

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## Thoughts on Modern Jewish History

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

He is, indeed, a venturesome writer who today and while he himself is among the living produces a history of his own time. Bishop Burnet did as much, but he lived in the spacious days of the seventeenth century before the modern school of historical critics had arisen, whilst men did not enjoy every morning and evening the use of a ready-made history of their own time, the newspaper. Besides, with the growth of the modern school of historians there has grown the *indicia* of a philosophy of history, the cardinal principle of which it is that the work of any historian, to be called worth-while, must exhibit what is known as true historical perspective.

Historical perspective is really the "wicked partner" of the modern historical writer. It is always with him, to remind him by its insistent presence, that his work will be judged by an exacting standard. Even if the recent chapter of man's life (with which the bold historian would deal) is finally and irrevocably closed, the "wicked partner" just described wreaks havoc with his lucubrations. Witness "Joe" Tumulty, former Secretary of State Robert Lansing, and the countless panegyrists of the late Theodore Roosevelt, who have sought to make an incursion on the domain of history before, which is really past, age-long past, politics, has come into its own. Past politics interest all sorts and conditions of readers; there is a warmth about them altogether absent from cold contemporary politics, not to be confounded for a moment with the live issues of the day. The last-named burn literally; cold contemporary politics, except to those who are really sharpset, are, on the word of the late Austin Dobson, the coldest of collations.

So, as the modern history of the Jews is like the modern history of the non-Jews, because each deals with the actions of men, poor, deluded and finite beings, he is, indeed, venturesome who would write on modern Jewish events for the delectation of his contemporaries. Who is this man with the right, self-assumed, to tell us what we should think about modern movements among Jews? Has he better and higher powers of thought on problems which affect us

equally with him, on which we are able to concentrate with the like insight if not with the identical felicity of language?

In what precedes we have outlined the perils which beset the path of the historian of modern Jewry. And, conversely, the dangers and difficulties surrounding the writer who chooses contemporary Jewish life for

influence for and on the Jewry of the future, but which has, by no means, yet run its course, or produced a set significance for our people. And if the historian who describes the details of past religious manifestations among the Jews takes his life as author, as it were, in his own hands, what shall one say of him who would do as much for the contemporary

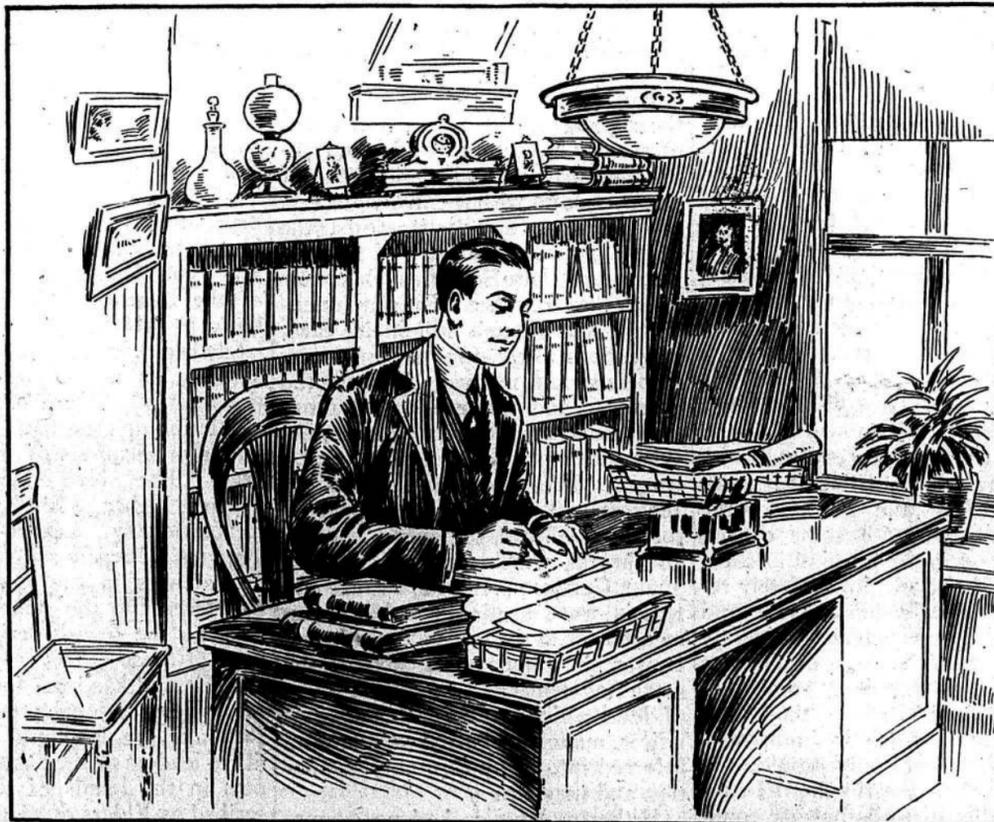
which defied translation until his mortal remains had lain over a hundred years in their tomb. When the diary was triumphantly exhibited before a wondering world both Pepys and all those concerning whom he spoke in his discursive accounts were of the ages. The verdict of history possessed no terrors for him, for writs which might issue from any

teries which comprise the present era.

For, just to combat the slings and outrages of our enemies, of those who attack the Jewish people on the score of its life in the present day, we need historical studies of the most recent Jewish past. If a calumniator of the fair name and fame of Jews attack us on the specious score that we are an ever-present danger to the world through our internationalism, through our control of universal currents of important activities, we ought to be able to confound him with an accurate and complete presentation of the facts of the case. If anti-Semites arise and forge their weapons against us in new and up-to-date guise at the furnace of the past, both the past and the present condition of the anvil should be exhibited by the Jewish historian to set forth the true facts in their proper light.

This is the need for studies of contemporary Jewish life, for works descriptive of hoary Jewish ideals in terms of present-day living.

Perhaps an account of the method of control pursued with the archives of a nation will throw light on this phase of our discussion. Up to very recent times the great Powers of the world usually forbade the use by historical workers of their archives beyond a certain point, say sixty or seventy years prior to the date of the year then current. This restriction was justified, in that an examination of the archives beyond the point in question might involve the nations in disagreeable predicaments with governments with which they lived in amity, and produce unpleasant complications over negotiations not yet concluded. Since the World War such a state of affairs has not existed. That struggle opened a new chapter for all the peoples and races and creeds of the world, and each is under the imperative duty of preserving its historical monuments for the sake of its own ideals. The history of each, then, must be written and studied, and here history extends over the work and the affairs of yesterday. The applicability of these considerations to Jewish history is carried by the very arguments advanced; from this point of view studies of contemporary Jewish history have notable value.



AN AMERICAN REFORM RABBI WRITING HIS ACCOUNT OF CONTEMPORARY JEWRY

his field are displayed. For instance, a writer is seized with the laudable intention of exhibiting historically the recent developments in the Zionist movement. At once, a myriad of torments possess him: there is the Balfour Declaration, an epoch-making document, but the end of which is not yet. There is the incidence of British suzerainty over the Holy Land, transcendent in its portents and

developments in this furrow, granted that his purpose is mainly if not altogether historical and designed to teach the present how and where to go in terms of the past?

We know that Samuel Pepys wrote a history of his own time, or at all events of a few years of his life, in the form of a complete and illuminative diary of his daily doings. But he wrote it in short hand, in a cipher

court of historical authorship were ineffectual to reach him.

Jewish literature, so far at least as the present writer knows, has not yet produced a Pepys. We should, perhaps, know more of the Jewish past if it had. We might then be able to add chapter and verse to our generic references to our age-long persecution, to the glorious history of Jewish suffering in all the cen-

The importance subsisting with any Jewish historical study which is scientifically conceived and carried out with a faithful regard for the requirements of this form of investigation lies in the contribution it makes to a philosophy of Jewish history. In this respect works dealing with the most modern phase of Jewish development form no exception to the rule obtaining in the case of those describing more remote and closed periods. The philosophy of Jewish history needs to be cultivated to enable the Jewish historical writer to approach his task in the appropriate spirit and with the right view of the proper object. Perhaps in the case of works of this nature in the most recent field there is dominant a utilitarian purpose which renders them presently useful and their composition a distinct contribution to knowledge. All the more reason, then, for the writer to embark circumspectly on such ventures.

So far as the raw material is concerned which makes up modern Jewish history, there can be no hesitation in the breasts of any, to aid in its collection and ordering. This comprises a variety of papers and facts which may be collected by all and any who keep an eye single to the purpose here discussed. Indeed, there should be exhibited a greater tendency on the part of our people to this end. All of us see every day Jewish history in the making and come in contact with it in its various manifestations. To shut our minds to this impression is to render a disservice to the cause of Jewry. By such a method no archive, no matter what its nature and extent may be, would ever arise. The patient gatherer of facts is performing a high service to his people if he intelligently garners the kernels in the crop and preserves them for the ultimate use of the husbandman.

Thus the adventure upon histories of modern Jewry, while perilous from one point of view, while experimental from yet another, has its fair measure of meticulous usefulness. The game is, indeed, well worth the hazard.

