$1 for every \$7 contributed by others, gave \$226,000.

The anti-Semites at Nalentchow have formed a committee, headed by the local priest, to oust the Jews from the town. They even threaten the Jews with violence if they refuse to leave the place.

In the stand taken by the new government against the Warsaw municipality, the Jews again joined hands with the ministry in an attack on the reactionary methods of the aldermen and councillors.

The government at Moscow has opened a library of old historical volumes and documents, a large department of which is devoted to a collection of ancient Jewish books and manuscripts.

The immigration authorities have given permission for the wife and children of Rabbi Morris Hollander of Cong. Ohab Zedek, Utica, N. Y., to enter this country. They arrived here early in December, but owing to the quota for their country being filled were deported. The family have been at Cherbourg for the past two weeks and sailed again for this country on the Saxonia on January 3.

A conference of Jewish farmers living in Connecticut held at Ellington last week under the auspices of the Jewish Agricultural Aid Society and the Connecticut Agricultural College was well attended.

Arthur Brisbane, the famous editor of the Hearst papers, has been announced as the principal speaker at the second annual dinner of the United Jewish Charities of Detroit, Mich., to be held on January 11.

Mrs. Rae Mintz Karlinsky of Baltimore, Md., has established a permanent scholarship in the University of Maryland in memory of her husband, the late Dr. Leo Karlinsky, an alumnus of the institution.

Mr. Solomon Ginsberg, son of Ahad Haam, has been appointed by the Education Department of the government as inspector of the Jewish schools in Palestine in place of Dr. Dushkin, who left for America.

Landon Ronald, the famous British orchestral conductor, was among those knighted by King George on the New Year. Ronald is a brother of Henry Russell, at one time manager of the Boston Opera Co.

Charles Z. Steinberg, a student of East Denver (Col.) High School, in a recent test offered by Columbia University in advanced algebra, received a mark of 98, being one of two in the United States to receive this distinction.

The "Wiener Morgenzeitung" relates that it has learned from authentic sources that with the commencement of the new year all Jewish instructors in the elementary and higher schools of Budapest will be suspended.

The Congregation Sons of Israel at Binghamton, N. Y., has awarded a contract for a new synagogue to cost \$60,000. A site has been selected on Exchange street and the new building will be ready by Rosh Hashanah.

The Haaretz reports that several representative Jews and Arabs met recently in Jerusalem and discussed the possibilities of opening a club where the Jews and Arabs would have opportunities of meeting and exchanging views.

Rabbi Samuel J. Harris has been elected to succeed Rabbi Rudolph I. Coffee by the Collingwood Avenue Temple, Toledo, Ohio. Rabbi Harris graduated from the Hebrew Union College in 1920 and has been with Temple Israel of La Fayette, Ind., ever since.

Dr. Rosenbaum has tendered his resignation as president of the Jewish National Council of Lithuania, as a result of the criticism passed by his colleagues upon his voyage to Poland to bring about an understanding between the two countries.

Morris Jacobs, of Astoria, L. I., was notified Christmas Day that he had inherited \$2,775,000, left by a deceased brother in Holland. Mr. Jacobs has announced his intention of devoting the fortune to the laying out of a park in Astoria for children and mothers.

The two most influential newspapers in Bucharest, Roumania, "Adverul" and "Diminanza," have been purchased by the well-known Jewish journalists, K. Graud and M. Rosenthal. It is understood that both publications will now pursue a more or less democratic policy.

Tau Delta Phi Fraternity, an organization of Jewish collegians with chapters at Harvard, Boston University, New York University, City College of New York, Columbia, University of Pennsylvania and other colleges, held its eleventh annual convention at Boston, Mass., on January 1-3.

Many prominent members of the local and neighboring communities were present at Somerville, Mass., on the 25th ult. to participate in the laying of the cornerstone for the new synagogue of Congregation B'nai B'rith being erected at Central street and Broadway. The edifice will cost \$65,000 when completed.

The new session of the Roumanian parliament was opened on the 1st of December. The measures which are to be introduced include a bill dealing with the citizenship rights of the Jews in that country. The Jewish leaders demand in connection with the new law that the Jews should be recognized as a national minority.

The Jewish deputies put forward a definite demand that the Polish government should this session abolish all Czaristic restrictions in Russia, on the ground that when Mr. Kerensky issued his emancipation decree in 1917, Poland was still a part of Russia. The Socialists and followers of ex-Premier Witos supported the Jewish claim, but the Polish parliament voted otherwise.

Writing an average of ninety-two words a minute for fifteen minutes, with but thirty-one errors in the fifteen pages of legal-size paper, L. J. Tannenholz, of New York, set a new world's record for court reporter's style typewriting at the annual convention of the New York State Shorthand Reporters' Association, which was held at Syracuse last week.

Octavus Roy Cohen, of Birmingham, Ala., whose stories of negro life in the "Saturday Evening Post" have won him fame, is the winner of the \$5,000 short story contest recently instituted by "Photoplay." There were 2,400 stories submitted, of which 24 were finally published, Cohen's "The End of the Road" being awarded the prize—the largest ever offered in a similar contest.

Mrs. Nettie Picard Schwerin died of heart disease at her home in Flushing, N. Y., last week. She was associate head worker of the Hudson Guild of Manhattan, organizer of the Bloomingdale Foundation in Harlem, a member of the Republican County Committee, Flushing Civic Club and League of Women Voters, and president of the Guild of the Free Synagogue, Flushing.

Boris Anisfeld, the famous artist, painted the scenery for "The Love of Three Oranges," about to be produced in Chicago by the Chicago Opera Company. Anisfeld, who painted the scenery for the "Blue Bird" for the Metropolitan Opera House of this city, is now finishing the production for the "Snow Maiden," soon to be produced by the latter organization.

In consequence of warm appeals by Mr. Cazes, the president of the Jewish community at Salonika, Greece, Mr. Saul D. Modiano, who has lived for fifty years in Trieste, where he holds an important position, has consented to make up the amount needed for the building of a Home for Aged Jews at Salonika, his native home, and has promised 120,000 drachmas for this purpose.

W. J. Shroder has been appointed chairman of the Budget Committee of the Cincinnati (O.) Community Chest, which has been merged with the Council of Social Agencies. Mr. Shroder's principal task will be, as far as possible, to conduct all social welfare, community and philanthropic activities as city-wide problems in such fashion as will reduce duplication of effort to a minimum. He will serve without compensation.

Plans have been accepted for the new Jewish hospital to be erected at Poplar avenue and Tucker street, Memphis, Tenn. The plans, which were approved by Superintendent S. S. Goldwater, of Mount Sinai Hospital, this city, call for an administration building 75 by 150 feet and a patients' building 75 by 200 feet and five stories in height. The hospital will have a capacity of 120 beds and ground will be broken next month.

The Young Men's and Young Women's Hebrew Association of Pittsburgh, Pa., has purchased a part of the Lloyd estate holdings on Dithridge through to Bellefield street, midway between Forbes street and Fifth avenue, 124 feet by 215 feet. On this site the Young Men's and Young Women's Hebrew Association plans to erect a magnificent building designed to house the Jewish communal activities of the city.

Arrangements are being made for opening a chemical research institute as part of the University of Jerusalem. A budget of £20,000 has been agreed upon. Mr. Kadoorie of China has promised to contribute towards the building fund of the laboratory. The late Mr. Rosenblum of Brighton left £1,000 for this department. Dr. Weizmann is lending to the institute his own library and complete chemical outfit, which before the war were valued at £8,000.

The committee of Hungarian Jews now in this country on behalf of their stricken fellow countrymen, was received by Mayor Hylan at the City Hall last week. The delegation, which is composed of Dr. Francis Szekley, councillor of the Royal Court; Dr. Elias Adler, chief rabbi of Hungary, and Dr. Emil Zahler, was introduced by David Hirshfield, Commissioner of Accounts, and Rabbi Samuel Buchler, Deputy Commissioner of Markets.

According to statistics which have just been prepared by the Chief Rabbinate of Turkey, more than three thousand Jewish children, belonging to the poorest classes of the community, are at the present moment wandering in the streets for lack of schools. The two great schools of Balata, which were destroyed some years ago by a great fire, could not be built up again because funds were not available. The same is true of the schools similarly destroyed at Haskeuy, Dagh-Hamam and other Jewish centers.

Miss Elinor Heavenrich of Saginaw, Mich., was the winner of the first prize for the best essay submitted by pupils of all the public schools of Saginaw on "The Value of the Welfare League." The prize was awarded by the Kiwanis Club of that city by judges chosen from well-known educators. Miss Elinor, who is 12 years of age, has written many articles on various subjects that have elicited favorable comment. The Kiwanis prize was turned over to the Welfare League by Miss Elinor, to be devoted to the furtherance of the work of that organization.

The Jew Supremel
The Bishop of Bradford was the chief speaker a few days ago at a meeting at Norwich of the Diocesan Auxiliary of the London Society for Promoting Christianity among the Jews, and he told his audience some notable things concerning our people. For instance, he said, what we have little doubt is true, that non-Jews "were desperately afraid of the Jew not because of his religion but for economic reasons and the power he held"—that the fear is ridiculously groundless is also true, although the Bishop apparently does not think so. For he said of us that:

"The Jew today was the most powerful person on the earth. The Jews today were swamping every civilized nation. They were supreme in finance and in many walks of life. There were some things in which the Jew was not supreme because he had rarely had a chance. One of them was agriculture, which the Zionists were very anxious the Jews should take up in Palestine. Jews figured today in our government. In Russia, alas! Jews were in full force. When we talked about American methods of business and finance we forgot they were all Jewish. There was no prize which the Jewish child could not carry off in our schools when he had fair play."

If the Bishop thinks this, and we would not for a moment suggest that having said it he does not, where on earth is the logic of asking such a wonderful people to commit hari kari by drowning itself in the baptismal font? That, indeed, is the dilemma in which perverters necessary find themselves. If we as a people are such a poor lot, so miserably recalcitrant, so blind and soulless, as some of those who would "save" us would make out, then we are not worth bothering about, and we may as well be left to our fate. If, on the other hand, we are the super-people the Bishop of Bradford would have us believe, why not let us alone? It is surely a pity to seek to deprive the world of so excellent an asset! But in view of the world-position of the Jew—even his economic world-condition—poor and persecuted for by far the greater part, is it not ridiculous to talk, as the Bishop of Bradford does, about the Jew being the most powerful person on earth? It is worth noting, by the by, that at this meeting it was stated how, in the Diocese of London, it takes 4,000 people to raise £1 for missionary work among the Jews; while it needs 800 in the Diocese of Exeter, 1,200 in that of Liverpool, as many as 6,000 in the Diocese of Bradford, and only 400 in that of Norwich. There is a legend about Norfolk noodles now we are reminded of it! It would seem that the effort made to convert them is strictly relative to the Jews' numbers in the districts concerned. Where there are many Jews the effort is slackest, and where there are few of us the striving is energetic. That looks as if this society batters upon the ignorance of its support-

ers—or those to whom they appeal for support—relating to the Jew; a point we have always suspected.—London Jewish World.

Advisable Union
The opinions which have been expressed in The Hebrew Standard of Friday, December 23, uniting the United Synagogues with the Union of Orthodox Jewish Congregations, it is hoped that it will receive the proper indorsement by those who are able to decide upon this, to unite a very good thing in principle, and the two organizations are near enough to each other to do away with the difficulties in the way. This is the opinion of Dr. Cyrus Adler, president of the Dropsy College, Philadelphia, Pa., who is the spiritual leader of the United Synagogues and who is nearer to the religious spirit from Judaism, as most of the people he represents.

Dr. Bernard Drachman, who is the leader of the Orthodox Union, who also writes in The Hebrew Standard, gives in, and with right, that the conditions of the Jews in America have changed in the last twenty-five years, and that co-operation is more practical today than it was then, when the conservative and the Orthodox have to stand apart from each other. At the same time he is not in favor of uniting without several reservations, as Dr. Adler seems to think. In our opinion we think that Dr. Drachman stands on a more solid foundation and has a moral right to be more steadfast and not to give in on any principles or fundamentals.

It may be also said that both organizations could get busy and make a better impression upon the masses. It is a question if they use their own full resources. The working out of a plan for co-operation to fight the elements both considered to be dangerous to Judaism certainly would be a very good thing.—Translation of editorial from Jewish Morning Journal, Dec. 27, 1921.

Government Grants for Hebrew Schools
Jerusalem.—A memorandum has been submitted by the Jewish National Council asking for an increased grant-in-aid for Hebrew schools out of the public funds. It is pointed out that the Hebrew schools have been receiving less than the amount due, when the number of pupils provided for by the Jewish Bureau of Education is taken into consideration. In allocating subsidies for the schools of the various denominations the government has been reckoning with the population rather than with the number of pupils.

Zionist Centre on St. Mark's Place
Announcement has been made by the Downtown Zionist Centre of the purchase of the four-story building at No. 52 St. Mark's Place. The seller is the Hebrew National Orphan Home, and as soon as alterations have been completed the new owners will take possession.

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ENGAGEMENTS

ED ELMAN—DANOWITZ.—Mr. and Mrs. Louis Danowitz announce the engagement of their daughter Belle to Dr. Martin Edelman.

GEISENHEIMER — HYMAN. — Mr. and Mrs. Jacob Hyman of 350 West 88th street announce the engagement of their daughter Jeanette to Jesse Geisenheimer, son of Mr. and Mrs. Herman Geisenheimer.

GINSBURG—RUSSEKS.—Mr. and Mrs. I. H. Russeks of 115 West Seventy-third street announce the engagement of their daughter Pearl to Samuel R. Ginsburg, son of Mr. and Mrs. I. Ginsburg of Schenectady, N. Y.

GOLDSTEIN — MARKOWITZ. — Mr. and Mrs. Morris Markowitz of No. 135 West 120th street wish to announce the engagement of their daughter Birdie to Mr. Irving Goldstein.

GREENSTEIN—LEVY.—Mr. and Mrs. Abraham Levy, of 777 West End avenue, announce the betrothal of their daughter Blanche to Mr. Max Greenstein, son of Mr. and Mrs. Samuel Greenstein, of 924 West End avenue. Reception at 777 West End avenue Jan. 22, 1922, from 3 to 6 p. m. No cards.

HELLER — BASCH.—Mrs. Ida Basch of 1486 Lexington avenue announces the betrothal of her daughter Henrietta to Mr. Joseph Heller, son of Mr. and Mrs. Max Heller, Forest City, Pa.

JACOBS—LASEK.—Mrs. G. Lasek of 385 Edgcombe avenue announces the engagement of her daughter Belle to Mr. Gustave G. Jacobs, formerly of Cincinnati.

LEHR — DREZNICK.—Mr. and Mrs. Jacob Dreznick of Bayonne, N. J., announce the engagement of their daughter Rebecca to Mr. Moe Lehr, son of Mr. and Mrs. Louis Lehr of Bayonne, N. J.

MARKS — GLUCK.—Mr. and Mrs. Philip Marks of 858 Cauldwell avenue announce the engagement of their son Ira to Josephine Gluck.

SCHAENEN—WEISS.—Mr. Jacob Weiss announces the engagement of his daughter, Jule V., to Dr. Saul Schaaenen, son of Mr. and Mrs. N. M. Schaaenen.

MARRIAGES

BERGER—ROTH.—Miss Amelia Berger to Mr. Abe Roth, by Rev. Dr. Adolph Spiegel, on December 18, 1921.

COHEN—COHEN.—Mr. Abraham Cohen to Miss Sadye Cohen of No. 447 Fort Washington avenue, at the Hotel Savoy, by Dr. I. Mortimer Bloom.

COHEN — STECKEL.—Selma Steckel to Louis Edward Cohen on Sunday, January 1, 1922, at the home of the bride, 88 Grove street, Brooklyn. Rev. Isidore Frank officiated.

FINK — OPPENHEIM.—Mr. and Mrs. Joseph Oppenheimer, 503 West 169th street, announce the marriage of their daughter, Elsie B., to Lester R. Fink, December 25, 1921.

FRANK—FRIEDMAN.—Mr. and Mrs. Joseph Friedman, of 3493 Third avenue, announce the marriage of their daughter Hattee to David Joseph Frank, son of Mr. and Mrs. Max Frank, of 795 St. Nicholas avenue, on Sunday, January 1, 1922, at the Wallace. Rabbi Aaron Eiseman performed the ceremony.

GINSBERG — GROSHAN.—Mr. and Mrs. Groshan announce the marriage of their daughter Mollie to Mr. Leo Ginsberg by Rev. S. Seidman on Sunday, January 1, 1922.

GRABSHIED—HARRIS.—Mr. and Mrs. Abraham Harris, of 3915 Broadway, announce the marriage of their daughter Marie to Sidney Melvin Grabshied, of 463 West 159th street, on Sunday, January 1, 1922, at the home of the officiating minister, Rabbi Aaron Eiseman.

HALPERIN—COHEN.—Miss Gussie Cohen to Mr. Louis N. Halperin, on December 25, 1921, by Rev. Dr. Adolph Spiegel.