#### JEW'S PAY TRIBUTE TO ROGER WILLIAMS

There is no segment of our population that owes more to religious liberty or is more devoted to such liberty than the Jews to whom fair opportunity means prosperity in any land on earth. So when the Jewish collegians in the Theta Beta Tau fraternity laid a wreath on Decoration Day at the base of the statue of Roger Williams, in the Capitol Building, in Washington, the sincerity of their tribute was not to be questioned.

Roger Williams, a Baptist, was a Cambridge man, a scholar, who had taken lessons from John Milton in Hebrew and had given Milton lessons in Dutch. He had been highly appreciated in Plymouth, where religious toleration prevailed, but had been banished from Salem in 1636, and had founded Rhode Island. There for the first time in American history religious equality as distinguished from toleration was established. Williams believed in absolute separation of Church and State, in leaving spiritual issues to the individual conscience. His doctrine, regarded as strange and eccentric, became the doctrine of the United States of America later on.

To the influence of Williams tributes were paid by Julius Kahn, of California, by Walter R. Stiness, of Rhode Island, and by Theodore E. Burton, of Ohio, in Statuary Hall. They were worthy of the man and worthy of the occasion, which was at once unusual and memorable.—*Brooklyn Eagle*.

## Jews in Science in America

CASIMIR FUNK AND VITAMINES

By BENJAMIN HARROW

Mastin and a few other gentlemen of his type are thrusting down your throats a lot of vitamin tablets. You take them and believe in them because Mastin's Vitamins stares at you wherever you go. The question whether these tablets do you any good is beside the point. You take them because the billboards and the newspaper ads. tell you to take them. As Mr. Broxopp, the Great Advertiser, said in answer to the query whether Broxopp's Baked Beans for Babies were really good for babies: "That I don't know," said the great mob psychologist, "but they will be before I'm through with them."

The word "vitamin" is a Mastin twist. It was coined from the word "vitamine," which means a substance having to do with "life," and also one related to a class of organic compounds known as "amines." The word "vitamine" was coined by Casimir Funk, a Polish Jew.

Casimir Funk was born in Poland some thirty-eight years ago. His father was a practicing physician in that city. Casimir entered the University of Geneva when he was little more than fifteen, and received his doctor of philosophy's degree before he had reached the age of twenty. He next went to Berlin to work with Emil Fischer in organic chemical problems; then to Emil Abderhalden at Halle, to apply his knowledge to medical problems. Later he went to the famous Pasteur Institute in Paris, where he spent two years. Then he went to the Lister Institute in London, where he spent some time and where he also got his degree of doctor of science. So you see that the man has had as good a scientific training as can be had. Now let me tell you something about his work on vitamins—the work that placed him among the immortals in science.

We must turn our attention to an Eastern colony—Java, a Dutch settlement. The year is 1897. Eijkman, a Dutch physician stationed in Java, had some fowls that were to be used for a number of experiments in which he was interested. One fine day all the fowls fell sick. The symptoms they developed were characteristic of the symptoms the natives developed in a disease called beriberi, which is characterized in its final stages by a general paralysis and then death. How did the fowls get the disease?

One of the attendants brought out the important information that some days preceding the outbreak, the fowls were fed with some cooked rice left over in the hospital kitchen. This cooked rice was immediately replaced with raw, unhusked rice, and all the birds got well again. Evidently the skin or outer portion of the rice—the "husk"—contained something that contributed vitally to the health of the animal. Casimir Funk next showed that not only could the outer portion of the rice kernel cure birds of this disease, but so could yeast. He attempted to isolate from yeast the "something" responsible for the cure. From 200 pounds of yeast he obtained one-twelfth of an ounce of very active material. So active was this material that an amount of it weighing no more than one fifteen-thousandth of an ounce, when added to an otherwise unsatisfactory diet, cured paralyzed pigeons within a few hours! To this "something" Funk gave the name "vitamine."

Since then—around 1910-1911—three distinct vitamins have been discovered; one (fat-soluble A) may be related to rickets, a disease so common among the children of the poor; another (water-soluble B) is

the anti-neuritic vitamin—that is to say, the vitamin the presence of which causes beriberi; and the third (water-soluble C) is the antiscorbutic vitamin—the one the absence of which gives rise to scurvy.

Dr. Funk is now in this country. He is the chief chemist of H. A. Metz and Co.; and though he has to do much commercial, he still finds time to do much pure research. Recently he was appointed to an honorary associateship in the department of physiological chemistry at Columbia University.

Ever since Dr. Funk came to this country he has been trying to get a professorship at one of our recognized universities. His efforts have proved vain. Undoubtedly the fact that he is a Jew has much to do with it, though it would be a very hard thing to prove such a statement in a court of law. However, I know of no Jew at a university who would not subscribe to such a statement.

A word or two about the importance of vitamins. Vitamins are indispensable to life. We must have them in order to live. Fortunately, most of our foods contain them; and when our diet is a mixed and varied one, then we get all the vitamins we need. There is absolutely no need then for taking vitamin tablets or yeast cake, or any of the other one hundred and one varieties of vitamins that are flooding the market. Vitamin preparations are, however, of importance to the undernourished portion of the population, and to the many millions in Europe and in Asia who are starving today.

#### THE JEWISH PERIL

The Bogey of Anti-Semitism.

By REV. ELIAS NEWMAN,

A Minister of the Presbyterian Church, Chicago, Ill.

During the world war and since the signing of the armistice a series of articles have appeared in the leading newspapers and periodicals of Great Britain, with the malicious aim of fomenting agitation against the Jews. To a close student of the past history of anti-Semitism this new attack has not been entirely unexpected, and though still in its early stages it is likely, for many reasons, to persist and mature. It bears the character and resemblance of those threatening rumblings and darkening skies which herald the outbreak of a storm. The past persecutions of Jews, it will be observed, sometimes social or political, sometimes popular and brutal, which were practiced in Spain, Germany, Austria, France and Russia were inspired at their commencement in the same identical way. It was the public discussion of the merits or demerits of certain groups of Jews which awakened latent prejudices, made Jew hatred popular and inferred into insult, brutality, spoliation and massacre.

Hitherto America had no sympathy for these discussions nor was she inclined to be involved in these outbreaks. But during the last year, and more particularly during the last few months, strenuous attempts have been made in America to influence public opinion against its Jewish citizens, notably through special articles in the *Dearborn Independent*. The arguments used are by no means new; they are as old as anti-Semitism. But anti-Semitism as an organized movement is new in America.

The articles in the *Dearborn Independent* are not by any means original; there is nothing in them that anti-Semites have not written before. The writer of them knows very little of

Biblical, ancient or modern Judaism. In the year 1700 a book was published in Frankfurt-am-Main, Germany, written by Eisenmenger, entitled "Gutdecktes Yudenthum," in which some of the *Independent's* charges are to be found. These arguments were later revived by the Hungarian anti-Semite, Dr. August Rohling, in 1881. He made a solemn deposition before the Supreme Court accusing the Jews of being bound by their law to work the moral and physical ruin of non-Jews. Professor Delitzsch and eminent Hebraists, both Christian and Jewish, exposed and denounced the deep ignorance and malevolence of Rohling. In 1886 an anti-Semite of France published a book, "La France Juive." This book contains material and arguments used by the French anti-Semites against the Jews of France that the *Independent* is using today against the Jews of America.

Through the influence of Drumont, Boulanger and other anti-Semites a strong party was organized aiming at the destruction of the Jews and the overthrow of the republic in favor of the deposed monarchy.

The Dreyfus case registers the climax not only of French but of European anti-Semitism. It was the most ambitious and most unscrupulous attempt ever made to prove the nationalistic hypothesis of the anti-Semites, and in its failure it afforded the most striking illustration of the dangers of the whole movement by bringing France to the verge of revolution. The forgery used by the anti-Semites on this occasion was the Bordereau list of documents supposed to be in Dreyfus' handwriting and addressed apparently to the military attaché of a foreign power, which was alleged to constitute the chief evidence against Dreyfus. But the whole collection of documents was proven to be a forgery and the work not of Dreyfus but of his enemies, who were the enemies of the republic and of democracy in general. In Russia anti-Semites used the identical arguments as those used in other lands, in addition to employing the old blood ritual myth emanating from pagan Rome, and first used by the Romans against the early Christians. The latest documents on which the main attacks of the *Independent* are based, in reality a rehash of them, are "The Jewish Peril," "Protocols of the Learned Elders of Zion," a book to which much attention has lately been given in the press of England, is but one of several publications recently issued with the object of stirring up class hatred of the Jew. Other publications of this character are: "The Jews Who's Who," "Jewry Ueber Alles," "Jews as a Revolutionary Leaven" (*English Quarterly Review* article), and various articles in the *London Times*, *Spectator* and the *London Morning Post* on the Jewish peril. The purpose of these is to try to prove that there is and has been for centuries a secret international political organization of the Jews and that the political leaders of the Gentiles are puppets in the hands of those who are described as Elders of Zion. "The Jews Who's Who" was published under the auspices of a Mr. Bermish, against whom an action was successfully brought in the law courts for very spiteful attacks upon one of the leading public men of England, a Jewish Englishman. To the "Jews as a Revolutionary Leaven" an effective reply was made in a subsequent issue of the *Quarterly Review*. The history of "The Jewish Peril," the *Independent's* chief authority, is as follows: The book is anonymous, but professes to be the work of a Russian priest named Sergei Nilus.

It is the supplement of a Russian book, "Magnum in Parvo and the Antichrist as a Proximate Political

Possibility," second edition, corrected and supplemented and published by the press of the Tsarskoye Selo Committee of the Red Cross, 1905, dedicated to Father John of Cronstadt. The original copy is in the British museum. A comparison has been made between the English and the original versions, which shows that passages in the original have been suppressed from the English version with a view to cloaking the object for which the work was originally written. One passage which has been omitted is as follows: "England has contributed to the destruction and transformation of every country in Europe." It speaks in another passage, likewise suppressed, of the opinion held in some quarters in England and America that the English are "one of the lost ten tribes of Israel," and warns Russia, in consequence, against any unholy alliance between this lost tribe of Israel and the remnant of the Jewish race from whom they sprang." The book also issues a warning against probable alliances between the Jews in America or Japan, since it thinks that last-named countries are being honored by the Jewish Sanhedrim by being designated as other lost tribes. This the original work was anti-British and anti-American as well as anti-Semitic, and it was in fact written originally in order to help the Romanoff resistance to Russian democratic and revolutionary forces of the darkest days of Russian Tsardom. Its recent use has been to attempt the revival of Tsarism in Russia and to misrepresent the Jews as the sole cause of trouble in that country, and its English version was intended to arouse anti-Semitism with a view to causing unrest over the grant of the Palestinian mandate to the British Empire.

Dr. Hagberg Wright, secretary of the London Library, England, stated that in his opinion the work constituted a "fraud on the British public."

A German edition of "The Jewish Peril" was recently issued with the object of restoring the Hohenzollerns to power. The German editor ascribes the German troubles to the Jews, and declares that the restoration of the monarchy will lead to Jewish oppression. Such is the flimsy and weak support of anti-Semitism's latest attack as found in the current issues of the *Dearborn Independent*.

#### GOOD FEELING

There was a news item in a recent issue of the *Israelite* announcing that at the annual election of the Vicksburg (Miss.) post of the American Legion of the officers elected the post commander, Edwin R. Spiegel, and the post adjutant, Sol Felner, are Jewish young men, as are also Capt. Sam L. Switzer and Alfred Lapsac, who were respectively chosen for positions on the Executive Committee and on the Amusement Committee. In view of the fact that there were six candidates for each office and that the Jews in the post were largely outnumbered by their Christian comrades, the outcome is indicative of the prevalence of that good feeling and comradeship which knows no limitations because of difference of creed. It may safely be stated that there is a great deal of this feeling among the ex-soldiers, and more especially among those who served in France. The close contact in camp, field and trench brought a better knowledge of each other to the young men and had the effect of softening or altogether removing the prejudice that is usually the child of ignorance. And this has been one of the good results of the world's war to be balanced against the many evils which it left in its train.—*American Israelite*.

## Jews in Art in America

By HORACE BRODSKY  
ALBERT STERNER

Lithography is not generally known in this country as an art medium, in spite of the existence of splendid work by Goya, Legros, Garvanni, Daumier, Fantin-Latour, Whistler, Brangwyn, Shannon, Pennell and Pryce.

'Tis true lithographs are to be seen in art dealers' windows and galleries, but the public is unaware of them as such. They cannot classify them. To them they are "prints." The same applies to etchings, wood engravings and mezzo-tints. All are merely "prints."

To the great mass of the people lithography is mostly associated with billboards, theatre posters and other forms of advertising.

Lithography, or the art of drawing on stone, from which impression can be made, is not a very old art. Aloys Senerfelder, a German, who lived from 1771 to 1834, was the inventor. He received little reward during his lifetime for an invention which has been such a big aid in the printing industry.

As a medium of art expression it has always been popular among a minority of artists in Europe. Many of the foremost since its invention have at some time or other practiced the art, and with success.

For some time it apparently ceased to be used by artists, until in more recent years it slowly returned to its former popularity. The number of artists today in this country and abroad who are exploiting its artistic possibilities are numerous.

Whistler did not think it *infra dig* to draw on stone, and the work which he has done in this medium is considered important. He produced many exquisite lithographs. There are other artists, too, of his and our day whose examples of lithography are now treasured in our museums and art galleries.

Albert Sterner, the subject of this sketch, although a painter and worker in other media, is best known for his lithographs, although at one time he was known as one of our foremost illustrators. Then, too, he received recognition as a painter, a pastellist, for his stage decorations and for his designs for stained glass. All or most of these activities have been thrust aside for his passion for lithography.

Albert Sterner was born in London in 1863 and was educated at King Edward's school in Birmingham. He has lived and worked for several years at a time in Munich, Paris, New York and Chicago.

For over twenty years Sterner has practiced lithography. In the beginning he had the good fortune of coming in contact with Lemerrier of Paris, an authority on this craft. No doubt Sterner owes much to the eminent Frenchman.

His earliest successes were in Munich. Soon after examples of his work were included in the collection of the Dresden Gallery and in the private collection of the King of Italy.

For a short period other activities obliged him to neglect lithography, and it was not until 1912, after a successful exhibition in New York, that he returned to the stone.

In 1913 he established the Maryholme Press, from which flowed a series of prints which may be considered his high-water mark.

Sterner's influences are somewhat difficult to trace. He knows the past and how to absorb the best things in it, and adapt them to his own needs. His work is essentially lyrical, and one might mention Charles Condor as one, who if he did not

influence Sterner, at least showed him the wonderful possibilities of the use of sanguine. Whistler, too, may have left his impress on Sterner. Sterner's nudes are more lithe and supple than Condor's, who favored types suggestive of Rubens. Condor was at times suggestive of Beardsley in his types, but Sterner is in no way reminiscent of the artist of "The Rape of the Lock."

Albert Sterner is an accomplished worker in lithography. He understands the medium thoroughly and its possibilities, and the work that he has done in this medium is an important contribution to the graphic arts in this country. In a sense he has done pioneer work in pointing out to others the beauties of lithographic print. Our younger artists have not been loth to tackle the problems of the stone, with the result that old Aloys Senerfelder's invention has received a great and new stimulus. The number of important prints with a genuine aesthetic value that are being produced, is considerable.

Like many other artists, Albert Sterner employs the nude for his best themes. The nude in his hands becomes something poetical expressing all moods. The best of them compares favorably with the best work of this class. In no sense can they be called mere copies of the living figure, but interpretations of moods. One remembers his well-known *Amour Mort* and many others including more rugged subjects, and portraits.

No longer is Albert Sterner known as an illustrator, but as a very prolific worker in lithography, the art of which he has explored thoroughly, the results of which have placed him in the front ranks of lithographers.

It is interesting to consider how Sterner has in recent years worked in lithography nearly almost at the exclusion of other media. His prints, like other artists, who have popularized this medium have done much to banish the collector's indifference to this art.

Albert Sterner stands as one of the leaders in this country of the fine art of lithography.

### JEW AS AN OBJECT OF CARICATURE

By JAMES PARTON.

When the ruling class of a country loses its hold upon virtue, becomes profuse in expenditure, ceases to comply with the natural law, comes to regard licentious living as something to be expected of young blood, and makes a jest of a decorous and moral conversation, then there is usually in that country a less refined, stronger class, who do comply with natural law, who do live in that virtuous, frugal and orderly manner in which alone families can be perpetuated and States established. In several communities preceding the Reformation, when the nobles and great merchants wasted their substance in riotous living or in insensate pilgrimages and crusades, the Jew was the virtuous, sensible and solvent man. He did not escape the evil influence wrought into the texture of the character by living in an atmosphere of hatred and contempt, nor the narrowness of mind caused by his being excluded by all the more generous and high avocateurs. But he remained through all those dismal ages temperate, chaste, industrious and saving, as well as heroically faithful to the best light on things he had. Hence he always had money to lend, and he could only

lend it to men who were too glad to think he had no rights which they were bound to respect.

Look at the famous Jew, Isaac of Norwich, England, in the thirteenth century: A rich money lender and merchant, to whom abbots, bishops and wealthy vicars were heavily indebted. At Norwich he had a wharf at which his vessels could receive and discharge their freights, and whole districts were mortgaged to him at once. He lent money to the King's Exchequer. He was the Rothschild of his day. And yet he was shamefully caricatured by cartoonists of his day, with four faces and a crown, indicating that let him look whichever way he will he beholds possessions over which he holds kingly sway. And in the group with Isaac are Masse Mokke, another Jewish money lender of Norwich, and Madame Avegay, one of many Jewesses who lent money, between whom is a horned devil pointing to their noses. The Jewish nose was a peculiarly offensive feature to Christians, and was usually exaggerated by caricaturists. There was, so far as the records of those ages disclose, no one enlightened enough to judge of the long suffering Jews with just allowance. The aversion to these people was morbid and violent, so much so that we cannot wonder that the luxurious dignitaries of the Church two centuries before should have had qualms of conscience with regard to paying Isaac of Norwich interest upon money borrowed.