KAHN—SCHLOSS.—Mr. and Mrs. Isidore Schloss of 72 East Ninety-sixth

street announce the marriage of their daughter, Jessie Evelyn, to Mr. Harry Kahn of Brooklyn on Monday evening, December 26, at Hotel McAlpin.

KAIDEN — BERNSTEIN.—Mr. and Mrs. Aaron Bernstein of 5 West 111th street, New York, announce the marriage of their daughter Jeanne to Dr. Maxwell H. Kaiden at the Temple Anshe Chesed, 114th street and Seventh avenue.

LANS—VOGEL.—Mrs. Mollie D. Vogel announces the marriage of her daughter, Pauline Pearl, to Mr. Herman Arthur Lans, son of Mrs. Sophie Lans, at Temple B'nai Jeshurun, December 31, 1921.

LAZARUS—SINGER.—Mr. and Mrs. Charles Singer, of 385 Ft. Washington avenue, announce the marriage of their daughter Charlotte to Murray Richard Lazarus on Saturday, December 31, 1921, at the Hollywood. Rabbi Aaron Eiseman performed the ceremony.

LEVENSON — GLEICHMAN. — Miss Bertha Gleichman to Mr. Bernard Levenson, by Rev. Dr. Adolph Spiegel, on December 25, 1921.

LYONS—GRAHFELDER.—Mrs. Rica Grafelder, of 516 West 169th street, announces the marriage of her daughter Viola to Gabriel Henry Lyons, son of Mr. and Mrs. Reuben Lyons, of 600 Riverside Drive, on Monday, January 2, 1922, at the home of the officiating minister, Rabbi Aaron Eiseman, 611 West 156th street.

MARKS—LUBER.—Mr. Reuben Marks to Gertrude Luber of 517 West 144th street, the ceremony being performed at 1101 East Nineteenth street, Brooklyn, by Dr. I. Mortimer Bloom, rabbi of the Hebrew Tabernacle.

MARX—ABRAMSON.—Mr. and Mrs. Henry Abramson, of 906 Union avenue, announce the marriage of their daughter Bessie to Charles Marx on Sunday, January 1, 1922, at 959 Jackson avenue, Bronx. Rabbi Aaron Eiseman performed the ceremony.

MEIROWITZ — BLEICHER. — Miss Fannie Bleicher to Mr. Irving Meirowitz on Sunday, December 25, 1921, at Westminster Hall, Rev. Dr. Adolph Spiegel officiating.

MITNICK—BLUMENTHAL.—Mr. and Mrs. L. Blumenthal announce the marriage of their daughter Gertrude to Mr. Benjamin B. Mitnick, of 2075 Creston avenue, Bronx, at Elmhurst, L. I., by Rev. S. Seidman, on Sunday, Jan. 1, 1922.

OLIAN—GOLLOMP.—Mr. Jacob Olian to Miss Florence Gollomp of 822 Beck street, at Vienna Hall, by Dr. I. Mortimer Bloom.

SNYDER—HOROWITZ.—Miss Susie Horowitz to Mr. Isidor Snyder, at the Educational Institute, 62 East 106th street, on December 18, 1921, by Rev. Dr. Adolph Spiegel.

SOSENKO—SCHIFF.—Mr. Albert Sosenko to Hortense Ethel Schiff of No. 648 West 160th street, at Wallace Hall, by Dr. I. Mortimer Bloom.

WITT—ROSENSWEIG.—On Sunday, January 1, 1922, at the home of Mr. and Mrs. Malcolm Seamon, 700 West 179th street, Miss Minnie Rosensweig, of 551 West 175th street, to David Witt, son of Mr. Henry Witt, of 875 West 175th street. Rabbi Aaron Eiseman performed the ceremony.

WOLPER — TUCKMAN.—Mrs. Sarah Tuckman announces the marriage of her daughter Eleanor to Mr. Bernard Cornelius Wolper, son of Dr. and Mrs. Max Wolper, December 22, by Rev. Dr. Elias L. Solomon.

BAR MITZVAH

COHN.—Mr. Alexander Cohn of 67 Van Reypen street, Jersey City, N. J., announces the Bar Mitzvah of his son, Herbert B., at the Talmud Torah Building, Fraser place, Jersey City, on Saturday, January 7, 1922, at 10 a. m.

GOODMAN.—Mr. and Mrs. Benjamin Goodman, 623 West 170th street, announce the Bar Mitzvah of their son, Edmund N., at Hebrew Tabernacle, 158th street and Broadway, Saturday, January 7, 10 a. m. Reception, the Savigny, 229 Lenox avenue, Sunday, January 8, 3 to 6 p. m.

GOODSTEIN.—Mr. and Mrs. Samuel Goodstein of 850 East 164th street wish to announce the Bar Mitzvah of their son, Mitchell Sidney, on Saturday, January 14, at 9:30 a. m. at the Montefiore Synagogue, Hewitt and Macy place, Bronx. Relatives and friends are cordially invited.

HERMAN.—Mr. and Mrs. Sol Herman, of 121 La Salle street, announce the Bar Mitzvah of their son Leroy Edward on Sabbath morning, January 7, 1922, at Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

HERSCHEL.—Mr. and Mrs. Ben B. Herschel announce the Bar Mitzvah of their son Maurice, Saturday, January 7, at Temple B'nai Jeshurun, Eighty-eighth street, near Broadway. At home Sunday, January 8, after 3 p. m., 317 West Ninth street.

STARK.—Mr. and Mrs. Herman Stark, 170 Vermilyea avenue, announce the Bar Mitzvah of their son, Aaron Willard, Saturday, January 7, 1922, at the Inwood Hebrew Congregation, 111-113 Vermilyea avenue. Reception Sunday, January 8, at Temple, 111-113 Vermilyea avenue, 3 to 6 p. m.

BIRTHS

DUKOFF.—Mr. and Mrs. Sol Dukoff of 270 Fort Washington avenue announce the arrival of a son on December 29, at the Lying-in Hospital.

GOLDING.—Mr. and Mrs. Harry W. Golding (nee Ruth Englander), 860 Riverside Drive, New York, announce the arrival of a son December 28, 1921.

LASHER.—Mr. and Mrs. Alfred W. Lasher (nee Isabel Mendelson) announce the birth of a son on December 31, 574 West End avenue.

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REICHLER.—Rabbi and Mrs. Max Reichler of No. 860 East 161st street announce the birth of a daughter, December 28, 1921.

SACKS.—Rabbi and Mrs. Maxwell L. Sacks wish to announce the birth of a daughter on Monday, December 26, 1921, at the Karlton Sanatorium, New York City. Dr. Sacks is the rabbi of Temple Sinai of Brooklyn.

IN MEMORIAM.

ISAACSON.—It is with deep sorrow that the Ladies' Malbish Arumim Society of the Uptown Talmud Torah have learned of the death of Mr. H. B. Isaacson, husband of our worthy honorary vice-president, Mrs. Sprinza Isaacson. To the bereaved members of the family we extend our heartfelt condolence.
MRS. JOSEPH COHEN,
President.

Institutional Synagogue

Last Sunday evening, to a capacity audience of twelve hundred, the senior clubs of the Institutional Synagogue, 37-43 West 116th street, conducted a Chanukah entertainment in honor of the closing day of the festival.

Rabbi Isadore Goodman presided and spoke on "Jewish Art." Rabbi Herbert S. Goldstein, the principal speaker of the evening, spoke on "Chanukah Then and Now." Mr. Samuel Miller, who heads the department of literary and dramatic work in the Institutional Synagogue, spoke on "Debating." Selections from Mozart, Hayden and Brahms were rendered by the trio, Elias Cohen on the violin, David Levine on the cello and Michael Brodsky on the piano. Other participants in the evening's program were Douglas Korantz, Abe Eagle, Miss Leona Palin, Samuel Golper, Miss Frieda Pearlman and the Talmud Torah children in a set of interpretative dances.

Sisterhood of the Congregation Path of Life

The Sisterhood of the Congregation Path of Life gave a Chanukah party to its members and those of the congregation on December 28, at the Hotel Bibo, Madison avenue and Ninety-second street. The party was well attended and enjoyed by all.

The arrangements were in the hands of an active committee of the Sisterhood ably presided over by the indefatigable chairman, Mrs. A. Schwarz.

Mrs. M. Boas Lande, in the unavoidable absence of the president, welcomed the guests. Mrs. Silverman, of Des Moines, charmed her hearers by singing beautiful songs. The spirit of Chanukah was emphasized by the whole company singing "Mooz Zur."

A delightful entertainment and dancing followed, and refreshment were served.

This Chanukah celebration lasted till after midnight, and altogether was a very great success.

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Horrible Jewish Suffering on Bessarabian Border

Kishinev (Jewish Press Association).—The Jewish Ukrainian Committee presented a memorandum to General Popowitch, describing the cruelties perpetrated by border militia on Jewish refugees from Ukraina. The memorandum states that in many instances those who succeeded in making their way from Ukraina to Bessarabia were placed in small boats and told to find their way back across the Dniester. When about in mid-river the militia opened fire on the unfortunates and in this manner many undesirables were disposed of, daily. The memorandum relates that on the 5th of November eight refugees were killed near Vertuzhan, district of Soroko.

Four dead bodies were thrown into the river, the other four were for some unaccountable reason allowed to remain on the bank for three days and were then brought to the town of Vertuzhan. After an autopsy it was found that all eight died of bullet wounds.

The memorandum further states that five refugees were seized near the town of Rezina. While being led through the streets on the way to the commandant's headquarters, one of them cried out in Yiddish for help. Several prominent Jews of that town made an effort to obtain his release, but with no result. All five were shot the very same day.

General Popowitch, to whom this memorandum was presented, is the one who issued the order to border militia to frustrate any attempt to cross to the Bessarabian side with gun powder.

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YOUNG JUDAEA

During the past week Mr. A. Tannenbaum visited Albany and Rochester. At both of these towns open meetings of Young Judaea and their parents were addressed by Mr. Tannenbaum, and in addition he also attended conferences of the leaders in each district.

Mr. S. J. Borowsky, Mr. Emanuel Newmann, Mr. Benjamin Fain and Mr. A. Tannenbaum have volunteered their services for field work in New York city and vicinity.

Through the generosity of Mrs. Boris Grabelsky, treasurer of National Young Judaea, who has guaranteed the expenses for the first month and has volunteered to help raise the expenses for the succeeding months, arrangements are being made immediately to appoint a registrar or secretary of New York city. The appointment will probably be made in the next week, so that work can be commenced at once to intensify Young Judaea activity in New York city.

Active and energetic work will now commence to make the big dance of Young Judaea a success. The dance will be held on Saturday evening, February 18, 1922, at the Sixty-ninth Regiment Armory. Most of the Young Judaea centers and other organizations have been silently and quietly preparing for the big work in order that they might start in full swing on the first of the new year. The first proceeds will be used for supervision and educational work in New York city.

Jewish Deputy Scores Hungarian Government

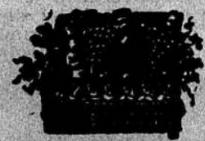
Budapest (Jewish Press Association).—The Jewish deputy Schonder has addressed the Hungarian Parliament at length with regard to the attitude of Hungary toward Jewish problems. Schonder unsparringly voiced his opinion of the anti-Semitic policies of the government, with its discriminations and persecutions. He particularly emphasized the new passport system which the government has recently instituted, wherein the word "Jew" must be conspicuously inscribed upon all passports issued to Jewish citizens. This regulation, Deputy Schonder declared, is not only illegal, but also harmful, because it affords an opportunity to corrupt officials to utilize the situation for exploitation of the Jew. Schonder's address deeply impressed Parliament.

Refugees Not to Be Expelled From Bessarabia

London (Jewish Press Association).—Lucien Wolfe, chairman of the Joint Board of Deputies, was telegraphically informed by the government of Roumania that the expulsion of the 20,000 Jewish refugees now in that country will be discontinued, pending consultation with important Jewish organizations. This action by the Roumanian Government is a result of special negotiations on the part of Dr. Nansen with that government relative to the matter of Jewish refugees, and was instigated by Lucien Wolfe.

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Senator Penrose a Zionist

Washington (Jewish Press Association).—It is interesting to note in connection with the death of Senator Penrose, that he was sympathetically inclined to Zionism. Shortly before his death he received a Zionist delegation consisting of Ab Goldberg and Herman Conheim, treasurer of the Keren Hayesod. Senator Penrose told the delegation of his sympathy with the Zionist movement. During the war the Senator was a firm advocate of a national Jewish home in Palestine. He is quoted as having once said: "I am entirely in sympathy with the views of which Zionism is an expression. I believe that the government of the United States should take action in accordance with the British declaration on the Zionist question and that Palestine should be forever removed from Turkish control. I am in full sympathy with the efforts of the Jewish people to establish a national home in Palestine."

MUSIC AND DRAMA

Katherine Bacon will give her third piano recital of the season at Aeolian Hall on January 20. As usual, this artist will present a program different from the average recitalist's program. Incidentally, this appearance marks Miss Bacon's sixth New York recital in less than two years; then, too, the work of few pianists among the younger artists has aroused the unusual notice that Miss Bacon's recitals have.

On Manfred Malkin's program for his piano recital at Carnegie Hall on January 9 will be compositions by Bach-Liszt, Beethoven, Mendelssohn, Debussy and Schumann; the last number being this composer's Carnival. Mr. Malkin is well known in New York and elsewhere from many former concert and recital appearances, and his approaching recital, the first in some time, has aroused interest among the concertgoers.

Alexander Siloti, the Russian pianist, will play at his first New York recital in Aeolian Hall, Sunday afternoon, January 15, a group of Liszt pieces revised by himself. Siloti is a pupil of Liszt, and was in close association with the master during the last three years of his life.

Siloti visited this country twenty-three years ago and was the first pianist to bring to our shores the famous Prelude of his distinguished cousin, Sergei Rachmaninoff.

Josef Stopak is to give his second violin recital of the season at Carnegie Hall on January 14. Mr. Stopak has chosen an unusually interesting program for his appearance, ranging from Mozart to a modern group of first-played numbers, and compositions by Saint-Saens and Kreisler, including that violinist's arrangement of a Gluck air. Mr. Stopak's first-played numbers, all in manuscript, will be "Three Preludes," by Frederick Jacobi; "Intermezzo," by Edward Kilenyi; "Song Without Words," by A. Walter Kramer, and "Scottish Fantasy," by Boris Levenson. Charles Hart will act as the violinist's accompanist.

George M. Cohan's Comedians are in their fifteenth week at the Liberty Theatre with the popular "O'Brien Girl," including in the splendid organization, Elizabeth Hines, Finita de Soria, Ada Mae Weeks, Georgia Caine, Andrew Tombs, Robinson Newbold, Yakovleef, Cunningham and Clements and the snappy Cohan dancing chorus, which helps in making it a typical Broadway show as well as one of the cleanest New York has seen in many a season.

At the Bronx Opera House for week starting Monday, January 9, with usual Wednesday and Saturday matinees, Sam H. Harris will present George M. Cohan's Comedians in the greatest musical comedy success in the history of the stage, "Mary," a sweet story wonderfully told, with a vein of humor that is irresistible, melodies that you will not forget and dancing that will make you gasp with delight.

The book and lyrics of "Mary" are by Otto Harback and Frank Mandel and the music is by Lou Hirsch. Mr. Cohan has assembled a distinctive cast of principals and a chorus of girls who are an outstanding feature because of their beauty and grace, their excellent singing and captivating and bewildering dancing. The costuming is a rare treat to the eye and the scenic embellishments are all that could be desired. The ensembles are the most striking stage pictures ever seen in musical comedy and reflect the genius of the past master of this art, Julian Mitchell. Among the superb cast assembled are Edna Morn, James R. Marshall, Joe Herbert, Jr., Frank Shea, Joe Smith Marba, Norma Brown, Clara Palmer, Eddie Girard.

The Messrs. Shubert will present "Main Street," with Alma Tell and McKay Morris, at the Bronx Opera House, week of January 16.

Leon Sametini's recital will be at the Town Hall on the evening of January 11. The Dutch violinist is a protege of the queen of Holland, who gave him his first violin. He has recently returned from a tour of Scandinavia and is well known in Europe.

Ruth Deyo, who plays the piano at the Town Hall on the afternoon of January 16, has played as soloist with the Boston Symphony for three consecutive seasons, also with the New York Philharmonic and Cincinnati orchestras. She has also given several joint concerts with Pablo Casals.

On the evening of January 18 Cantor Josef Shlisky will appear at the Town Hall in recital.

Alexander Sklarevski gives a piano recital at the Town Hall on the afternoon of January 23. His program opens with the Schumann "Carnival," and he will play four pieces by Liszt.