### AN INSPIRATION TO OTHERS

Marks Browarsky was not a great man. He never posed as one. Neither was he a man of great wealth as money is counted these days. But he was a man of heart, and he had a Jewish heart, too. His instincts were kind and his inclinations generous. He built the annex to the Home for Aged at an outlay of some \$15,000 to \$20,000, and it involved a sacrifice on his part to do it. Of course, his wife was an inspiration to him and she encouraged him in his philanthropies. When Marks Browarsky died he left his estate in trust for his widow, and she derived the income from it during her lifetime. But he provided that in the event of the death of Mrs. Browarsky the entire estate was to be given to certain philanthropies. For example, over \$100,000 will form a fund for free loans to needy Jews—a wonderful and most worthy object indeed. This fund is to be turned over to the Federation of Jewish Philanthropies distributed in the necessary channels and to the necessary agencies to carry out the purpose Mr. Browarsky intended. He gave over \$20,000 to the Home for the Aged, and he remembered in a liberal way virtually all the Jewish institutions. Now this is a remarkable will, it seems to us. A man doesn't give away all he has, even after he dies, to help others unless within him was the spirit of kindness and good-will and love for his fellow man. You know, and so do we, wills that men have left behind them that would give one the idea that they begrudged the necessity for leaving anything to anybody or anything on earth. Oh, if we only possessed imaginations! It is so hard to let go. And then so many men leave such narrow wills. They think in such a narrow way, and they seem to be grasping even as their souls wing their flight to heaven. Mr. Browarsky did a noble thing. And we use the word "noble" with a clear understanding of what it means. Consider the will of Marks Browarsky. It may help all of us to do better things.—Pittsburgh (Pa.) *Jewish Criterion*.

## Jews of Nation Part of Bulwark of Progress of America

By HON. JOSEPH S. FRELINGHUYSEN

United States Senator from New Jersey.

It would not be difficult to draw a parallel between the life of the United States and the Jewish race. Israel was gathered from the twelve tribes and made into a nation. Out of thirteen colonies were forged the Declaration of Independence and the Continental Congress. Judah and Israel were opposed to each other and then became one. So the North and South fought and later became closer than before. The Jewish nation arose out of agricultural communities dotted over the hills of Palestine. So did we out of the cultivation of a wilderness from Maine to Georgia. The land of Israel was drawn together by a covenant between it and its God. The people of the United States found nationality in a constitution which I believe to have been as divinely inspired. The leaders of Israel were men like David who ruled in the fear

The American people, at a time when republics were nowhere and monarchies were everywhere, declared they would have no rulers but their conscience and their God. When hereditary caste prevented the free play of individuality this people, planted in a wilderness, gave full vent to opportunity. When Europe had no justice for the down-trodden and oppressed, America provided that all men should be equal under the law. After centuries of interference by all creeds and religions with the affairs of the state, our fathers determined that both religion and the state could best serve the interests of mankind by remaining separate, and neither was permitted to have the slightest authority over the other.

By their ideals the Jews have been enabled to give to all Christendom form and scope to religious thought. Christian teachers of all ages have



HON. JOS. S. FRELINGHUYSEN

of God. Likewise Washington and Lincoln and McKinley were men of prayer. Disseminated throughout every country and the outcasts of the earth the Jews yet had before them the hope of a time when the remnant would return. So America is a land made up of the oppressed of hope of liberty.

The historic parallel is even more striking when we consider the idealism of the two peoples. The Jewish people have been identified in the eyes of prejudice with money-changing and the baser forms of capitalism, and yet their very continuity as a race in spite of all their vicissitudes is due to their inward aspiration to fulfill a mission. The American people also have been regarded abroad as commercial and materialistic, and yet every day live and express an ideal toward which the world is more and more tending. The Jew, in ages when kings were worshipped and idols were bowed down to and the Greeks and Romans had innumerable deities, believed in the one God who is the creator of our universe, gave us the Ten Commandments which are the moral bulwark of civilization, produced the sweet soul who taught us so much of sacrifice and love and peace nineteen hundred years ago, and prophesied in marvelous messages and unerring vision the coming of the great time of—  
"One God, one law, one element  
And one far-off divine event  
Toward which the whole creation moves."

never contended other than that their dispensation was a fulfillment of Jewish prophecy. And Moses and David, the major and minor prophets, and such characters as the boy Samuel, Ruth and Naomi have become a part of our conception of duty and right living and our relationship to God for two thousand years. The right to think of God and to worship Him in our own way without restraint from either opposing religious view or the state has been the ideal of the Jew, and the religious liberty of the Jew. And three thousand years ago, before any of the city states of the ancient world were thought of, the Jew gave us the kernel of democracy when it was said through the Psalms: "All of you are children of the Most High."

By American ideals we helped to kindle the revolution in France which followed shortly upon our own revolution in which she helped us to gain our liberty. By those ideals as expressed in our Declaration of Independence and our Constitution we gave hope to peoples everywhere who sought to escape monarchical institutions and the domination of empires to which they were subject. By the genius made possible by those institutions we invented all of the great means of bringing men together in a common brotherhood of good feeling, such as the telegraph, the telephone, the wireless, the locomotive, the steamship, the aeroplane, the modern newspaper and the moving picture. By the uses to which we have put

electricity we have truly enlightened the world. Representative institutions under republicanism and federation have been the means we have offered the world for the attainment of the development of peoples. As the result of the practical working of our ideals, the Romanoffs, Hapsburgs and Hohenzollerns have gone forever, and much of Europe and Asia and nearly all of the Americans are republican. By our breaking of the shackles of Spain upon subject peoples, by our granting of full liberty to Cuba, by our unselfish devotion to the cause of the Allies in the World War, and by the genius engendered by our institutions we have assumed the leadership of the world. "Here where freedom's equal throne To all her valiant sons is known; Where all are conscious of her cares, And each the power that rules him shares."

In the light of the venerable Jewish past and the history of the United States, both gathered from the troubled and oppressed of all lands and both insistent upon the attainment of an ideal, it should not be wondered at that the Jew has meant so much to America and that America has meant so much to the Jew. The very breadth of our institutions has embraced the Jew upon an equality with all other elements. Other nations have not only been tested as to liberty but also as to prosperity by their attitude toward the Jew. Spain, the beneficiary of astounding prosperity following upon the discovery of America, expelled them and fell. Russia by her treatment of them kept herself in darkness and her rulers finally were murdered by the same foul methods by which innocent victims of pogroms had often been massacred. Austria withheld justice from them and was dismembered. Germany turned against them under Bismarck and was destroyed. England gave better treatment to them and has survived. America gave to them equality of privilege and opportunity under the law and is today endowed with more liberty and prosperity than any nation in all the history of mankind.

The influence of the Jew and the United States upon each other can be best shown by the character of the Jewish citizen produced here. We have but to think of Oscar S. Straus, an ambassador, a member of the cabinet of a Republican President of the United States and still today one of our most distinguished living Americans. And so we might go on with a long list of those who have been honored by the nation and have reflected honor upon it. We might call to mind those who have made a success in this land of the free. We could refer to the brothers of Oscar S. Straus, who did so much with their wise philanthropies; to Benjamin Altman, who, from peddler, became a great merchant prince and left a wonderful collection of art to be enjoyed in perpetuity by the people of New York; to Mr. Justice Brandies, of the Supreme Court of the United States; to Isidore Raynor, whose profound legal learning enlightened the Senate of the United States; to Julius Kahn, a German Jew born in Germany, refined in the crucible of the great free public school system of America, who stanchly put through the draft law in the House of Representatives in order to make effective our declaration of war after Dent of Alabama, the Democratic chairman of the Committee on Military Affairs, had refused to do so; to Otto Kahn and Jacob H. Schiff and Eugene Meyer, whose financial genius was unstintedly given to the support of the government during the war; to the public-minded men like Julius Rosenwald of Chicago. In our business life and in all of our professions the Jews have alike distinguished them-

selves. It is not an accident that in the States of the Union which have attained the greatest prosperity Jews are most numerous. From out of the terrible conditions of European countries they have come here to seek opportunity for labor, to find the fullest reward for their toil and to work out from intrepidity, energy, carefulness and a shrewdness which is accredited alike to the Yankee and the Jew an abundance undreamed by Solomon in all his glory. Two millions of Jews have given new impetus to our industrial life, have strengthened our demand for education, have made as orderly and public-spirited citizens as any we have and have given us some of the noblest examples of how to live and how to die.