The eighth year in which the Hippodrome has been under the direction of Charles Dillingham, and the period in which it has seen its greatest prosperity and popularity and in which it has in the greatest measure fulfilled its intended place as a national institution of theatrical amusement, began on Monday with two gala performances of Mr. Dillingham's current production, "Get Together." "Get Together" typifies the type of policy which Mr. Dillingham has pursued at the big playhouse, that of providing the type of amusement which has the widest appeal at a scale of prices which is always considerably below that which might be in vogue for an entertainment of Hippodrome proportions, and further proof of the popularity and appeal of "Get Together" lies in the fact that the current production now is on its way to the third century mark, the 200th performance having been passed during Christmas week.

"Rags (Shmaats)," by H. Leivick, author of "The Golem," has "caught on" at the Yiddish Art Theatre, with Maurice Schwartz, director and star, in the leading role.

This is the first drama dealing with the immigrant father and his American children to be presented at a first-class Jewish theatre. The fame of the Jewish Art Theatre in the past has been achieved with plays of old-world life, or with translation of foreign plays. In this respect "Rags" is a novelty. The entire action takes place in New York, and the whole story is American. This probably accounts for the large number of American Jews hitherto not known to visit the Yiddish theatre who have been flocking to see this particular play.

"Rags" is by the author of "The Golem," and has some of the same blend of poetry and realism in a New York locale. It appears that the play will run for the balance of the season, and will be given on Friday, Saturday, and Sunday nights, with Saturday and Sunday matinees.

Maurice Schwartz will play the father, and the cast includes Mark Schweid, Julius Adler, Jechiel Goldsmith, Anna Appel, Bessie Mogulesco, Hyman Meizel, A. Honigman, Binsh Abramowitz, Zvi Skuler, and a company of thirty.

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WEEK—JAN. 23

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WEEK—JAN. 30

"LILIAM"

CHILDREN'S PAGE

DIVISION OF THE LAND

Dear Children:

Israel's troubles were now over, his happy hour had arrived. The Division of the Land was begun! And thus the Lord said to Moses, "Unto these shalt the land be divided for an inheritance according to the number of the names." "To these," says Rashi, "but not to those who are less than twenty years of age, although they reached their twentieth year before the land was divided, inasmuch, as it took seven years to conquer it and seven years to divide it. They did not obtain a share of the land, but it was divided only amongst the six hundred and one thousand, and if one of them had six sons they could not take more than their father's share. To the large tribe shalt thou give the more inheritance." To the tribe that had the greatest numbers they gave the greatest share, although this caused the portions not to be equal, because it was all distributed according to the largeness of the tribe. This division was made only by lot, and the lot was cast by the power of the Holy Spirit as set forth in the Talmud Baba Bathra. Elazar, the priest, was the Urim and Thummim, and said, by the inspiration of the Holy Spirit, if this tribe arises, this boundary arises with them, and the tribes were inscribed on twelve ballots, and twelve boundaries were also described on twelve ballots, these were all mixed together in a ballot box, and the prince (of each tribe) thrust his hand into the ballot box and took out two ballots, and there came to his hand the ballot bearing the name of his tribe, also the ballot bearing the name of the boundary ascribed to him. And the lot itself exclaimed and declared, "I, the lot, have arisen for this boundary, for this tribe," as it is said "al pi hagoral," literally, "through the mouth of the lot." The land was not divided by measure, because some boundaries have better land than others, but only by appraising—a "beth kur" of inferior land (a larger quantity) against a "beth seah" (a smaller quantity) of superior land—all according to its value in money. "According to the names of the tribes of their fathers." This refers to those who went out of Egypt. The Torah has made this inheritance different than all others, inasmuch as in every other inheritance the living inherit from the dead, but here the dead inherit from the living. For instance, if two brothers who went out of Egypt left sons who were about to enter the land, one of them left one son and the other three sons, the one received one share whilst the three received three shares, for it is said, "Unto them shalt the land be divided." Subsequently their inheritance reverted to their grandfather, and each received an equal share. It is for this reason that it is said, "According to the names of the tribes of their fathers shall they obtain their inheritance." That is after the sons received their share they divided it according to the fathers who went out of Egypt. However, if they would originally have divided according to the number of those who went out of Egypt, these four sons would have received only two shares, now they received four shares. "Nevertheless through the lot" for all except Joshua and Caleb, as of them it is said, "And they gave Hebron unto Caleb, as Moses had spoken" (Judges 1). By the order of the Lord did they give him (Joshua) the city which he had asked (Joshua 19), according to the

tribes of their fathers (this excludes strangers and slaves). "By the decision of the lot," the lot announced its decision as previously explained, it is said "al pi," "by the mouth of," to teach us that it was divided through the Holy Spirit. These are the families of Levi, there is missing here the families of the Shimeites, the Ozielites and part of the Yitzharites. And the name of Abram's wife was Yocheled, the daughter of Levi, whom (her mother) bore to Levi, her birth was in Egypt, but not her bearing, for when they entered within the walls she gave birth to her, and she completed the number of seventy, for in detail you only find sixty-nine. And those that were numbered of them (the tribe of Levi) were twenty and three thousand, all males from a month old and upward; for they were not numbered among the children of Israel from twenty years old and upward. For what reason? "Because there was not given to them any inheritance," whilst those who were numbered from twenty years old did receive an inheritance, as it is said, "to each according to those that were numbered thereof shall its inheritance be given." And among those there was not one man, of those whom Moses and Aaron, the priest, had numbered, but there was no decree against the women for the sin of the spies, because they loved the land. Whilst the men said, "Let us appoint a chief and let us return to Egypt" (Numbers 14). The women said, "Give unto us possession." Therefore the section treating of the daughters of Zelophchad is next to the section concerning those who did not get into the land. And there came nigh the daughters of Zelophchad . . . of the families of Menasseh, the son of Joseph. Why mention Joseph's name? To teach you that just as Joseph loved the land, as it is said, "And then shall ye carry up my bones" (Genesis 50). So did also his daughters love the land, as it is said, "Give unto us a possession," and to teach you also that they were all righteous people, as wherever the deeds of a person and his ancestors are not set forth, and the Torah describes one in detail to accord praise to him he is a righteous man, the son of a righteous man, but if it gives his pedigree to talk of his shameful act, as for instance (Kings 25), "There came Ishmael, the son of Nethayah, the son Elishama, be it known, that all mentioned with him were wicked." "Machla, No'ah" and further it is stated "Machla, Tirzah," to teach us that they were all equal in excellence of character. Therefore the Torah changed the order of their names. And they stood before Moses and before Elazar. This teaches us that they stood before them in the 40th year, after Aaron had died. Before Moses, and after, before Elazar. If Moses did not know, was Elazar likely to know? But transpose this passage, says Rabbi Josiah, Abba Chanan, in the name of Rabbi Eliezer says, they were sitting in the Beth Hamedrash and they stood before all of them. But he (our father) was not of those who died with those who murmured, nor of the followers of Korach, but he died from his own sin, and he did not cause others to sin (Rabbi Akiba said he was the gatherer of wood on the Sabbath). Rabbi Simon said of those who went up to the mountain against Moses' orders, "Why should the name of our father be done away? Let us take the place of a son, otherwise let our mother marry her brother-in-law."

"Because he hath no son." If he had a son they would have made no claim. This teaches us that they were wise. And Moses brought their cause before the Lord.

בן אהרן

IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St., Bronx).—This evening Rabbi Norman Salit speaks on "Taking a Chance." Sabbath morning Rabbi Salit will preach on the portion of the week.

AGUDAS ISRAEL (Seneca and Myrtle Aves., Brooklyn).—Rabbi Joseph Sarachek will speak this evening on "Honor Thy Father and Thy Mother." Sabbath morning on "Joseph and His Brothers."

AGUDATH JESHORIM (113 E. 86th St.).—Rabbi Israel Goldstein speaks this evening. Sabbath morning Rev. Dr. Gabriel Schulman preaches on the weekly portion.

ANSCHER CHESED (114th St. and 7th Ave.).—Dr. Jacob Kohn will speak this evening on "The Religion of Democracy—The Function of Law." Sabbath morning Dr. Kohn preaches on the weekly portion.

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

BAITH ISRAEL ANSHEI EMES (Harrison and Court streets, Brooklyn).—This evening Rabbi Israel Goldfarb speaks on "The Synagogue—What It Is and What It Should Be."

BETH-EL (5th Avenue and 76th Street).—Dr. Samuel Schulman will preach Sabbath morning. Sunday at 11 a. m., Dr. Schulman will deliver a popular discourse on "The Powers That Rule Us."

B'NAI JESHURUN (257 W. 88th St.).—This evening Rev. Dr. Gabriel Schulman will speak on "Life's Greatest Effort." Sabbath morning Rabbi Israel Goldstein will speak on the portion of the week.

BROOKLYN JEWISH CENTER (691 Eastern Parkway).—This evening Rabbi Israel Herbert Levinthal will speak. Sabbath morning on the weekly portion.

BROOKLYN SYNAGOGUE (933 Eastern Parkway, Brooklyn).—This evening Rabbi Isidore Newman will speak.

CENTRAL SYNAGOGUE (55th St. and Lexington Ave.).—Sabbath morning Dr. Nathan Krass will preach on the portion of the week. Dr. Krass will deliver a popular lecture Sunday at 11 a. m.

EMANU-EL BROTHERHOOD (15th St. and Second Ave.).—Rev. Aaron Eise-man will be the speaker this evening.

HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "Is Christian Science Entirely a Fraud?" Sabbath morning, "Abraham."

KEHILATH JESHURUN (117 E. 85th St.).—Rabbi Elias L. Solomon will speak this Sabbath morning on "Fundamental Teachings in Judaism—IV."

INSTITUTIONAL SYNAGOGUE (37-43 West 116th St.).—This evening Rabbi Isadore Goodman will speak on "The Problem of Moral Education." Sabbath morning Rabbi Herbert S. Goldstein will speak on "Human Approaches."

MONTEFIORE (Hewitt and Macy place, Bronx).—Professor Overstreet, of City College, will speak this evening on "Short Cuts to Truth." Sabbath morning Rabbi Jacob Katz speaks on the weekly portion.

MT. NEBOH (150th St. and Broadway).—Rev. Dr. Joseph Silverman of Temple Emanu-El will speak this evening. Sabbath morning Rabbi Aaron Eise-man on "The Song of Forgiveness."

MT. SINAI (305 State St., Brooklyn).—Rabbi Alexander Basel will speak this evening. Sabbath morning Rabbi Basel will preach on the weekly portion.

MT. ZION (35 West 119th St.).—Rabbi Dr. Max Reichler speaks this evening. Sabbath morning Rabbi B. A. Tintner preaches on "Appeals."

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

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

PENI-EL (W. 147th St.).—Rabbi Joel Blau speaks this evening on "The Con-solutions of the Jewish Faith." Sabbath morning, "The Influence of Childhood Memories."

PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—Rabbi B. Reuben Weilerstein will speak this evening and on Sabbath morning.

PROGRESSIVE SYNAGOGUE (46th St. and Fifteenth 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 and on Sabbath morning.

SINAI TEMPLE (Stebbins Ave. and E. 163rd St.).—This Friday evening Rabbi B. A. Tintner will occupy the pulpit. Sabbath morning Rabbi Max Reichler will speak on "The Gentle Art of Gambling."

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Hias Commissioner Reports Plight of Jewish Refugees Terrible

The condition of Jewish refugees in Eastern Europe, notably the thousands of Jews who have fled from the Ukraine to escape pogroms, is terrible, according to Mr. Adolph Held, for the past year commissioner of the Hebrew Sheltering and Immigrant Aid Society of America in Eastern Europe.

Mr. Held, who was accompanied by Mrs. Held and by Mr. Louis Busker, member of the Hias unit in Europe, arrived in this country last Tuesday on the steamship Olympic.

Mr. Held said that the Jews of Poland were very anxious to settle down, and conditions in that country were becoming much more favorable. This was also true of other parts of Eastern Europe, with the exception of the Ukraine, in which it was absolutely impossible for Jews to remain. "Jewish refugees," he said, "are spread all over Eastern Europe, and it would be the task of world Jewry to find new centers for them. They could not possibly go back to the Ukraine and could not remain in the countries in which they now temporarily reside. Unless world Jewry comes to the rescue these unfortunate refugees would go down to destruction."

Want Column

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

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

Friday, January 6th, 1922 : : Tebeth 6th, 5682

The last few months of the secular year 1921 garnered many a notable Jewish scholar from this life to the yeshibah shel-Maalah. Gotthard Deutsch, David Hoffmann, Ignatz Goldziher, Samuel Poznanski—these are the outstanding names of those who recently responded to the final roll-call. We had in each instance of these demises paid our due tribute to these learned men, and now seize on this as a convenient occasion to group them together and again to indicate how grievous is our loss.

When Cardinal Bourne declared, as he did recently, that Great Britain is compelled to maintain a British garrison in the Holy Land because of the Balfour Declaration, he spoke without his book. When he added that it were an outrage to have the "holy places" of Christendom in the care of Jews he spoke as a pious, superpatriotic Catholic. But his statement that the Balfour Declaration must be clearly defined and made absolutely plain has all the force of logic behind it. Until this is done we shall continue to hear on occasion wild utterances like the others made by Cardinal Bourne at the present opportunity.

We hope the distinguished rabbis who constitute the committee on revision of the Union Prayerbook for the Central Conference of American Rabbis had not in mind the purpose of presenting an ultra-modern instance of one of the ancient fables, beloved both of Aesop and Lafontaine. But we much fear that the announcement that their protracted deliberations, extending over five years and concluding in a New York hotel parlor on a particular afternoon (or was it a morning?), yielded a triumphant outcome, may be seized by the irreverent as a variation of the mountain and the mouse.

A Birmingham, England, clergyman, who last year paid a visit to this country, during which he conversed "with an American Ambassador of Jewish birth," reports the latter as saying to him: "There is only one way out of the problems of the day, and that is through the spirit of Christianity." We might hazard a tolerably correct guess as to the identity of the "American Ambassador of Jewish birth." We refrain, and content ourselves with the comment that his solution of the problems of the hour was offered from the Christian point of view, surely no strange proceeding from one who sat at the feet of a Jewish minister that loves to descant on "Rabbi" Jesus.

Ireland is in a fair way to settle its century-old trouble, a development that is profoundly pleasing, of course, to all true lovers of liberty and of the self-determination of peoples throughout the world. The Jewish community as such has no wish to embroil itself in the Irish question, though the fact that Ireland has been disfigured by serious anti-Semitic manifestations occasionally during the past two decades makes the fortunes of that country of considerable interest to us. Curiously enough, evidences of anti-Semitism on the part of the Irish continue to crop out and in the face of the promulgation of the "treaty" between the representatives of Sinn Fein and the British Cabinet, we are provided with a new and insulting reference to the "harp of the Learned Elders of Zion." Probably the information that the despised "Protocols" comprise an unblushing literary forgery has not yet penetrated into the westernmost outpost of European culture. We express the earnest hope that, with Ireland freed of her great difficulty, the slighter sore of anti-Semitism there will rapidly and permanently heal. Let it be remembered, too, that only six thousand Jews dwell in Ireland, surely not enough of an "army" to constitute a thorn in the Irish flesh.

Sabbath begins at 4:27 p. m. Vayyigash. 44:18—47:27. Prophetic reading, Ezek. 37:15—28.

JEWISH CALENDAR 5682 1922. Table listing Jewish holidays and their corresponding dates in 1922.

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

WHAT IS A JEW?

THE first issue of this journal in a new civil year finds us posing the age-old query, to which recent events of the past few decades have given a new turn. For, to the equally age-old answer that a Jew is one who acknowledges the sway of the religion called Judaism has succeeded another, to the effect that to be a Jew implies a racial, as opposed to a religious, connection. The latter development was added by those Jews to whom our religion has lost with the centuries something of its driving-force, but who, nevertheless, manifest a sentiment at once lively and unmistakable of fellowship with the House of Isarel.

We have no wish or desire to read anyone out of this fellowship. Nor have we the wish or the desire to revamp the old cry of patriotism, so cruelly and so unfairly used as an accusation against Jews with nationalistic inclinations. Our own position with respect to the practice of Judaism and the fidelity to Jewish tradition of those calling themselves and wishing to be known as Jews is well known and successfully established. At the same time we are not blind to the circumstance that there are some, there may even be many, Jews whose relationship to our community is purely racial. They are interested in the fate of their people because they feel the strength of the racial tie which binds them. However much we must and do regret the attenuation of the claims of tradition on such people, we must recognize the fact that they will to be Jews.

This subject is not fraught with political implications. Politics and chauvinistic patriotism have no relation with our present discussion. Rather does this bear a psychological tinge, an important consideration when the soul of a people is concerned. However meticulously we ratiocinate, we cannot divest our present problem of its religious and racial aspects. These are all-embracing and beyond them there is no other.

We have answered our self-imposed query in what appears to us the only method of approach to this result. Religion and race make the Jew, and these two factors alone constitute him. Politically and patriotically neither the religion nor the race has any bearing whatever on this subject. Nationalists may make the most of these observations, and anti-nationalists may derive as much comfort as possible therefrom.

And so the etymology of cigar may be traced to Ioshon hakodesh. An obscure English etymologist is authority for this interesting suggestion, which we confess has naught of verisimilitude to commend it to the attention of serious students of words. But the idea shows that men everywhere are thinking of other things than war and slaughter now.

Are Jewish medical societies improper? Are Jewish bar associations unnecessary and provocative? The questions on their face carry their own answers. And yet we have, if we mistake not, medical associations wholly recruited from Jewish physicians and surgeons in this city and elsewhere. This is a case where practice falls lamentably short of theory.

Anglo-Jewry is still obsessed by the fear that non-Jewish Englishmen continue to identify the Russian Jews with the Bolsheviki, although the erroneous nature of this calumny has been brilliantly and successfully demonstrated. So, whenever one of the English reviews contains an article on the Bolsheviki the Anglo-Jewish press deals at length with it. And where, as recently, a Russian resident reports that Trotzky's own sire cursed his traitorous son in synagogue, the joy of our contemporaries in Great Britain knows literally no bounds. One swallow does not make a summer and one Trotzky does not make a Bolshevist movement. Of course, it is good to have Trotzky "the Jew" displayed in his true light.

We note with satisfaction that our strictures on the wholly improper and un-Jewish practices of certain so-called rabbis with respect to the enforcement of the prohibition laws have been taken up by others and that the American Jewish Committee, through Louis Marshall, its president, has made definite representations to the proper authorities on this subject. The "five-spot" body, for anyone in our Jewry who is willing to separate himself from five dollars may have the committee speak for him, is a communal agency, and numbers among its leaders some of the wisest and most prominent Jews in this country. We are, therefore, very glad that so powerful a representative of organized Jewish public opinion has taken up this question, fraught as it is with dangers and difficulties of no mean order to the good name and fame of American Jewry. Indeed, it is high time that the entire matter of prohibition enforcement, including the exemptions thereunder in favor of users of wines for non-beverage purposes, undergo suitable revision. We should have this insensate law either actively and actually enforced or else removed from the statute book.

Writing recently in refutation of the charge that the Jews, in common with certain other elements of the population of this country, opposed its entrance into the League of Nations, The American Israelite says: "That the overwhelming majority of the Jews of the United States were strongly anti-German long before the war, and they had very good reason to be. Modern Jew-baiting, or anti-Semitism as it is more euphoniously called, was originated and given its initial impulse in Germany during the time of Bismarck." Our Cincinnati contemporary is perfectly correct in its remarks, the substance of which, by the way, was always our own, and which it may have derived from an attentive perusal of our editorial columns in the past seven years.

HOW OLD ARE YOU?

"And Pharaoh said unto Jacob, How old art thou?" (Gen. xlvii, 8.) BROTHER, tell me, how old are you? Oh, no—do not show me the calendar, it does not interest me. Your birth-certificate? You can't prove your age by that. Dates and documents, they bore me. Keep all your vital statistics where they belong, in musty forsaken places; I will not touch them. I do not think they are vital, though they call themselves that. But I am interested in something really vital: tell me, how old are you?

What? You point to the wrinkles about your eyes; to the flabby skin about your neck; to your bald head or your toothless mouth? You would have me observe your weary gait and bent stature? Or, perhaps, you would have me listen to the expensive cures your physician is imposing upon you?

Or contrariwise: you ask me to observe your smooth countenance and bright flashing glance of the kindling eyes? You pride yourself upon your tufted crown of unfaded hair, your well-knit frame and bounding health? You ask me to read your age by the expression of your face, and the unbroken lines that bespeak the throbbing energy of physical manhood?

But, brother, do we really understand one another? I do not ask, how old is your body? I ask, how old are you? I mean your real You; your very Self: the Self that may not be known to you at all; that may be known somewhat to your friends, and is fully known to God. The You that has nothing to do with the flight of time, unless you let time run away with it; the You that has nothing to fear of circumstance, unless you chain it down to temporal things, and force it to sway to every fitful gust of daily weather: this is what I am asking you about! This stranger in your heart whom you can never really understand, but whom, not understanding, you can blindly enslave and torment; this stupendous Inner-man within the depth of your being whom mastering, you become a slave; whom obeying, you turn master. Well then, how old is he? How old are You?

This morning, as the first ray of the returning day stole through the well-curtained window, how did it impress you, this messenger of the re-born light? Did it come to you as the factory whistle comes to the tired worker, an announcement of the renewal of the deadening routine of the day, a call to re-enter the joy-killing treadmill of unsatisfying labor? Did you not, in the first moments of yawning hesitation, hear the gentle summons of the dawn that calls to the creative energies of man, and that gives a hint of the unwearied watchfulness that keeps the wheels of the universe moving through the ages? Did not the thought occur to you that God is the worker of the world, and every man does but feebly share in His labor, feebly co-operate with His will? And did you not feel the world-wide mystic urgency that speeds all things towards their appointed goal? Did you but feel that another day was added to the chain of days, another link to the fetters about your life?

You are old, brother, you are old! As you went forth to your labor—to your shop, office or counting-house—and the fresh breath of the young day struck you, did you not feel that there is a wonderful lure abroad in this grand world: in the heavens overhead, and in the heaven's pensive blue; in every stir of breeze and bough, in every flight of cloud and flap of wing? When you filled your lungs with this stupendous invisible life-giving ubiquity men call air, did there not come to you a sense of keen aliveness and enlargement—a poignant inevitable feeling that all things are tremendously alive; that you were literally swimming in an infinite ocean of life, on which you were but a floating bubble: yet a happy bubble, partaking through its very weakness in the boundless might of the universal sea, reflecting by reason of its colorlessness all the tints of the rainbow? The world and its fulness, God and His love, were calling to you, were hailing you; and did you not hear all this hailing and calling, with which the very air was tremulous?

You are old, brother, you are old! For while you were young—it may have been only a year ago, or a million years ago—there was something in you that pressed for the release of your creative energies. Then your play was serious work, and your serious work was play. But now you do not regard man's work in the light of spiritual values; it is not a means of the enrichment of the Self, only of the enrichment of his bank account. You boast that you are self-made, whereas you are only self-made. And while you were young there was wonder in your eye and admiration in your heart, and you gazed with fresh vision at nature's beauty; and you felt instinctively the mystery of the world and its miraculous life. But now? What is the world to you: an Eden or a mart?

You are old, brother, you are very old! And as you go about your work, greedily scanning the mounting figures in your ledger, does any echo reach you from the vast reaches of mankind's life? Do you hear the voices that clamor for the speedy realization of a just society, the Kingdom of God on earth? Do you understand that beyond your narrow sphere Hope builds her castle, and men whisper in awe, while they watch the miraculous building, that human life may and must be made glorious on earth? Do you thrill to this largeness of Hope, and does it mean anything to you that men toil day after day and year after year, only to bring life to its highest expression in the distant future? Is Hope alive in you, and Faith? Have you the vision and the courage to identify yourself with this vast Spirit of Expectancy that has been abroad in the world from the very beginning of creation? Answer, brother, and tell me, How old are you?

JOEL BLAU.

PERSONALITIES

TO tide over Sears, Roebuck & Co. from the effects of a bad year Julius Rosenwald, president of the concern, has just bought from it real estate of the value of sixteen million dollars, of which sum four million was paid over in cash and Liberty bonds. This, and a donation of fifty thousand shares of the company's common stock, will enable Sears, Roebuck & Co. to go through the "readjustment period," as it is called, with its capital unimpaired and with a small surplus.

This act shows a characteristic of Mr. Rosenwald—a characteristic of a keen business man, but also of a most generous soul.

It is some years since the acute stage of the collections for the Jewish war sufferers was experienced, but we all remember Mr. Rosenwald's startling offer to give one hundred thousand dollars for each million that was collected by the American Jewish Relief Committee. When the campaign was over Mr. Rosenwald made out a check for one million dollars.

When Julius Rosenwald was a boy of fifteen he took a job in a dry goods store during school vacation. When the holidays were over his accumulated savings amounted to twenty-five dollars. What he did with this sum was to buy his mother a long-cherished tea set. And when he had risen to the position of one of America's most prominent merchants and citizens a daily visit to his aged mother was on his program and was strictly adhered to, no matter what the business pressure happened to be.

To his employees Mr. Rosenwald is a strong disciplinarian but a liberal parent. The employees in the Sears Roebuck warehouses and factories have all the advantages in the way of recreation and meals at cost that the most devoted welfare advocate could devise; in addition there is a profit-sharing plan by which the employees invest five per cent. of their earnings, for which they receive in return five per cent. of the profits of the firm. Employees who receive less than fifteen hundred a year salary are entitled to an annual "anniversary" check of five per cent. of their pay on and after their fifth year of service with Sears-Roebuck. After ten years the bonus is increased to ten per cent. Before prohibition Mr. Rosenwald's solicitude for his employees went so far as to formulate a rule forbidding his people vis-

iting neighboring saloons. An eight block radius from the factories was created in which no employee dared enter a saloon. Believing also that intimacy between the male and female employes created by "get-together" parties is harmful, no affairs of this nature are permitted in the social activities of the firm, and in the cafeteria men and women sit at separate tables except in the case of father and daughter or brother and sister, for the benefit of whom there are special tables.

Mr. Rosenwald is a remarkable man, even more remarkable than the average business lord in this country is reputed to be, and from a Jewish standpoint he is unique—his distinction including a visit to Palestine.

* * *

This remarkable man began life in a very small way. He was born in Springfield, Ill., where his father was a c'lothier. The young offspring of a mercantile race saw great prospects in picture chromos and engaged to make an early living selling the old masters reduced.

He did not remain long at this profession, however, and he did nothing very definite until he came to New York city to start work at a relative's wholesale clothing establishment. By the time he had attained his majority he had enough savings put by to purchase a clothing store. He made a living, but a manufacturer acquaintance told him once that he had more orders than he could fill for men's summer clothing, and young Rosenwald decided that here must be indeed a lucrative business to go into, and made up his mind to do so instanter.

He chose Chicago for his field of activities, because he found in Chicago he would have no opposition, and shortly afterwards the Chicago directories registered Rosenwald & Weil, manufacturers of men's summer clothing. This firm exists today with Mr. Rosenwald's son at the head.

Some years later Mr. Rosenwald had a customer that was destined to make Mr. Rosenwald's fortune. This was R. W. Sears, a former station agent who had seen a wide field in selling watches by mail and had so developed his business as to sell a great variety of articles by mail order. This Sears was Mr. Rosenwald's biggest customer, and as the former's business kept growing he felt the need of expansion and with the attendant pinch for capital. He asked Rosenwald to join him, and the latter, with another man, took a half interest in Sears, Roebuck & Co. for seventy thousand dollars. Then the business boomed. Within a year Julius Rosenwald was called to the vice-presidency, and when Sears retired in 1908 he became president.

Mr. Rosenwald now put two reforms into his business and then Sears, Roebuck & Co. became a national institution. The reforms were an accurate description of goods in the catalogues sent out to consumers who purchased by mail and a money-back-if-not-satisfied policy. This safeguarded the purchaser and instilled confidence.

Today Sears Roebuck & Co. is probably the largest mail order house in the world, receiving normally an average of a hundred thousand orders by mail daily, each order accompanied by cash remittance. There is nothing salable that Sears Roebuck & Co. does not sell, and its catalogues are as familiar as a local newspaper. It even sells the Encyclopedia Britannica—and sells it better than any bookseller could.

Those who have been waiting to hear from Leo Ornstein had their patience rewarded. Last week Ornstein gave a recital in Aeolian, together with the leonine Ethel Leginska. We intimated in some paragraphs not long ago that Leo Ornstein would not return to public attention as a conservative, convinced as we were that conservatism meant for Ornstein oblivion. We are flattered to think that Ornstein agrees with us, for his program was almost a reiteration of the programs his audiences were familiar with in the good old days of the "Wild Man's Dance." He presented a new sonata and "The Clown's Dance," both couched in Ornstein's natural language. If Ornstein continues in this vein we shall see whether his music is really true and worthy of preservation. Our present period is significant for rejection of modernistic art forms which have been weighed on the scales of sincerity and found wanting.

* * *

New York newspapers featured during the past few days the picture of a pleasant-faced man cuddling a cigar in the left corner of his mouth and nestling a kitten in his arms. This gentleman is Morris Jacobs, who calmly assigned a legacy of two and three-quarter million dollars to the providing of a park for mothers and children in the neighborhood he lives in—Astoria, Long Island.

Mr. Jacobs is himself not badly off. He came to this country forty-one years ago from Germany and went into real estate. He succeeded much more than a real estate man would wish, for he became popular with the tenants who lived in his houses.

The fortune which Mr. Jacobs is to devote to such a fine purpose was left by a brother, Dr. Albert Jacobs, a court physician to the Holland Government. Albert Jacobs came of an Italian mother and must have inherited some of his mother's warm temperament, for he quarreled with his family when he was a young man and left to seek his fortune in the world. Most of this fortune was made up from the profits of a tobacco plantation in Sumatra which the doctor had acquired.

According to reports Mr. Jacobs dedicated the legacy to mothers and children with this thought in mind: "I am an old man; for me there is not much left save the chance to help others. That is what I wish to do with this money."

* * *

"A Jewish Chaplain in France," by Rabbi L. J. Levinger, ought to be in all Jewish homes where there is a library to preserve Jewish thoughts and deeds, for this book records a phase of Jewish activity the like of which has never been known before and which we devoutly hope will never be known again. Rabbi Levinger's book of his experiences while serving as chaplain to the A. E. F. in France is not by any means a war story; we would rather like to class it as a delineation of Jewish character—one might also say a development of Jewish character—under extraordinary circumstances.

Reading "A Jewish Chaplain in France" we gain an insight into the history of the part the Jew played in the great war. We have read newspaper accounts and descriptions incidental to war histories of how we behaved in training camp and on the fields of France, but here is a work where this story is told in full, in detail, in consecutive order and with the loving sympathy which those who knew Rabbi Levinger can expect him to give this subject.

We append below a few extracts from the book. This is Rabbi Levinger's characterization of the chaplain:

"The role of sympathetic parent

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was precisely the one which the chaplain was called upon to play for these boys in uniform. Not that he believed everything he was told, or took sides unfairly, or was always against authority. Simply that any boy could talk to him as he could only to the exceptional commanding officer, and that every boy was sure the chaplain would help him if he could. Being himself an officer, the chaplain could talk to any officer more freely than the soldier could. And not being a line officer he did not himself issue commands except to his own hard-working orderly or clerk.

"Thus the chaplain was fortunately placed. If he was even partly congenial he was the one man in the army who had not an enemy high or low. The soldier looked to him for friendly aid. The officer referred to him as the great co-operating factor in the building up of the spirit of the troops.

"* * * The chaplain is the handy man at the front, one of the few who is not limited by special duties or confined to a particular spot. He works forward or backward as the need exists. He ladles out hot chocolate with the Red Cross, carries a stretcher with the medical corps, ties up a bandage when that is needed and prays for Jew and Gentile alike. I ministered to a number of Jewish and Christian soldiers who were dying, leading the Jews in the traditional confession of faith and reading a psalm to the Protestants. One of the surgeons came to me and said: 'Captain Conner here is dying and Captain Hoffman, our priest, is at Battalion Headquarters acting as interpreter to examine some prisoners. What can we do?' So I borrowed the surgeon's rosary and held the cross to the lips of the dying Catholic. This incident, so impossible in civil life, is really expected among soldiers—it has been repeated so many times and in so many different ways."

The end of the war is a grimly interesting chapter: "Captain Francis A. Kelley, in charge of our burial work laid out the cemetery on a hill overlooking the village and battlefield. The rest of us searched the field with details of men, brought in the bodies on limbers, searched and identified them as well as possible. . . . A hundred and fifty men were buried there at St. Souplet, the last cemetery of the Twenty-seventh Division in their battle grounds of France. The last body of all, found after the work had been finished and the men released from duty, was buried by us chaplains and the surgeon, who went out under the leadership of Father Kelley and dug the grave ourselves. Every evening the six of us gathered about our grate fire and relaxed from the grim business of the day. If we had allowed ourselves to dwell on it we would have been incapable of carrying on the work; it was so ghastly, so full of pathetic and horrible details. We sang, played checkers, argued on religion. Imagine us singing the 'Darktown Strutters' Ball' or discussing the fundamental principles of Judaism and Christianity for several hours! The five of us were all of different creeds, too,—

Catholic, Baptist, Protestant, Christian Scientist and Jew. Our co-operation and our congeniality were typical of the spirit of the service throughout.

"On the last day we held our burial service. We gathered together at the cemetery with a large flag spread out in the middle of the plot. I read a brief Jewish service, followed by Chaplains Bagby and Stewart in the Protestant and Father Kelley in the Catholic burial service, and at the end the bugle sounded 'taps' for all those men of different faiths lying there together. We could see and hear the shells bursting beyond the hill. Probably a hostile scout had caught sight of us at work. Above floated a British airplane. Some English soldiers working on their burial plot near by stopped their digging and listened to our service.

"And so we said farewell to our lost comrades and to the war at the same time."