For the prejudices of a Henry Ford, who declares them to be a menace to the United States, any man with any experience in public life must have the utmost contempt. He rails at the patriotism and the worth of the race that has produced Benjamin Disraeli, Lord Reading, British Viceroy to far-off India; Spinoza and some of the ablest and most honored men of our time, such as Adolph S. Ochs of the New York Times. In the great war the Jew bore the brunt of battle with a sacrifice and a fortitude no less than any other people. Many thousands of his race lie out under the stars tonight on the immortal fields of France. How many are where the eastern battlefront extended we do not know. I believe in doing all that a grateful government possibly can to care for those who have been in any way incapacitated by reason of their service in the war. As a member of the Senate Committee on Military Affairs I have done my utmost to assist them. Their services to the flag can never be estimated or repaid. Patriotism is a gift which blesses those who give as well as those who receive. Yet it was only the condition of the public treasury which prevented my voting them a bonus which eventually would have amounted to five billions of dollars.

The war is over and we must now face the problems of peace. The government is trying to meet those problems. It is seeking to solve the industrial question through elimination of the absurdities of the present revenue law and the enactment of a protective tariff with duties high enough to cover the difference between the cost of production here and abroad. It limited immigration until we can give employment to more of our labor. It called an unemployment conference to find means of easing the unemployment difficulties of the coming winter. And now it has started the world by making ideal and yet eminently practical proposals for such a limitation of armaments as will greatly lighten the burdens now borne by all the people of the principal civilized nations. This will be successful. America today is not only the foremost nation of the earth, but is the leader of it. By this one conference, without relinquishment of our sovereignty, we have attained what seemed the unattainable and have by limitation of the fleets of Great Britain and the United States to equality secured the freedom of the seas.

We could never have attained to all this greatness without the freedom and the initiative assured by our institutions. The preservation of those institutions mean much to the Jew and the world. We cannot preserve them by the acceptance of doctrines of collectivism, such as Socialism, which would do away with the opportunity we have now. A work worthy of us all is to welcome those who come here from benighted central and eastern European centers and then teach them the meaning of the institutions which have meant so much in the past and will mean so

much in the future if not destroyed. Socialism is antithetical to Jewish genius. That thrives most where the individual has most opportunity. Under Socialism individuality and initiative are stifled in the name of the common good. The Soviet experiment in Russia should be an eternal lesson to right-thinking men. America and her institutions offer a world of opportunity. This is indeed the new Jerusalem.

We need prophets, both Jew and Gentile, who will keep us to our moorings and help us to stand out as a beacon light to the nations. A prophet is a man like Theodore Roosevelt, who maintains relations of equal fidelity to his country and his God and courageously speaks what he believes to be God's truth. Such a prophet was Isaiah, and in closing I shall quote you something written of him which expresses my ideal of a public man and perhaps your ideal of a public man. I have no doubt that Roosevelt had intuitive and perception of the great dangers ahead when he so strongly urged the need of preparedness for the coming conflict with Germany and Austria. Of Isaiah this was said:

"The possibilities of the prophetic office are nowhere more splendidly illustrated than in the career of Isaiah. Called in early manhood to the service of Jehovah, he gave himself to his mission with a wholehearted devotion and singleness of aim which suffered no abatement in the course of a long and strenuous life. The work of a prophet was the vocation of his life, and every faculty of his being, every source of influence open to him, his social position and even the incidents of his private history, were all made subservient to the end of impressing the mind of God upon his generation. And to this task he brought a nature richly endowed with gifts belonging to the highest order of genius. He is great like in thought and action and unites the profoundest religious insight with wide knowledge of men and affairs. If any single quality can be selected as specially prominent in Isaiah it is an imperious and masterful decision of character which makes him perfectly unhesitating in his judgments and inexorable in his demands. But more remarkable than any one feature is the balance and harmonious working of powers rarely combined in a single individual. In the union of statesmanlike sagacity with impassioned and dignified oratory he may be compared with some of the greatest names in the history of republic Rome; but Isaiah had besides the rapt vision of the seer and the fervor of religious enthusiasm. We must not be afraid to speak of him as a visionary. His perceptions of spiritual truth were such as we call intuitive and were frequently accompanied by experiences of an ecstatic kind. He uses several expressions which point to extraordinary mental processes as the form in which the will of Jehovah was communicated to him; and it is probable that the visionary element enters much more largely into his utterances than has been generally recognized. He speaks of himself as being in the 'grasp of the divine hand' and of Jehovah of Hosts as 'revealed in his ears'; phrases which probably indicate that throughout life Isaiah was guided by that mysterious operation of the Divine Spirit which appears to have been common to all the prophets. But whilst himself overmastered by the convictions that were thus conveyed to him, he manifests the most complete self-possession in the application of these truths to the circumstances of his time. In action as in speech he ever proves himself the sanest of men. His political vision is clear and untroubled, his judgment unerring, his maxims invariably reasonable and wise. Never, perhaps,

has there been another prophet like Isaiah who stood with his head in the clouds and his feet on the solid earth, with his heart in the things of eternity and with mouth and hands in the things of time, with his spirit in the eternal counsel of God and his body in a very definite moment of history."

And as a last word, I would give the final admonition of David to his son, Solomon:

"I am going the way of all the earth; but be thou strong, be a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, his commandments, and his ordinances, and his testimonies, as it is written in the law of Moses; in order that thou mayest prosper in all that thou doest, and withersoever thou turnest thyself.."

### A CHRISTIAN'S TRIBUTE TO THE JEW

By JOHN O'DONNELL

Editor of the Uniontown (Pa.) News-Standard

First and foremost, I am a believer in the square deal. I may draw the line of demarcation between the white, the black and the yellow on the purely physical score of strain and because of traits that run with the blood. But I know they are all creatures of God, and I believe God intended that every man should have a chance. I abhor class consciousness. I hate religious lines. I loathe the spirit which condemns persons because of race or creed. In life, in habits, in beliefs I am essentially at liberty.

I hope my readers will pardon the excessive use of the personal pronoun while I assume the role of the teacher, but I desire to express my belief in what I teach.

It was Alexander Pope who said that "the proper study of mankind is man." I have spent most of my life studying mankind. The opportunity came early to me. As a young newspaper reporter my principal success lay in the interview. I have written interviews with men and women of the upper and the nether worlds—from courtesans and crooks up to captains of finance and industry, not even omitting Presidents of the United States, to whom I refuse to accord unduly exalted honors simply because they represent power. Our public men are not our lords but our servants.

And as I look back I can recall that my greatest patron was a Scotchman, my cleverest acquaintance an Irishman, and the two sincerest and deepest men I ever met were Jews.

In my salad reportorial days I got to know quite well the late Rabbi Mayer, who lived in old Allegheny and to whose study I was always a welcome visitor. He was the soul of kindness, fairness and forbearance. I could bother him any hour of the day or night. And because I learned so much about the Jew from Rabbi Mayer I came to honor and respect the Jew.

I met Israel Zangwill—oh, years ago, when a reception was tendered for him at the old Lincoln Hotel. He was one of the two sincerest and most profound men I ever met. The other was a boy in the early twenties, a graduate of Oxford and a London newspaper man. When I ran across him in Paris in 1906 he was acting as correspondent for a number of the British dailies and writing philosophy and plays as a side line. His name was John N. Raphael. Dead and gone now, poor fellow, I have often remarked that his learning, his grace and his accomplishments were too rare for this world. He was what sincere men would call white—clear through. Although a decade older than this boy I will never forget the impression he made upon me at the very moment of my introduction.

It seems to me that if we Americans suffered more we would come to know humanity better. In Ireland my father suffered, and I with him, for his freedom of speech against the existing order. I grew up with the hatreds and prejudices of my race. But under the glorious sun of free America I felt these hatreds and prejudices dissolve. I found that animosities and misunderstandings could disappear through the brotherhood of American citizenship. I found good and bad in every race—in just about the same proportions. I found men and women whom I could trust and who could trust me. I have seen Jew and Gentile emerge from the crucibles of business, and society, and of war, the one as strong and as noble as the other.

Lest my readers construe this as a piece of special pleading for the Jew let me hasten to say that I never recognized the necessity of pleading for the Jew. We are never maligned by those who understand us. I honor the Jew just as I honor the Anglo-Saxon, the Gaul, the Latin or the Celt—because he honors me. But I honor the Jew most because I have found that in him more than in any other race repose those cardinal virtues of Faith, Hope and Charity. "And the greatest of these is Charity."

I have an abiding tenderness for the poor and for "the lame, the halt and the blind." And candor compels me to say that no small amount of that tenderness comes from my knowledge of and association with my Jewish friends. I esteem no virtue that brings mankind closer to Almighty God than Charity. And if there be anything in the faith of our fathers the God of Israel must be the God of Christendom, too.

If there were no other virtue in the Jew but that of Charity, I would love, honor and cherish him just for that.

I love any people whose chief solicitude takes the form of reaching down a helping hand to the brother or sister in error or distress.

I honor any people that puts the constancy of its womanhood on a lofty pedestal and that makes the family relation the principal pillar of society.

I cherish any people that exalts the Mosaic law of an eye for an eye and a tooth for a tooth, because I can lay it alongside of that other bit of teaching which says, "Render unto Caesar the things which are Caesar's and unto God the things which are God's."