"A Jewish Chaplain in France" carries a preface by Cyrus Adler. The dedication is to Mrs. Levinger, who is well known to you through her frequent fiction contributions to this journal. J. K.

* The Macmillan Company, New York.

Liberals and Jews Against Hungarian Government

Budapest (Jewish Press Association).—The leaders of the so-called "Legitimist" party in Hungary, Count Andressy and Count Oponi, have now organized a new party, called "Christian Liberals," in opposition to the present government. One of the most significant planks in the party program is the combatting of anti-Semitism. The newly organized party invited Jews to join its ranks, and many prominent leaders in Hungarian Jewry have responded and are co-operating with the "Christian Liberals."

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Jewish Deputies State Claims to Polish Cabinet

Warsaw (Jewish Press Association).—After a lengthy conference with the entire Polish Cabinet, where the Jewish question in Poland was thoroughly discussed, the Jewish National Council presented a memorandum to the Polish Government outlining the Jewish demands at the present moment. The most important points mentioned in the memorandum are:

1. The government should legalize the Jewish Educational Association, in order that that institution may proceed with its work of establishing and keeping up Jewish schools and also that these schools be recognized by the government when their graduates apply to higher educational institutions.
 2. The passport law should be so changed that so-called aliens who have for years lived in Polish territory, but who are recorded in some other parts, should be given citizen rights.
 3. Jewish artisans should be permitted to work on Sundays.
 4. Jewish patients in hospitals should not be compelled to pay an extra fee.
 5. Punishments for non-observers of Sunday rest laws to be made milder.
- These are the most important demands of the Polish Jews, and the prospects are that they will be granted by the government of Poland.

Zionist Mandate Will Not Be Changed, Weizman Declares; Austrian Premier Sympathetic Toward Zionism

Vienna (Jewish Press Association).—A large mass meeting was held here last week in connection with the Zionist Actions Committee Conference now in progress in this city. Dr. Chaim Weizman was enthusiastically received by the audience. He stated in his address that he firmly believed in England's sincere intentions regarding the new Jewish state in Palestine. Dr. Weizman assured the gathering that the League of Nations will ratify the Palestine mandate without any reservations or changes.

Among the speakers of the evening was also Chief Rabbi Dr. Chayes. Dr. Weizman was today received by the Austrian Premier, Schaubert, with whom he spent several hours. The Premier assured Dr. Weizman of his sympathy and good wishes toward the Zionist ideal.

Morning Post Prophecies More Pogroms in Palestine

London (Jewish Press Association).—The antisemitic "Morning Post" is unrelenting in its attacks upon Jews. In a correspondence from its representative in Egypt, the newspaper says that Egypt is very much dissatisfied with growing Jewish influence in Palestine. The Arabs of Egypt as well as those of Palestine will, the paper threatens, adopt proper measures to combat this influence if England does not change her Zionist policy.

In addition to this article the "Morning Post" also prints an editorial calling the attention of the British taxpayer to the fact that his money is being used for militaristic purposes in Palestine and calls upon him not to allow the government to squander his funds in Jewish interests.

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Should the Union of Orthodox Jewish Congregations and the United Synagogues Consolidate?

Rabbi Abramowitz Favors Co-operation

Editor Hebrew Standard:
In reply to your request for an opinion on your suggestion contained in a recent editorial of yours entitled "An Opportunity for Co-operation," I would beg to state that as an officer of the United Synagogue it would probably not be good form for me to express myself for publication on the matter until it had been previously discussed at our Executive, and then we might express ourselves through our Executive head.

At the same time I am free to say to you that I would be inclined to approve some practical scheme whereby, if not a complete amalgamation, at least a very intimate co-operation, could be brought about between the Orthodox Union and the United Synagogue.
H. ABRAMOWITZ.
Montreal, Dec. 26, 1921.

Head of "Young Israel" for Unity

Editor Hebrew Standard:
As president of Young Israel Synagogue and one who is vitally interested in the Jewish affairs of our community, I feel that your editorial suggesting amalgamation has a great deal of merit and deserves, to say the least, worthy and proper consideration.

Of course, the difference in the two organizations, and particularly the one wherein the United Synagogues has within its membership so-called conservative congregations and even elects to office rabbis and leaders, of the so-called conservative congregations, will probably make amalgamation a most difficult task; but I venture to say that if both organizations will confer with each other, with the one aim in view of strengthening and developing our traditional faith, a union may be affected. Such union would, in my opinion, be one of the greatest accomplishments, not only for the proper development and perpetuation of our traditional

faith, but for Judaism in general in this country, and for the Jewish people, not only in the United States, but throughout the world.

Hoping that your efforts will prove successful, I am
HARRY G. FROMBERG,

Approves of Unity

Editor Hebrew Standard:
You are to be congratulated on the splendid editorial in the December 16 issue of your valuable paper advocating a unification of the agencies working in the interests of traditional Judaism. I have been affiliated with the United Synagogue since its organization, representing two congregations at the time of its inception. At that time I could see no radical differences in the underlying principles governing this organization and the Union of Orthodox Jewish Congregations, and strongly favored consolidation.

Since then the record and history of the two, clearly show that while the Union of Orthodox Congregations planned a pretentious program for strengthening the faith of our fathers, their actual accomplishments have been largely in print and considerably behind the constructive work done by the United Synagogue. The latter has been tireless in its work of introducing religious work in small communities, rendering advice and assistance in larger ones, helping to keep the college student loyal to our faith, publishing text books, curricula, etc., and doing more in general, to strengthen traditional Judaism than perhaps any one organization.

There is more work to be done. The surface has only been scratched. The United Synagogue is now tackling the problems of the abuse of the sacramental wine privileges and misrepresentations by butchers as to real Kashruth. What a blessing if all orthodox agencies could work in harmony on these vital problems!

I am not so sure that this could be accomplished at this time by consolidation for this, in my opinion, would only
President Young Israel Synagogue.
New York, Dec. 28, 1921.

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lead to further dissensions and squabbles—and surely the time is inopportune for this. It seems to me it would be a wiser policy, and one which would vastly further the cause of traditional Judaism, if the Union of Jewish Orthodox Congregations were quietly to dissolve and pave the way for its constituent congregations to join the more active organization. In this way I am sure the interests of traditional Judaism would best be served.
May your editorial bear fruit and help to unite all orthodox Jewry for the glory and preservation of the faith of our fathers.
AARON GARFUNKEL.
New York, Dec. 29, 1921.

A Union by All Means

Editor Hebrew Standard:
Your editorial, "An Opportunity for Co-operation," is of keen interest to me. The old established belief of strength in unification is applicable in this instance, but the crux of the situation lies in the ability to unite so that neither organization loses its ideals in the loss of its identity.

The Union of Orthodox Jewish Congregations, being the older, should, I feel, take under its wings the United Synagogues of America and carry on, in conjunction with its own endeavors, the work of the newer organization. The matter of prime importance, however, is that the staunch support of truly traditional Orthodox Jewry must in no way be minimized.

Unification can benefit Jewry in that it will bring on common meeting terms the new enthusiasm of the United Synagogue and the mature development of the Union of Orthodox Congregations.

In brief, Orthodoxy has no right to divide into sects. The existence of separate organizations whose aims in the long run are identical must in time mean a schism into sects which can be of no service in the advance of Jewry, but may be harmful.
I earnestly hope that by the persistent efforts on the part of the Hebrew Standard this union of all Jewish Orthodox Congregations will be accomplished and thereby strengthen traditional Judaism and help us progress in the path of the true light of our Holy Torah.
M. GOTTESMAN.
New York, Dec. 23, 1921.

From the President of the United Synagogue

Editor Hebrew Standard:
What the general attitude of the United Synagogue is toward the question of co-operation and amalgamation such as was raised in your editorial of December 16 can readily be inferred from the utterances of the spokesmen of the organization. Every president of the United Synagogue has emphasized the need for unity and co-operation, in the interests of the common cause, as the following quotations abundantly testify.

In his address at the organization meeting the founder of the United Synagogue, Professor Schechter, said:
"Its scope is broad enough to admit of the co-operation of all synagogues that are devoted to the cause of the conservation of traditional Judaism, whether they style themselves conservative or orthodox. Yea, in view of the dangers threatening the historic faith dear to conservative and orthodox alike, we regard it as a sacred duty that all such forces unite, irrespective of the differences which otherwise divide them. Such co-operation should not be construed as the organization's approval of all those innovations which some of its constituent bodies may have introduced. The purpose of this union is to conserve all

those positive elements which they have in common." (Annual Report of the United Synagogue, the Year 1913, p. 18.)

The views of Dr. Cyrus Adler, who succeeded Professor Schechter as president of the United Synagogue, have been expressed in his letter which appeared in your journal December 23. Professor Louis Ginzberg, who followed Dr. Adler, expressed himself as follows: "Our policy is to destroy parties by building up a United Israel. We are opposed to all separatist movements in Israel. . . . It would be a comparatively simple process to affix the regulation labels of theology to our organization. But labels are devices for saving talkative persons the trouble of thinking. . . ." (Sixth Annual Report, p. 14.)

"Judaism always recognized the fact that there are greater truths and lesser truths, catholic truths and individual opinions, forms which are essential and forms which are not essential. . . . Our organization welcomes all those who stand on the solid ground of historical Judaism, who are loyal to Israel, his God and his Torah. . . . We wish all Jews to agree with us and are ready to walk with them step by step as far as they would go, and if they should stop we will go on with some satisfaction that we had brought them so far. A great movement ought to be independent, yet it must not stand apart in isolation." (Id. p. 20.)

Finally, permit me to quote the following from my report of 1919. (Annual Report, 1919 and 1920, p. 20.)

It would seem that a union like ours ought to have no difficulty in enlisting the sympathy of all true friends of the Jewish cause. We feel that we can afford to overlook minor differences of practice. We would not snatch at the shadow and forfeit the substance by wrangling over non-essentials at the expense of what is vital to the existence of Judaism. We need the strength that comes from unity and organization. We welcome co-operation, mutual sympathy and mutual tolerance among our people. This we regard as the logical, reasonable, manly and thoroughly Jewish attitude. The Agadic teachers declare it as all im-

portant for Israel to maintain itself as "Aguda Achat," a "united band." They point out in the Pesikta that just as the festal wreath used on Sukkoth is made up of various species of plants, each possessing certain qualities which the others lack, so are the people of Israel made up of various elements, some possessing and others lacking certain merits and admirable traits of character, and yet they are God's people and should strive to be "Aguda Achat" in order, through united effort, to insure their duration on earth. In that spirit the United Synagogue welcomes all honest co-operation in order to build up traditional Judaism in America.

ELIAS L. SOLOMON.
President United Synagogue of America.
New York, Jan. 2, 1922.

English and American Journalists Visit Rabbi

Vilna (Jewish Press Association).—Newspapermen, representing important American and English dailies at present in this city, yesterday held a lengthy conference with Rabbi Rubinstein. The subject under discussion was the attitude of the Jews toward the Vilna elections. The journalists were anxious to sound the feelings of the Jews on the Vilna matter and also to clearly ascertain what the claims and demands of the Jewish voter are.

20,000 Jews Greet Weizman in Vienna

Vienna (Jewish Press Association).—Dr. Chaim Weizman, president of the World Zionist Organization, who came here from Berlin to attend the conference of the Greater Zionist Actions Committee, was given an enthusiastic welcome by the Jews of this city, more than 20,000 of whom assembled at the West Side railroad station to greet him. Dr. Weizman will today confer with several important government officials and will then attend a meeting of the local Zionist executive.

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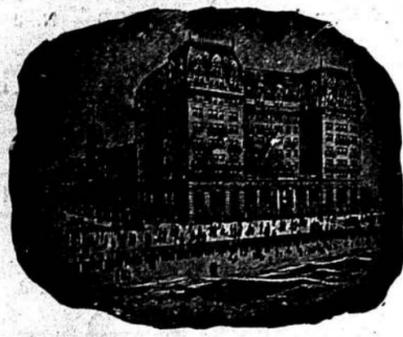
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BROOKLYN NOTES.

Congregation Mount Sinai Activities
 The week of Chanukah has been one of unusual activity at Congregation Mt. Sinai. In addition to the numerous social and religious events that took place in celebration of the Feast of Dedication the children of the Hebrew and religious school put into concrete practice the principles that have been instilled in them by raising over \$190 on flag day, last Sunday, for the Keren Hayesod. In appreciation of their loyal enthusiasm the children were given medals and prizes by the congregation as well as the Zionist authorities.

The Chanukah entertainment held last Sunday evening was a tremendous success. The main features of the occasion were a Chanukah play, "Dedication of the Heart," written and coached by Miss Mollie Goldberger, one of the teachers of the congregation schools, and a one-act farce, presented by the Macabean Club of the Ninety-second Street Y. M. H. A. Additional appropriate recitations and musical numbers completed this very interesting and enjoyable program.

Last Sunday morning the children of the religious school held an entertainment at which the new stereopticon machine was used for the first time to illustrate a lecture on Chanukah, delivered by Rabbi Basel.

On Thursday morning the pupils of the Hebrew school held a Chanukah party in the vestry rooms.

The Ladies' Auxiliary is to be commended upon its share of making the Chanukah delight of the children complete.

On Saturday evening the Altier Club of the congregation held a highly successful Chanukah party in the vestry rooms of the temple.

Now that Chanukah is over the members of Mt. Sinai are turning undivided attention toward making the annual congregational dinner scheduled for Sunday evening, January 15, as great a success as the previous events.

Congregation Baith Israel Anshei Emes
 On Friday evening, January 6, the late Friday night lectures will be resumed at Congregation Baith Israel Anshei Emes, Harrison street, near Court street, Brooklyn. Owing to changes in the heating systems of the congregation buildings, these lectures were postponed until now. The first lecture will be delivered by Rabbi Israel Goldfarb on "The Synagogue—What It Is and What It Should Be." A splendid choir will render musical selections, and community singing and responsive readings of psalms will precede and follow the lecture.

Last Sunday Chanukah was fittingly celebrated by the children of the Sunday School and Talmud Torah and by their parents. There were two entertainments, one in the afternoon for the children and one in the evening for adults. The programs consisted of plays splendidly rendered by pupils of the

schools; recitations, musical selections and the lighting of the Chanukah candles. The Sisterhood as usual distributed boxes of candy to all the children who attended the entertainment.

Brooklyn Jewish Center
 A Chanukah Festival was given by the children of the members of the Brooklyn Jewish Center in conjunction with the pupils of the Hebrew School on Wednesday evening, December 28, at the Jewish center. The Social and Entertainment Committee, headed by Jacob M. Hoffman, made elaborate arrangements for a splendid program of entertainment, consisting of a Hebrew and English play depicting the story of Chanukah, recitations, singing and playing. Rabbi Levinthal spoke on the importance of the holiday.

At the last meeting of the Sisterhood of the Brooklyn Jewish Center the following officers for the year 1922 were elected: Mrs. Charles Goell, president; Mrs. Leib Lurie and Mrs. Albert A. Weinstein, vice-presidents; Mrs. Nathan Gregstein, treasurer, and Mrs. Max N. Koven, secretary.

The Adult Group, consisting of the older sons and daughters of the center members, held an open meeting on Tuesday evening, December 27.

Old Director Returns to Israel-Zion Hospital

Boris Fingerhood has returned as executive director of the United Israel-Zion Hospital, which is conducting a drive for \$1,000,000 for the new institution now being completed on Tenth avenue from Forty-eighth to Forty-ninth streets. The announcement was made by President Newman Dube, who also said that the officers and members of the board of directors were unanimous in their call for Mr. Fingerhood.

At the same meeting at which Mr. Fingerhood was drafted the medical conference committee, of which Mr. Fingerhood is chairman, announced the names of physicians chosen after a conference with the chiefs of staff.

More than \$5,000 was received during the week in donations. The Ladies' Auxiliary gave the largest amount, \$1,200, while the Young Folks' League, of which Benjamin Z. Sherman is president, gave \$500.

\$17,000 Cash for Keren Hayesod at Parlor Meeting

A meeting novel in the fact that everyone present gave cash contributions to the Keren Hayesod took place Saturday evening, December 24, at the home of Mr. Chas. Goell, 1814 Carroll street. Only twenty-one persons participated in the meeting, but the result was \$17,835 in cash.

Mr. Sokolow was the guest of honor and he addressed the gathering. The other speakers were Rabbi Meyer Berlin, Rabbi Levinthal and Samuel Grossman, field secretary, New York Keren Hayesod Bureau.

The success of this meeting is due largely to the effective organization

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work of the local committee, which consists of Mr. Chas. Goell, Mr. Jacob Goell, Samuel Rothenberg, Joseph Prensky, David Werbelowsky, Rabbi Levinthal and Mr. Glickman.

Junior Hadassah of Borough Park
 The Junior Hadassah of Borough Park, Brooklyn, showed itself an enthusiastic group of young Zionists at its first meeting of the season on December 27 at the home of the Misses Stroll, 1447 Fifty-eighth street.

Miss Esther Kottler occupied the chair and Mrs. Chertoff and Miss Natelson of the Senior Hadassah were present as representatives of the older circle. A general outline of the plans for the coming season was formed. The chairman appointed three committees, Program, Entertainment and Publicity, as the backbone of the various activities to be undertaken.

Mrs. Sobel of the National Committee will be present at the next meeting of the Borough Park group, at Miss Ruth Marrow's, 1328 Forty-ninth street, on Wednesday evening, January 11.

Jack Reid and his famous "Record Breakers Company," one of the most popular burlesque attractions that visits Brooklyn, will be the offering at the Star Theatre next week. Jack Reid himself will appear in the role of the "Dope," or, as he is better known, the "Information Kid," a character which he portrays in a manner to win deserved applause. A most capable cast of artists and a dandy chorus will be seen in the presentation of two lively farces that are said to be just brimful of hilarious comedy and novel features of unusual merit. Every Tuesday night is amateur night at the Star and for the coming week Manager Joyce states that he has booked up one of the finest selections of amateurs that has ever been made.

Jewish Federation Gives Pageant

Last week the Federation for the Support of Jewish Philanthropic Societies of this city gave a three-day exhibition and a series of pageants at the Hotel Astor to show the public how work is carried on in the ninety-one institutions affiliated with the organization.

The pageant, which was presented several times, included about 300 characters from the various institutions affiliated with the federation. It was called "A Pageant of the Strong" and represented Jewish idealism from Abraham's first conception of God to the present day Jewish aspirations.

The exhibits showed the handiwork of persons in the institutions, as, for instance, the toy exhibit of the Montefiore Home and Hospital and other exhibits by the various hospitals connected with the Federation of the Jewish Philanthropic Societies. Schools and summer camps also have their exhibits, including the Hebrew Technical School for Girls and the Hebrew Technical School for Boys.

Zionists Reply to Arab Attacks

London (Jewish Press Association).—The "Times" in today's issue gives prominent place to a letter written by Leonard Stein, political secretary to the World Zionist Organization. Mr. Stein officially refutes the attacks made upon the Zionists by members of the Arab delegation through the medium of the English press. The demands of the Arabs, Mr. Stein declares, are not only unwarranted, but in certain respects a direct insult to England. By supporting the Balfour declaration the English people won the gratitude and confidence of fourteen million Jews.

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Editor Hebrew Standard:
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Other opportunities failing, would try salesman in or around New York. Would like drawing account of \$45 a week, but willing to take less with chance to advance.

I would be glad to hear from Hebrew Standard readers, who may address me at 520 West 122nd street. Phone Morningside 4445.

PHILIP COWEN,

Secretary Manhattan-Washington Lodge.

New York, January 1, 1922.

An Argument with Kol-Yisroel

Editor Hebrew Standard:

Will you kindly give me space in the columns of your worthy paper for an argument with Kol-Yisroel (all Israel) in general and the Jewish public of New York in particular on a matter that needs no argument?

This sounds like a paradox; but modern life is mostly made up of paradoxes. The matter in question is the question whether English-Jewish literature and art are the concern of American Jewry and whether the Jewish author and the Jewish poet are entitled to the unalienable right, guaranteed to every citizen by the United States Constitution—the right to life, liberty and the pursuit of happiness. Constitutionally, logically and humanely there can and ought to be but one answer in the affirmative. Every book permeated with a Jewish spirit and art appealing to Jewish consciousness should not only be welcome in every Jewish home, but eagerly sought for as an element of Jewish culture. Jewish talent should be encouraged to devote itself to Jewish spiritual and cultural needs, and Jewish authors, poets and artists should be freely given the wholehearted support of the Jewish public. There would be no need of argument if what ought to be would, in reality, be a fact; but the real fact is the reverse of an argument or two and the reason for giving the announcement below the of the should-be-fact. Hence the need ring of an appeal.

Literature and art are the handmaids of religion. A good book, a poem reaching into the soul, a sweet Jewish melody, a picture, and even a chromo-print with a poem, are all of an elevating nature, helping to keep the mind on a plane to which religion is trying to lift it. Literature of the right kind, then, is an aid to religion, actually doing her work in a supplementary capacity, of course, but nevertheless of as great importance as any part of religion. A story from Jewish life (not of the cheap caricature

kind), a poem breathing with the faith and spirit of Judaism, emphasizing the ideals of its teachings, stimulate the Jewish consciousness, warming the heart and raising the self-esteem of the Jew. Considering these truisms with the earnestness they deserve, it stands to reason that it is plainly the duty of the Jewish community at large and of the synagogue and the temple in particular to earnestly interest themselves in literary work of merit and of value to Jewish culture and give unstinted support to the struggling authors. The modern synagogue and temple have adopted secular methods of extending their activities—they organize clubs, give lectures on secular topics, social entertainments, theatricals and even dances; all this is as it should be in the spirit of modern times. But why exclude the most potent factor in moral influences? Said a good rabbi to me the other day (some weeks ago): "I know you are up in the clouds; we need you; I am thoroughly in sympathy with you; I don't have to be urged." "Up in the clouds" was meant as a compliment. Moses was up in the clouds. And, Oh, the sympathy! If I only could pass it on to the printer in payment of his bills! And yet this could really be done if the good rabbi would transmit his sympathy to the worthy Board of Trustees and the members of the Temple; perhaps then the collective sympathy of all would take the concrete form of substantial aid, by the help of which I would be enabled to put the products of my soul in such form as will prove even to the skeptic that the services of a scribe in Israel are really needed, wanted and appreciated. This unprecedented feat I purpose to accomplish by introducing into the Jewish home a novel form of Jewish art (not new in the general art-loving world), namely—a chromo-print in six colors, with my poem, "Israel's Survival" in the center of an original, beautiful, decorative design. This chromo-print, twelve inches by fifteen in size, framed and glazed, occupying a place among the pictures of the house, cannot fail, because of its artistic and spiritual effect, to exercise an ennobling influence on the minds of the young.

In a word, I seek to create a specifically Jewish branch of the same art and poetry combination which has for the last two decades become an important part of modern culture in every civilized country in the world. Very little use has as yet been made of this most refined medium of moral influence and soul-impression in the Jewish world. This poem-picture, 12x15 inches, above described, is a highly desirable piece of art for the Sunday school, the home and even the office. JOSEPH PARVIN.
New York, Dec. 30, 1921.

The New Testament in Orthodox Congregations

Editor Hebrew Standard:

In your December 23 issue you protest against the introduction of a course of instruction in the New Testament in an Orthodox synagogue of London. You very well make the point that the New Testament has no place in a synagogue. I cannot see what there is to study in the New Testament for a Jew who holds fast to the monotheism of Abraham. The Shema Israel Adonoi olshelnu adonoi ached. How can one reconcile the Shema Israel with the fantastic belief of three in one, or one with an appendix? A child knows that one is one as long as it remains one. As soon as you add another one it makes two. What is there to study in the New Testament for a Jew? Its moral teachings were taken from Judaism. Its beliefs are unbelievable. It seems strange in this enlightened age how sane, intelligent people can swallow it.

Take, for instance, the story of Jesus' birth in the New Testament. The writer of the New Testament tells that Jesus was a descendant of King David because Joseph claimed relationship to King David. Accordingly, the father of Jesus was Joseph. In the next breath he says: "And the angel of God appeared to Joseph in a dream and told him that Mary conceived from the holy spirit and she will bear a son." Now, if Jesus is descended from King David, his father was Joseph; if he is the son of God he bears no relation to King David. Bear this in mind and we can see what an intelligent, sane person can think of the New Testament. Inclosed you will find what the intelligent class of Christendom admits of the nativity of Christ:

"What the Encyclopedia Britannica says about Christmas: Christmas, the Mass of Christ, in the Christian church, is the festival of the nativity of Jesus Christ. The earliest gospel tradition begins with his baptism, and on this account probably Epiphany was celebrated much earlier in church history than Christmas.

"The actual date of Christ's birth is unknown. Chronologists of the second century placed it variously as May 20, April 20, November 17, January 6 and December 25. It was not until the fifth century that the present date was generally accepted.

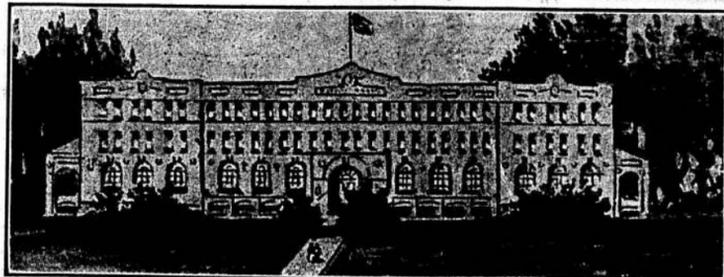
"The earliest identification of this date is mentioned by Theophilus of Antioch, 171-183 A. D., and the next mention of December 25 is in Hippolytus' commentary on Daniel, in 202 A. D. The first authoritative record of this date is in a Latin chronographer of 354 A. D. But no festive celebrations are associated with these writings.

"As late as 353 A. D. in Rome the birth feast was appended to the baptismal feast on January 6, and in Jerusalem it was not until 440 A. D. that the feast of December 25 was introduced.

"In Britain December 25 was a festival long before the advent of Christianity,

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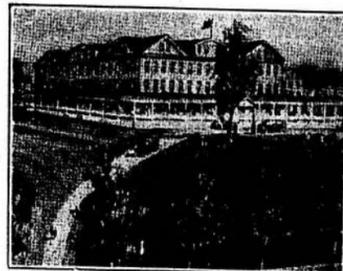
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and it was celebrated there as the beginning of the new year. As late as 1644 the English Puritans forbade any merriment or religious services on this day on the ground that it was a heathen festival, and so ordered it to be kept as a fast."

Think of it! The very birth of Jesus is unknown! To the present day the Grecian church celebrates his birth twelve days later. What is there to study in writings that developed in the minds of diseased brains.

DR. L. ZWISOHN.

New York, Dec. 27, 1921.

Teaching the New Testament in the Synagogues

Editor Hebrew Standard:

Kindly permit me to make a few remarks in regards to the teaching of the New Testament in the synagogue. The name of the New Testament was given by the Christian church at the close of the second century to the gospels and to the other apostolic writings for the purpose of showing that the Messianic prophecies of our Bible had been fulfilled by the advent of Jesus, and that a new covenant had taken the place of our Torah. That is the reason why the New Testament should be kept out of Judaism. Furthermore, the gospels and the other apostolic writings, to which the Christian church has given the name "New Testament" have at the same time profaned our Bible by calling it "Old Testament" speech, or words which come from the mind of an unchangeable God, and calling that Testament "Old" is surely blasphemy. At the dawn of the nineteenth century, when Christianity had commenced to treat the Jews as human beings, in return for their kindness a few rabbis became interested in the New Testament. As a matter of fact in the entire New Testament there can only be found a few copied sayings of the Talmud. The day may be dawning when Christianity will drop its New Testament. Then the Lord will be known by humanity as One, and His name will be One. Hear, O Israel! the Lord our God, the Lord is One.

HARRY GREENBERG.

235 Ferry St., New Haven, Conn.,
Dec. 29, 1921.

General Ludendorf of Jewish Extraction

Berlin (Jewish Press Association—By Mail).—General Ludendorf, who has recently acquired fame through his Jew-baiting, accusing the Jews of being responsible for Germany's defeat, is himself the grandson of a Jewess. The "Berliner Tageblatt" writes that, according to the Ludendorf family records in Leipzig, General Ludendorf's grandfather, Carl Otto Ludendorf, married the daughter of the Jewish silk merchant, Abraham Weinlandt.

An Example of American Enterprise in Palestine

Jerusalem (Jewish Press Association—By Mail).—Local Jewish newspapers relate the fact that a school of commerce was recently opened in Petach Tikvah by an American Jewish teacher named Kidsh. The school is entirely independent of public funds and already has enrolled forty students for various commercial subjects. The press commends the resourcefulness of the American Jew.

Actions Committee Conference Opened; Northern Palestine Boundary Settled Satisfactorily; Samuel Criticized

Vienna (Jewish Press Association).—The first session of the conference of the Zionist Greater Actions Committee was opened Tuesday morning by Dr. Chayes of this city, there being present seventeen members of the committee, five members of the executive, many guests and newspaper men. Dr. Weizman, president of the World Zionist Organization, reported on the political situation of Zionism. He said in his report that due to the efforts of Pinchos Ruthenberg, who convinced French engineers that the lower part of the Yarmuk River was essential to Palestine. France agreed to make the necessary concessions, and thus was the question of the northern boundary line of Palestine satisfactorily solved. Dr. Weizman further stated that his negotiations with the British government regarding better conditions for Palestine immigration have had a satisfactory culmination. As far as the results of the Arab-Zionist conferences were concerned, there were no new developments since the conference had opened. It is understood that the Palestine mandate will soon be taken up by the League of Nations.

Dr. Richard Lichtheim then rendered a report on immigration and organization.

Georg Halpern, the financial expert, stated in his report that the requirements of the monthly Palestine budget were not being met, Zionist moneys not coming in regularly. Mr. Halpern said that the economic projects planned could not be realized unless a sufficient amount of funds were appropriated for that purpose. The Jewish Colonial Trust, however, was on a solid foundation.

Dr. Berthold Feivel read a report on the Keren Hayesod, in which he said that certificates will be soon issued to contributors to the Keren Hayesod. He also recommended the capital of the Jewish Colonial Trust be increased.

Wednesday's sessions were devoted to general Zionist questions. Dr. Thon and Rabbi Fishman informed the conference on present conditions in Palestine. A heated discussion developed on this subject. The Zionist executive and Herbert Samuel's attitude toward the recent Jerusalem disturbances were sharply criticized. The conference showed particular dissatisfaction with the High Commissioner's seemingly neutral position with regard to those officials recognized as guilty in the disturbances.

The Jabotinsky-Petlura agreement was thoroughly discussed. Almost the entire conference condemned Jabotinsky's action, but no definite decision regarding the matter was reached.

Dr. Weizman replied to the criticisms showered upon Herbert Samuel, defending the High Commissioner and stating that his position is a difficult one, considering the present situation in Palestine.

The distinguished local Zionist leader, Dr. Robert Stricker, emphasized the need of a Zionist press bureau and suggested that such a bureau be founded at once.

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THE RESPONSIBILITY OF THE JEWISH FARMER

By GABRIEL DAVIDSON
General Manager, Jewish Agricultural and Industrial Aid Society.*

"All Israel is responsible one for the other." This is an old Jewish adage—a principle which has guided the action of Israel from hoary antiquity to the present day. This noble principle has inspired the philanthropic endeavor for which Jews are so deservedly noted. Out of it have grown our magnificent relief organizations, our spacious, well equipped, unsurpassed hospitals, our excellent infant asylums, our admirable orphanages, and the splendid homes where those in the winter of life can get warmth and comfort to cheer their declining years. This sacred principle of responsibility, one toward the other, has built up our wonderful immigrant societies, to welcome the stranger, to extend to him the Sholem Alechem, and to stretch out toward him a guiding hand in his struggles to adjust himself to new world conditions. In short, this lofty ideal of mutual responsibility is the foundation stone upon which has been reared the unexcelled structure of modern Jewish philanthropy—a philanthropy so broad as to include every phase of life, so comprehensive as to minister to the needs of our unfortunates, from the cradle, aye, even earlier, to the grave. "All Israel is responsible one for the other," is the tie that binds the Jews into one great human brotherhood in which every member is the keeper of his brother.

Now, my friends, the subject of my address today is "Responsibility." I welcome this occasion as affording me the opportunity of having a heart to heart talk with you on that important theme. As the first generation of Jewish farmers on American soil, you, my friends, and your fellow farmers throughout the country, have a great responsibility—a responsibility, however, exalted in proportion that it is great—and I would, if I could, give you a word of cheer and

* An address to Jewish Farmers of Sullivan and Ulster Counties, N. Y.

encouragement in the hope that the keener recognition of your responsibility may speed you in your efforts at meeting it.

A charge commonly hurled against the Jew by immigrant restrictionists and others of antisemitic leanings is his alleged disinclination to engage in farming. The complaint is made that the Jew is by nature a trader, in whom the commercial instinct is highly developed, and to strengthen the indictment a count is added to prove that the Jew is by choice and by preference a city dweller with a natural aversion toward rural life. The conclusion follows, as a matter of course, that as our cities are already over-populated, and our rural districts under-populated, the Jews, as a class, are not an overly profitable element of our national population. Those familiar with American Jewish history know the falsity of these accusations. They know that there were Jewish farmers even in Colonial times, a small number it is true, but then the entire Jewish population was small. They know of the repeated attempts made by Jews, ever since the birth of this Republic, to settle on the land as tillers of the soil. I am now engaged in writing the history of an attempt at the foundation of a Jewish farming colony in Ulster county, a venture undertaken as far back as 1837. Undaunted by the difficulties of settling in primitive country, in primitive times, fired only by the love of the soil, imbued with the ideal of farming, a few stout-hearted Jews, unfamiliar with the country, and with no experience in farming, found their way to a little stretch of plateau land over a hundred miles from their homes in New York, in the hope that there, as thrifty husbandmen, they could live their days in peace. Peace, indeed, was their goal, for they named the settlement "Sholem," a name which it retains until this day. But though the quiet surroundings were conducive to peace, these poor Jewish pioneers found no peace. The impossibility of making a living on barren soil made their colony but short lived. Pressed by debts, they were, after a span of but a few years, compelled to leave. Traces of their habitation are still discernible, and many a stirring human tale can be

narrated. This was merely another tragedy of the Jew seeking peace and finding it not. And so from time to time our brethren have tried, both individually and in groups, to establish themselves as American farmers. Fortunately, the history of the farming movement need not, like that of Sholem, be written entirely in the past tense, for within the last twenty years a stable, growing, progressive Jewish farming class has been established in this country.