Just as I admire any man who has personal ideals I am compelled to admire any religion that clings to its ideals. And I can blame no people for professing a religion which does not align itself with mine. I am what I am purely because I was born into it just as the Jew is what he is because he was born into it. Out of holy writ, much of which is yours and much of which is mine, inspiration may be drawn for almost any religion which acknowledges the existence of a divine creator; but the world must concede that without the Chosen People the Cross would not remain a symbol for two thousand years. And without the tablets that God handed to Moses on Mount Sinai, Christianity would not have the Ten Commandments as its cornerstone.

To summarize, I do not plead for the Jew. He does not need it. Rather do I take him by the hand in the march toward the goal attained only by those who love their fellowmen, who follow the golden rule, who worship God with their hearts, and who believe that under heaven and the flag of our country there shall be justice, fraternity and equality for all.

## Anti - Semitism

By E. A. H. ENDRES

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What I write here is written from conviction, not because an editor (at the behest of some unscrupulous "directing mind," which from selfish motives molds public sentiment secretly) commands me to distort facts. Literary subserviency, often combined with shameless dishonesty, at present permeates the columns of American newspapers and magazines to an alarming extent, and ultimately is bound to injure all concerned.

As this unfortunate condition undoubtedly merits the serious attention of all good citizens I will devote two paragraphs to it. Then you can see how non-Jewish PRIVILEGE influences the channels of public opinion.

Mr. Will Irwin, a reliable writer, has written a very interesting series of articles for *Collier's*, entitled "The American Newspaper," which is a study in journalism in its relation to the public. As I pen these lines I have before me chapter XI of this clever author's articles exposing the

methods of newspapers. Among other things he alludes in it to the peculiar practices of Standard Oil. After citing a case where a certain newspaper was bribed with advertising, Mr. Irwin continues: "Standard Oil tested this peculiarity of journalism and found it good for the purposes of Standard Oil. The company was in the desperate pipe-line war. It had bought a string of newspapers from Oil City to Cleveland, but it could get no other support. All Ohio journalism was snapping at its heels. Dan O'Day, the clever Standard Oil 'fixer,' visited Toledo to see what could be done. 'I've got!' he exclaimed one day. 'Mica Axle Grease!'"

"Mica axle grease was a new by-product of Standard Oil. One small factory was manufacturing it as an experiment. With every Ohio newspaper worth considering O'Day placed an advertisement for Mica axle grease. He drew the contracts to run eighteen months, cash payment monthly. Nearly all accepted.

Some, seeing the purport of this advertisement, asked four times the regular rate. O'Day said not a word about policy. He merely sent out the contracts and the monthly checks and waited. By two months the tone of the Ohio press had changed. By six months the most hostile papers were tractable. By a year the 'knocking' of Standard Oil ceased in Ohio."

There, reader, you can see for yourself how non-Jewish money was used successfully to "influence" hostile newspapers. I have quoted Mr. Irwin because anti-Semitism tries to inflame popular prejudice by stating that Jews "coerce, influence or accelerate public opinion." Anti-Semitism makes a large distinction between "the sterling worth of American business" and "the crooked methods of Jewish business men."

Only two Jews figure prominently in present-day American journalism—Mr. Ochs and Mr. Pulitzer. By no stretch of the imagination can these two men be said to dominate American journalism. Neither do they favor Jewish writers. Therefore when anti-Semitism claims that America's press is Jew-controlled that statement is absurd and repugnant to reason. Personally I do not admire the editorial policy of these two men. Were that policy less subservient to "Big Business" Jeffersonian principles here in America would not be violated so frequently.

"Jewish finance differs radically from non-Jewish finance," states the *Dearborn Independent*; then, after it has insinuated that Jews in business and in finance are deceitful, tricky and dishonest, it concludes with this anti-Semitic insult: "In Wall Street criminality is predominantly Jewish."

When Woodrow Wilson condemned the brutal Bisbee deportations, why did editors insist on applauding the non-Jewish financial power that caused these un-American Cossack methods? When Amos Pinchot, who had collated big corporations' reports of war profits, sent an elaborate communication (condemning war profits) to Congress not a single paper in the East alluded to it. Did non-Jewish money have anything to do with such a suppression of important news? Read the following extract from a speech by Congressman George Huddleston of Alabama, in which he urged that the war profiteers should be compelled to pay higher taxes on war profits: "My exposure of the profiteering of the Steel Trust was in good faith. Perhaps I forgot for the moment that it controlled the press and powerful political influences. . . . However, . . . I make no apology to the Steel Trust or to its hirelings, its editors, its sycophants and its parasites."

The Steel Trust is a creation of the late J. P. Morgan. It is conducted by non-Jews, and here I have given you the opinion of a non-Jew concerning the methods of non-Jewish finance. Yet anti-Semitism prates about "the sterling worth of American Business"—"not American business," it adds, "as it has come to be known, now that thousands of Jews are scattered about the world representing themselves to be American business men." To this anti-Semitic taunt one could reply that since the Standard Oil octopus has fastened its greedy tentacles into every corner of the globe the taxes of American citizens have risen with astonishing rapidity in order to help build a tremendous navy, which in time of need can be used by the non-Jewish financiers who control the Standard Oil Company, which now threatens to bring the entire Chinese oil market under "its sinister political influence and which (if the exploration of the oil fields of Yen-Ch'ang, Yen-An-Fu and Chentefu, as well as of the provinces of Shensi and Chihli, results in a profitable operation of the fields) will no doubt corrupt legislation in

China just as it has corrupted legislation in America. If you want the details concerning such corruption read them in *Hearst's Magazine* for 1912. The article is entitled "The Standard Oil and the Judiciary." After reading it you will admit that "non-Jewish finance differs radically from Jewish finance," but not in the way Henry Ford's bigoted editors have indicated.

I doubt if many of my readers know that America's first Chief Justice, John Jay, was "killed" politically because he, in his famed Jay treaty, laid the first cornerstone in the political structure known as an arbitration treaty. In the Jay treaty provision was made for the settlement by arbitration of certain boundary disputes and other vexatious differences between the United States and Great Britain.

The Jay treaty bitterly disappointed America's ammunition makers and American banking circles (which then as now were under non-Jewish control), both of which had hoped for war, as that meant profits. What happened? Almost every indignity that the ingenuity of a rancorous and embittered partisan spirit could devise was heaped upon Jay's head. Subsidized newspapers represented him

as selling out his country. He was, like Senator La Follette, burned in effigy because he opposed war. Jay's persecution revealed a carefully organized propaganda to intimidate public officials.

The following paragraphs will reveal the secret workings of what was called the National Security League—an organization officered exclusively by Gentiles whose aims were subversive to good government. The despicable motive behind this security league was the creation of a colossal pro-war propaganda. Yet Mr. Ford, in a newspaper interview, accused the Jewish financiers as being almost entirely responsible for war propaganda.

Since anti-Semitism talks about "the hidden hand of the Rothschilds in American finance, politics and diplomacy," let me show you the testimony, brought out by a congressional probe, that revealed the hidden hands in American politics of such millionaires as the late J. P. Morgan; pious and noble-minded John D. Rockefeller; Clarence H. Mackay (head of the Postal Telegraph & Cable Company, opposed to government ownership of public utilities, whose suit against the government over

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telegraph and cable lines was dismissed); William K. Vanderbilt (chief owner of the New York Central lines and allied railroad interests, which have unceasingly opposed all attempts to make them disgorge the fruits of franchise secured in New York City); T. Coleman Du Pont (head of the great munitions trust); the late Henry C. Frick, one of the controlling factors in the steel industry whose inhuman treatment of its employees is a disgrace to America; Arthur Curtis James, one of the heads of the American Smelting & Refining Company; Nicholas F. Brady (chief owner of the Brooklyn Rapid Transit Company); H. H. Rogers (son of the late Standard Oil organizer); Emerson Macmillan (who gave \$4,250 for speaking tours in favor of America's entrance into the war); Charles Deering, a prominent figure of the notorious International Harvester Company, which has been prosecuted by the U. S. Government for violation of the Sherman Anti-Trust Act; William Hamlin Childs (who was indicted because he figured prominently in the investigation of the million-dollar "corruption fund" to re-elect the late John Purroy Mitchell as Mayor of New

York; and Robert Bacon (director of the U. S. Steel Corporation and formerly J. P. Morgan's partner). Because these men are non-Jews, Henry Ford would say they represented "the sterling qualities of American business." Before I disclose some of the pernicious activities of these "patriots" I want to ask why it is that no influential newspaper revealed the secret activities of these men to the American reading public? Why such a veil of secrecy? Why did the men behind the National Security League try to hide their activities behind a wall of secrecy? What was their motive in contributing over \$100,000 to this league? Why was a certain notorious corporation lawyer, Elihu Root, induced to take active part in the congressional campaigns of 1918 for the election of a so-called "loyal Congress"? Why did the Security League publish throughout the country that it had secured and placed on file the names of 44 Senators and 174 Representatives in Congress who were pledged to vote for compulsory military training irrespective of treaty provisions as yet unsigned by the various nations? Mr. Henry Ford, the "Grand Master" of anti-Semitism in America, recently said that