At a time like the present, when the most optimistic among us can perceive, if not a wave, at least a distinctly discernible ripple of anti-semitism sweeping our shores, it is incumbent upon us, through our combined effort, to do what is in our power to demonstrate to the world that the Jew not only wants to be a farmer, but that he is capable of becoming one, so as to remove this over-used anti-semitic argument. Personally, I have no fear of anti-semitism in this country. I have an abiding faith in the American sense of justice and fair play, but we must, nevertheless, still the voices of those benighted but voluble few who seek through any means, fair or foul, to besmirch and traduce us. Upon you, farmers, rests that responsibility. By the degree in which the present-day Jewish farmer succeeds or fails, will the fitness of the Jew for farming be measured.

Carry this thought ever with you, and as you walk behind your plow, remember that you are working not only your own happiness, not only the welfare of your family, but also for the future of a great movement. Your interest must go beyond the pitching of your hay, the milking of your cows, the feeding of your chickens and the garnering of your crops. You must project yourself into the future. And may the thought that you are building for your people in later generations, give you fresh vigor and renewed strength to make your farms yield to the utmost, to transform your acres into fruitful fields bearing in abundance the bread from the earth.

This may sound idealistic, but we Jews have ever been noted for our idealism. Indeed, because our ancestors resolutely refused to surrender their ideals they suffered want and privation, oppression and repression, torture and agony—unparalleled in human history. It was an ideal that caused the Sholemites, of whom I have spoken, almost a century ago, to travel one hundred miles over unknown country to found a Jewish colony in the wilds of Wawarsing. It was an ideal that prompted the early South Jersey colonists—the older farmers among you and the fathers of some of you younger ones—to seek out this place of abode at a time when farming here meant struggle and travail. It is an ideal which impels the modern Chalutzim to walk from distant Europe to Eretz Yisroel, where the man of education, the man of culture, helps build the roads of Palestine. As they work they sing, and with every stroke of the hammer they utter a prayer that the land of our fathers may also become the land of our children. As Americans, too, can we forget that idealism is the foundation upon which this glorious republic was reared? What nobler idealism than that of our colonial ancestors, who fought against tremendous odds to found on these shores a land of freedom, a land that knows no distinction of color or race or religion or origin, but where every man enjoys an equal opportunity to work out his own destiny? What loftier idealism, I ask, than that which drove us to spend our lives and our treasure, to send the flower of our youth across three thousand miles of ocean to fight the battle of world democracy? Yes, my friends, we are idealists. As Americans, and as Jews, we can be nothing else.

This is your opportunity to show that you, too, are idealists. Is it not a glorious privilege? We are too apt—it seems to be human nature—to prate about our privileges and to be entirely oblivious to our obligations. Just as we have inalienable rights, so we have inescapable duties. What a wonderful world this would be, on how much higher a plane our civilization would stand, were we to give less thought to what we can get out of life for ourselves and more to what we can contribute to the well-being and happiness of others. Is it not good for you to feel that you have it within your power, by your example as successful farmers, even if through toll and sacrifice, to instill hope into the hearts of thousands, both here and abroad, who are dreaming of farming, slaving and stinting, praying for the day when they can translate their dreams into actuality? Their work in shop and in factory will become so much lighter, so much easier to bear if they can be buoyed up by the hope that they are toiling for an object—an object which your example will show is capable of attainment.

This is truly a wonderful gathering. By this coming together, and more so by the community spirit of which this assemblage is but a manifestation, the Jewish farmers of South Jersey—the oldest Jewish farming community in this country—are showing that they are alive to their problems and to the means of meeting them.

Unlike other callings, farming is not merely a business. It is also a mode of life. The farmer not only practices farming, but he lives farming. And what is true of the farmer is true to an even greater extent of his wife and children. The difficulties that inhere in farm life are too well known by a body of intelligent farmers like this for me to retail here. It should be the aim of every forward-looking farmer to make his farm not merely his workshop but

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THE "JEWISH" MIRRORS OF WASHINGTON

DR. LEO S. ROWE

Director General of the Pan-American Union

By A. A. LUSTIG

National Press Club, Washington, D. C.

Dr. Leo S. Rowe is Director General of the Pan-American Union, which is located at the entrance of Potomac Park, on Seventeenth street, between B and C streets, on a tract of land covering five acres, facing the White House. This international organization is maintained by twenty-one American Republics, as follows: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Salvador, United States, Uruguay and Venezuela.

It is devoted to the development and advancement of commerce, friendly intercourse, good understanding and peace among these countries. It is supported by quotas contributed by each country, based upon its population. Its affairs are administered by a Director General and an assistant director, elected by and responsible to a governing board, which is composed of the Secretary of State of the United States and the diplomatic representatives in Washington of the other American governments.

These two executive officers are assisted by a staff of international experts, statisticians, commercial specialists, editors, translators, compilers, librarians, clerks and stenographers. The Governing Board meets monthly.

Its Governing Board is a Supreme Council of the governments of the Western Hemisphere, and its noble home is the capital building of Pan-America, which means "All America."

The structure and ground represent an investment of \$1,100,000, of which the American Republics contributed \$250,000 and Mr. Andrew Carnegie \$850,000. The library contains 45,000 volumes, which can be consulted without charge by responsible persons.

Dr. Rowe was born in McGregor, Ia., September 17, 1871, was educated in the public schools of Philadelphia, Pa.; is a member of the Y. M. H. A. and was editor of the Associate "Bulletin"; attended the university of Pennsylvania, receiving Ph. B. and LL. B., degrees, also graduating from the University of Halle, Ph. D. Dr. Rowe has received honorary degrees from the National University of La Plata, Argentina; University of San Marcos, Lima, Peru; University of Chile, Santiago, Chile; University of Cuzco, Peru, and University of Panama. Admitted to bar; instructor in Municipal Government, 1895-6; assistant professor political science, 1896-1904, University of Pennsylvania; on leave of absence 1900-1 as member of committee to revise and compile the laws of Porto Rico, and 1901-2 as chairman of the Insular Code Commission, reporting codes which were, with some modifications, adopted as the law under which the island is now governed.

United States delegate to the third international conference of American States, Rio de Janeiro, Brazil, 1906; chairman of delegation of the United States to the first Pan-American Scientific Congress, Santiago, Chile, 1908-9. Member United States Panama Joint Claims Commission, 1913; Secretary General of the Pan-American Financial Conference, Washington, D. C., 1915; honorary professor of political science, National University of Mexico.

Honorary member of the National Historical Society of Argentina, Mexican Geographical Society, president American Academy of Political and Social Science since 1902, president American Political Science Association, corresponding member Society d'Anthropologie, Paris; Hispanic Society, New York.

From June 1917, to November, 1919, Assistant Secretary of the Treasury; chief Latin-American Division of the Department of State, November, 1919-20; elected Director General of the Pan-American Union, 1920.

Author Report of the United States Commission to revise and compile the laws of Porto Rico, two volumes; report of the Insular Code Commission, eight volumes; "The United States and Porto Rico," "Problems of City Government," "The Federal System of the Argentine Government," "Early Effects of the War on the Commerce, Finance and Industry of Chile," "Early Effects of the War on the Commerce, Finance and Industry of Peru."

his home; to make farming—viewed from its larger aspect—not merely a business to provide his material needs, but an occupation so fascinating as to bind him and his with ties of affection to the family farmstead.

Meetings like this, the discussions that will there take place, especially when they are devoted to such important subjects as are presented tonight, and the plans that will be evolved at them, will serve to remove many of the deficiencies of farm life. They will help make success on your farms more certain, and your success in turn will make easier the success of those Jewish farmers who will follow you.

And now, my friends, in concluding I want to leave with you, for the society and for myself, the most friendly of sentiments. We wish you unbounded success. We hope that the Jewish farmers will flourish and prosper, that their number will grow to such inspiring proportions as to give emphatic answer to those who, whether through prejudice or misconception, charge that the Jew cannot be a farmer; that the Jew does not want to be a farmer. Let us, Jewish farmers, try to reach so high a plane in our farming that our modern Balaams, when gazing upon happy, contented, peaceful Jewish farmers scattered all over the length and breadth of this blessed land, may be turned from scorn to praise, and exclaim, as did Balaam of old, "How goodly are Thy tents, O Jacob! Thy dwelling places, O Israel!"



MURRAY FELENSTEIN

Murray Felenstein, Assemblyman of the 17th Assembly District, Manhattan, was born in the City of New York and resides at 9 East 107th street.

Assemblyman Felenstein graduated from Public school 171, Manhattan, De Witt Clinton High School and St. Lawrence University, and is a lawyer by profession.

He is a member of a number of Jewish philanthropic societies, Improved Order of Red Men, Modern Woodmen of America and director and counsel of the Harlem Hebrew Home for the Aged.

The Pope Objects to Zionism Because It Is English

Vienna (Jewish Press Association).—The "Morgenzeitung," a local daily, published a statement by Professor Buonalti, a well-known representative of the Catholic clergy, regarding the Pope's attitude toward Zionism. Professor Buonalti resides in Rome and is officially connected with the Vatican, and is therefore authorized to speak on this matter.

In his statement Professor Buonalti says that Catholics oppose Zionism because they object to Protestant rule in Palestine and also because they fear that England will modernize Jerusalem, thus causing it to lose its traditional spirit and atmosphere.



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United Synagogue Activities

The plans for the tenth annual convention of the United Synagogue and the fifth annual convention of the Women's League of the United Synagogue are practically completed. The convention will be held at the Hotel Astor on Sunday and Monday, January 22 and 23. The Sunday sessions and the Monday morning sessions will be joint sessions of the United Synagogue and the Women's League. Monday afternoon the Women's League will meet in separate session and they will continue their sessions Tuesday morning at the Jewish Theological Seminary.

On Saturday night preceding the convention the Young People's League of the United Synagogue is arranging an evening of Jewish music to which the delegates and guests of the convention will be invited. Noted artists will render selections of the various types of Jewish music and there will be explanatory remarks by an authority on the subject.

Sunday afternoon the faculty of the Jewish Theological Seminary will hold a memorial meeting for the great Jewish scholars who have passed away in the last year. The Jewish people have lost a number of their greatest men famous throughout the world for their Jewish scholarship and scientific achievement. Professor David Hoffman of Berlin, Dr. Samuel Poznanski of Warsaw, Ignatz Golziher of Budapest and Gottfried Deutsch of Cincinnati have passed away during the past year to the grief of our people. In connection with the memorial meeting there will be an exhibition of the works of these great men.

Monday night the banquet of the celebration of the completion of ten years' work of unifying the cause for traditional Judaism will be held at the Hotel Astor.

On Tuesday afternoon there will be an automobile trip, when the visiting delegates and guests will be taken to see some of the more important Jewish institutions in the city. Tea will be served at the Students' House.

Demands Government Support of Jewish Workmen's Schools

Warsaw (Jewish Press Association).—At the last session of the local city council, when the question of the budget for the Warsaw school was considered, the Bundist deputy, Ehrlich, asked that the city should appropriate ten million marks for the Jewish workmen's schools which are maintained by the organization, "Unsere Kinder."

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THE MALADJUSTED GIRL

A very important piece of work is being quietly and efficiently done by the New York section at 418 East Fiftieth street, known as the Girls Home Club. The club is for the "maladjusted" girl, who, though normal, needs a home such as this to help her through her difficult periods. Girls are sent here by many agencies and about twenty are accommodated at a time. Many are of school age. They are sent to school and to religious school, their studies supervised and the home atmosphere in which they live does much to develop them. They learn the essentials of home making and housekeeping. It is like one big family with a house mother. The kitchen is conducted in conformity with the dietary laws, all holidays and holy days are strictly observed. The older girls do their share of work in the home, learning as they go along. It is a real Jewish home in the fullest sense of the word. Recently the chairman, Mrs. Henry J. Bernheim, had a reception at the club, and over twenty organizations sent representatives. Among these was the New York Child Labor Committee. The day after the reception Mrs. Bernheimer received the following letter, which speaks for itself:

New York, Dec. 21, 1921.

Mrs. Henry J. Bernheim, Chairman,
418 East 50th St., New York City.
My Dear Mrs. Bernheim:

I feel today just as strongly as I did the day I had the privilege of going over the Girls' Home Club that you are doing one of the finest pieces of preventative work that has come to my knowledge.

So often in our scholarship work we find in the families of the children visited girls who cannot possibly attain their best development in their own homes and we know of no place where such girls could be sent to other than to reorganize institutions for delinquent girls.

One of our scholarship children, because of the lack of just such a home as yours is now, at the age of 15, taking care of her illegitimate baby in an institution on Staten Island. Others have grown thoroughly estranged from their families while others still have been constant wanderers in the tenement schools, because of various home conditions which resulted in either a lack of parental control or parental control unjustly and unwisely administered.

I wish your work could be increased by multiplying your Girls' Home Club in many sections of the city, and I believe firmly that an adequate number of these homes would reduce the "difficult" girl problem now congesting the juvenile courts by at least fifty per cent.

All success to the future of your work so splendidly begun.
Very sincerely yours,
(Signed) JEANIE V. MINOR,
Acting Secretary N. Y. Child Labor Committee.

Adath Israel Men's Club

On Tuesday evening, December 27, the Men's Club of Temple Adath Israel, 551 East 169th street, Bronx, held its annual election of officers, with the following results: President, Louis Bondy; vice-president, Henry L. Pillar; secretary, Abraham B. Manne; treasurer, A. W. Rosen; executive committee, B. Albert chairman, M. Jacobs, G. Janis, L. Sokolower, H. Schiller, A. W. Rosen; social committee, D. Pasmantier chairman, B. Friedman, H. Friedman, A. Lowy, A. E. Manne, S. Preiser, J. Sokolower, L. Steigerwald, I. Waldman; publicity committee, Rabbi Norman Salt chairman, A. Kopstein, S. Weintraub.

Rosenbaum Returns to Lithuania

Warsaw (Jewish Press Association).—Advocate Simon Rosenbaum, who came to this city as the official representative of the Lithuanian Government to negotiate with the Polish Government on the Vilna problem, has, after a series of conferences with the Polish Minister of Foreign Affairs Skirmunt, returned to Kovno.

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NEW YORK WILL RAISE \$3,000,000 FOR KEREN HAYESOD DURING COMING YEAR

New York will raise in the coming year its allotted quota of \$3,000,000. The Jews of New York will give and work whole-heartedly for the Keren Hayesod. Judge Henry J. Dannenbaum, chairman of the New York Campaign Committee, is absolutely confident of this result, and with the conviction of success in his mind, he has gone to work in a manner which leaves no doubt as to the ultimate result.

Judge Dannenbaum is a Zionist volunteer; a "shekel-a-year" man he is called. His home is in Texas. But the call of Zionist work brought him to New York, away from his family, friends and business. Here he is giving his time, all of his time, night and day if necessary, to the Keren Hayesod. And he will continue doing so until the Jews of New York have responded in the spirit befitting the largest and wealthiest Jewish community in the world, and in the same spirit of self-sacrifice with which he is making the appeal.

The work in New York will assume a much different character and much greater proportions than similar previous campaigns. It will not be a "campaign" in the accepted sense of the term, beginning and ending within a specified time. It will be a continuous campaign, lasting from month to month and from year to year until after the five-year period. For that reason the ground is being carefully prepared.

The plan for the organization of New York calls for a division of the city into sections based upon the Jewish population. Each section is to have a separate office, with a director in charge. In each section there will be created an executive committee composed of representatives of the Zionist Organization of America, Mizrahi, Poale Zion and Order Sons of Zion, plus individual residents of the section. It will be the first task of this committee to convene a conference of all Jewish organizations in the section and to organize a Keren Hayesod Council. The Council, in co-operation with the central office, will then be the governing body of the Keren Hayesod in the section. In time the Council will include every Jewish organization, society or congregation in its section, as well as outstanding individuals who might be helpful in the work.

Each sectional bureau will have complete charge of the detailed organization work in its territory. It is planned to carry the organization work down to the individual streets and blocks and in time to have a complete record of the Jewish inhabitants. In that way the message of the Keren Hayesod will be brought to each individual Jew, and the responsibility for building Palestine placed at his door, so that no man can shirk his duty.