Jewish financiers, "with possibly a few Gentiles among them," make war propaganda and "set one people against another people." Then Mr. Ford challenges someone to produce facts that can refute his words. This article has been written to supply such facts. An investigation of the *secret records* of the National Security League, a New York corporation, disclosed that the above named millionaires had made large contributions for its support. These millionaires, at the close of the World War, were at the top of the list among war profiteers. Evidently their financial investment in a nation-wide war propaganda yielded large profits. The details of this war propaganda are: Published many tons of "league literature"; 28 tons to be exact. Alleged it had organized "with 38 State branches." Alleged having a "membership of over 100,000, including 200 branches in cities and towns." Claimed to have a speakers' bureau "of 1,000 volunteer speakers." *Ran a weekly "editorial news and cartoon publicity service that supplied 1,400 newspapers without charge."* (Anti-Semitism, you may have read, claims that Jewish money controls the American press. This shows that non-Jewish money is the chief controller in such matters.) The league also supplied "nearly 30,000,000 pieces of war literature." Also, it placed 250,000 war maps in American schoolrooms. The officials of the league admitted an annual expense bill of \$1,200,000, all of which is evidence of the unrestrained power and influence possessed by the corporation's officers and agents. Now please take notice how the late Joseph H. Choate (former Ambassador to England) tried to cover up his connection with this security league. When he contributed he requested that his name be omitted, and so the amount he gave, \$10,000, was put down from "a friend." If the motives of this league were so noble and so pure, why did the league request certain auditors to state that no contributions were made by or expected in the interests of munition makers or others financially interested in the declaration of war? You can see for yourself what light the above list of millionaires and war profiteers sheds on the veracity of the statements of the league that its financial support rested wholly on its dollar-a-year membership. At the time of its own audit, just before America entered the war, the membership was about 20,000 on the books. The gross yearly membership fees on that basis would have been only half the single Curtis James contribution. Arthur Curtis James, the smelting millionaire, wrote a check for \$40,000. Can anti-Semitism defend the methods of these gentlemen? Can anti-Semitism say it was a Jewish league with only a few Gentiles in it? These secret contributions were discovered by an audit of the league's books made by the Congressional Committee that investigated the league. Previous to that, when William Jennings Bryan was quoted as branding the league as a paid agent of the munition makers and shipping interests, the league's officials, non-Jews every one of them, caused an audit to be made of its books which gave it a more or less clean bill of health. But Congressman Johnson, in reviewing this audit, found that the league had (as previously stated in detail) asked that certain omissions be made. The report showed that the auditors had refused to do as requested because they could only consider the written record.

As the target aimed at in these articles is the truth—the entire truth and nothing but the truth—I will add that Jacob H. and Mortimer L. Schiff, bankers, joined in a \$3,250 gift to this league. The Guggenheim brothers donated \$2,750. This may be grist to the anti-Semitic mill, but, after reading it, Mr. Ford cannot truthfully say that war propaganda, here in America, was financed chiefly by the Jews.

This article proves beyond the shadow of a doubt that non-Jewish money and non-Jewish influence, together with non-Jewish coercion, were overwhelmingly predominating factors in the above described despicable propaganda. No amount of anti-Jewish mendacity can convince an impartial reader otherwise.

**ON THE FORD ISSUES**

The individuals and publications responsible for the so-called "anti-Semitic movement" are not serving the cause of true democracy in the United States.

The American Government was

founded on the principle that men of every race are entitled to equal rights and privileges and endowed by nature with a capacity for good citizenship, under democratic institutions. That, at least, was the conception of Jefferson and Lincoln.

The anti-Semitic movement is an extreme form of bigotry. It goes one step further than Toryism, by urging discrimination against the Jews on the ground of religion as well as the accident of birth.

The anti-Semitic movement will result in evil reaching beyond our national boundaries. Racial prejudice is the surest breeder of war. Until it is weeded out of the hearts of mankind, there will be no lasting peace. The common people of the land, who have most to gain from democracy and most to lose in international war, must defend this country from attacks like that now directed against the Jew. He is an enemy of American democracy who assails any man or any people because of nationality or religion.—La Follette's Magazine.

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## The Jewish Pilgrim Fathers

An Account of the First Jewish Settlement in the United States

By HERMAN JACOBSON

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One of the most fascinating stories of man's conquest of the earth is the story dealing with the settlement of America.

It is a story full of suffering, heroism, and romance, ringing with the sweeping notes of a vast pipe organ, and painting pictures of epic dimension.

The iron nerved and danger-loving men who planted the colonies along the Atlantic coast are known in American history as the Pilgrim Fathers. They came in search of freedom under skies unmarred by edicts of tyrants and the bulls of popes and prelates.

As if by Providential arrangement, the discoverer of America, aided by Jewish financiers and Jewish scientists, had set sail from Spain upon his epoch-making discovery the day after the Jew was driven from his Spanish home.

With Columbus they were the first to step upon the free soil of America

and a century and a half later were among the first to settle in the United States.

The story of the founding of Jewish settlements in the United States is long and we shall therefore touch only upon the most important and most interesting episodes.

Eager to cross swords with their ancient enemy, Spain, many Dutch Jews enlisted in the service of the renowned Dutch and English buccaneers of the day. There is reason to believe that there were Jews in the crews of the Drake and Raleigh adventurous expeditions preying upon the golden-laden galleons of the Spaniards, as well as in the bloody raids of Teach and Morgan of infamous memory, which sent many a Spanish crew to the bottom of the sea.

The Jewish sea fighters were of course not known as Jews. They passed for Italians in England; for Saracens in France and Holland;

Moors, Turks, anything. For it was dangerous in those days to be a Jew and be found out. But even as Jews, under real Jewish names, their names are to be found in English colonial records as early as 1624. Today it is an established fact that the first child born in the United States was Jewish.

Like the English settlements, which were founded in the sixteenth century but did not prove permanent till the first quarter of the seventeenth century, the Jewish settlement did not prove permanent till 1654. And it was not on English but on Dutch soil that the Jew made his home.

The vast preponderance of Russian and German Jews now in the United States would lead one to believe that they were among the first to settle in the country. But this is not the fact. The fact is that the first Jewish settlers were Spanish and Portuguese, who came here to escape the iron grip that the Old World had fastened on the New in the form of torture chambers and inquisition fires lighted all over South America and Mexico. There was no longer any place of refuge for them in the southern part of the New World, and they dared not turn to the Old World.

For in the Old World the two centuries preceding the permanent settlement of Jews in the United States are among the most tragic of our race. In 1492 Spain had driven out every Jew that would not embrace the Cross; England had kept her doors closed to the Jew since 1290; France, after depriving him of his earthly possessions, had driven him out for the second time in 1394; Italy tolerated him in the hope that he would ultimately become a Christian; in the German municipalities he was harassed and persecuted in a thousand fiendish ways, and only a few years before the settlement in the United States the Khmelnicki massacres were raging with wild fury. All over Europe Jewish dignity was trampled in the dust.

Nor was his condition better in the Western part of the United States, where France was sovereign. Without any feeling of personal elation, it is recognized as an indisputable fact that the Jew was practically the only man who got along with the Redman decently. This friendliness and mutual understanding between the Jew and the Indian roused the anger of the French traders, and they caused Louis XIII of France, who needed no urging in cases pertaining to the persecution of the Jew, to issue an edict expelling all Jews from French America, by far the greatest possession held by any European state. Some years later Jews who were found on the north side of the Ohio river were burned as an example to the venturesome.

### II

Like the English Pilgrim Fathers, the Jewish Pilgrim Fathers found their way into North America by way of Holland. The Jews who had come to Holland after the Spanish expulsion longed for a home where they could retain their customs and habits, and especially where they could speak the Spanish language, which had been bred into their blood for centuries.

Holland in turn was inimical to everything that smacked of Spain, her oppressor. For she was then groaning under the yoke of the Spanish Inquisition. The Dutchmen at last rebelled. A long and bitter struggle ensued, from which the rebels came out victorious (1581), and they immediately began to wreak vengeance on their ancient enemy. They began to prowl up and down the Spanish Main, began to conspire with

their former fellows in affliction—the Jews in Holland and the Moranos in Spanish America—and taking with them a great many Jews in their fleet, attacked and captured Brazil in 1624.

Now opened a new era for Jews and Moranos in South and Central America. From everywhere they began flocking to Brazil. Twenty years later a group of Jews in Holland, much after the manner of the English Pilgrim Fathers, collected all their belongings and set out from Brazil, there to join their co-religionists. And for a time Brazil was the freest land in America.

This freedom proved of short duration. In 1654 Portugal took Brazil from Holland, and as Portugal and Spain were equally intolerant the Jews had to flee for their lives. They left for the Dutch West Indies and for Jamaica, and from Jamaica twenty-three of them took passage for the Dutch settlements in North America—New Amsterdam, changed to New York when the English drove out the Dutch. Upon landing (September) they found there a Jew named Jacob Barsimon, who had landed a few months before (July 8) on the "Pear Tree" and a number of Jewish soldiers who had come over some time during 1652.