The city has for the present been divided into eight sections, as follows:

1. Lower East Side up to Fourteenth street.
2. Upper East Side, from Fourteenth street to Eighty-sixth.
3. Harlem and Washington Heights.
4. Bronx.
5. Williamsburg, including Greenpoint and Ridgewood.
6. Brownsville and East New York.
7. Boro Park and Bensonhurst.
8. South Brooklyn, Flatbush, Mapleton Park and Coney Island.

To supplement the organization work in each section, the New York Bureau is engaged in dealing with the problem of New York as a whole. In order to encourage the activities of the fraternal orders and of the national and central organizations for the Keren Hayesod and to secure the co-operation of lodges and branches in the different sections, the New York Bureau has arranged for a conference of these organizations to be addressed by Mr. Sokolow. The New York Bureau is also proceeding to organize a general committee of merchants and manufacturers, which when properly functioning will be of inestimable help to the work in New York.

The personnel of the New York Bureau consists of Judge Dannenbaum, chairman; Bernard G. Richards, general secretary, and Samuel Grossman, field secretary.

It is a colossal task to organize New York on a rock bottom foundation. It will require weeks of painstaking labor to accomplish it. In the interests of the Keren Hayesod it must be done, and the Zionists of New York are standing back of Judge Dannenbaum in his enormous undertaking.

J. D. C. Will Care for 300 Orphans Warsaw (Jewish Press Association). — The Joint Distribution Committee will assume responsibility for the Zionist schools in this city, where 300 Jewish orphans from Ukraina are cared for.

These institutions were founded by Polish women Zionists. The children receive instruction in manual arts and crafts. They will now be conducted under the supervision of the Joint Distribution Committee.

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HEBREW MUSIC

An Interview with
A. Z. IDELSOHN

(Reprinted from the Jewish Chronicle.)

The marked progress of the Hebrew movement was strikingly illustrated on Saturday evening at Jews' College, when a lecture was delivered in Hebrew on "Hebrew Music." The lecturer, Mr. Abraham Zevi Idelsohn, has done more than any other leading Jew to investigate the sources of Hebrew music. He has collected a vast store of material bearing on the subject. Mr. Idelsohn was born at Libau, and received a Jewish education in Lithuania. His musical proclivities developed at a very early age, and when he was but eleven years of age he officiated in the synagogue as a child Chazan. He continued his rabbinical studies till he was seventeen, when he definitely decided to adopt music as his career. He went to Berlin, and later proceeded to Leipzig, where at the Royal Conservatoire he studied under Carl Reinecke, Jadassohn, and Zöllner. After officiating for a few years as cantor to various communities in Germany, he proceeded to Palestine, where for the last fifteen years he has been teaching music, composing, and conducting musical research.

"When I first went to Palestine," said Mr. Idelsohn, "I found only two Hebrew songs in vogue. One was 'Hatikva,' and the other a song of Bialik's. I immediately set to work to compose Hebrew songs for the schools and kindergartens, and have now published about 300 of them. Hebrew Palestine may now be said to be a land of song. In the course of this work I conceived the idea of collecting all the Hebrew folk song material which was available throughout the communities of the Diaspora. When I started I fondly believed that I should be able to accomplish the task in two or three years. It has taken me over a decade, and even now is not quite completed, although I have a large mass of material which is ready for publication, certainly sufficient upon which to base definite conclusions. Some positive results emerged from my researches, the most important of which is that there is an original basis of Hebrew music which goes back to very ancient times. The sources may be divided into three periods: The Biblical, the pre-Arabic, and the Arabic."

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"I am able with considerable confidence to assert," Mr. Idelsohn went on to say, "that the melodies employed in the intonation of the Pentateuch and other books of the Bible go back to a period certainly earlier than the close of the canon. I am supported in this contention by the fact that communities which throughout the period subsequent to the exile were cast off from the rest of their brethren, such as the Yemenites and the Bokharans, employ the same melodies as the Jews of Frankfurt and the Sephardim of London. The chant used for the Psalms by the Oriental Jews was already known in the fifth century B. C. E., Clement of Alexandria quoting an ancient Greek authority, with sufficient indications to prove that the melody used in those early times was the same as is used today. So far from the Synagogue having borrowed from the Church, the exact reverse is the case. Thus the Pentateuchal intonation may be recognized in the Mass of the Dominican tradition. The lamentations recited by the Dominicans on the eve of Easter are based on two tunes, the first of which is exactly the same as the oriental melody of Echah (the Book of Lamentations), and the second is the tune used by the Oriental and Sephardic Jews for the Book of Job. The latter melody is employed for the reading of the Law by the Ashkenazim on the Yomim Noraim. This custom of transferring tunes according to the occasion dates back only to the Middle Ages, and I have seen an old Ashkinazi Machzor printed in Italy, which states that the reading of the Law on Rosh Hashanah and Yom Kippur should be conducted in a melancholy key with a low voice. But the Maharil, the great Mediaeval liturgical authority, did not accept this custom. It may be taken as certain that the melodies are older than the notes. The modern system of Biblical notation dates back to the ninth century in Tiberias, but there was an earlier and simpler system of notation current in Babylonia. Both were probably based on a Greek model which used four kinds of accents, one of which denoted tune, another time, the third emphasis, and the fourth accent. The Hebrew notation, though employing a considerable number of characters, is equally used for these four purposes. Originally the notation took the form of small Hebrew letters written above the line. My view that the melodies are much older than the notation is borne out also by the fact that different tunes are employed for different books of the Bible, although the same notation is used. The melodies were traditional, and the notation was merely to assist the cantor.

"The second period of the development of Hebrew music covers Talmudic times and was based upon the first. The earlier prayers were largely composed of Biblical texts, and it was natural that the tonic motive used in the reading of the Bible should be employed in the rendering of these prayers, but there was greater freedom and elaboration. These first two periods were distinctly original, and outside influences had not yet come into play.

"The third period which begins with the Piyutim shows considerable traces of Arab influence. The Arab metre was employed and the melodies adapted themselves to this metre. Thereafter Jewish music becomes overlaid with numerous outside influences. Thus the German Jews borrowed from German folk songs; the Russian Jews employed Slavonic elements, and so on. The principal difference between Semitic and Aryan music is that the former lays more stress on the qualitative value of the melodies in the fine differentiation of intervals, whereas Aryan music may be characterized as quantitative, relying for its value upon mass effects, choral and orchestral. The difference may be traced in the work of Jewish compared with Aryan composers. Thus Mendelssohn and Rubenstein are distinguished for the melodious character of their compositions, whereas composers like Wagner give us a more complex and sonorous music."

"Our task for the future," said Mr. Idelsohn, "will be to rescue the original

elements of Hebrew music from outside influences and using the material which has been collected to re-create a Hebrew music. Wagner's charge that Jews were merely the middlemen of music was justified, because at the time it was made the Jews had no source of their own from which they might draw for original recreative work. I hope that upon the soil of Palestine, with the material now available, a new Hebrew music will arise. I do not anticipate that this will be achieved in the present generation. We have to shed the influence of the Galuth, but the atmosphere of the country, the Hebrew spirit by which the new settlers will be surrounded, should stimulate original work which will rebound to the glory of the Hebrew nation."

Mr. Idelsohn is at present endeavoring to secure means for continuing the publication of his material. His scheme involves the publication of ten volumes, six dealing with the music of the Oriental Jew and four with that of the European Jew. So far, only one volume has been published—"The Songs of the Yemenite Jews." This was issued with the assistance of the Royal Academy of Science in Vienna, which, owing to the war, is unable to furnish further help. Mr. Idelsohn also hopes to secure assistance in carrying on the School of Music which he has founded in Jerusalem. He states that there is an abundance of musical talent in Palestine.

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

The new year was ushered in by a dance and midnight review under the auspices of the Hillel Club. Sunday, January 1, was athletes' night, with an athletic and gymnasium exhibition and a basketball game of the Ninety-second Street against Washington Heights Y. M. H. A. The Samson Club was in charge of the arrangements.

Saturday, January 7, there will be an inter-Y. M. H. A. debate between the Ninety-second Street and Mt. Vernon associations. January 8 there will be a concert of the Choral Society, which will present "Gems From Pinafore." January 14 will be Junior Division night, led by the Junior Opera Company, under the direction of Mr. A. W. Binder, with the support of other organizations, and a feature motion picture. January 15 will be family night, with the motto, "Every member bring his family." Dramatic performances will be given in both English and Yiddish by different groups in the association, together with an address on "The Meaning of the Y. M. H. A." and a selected musical program. January 21 and 22 will be the climax of the month, with the second annual edition of "Round the 'Y,'" the original musical review, written, staged and acted by Y. M. H. A. members.

On Saturday evening, January 28, the Y. M. H. A. Dramatic Society will present "It Pays to Advertise," a three-act play directed by M. B. Hack, dramatic supervisor of the association. The big month will come to an end on January 29, with the annual meeting of the association under the joint auspices of the Board of Directors and the Old Timers' Association. A banquet will be held. Justice Irving Lehman, the president of the Y. M. H. A., will present his annual report, and speakers of prominence will follow him.

General Zeligowski has made a statement to the press in which he announced that the Jews had equal opportunities in his army to obtain commissions, and that the Jewish soldiers were well treated. He also assured the press that Jews had full facilities to become civil servants at Vilna. At the same time the Vilna authorities invented a libel against the Jews that they had falsified their birth certificates in order to avoid military service.

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"Abraham Samuel Poznanski," says a biographer in the London Jewish Chronicle, "was born at Lubranice, near Warsaw, on September 3, 1864, and was thus only 57 years of age when he died.

"Poznanski was an ardent Zionist and was, I believe, present at every congress. At the London conference in 1920 he delivered several speeches in pure and fluent Hebrew, bearing mostly on Jewish education and the revival of Hebrew literature in particular.

"He had a most pleasant personality; always cheerful, he could not only converse, but listen, and this helped to make him beloved by all who came into contact with him.

Although he was not as orthodox as the majority of the Warsaw community (which is known as the seat of a vast number of Jewish scholars, of whom many are ascetics and Hassidim), he was an observant Jew.

"Dr. Poznanski leaves a widow and several children. During his last stay in London he was very anxious about the fate of one of his sons, who was at the front fighting the Bolsheviks."

The Jugo-Slavian minister of education greeted the conference of the Jewish communities at Zagreb, and praised the Jews. The conference expressed itself in favor of opposing the application of Hungary to join the League of Nations.

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A CHANUKAH MESSAGE TO THE JEWISH YOUTH

By RABBI ISRAEL GOLDSTEIN
President Young People's League,
United Synagogue of America

Chanukah has a message for the Jewish youth which will never grow out of date or out of place. The situation which gave rise to the Maccabean epic may be considered a prototype of the problem which confronts the Jewish people in every age and in every land.

In the days of Mattathias it was a clash between the Hebraic culture and the Hellenic culture. Then, as at all times, it was the Jewish youth which held the stakes. It was the gradual weaning away of the young people from their ancestral traditions which struck terror into the hearts of the faithful.

Since those days of yore, the Chanukah theme has repeated itself in innumerable ways and forms. The latest episode is taking place in every part of the modern world. There the Jew is surrounded by cultures and civilizations extrinsic to his own Jewish heritage.

It is that sentiment which animated the Young People's League of the United Synagogue of America. It holds out its arms to welcome the young people who feel the impulse to give Jewish content to their efforts, Jewish content to their thinking, and Jewish contact to their social affiliations.

The Jewish schools in Alexandria, Egypt, were honored by a visit from the Sultan on November 20. His Highness was received by the president of the community, the chief rabbi and members of the committee. After passing through and examining a number of classes in each of the schools, infants, girls and boys respectively, the Sultan proceeded to the refectory and workrooms, where the girls are taught cutting, sewing, embroidery, etc.

GOLDSTEIN, PAULINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 3 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.

JACOBS, ABRAHAM L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 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.

FEINSTEIN, BARNETT.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnett 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 Joffe & Joffe, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of April, 1922.

FLEISCHMANN, SIMON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Fleischmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel B. Bisgier, 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.

SEALMANN, 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 Sealmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Richard A. Gels, her attorney, No. 359 Fulton Street, Borough of Brooklyn, in the City of New York, on or before the 23d day of January, 1922.

GOLDSTEIN, BERNARD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Moses H. Rothstein, her attorney, at No. 132 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1922.

SIMON, JACQUES R.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

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. Cohalan, 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, No. 16 Wall Street, Borough of Manhattan, in the City of New York, on or before the 27th day of February, next.

MYRES, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, in the City of New York, on or before the 27th day of February, next.

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.

SCHIFF, GUSTAVE H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave H. Schiff, 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 Sidney Rossman, their attorney, at No. 165 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of July, 1922.

GINSBERG, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Ginsberg, 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 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.

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

ROSENTHAL, HARRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Aaron A. Fainberg, their attorney, at No. 229 Broadway, New York City, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of July, 1922.

ROSENTHAL, HARRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Aaron A. Fainberg, their attorney, at No. 229 Broadway, New York City, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of July, 1922.

FLEISCHMANN, 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 Fleischmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel B. Bisgier, 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.

OPPENHEIMER, EMMA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Central Union Trust Company of New York, at No. 80 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 6th day of February, 1922.

FERNBACHER, SAMUEL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Fernbacher, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Max Shlikov, 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Feiga Blauner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Marks and Marks, his 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Herman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Morris Remson, their attorney, No. 345 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Augustus Goodman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stein & Salant, their attorneys, at No. 1228 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.

BECK, MORRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 first day of May, 1922, next.

SLAVIN & LEICHTMAN, Attorneys for Leon B. Ginsburg, Executor, 133 Nassau Street, Borough of Manhattan, New York City. SAMUEL N. FREEDMAN, Attorneys for MARY, ISIDORE, GOODMAN, DAVID COWEN, STILAS MULLNER, MORRIS SCHWARZKOFF, Executors, STEIN & SALANT, Attorneys for Executors, Office and P. O. Address, 1228 Broadway, Borough of Manhattan, New York City.

RAFF, BERMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, at the office of their attorney, Samuel R. Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, 1922.

LUBARSKY, ABRAHAM E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham 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. Roudin, 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. 111 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of June, 1922.

ESBERG, MOSES.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Moses Esberg, 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 Messrs. Kantrowitz, Esberg and Behr, No. 320 Broadway, Borough of Manhattan, New York City, on or before the 1st day of July, next.

WESTHEICH, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Westreich, 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 15th day of February, 1922.

DONIGER, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Doniger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of H. I. and L. Cohen, their attorneys, at No. 229 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.

ROSE WESTRICH, GEORGE H. KAPSTEIN, Executors. A. L. KALMAN, Attorney for Executors, Office and P. O. Address, 99 Nassau Street, Borough of Manhattan, New York City.

JOSEPH, ROSA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Joseph, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Edward L. Steckler, their 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 sixteenth day of January, 1922.

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

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

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 Epstein & Archon, 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.

STICMAN, ISRAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel Sticman, 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 Lieberman, Blumenthal & Levy, Esqs., his attorney, 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Barth, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Otterbourg, Steindler & Houston, their 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Feinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Harry V. 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 Harry V. 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 Harry V. Wessel, their attorney, at No. 45 Cedar Street, in the City of New York, on or before the 10th day of February, next.

MOSENTHAL, ELIZABETH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

DONIGER, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Doniger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of H. I. and L. Cohen, their attorneys, at No. 229 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.

SILVERSTEIN, SHEVA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

MORRISON & SCHIFF, Attorneys for Executor, Office and P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs 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 Street & Street, No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

JACOBSON, SELLY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Selly Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 133 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. Cohalan, 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 19th day of April, next.

MARCUS, FRANCES.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, No. 47 West 42d Street, in the 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. Cohalan, 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 his 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.

MORGENSTERN, MICHAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 O. H. 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 3d day of May, 1922.

BLUMENTHAL, ALFRED.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 & Seligson, their attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922.

FLAXMAN, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph 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. Cohalan, 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. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Oppenheimer, 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 Messrs. Moss, Marcus & Weis, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of May, 1922.

HYMES, FANNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Hymes, 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 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.

MOSENTHAL, ELIZABETH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

SILVERSTEIN, SHEVA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

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DUCAS, BENJAMIN P.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin P. Ducas, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers at their place of transacting business, at the office of Guggenheimer, Strauss & Meyer, attorneys, No. 27 William Street, Borough of Manhattan, City of New York, on or before the 26th day of January, 1921. Dated, New York, July 31st, 1921. EDWARD DREYFUS, JAY CAESAR GUGGENHEIMER, THE FARMERS' LOAN AND TRUST COMPANY, Executors. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, 27 William Street, Borough of Manhattan, New York City.

ATLAS, SAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sam Atlas, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at his place of transacting business, at the office of Charles S. Rosenberg, his attorney, at No. 27 Rutgers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of June, 1922. Dated, New York, the 23rd day of December, 1921. LOUIS ATLAS, Administrator. CHARLES S. ROSENBERG, Attorney for Administrator, Office and P. O. Address, 27 Rutgers Street, Borough of Manhattan, New York City.

The Hebrew Standard

and
Monthly Magazine Section

ESTABLISHED 1882

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