### III

The new arrivals were all destitute and they had driven a hard bargain with the captain of the "Saint Catherine," the Jewish Mayflower, by which each Jew had pledged for his own passage and for the passage of the rest of his brethren. Immediately after landing a few were clapped into prison in default of payment.

But the immigrants brought with them something more valuable than the price of passage. They brought with them the courage, the perseverance, the dignity, and the self-respect of the Spanish Jew, then the aristocrat of the world's Jewry. And they soon were given the opportunity to use their possessions by Peter Stuyvesant, the governor of the Dutch colony.

Peter was a wooden-legged soldier of the old school—haughty, arrogant, intolerant, despotic; as narrow-minded as the times in which he lived. He was as proud of his wooden leg, hooped with a rusty silver ring of monstrous dimension, as a young recruit of his uniform. He incessantly thumped the floor with it to emphasize his authority. He met the Jewish immigrants with specific directions to "keep moving," in the parlance of the street "cop."

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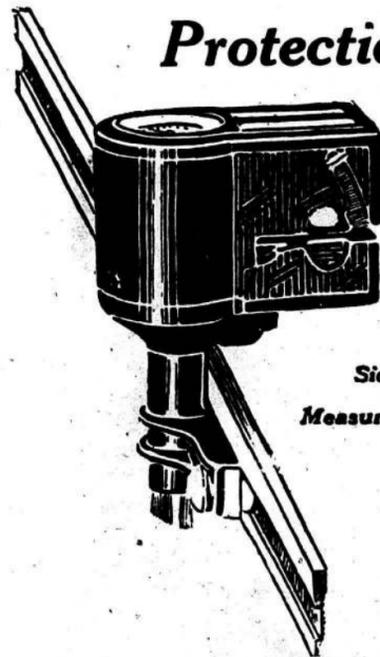
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Fortunately he was kept busy by the Swedes to the south of him, and he forgot the "ungodly rascals" for a while. The immigrants meanwhile petitioned the Dutch West India Company in Holland. They fought Stuyvesant tooth and nail. They appealed to the Company again and again, till the sturdy old governor was ordered to mend his ways and let the Jews alone. "In view of the fact that they sustained heavy losses in the taking of Brazil, and also because there are Jewish stockholders in the Company, you will govern yourself according to instructions," was the order from Holland. Peter Stuyvesant, however, was not to be cowed by orders from his superiors; and if he could not deport the Jews, he could at least make it right miserable for them at home. When the company ordered that the Jews remain in his midst, Peter insisted that they stay in his midst—and nowhere else. If he had to endure their living in New Amsterdam, he would not endure their dying there—no burial-ground for Jews. The new-comers fought everyone of his oppressive measures and won in the end. Every inch of ground was a battle field, but the Jews came out victorious. At last an order of toleration was sent over from Holland

on the 26th of April, 1655, granting the Jews civil and political liberty.

Having acquired civil and political liberty, the Jews decided that they ought to be allowed to do guard duty. This the governor refused. A dispute arose, and in the end the Jews won. The governor forbade them to own real-estate; they went ahead and bought it, anyway. The court was full with their cases and whenever they suspected that the court was siding with the governor, they took their cases higher, and still higher, and never stopped till they had justice done them.

## IV

One of the most fascinating characters among the new arrivals was by all odds Asser Levy, though he was neither rich nor learned. He was a simple cattle dealer, but possessed a sense of justice and a self-respect that are to be met with only among the greatest spirits of mankind. He possessed a sense of dignity and personal honor that would neither bend nor bow before tyranny. No threats cowed him. He was constantly in the courts fighting case after case which was often of no immediate consequence to himself, but proved of lasting consequence to subsequent generations. He would forego his

service, his slender means, his labor, on every and any occasion; but once the slightest privilege belonging to the Jewish community was touched he was ready to fight to the last ditch. It is to him that we owe a great deal of the liberty and the freedom our forefathers enjoyed under Dutch rule in America.

## V

Some years before our forefathers came to New Amsterdam momentous things were happening in New England. Apparently a few Jews had found their way to the Boston and Plymouth settlements, and the New England preachers were thundering against them from their pulpits. Cotton Mather, who subsequently became a great figure in the Salem witch trials, could find no better name for the Jews in his "Magnolia Christi" than "the rascals of Jerusalem and the outcasts of the world," whom it was a deadly sin to let live among a Christian people.

In 1631 there came to New England a young minister, Roger Williams, who had been run out of the mother country for his wild dreams. Among many things equally revolutionary in tenor he proclaimed that no man should wish for himself any privilege, any advantage whatsoever, which he was not ready to grant to his fellow man, no matter what his belief, race, nationality or color. Needless to say, that he received no friendlier welcome in Boston than his departure had been from England. The upshot of his rash theories was that he had to run (1636) for his life in the middle of a winter's night to a village of Indians. He soon made friends with the Indians and founded Newport, northeast of New Amsterdam. All were free to settle in Newport, even Quakers and Jews, everybody enjoying perfect religious freedom and toleration, irrespective of race or color.

The Jews in New Amsterdam soon learned of the haven of rest from their centuries of wanderings and persecutions, and were not slow in taking advantage of the opportunity. Their number was soon augmented by a part of fifteen Spanish Jewish families arriving from Amsterdam (1658).

While the Jews were slowly settling in New Amsterdam and Newport, negotiations were going on between Menashe ben Israel of Holland and Cromwell, Lord Protector of England, for the readmission of Jews into Britain. This particular phase of Jewish history deserves a place by itself. Suffice it to say here that the Jewish sage died on his way from England to Holland, with his cherished ambition unaccomplished. However, his untiring zeal bore fruit shortly afterward indirectly: Jews were readmitted into England not through the open door he had hoped and wished for, but readmitted, nevertheless. It was a sort of back-door readmission, brought about by a decision of the Lord Protector in the case of a Spanish Morano. At the Restoration (1660), when Charles II returned, Jews came into England without asking questions.

A few years later, when the English drove the Dutch out of the New World (1664), Jews took religious liberty in addition to civil and political liberty that they enjoyed under the Dutch, not becoming naturalized, however, till the middle of the next century.

\* \* \*

One fact stands out pre-eminently in connection with the Jewish Pilgrim Fathers—their unyielding spirit and unbending knee to the tyranny, bigotry and caprice of an irate official, the Dutch Governor. They would rather die fighting than gain temporary peace if that peace was a peace not befitting free men.

## DANGEROUS POLITICAL SYMPTOMS

It has been truthfully said that the anti-Semitic campaign of Henry Ford is not so much a personal as a political symptom. If it were merely a personal matter we might consider it nothing more than the egotism of a man who imagines that because he has succeeded in one line of endeavor he is competent to arrange the destinies of the world. The symptoms that Mr. Ford manifests belong to the deepest and worst political disturbance and will demoralize present conditions, as these same symptoms have in the recent past both in this country and in Europe.

It would take a big graveyard to hold the victims of just such conduct during the past decade. We should have learned from the results of meddling intolerance in Europe, even though American history did not teach us the lesson. It is only a generation since the intolerance of the Know-Nothing movement. It filled our cities with rioting and murder. It was directed against

Irish Catholics. The natural result was a growing spirit of general intolerance, which resulted in Civil War, when thousands of those North and South who could not tolerate Irish Catholics met on the battlefield in armed and deadly intolerance of each other. It is not a question of Jew or Catholic, but a question of principle. Just so sure as a Jew-baiting campaign is continued in this country there will flame up an intolerant spirit that will find expression in wider circles than those that encompass the Semitic race.

If we are to regain our moral and intellectual balance we must have not only a united America, but a Christian civilization. The spirit that is intolerant of race or creed is not Christian. We do not wish to go behind the avowed professions of Mr. Ford, but we do most emphatically insist that his campaign against the Jewish race, if it continue, will be productive of immeasurable harm.—The Catholic Columbian.



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**"Back to Methuselah" —  
Is That the Solution?**

A Discussion of George Bernard Shaw's Latest Work  
By **RABBI ISRAEL H. LEVINTHAL**

One of the most interesting and fascinating of all the books recently published, one which created quite a stir and furore not alone in literary circles but in the ranks of the great body of thinking men and women, is undoubtedly "Back to Methuselah," the latest work of that brilliant author, George Bernard Shaw.

It is not my intention in the brief space allotted to me to discuss this work from its literary standpoint or to point out its many merits and equally many demerits, its excellencies and deficiencies as a dramatic production. Much has been written on this score by critics, both friendly and hostile. Suffice for me to state in a word that from the literary and dramatic standpoint this latest work stands far behind the many brilliant productions from the pen of this gifted author.

And yet, though inferior in these respects, I doubt if any of the Shavian literature has produced such discussion and such eagerness to grasp

the theory which he propounds as has this latest work of his. This, too, may be said of a certainty: that in no work of his do we get a better glimpse of his vast mastery of scientific knowledge, his grasp of philosophical theory and his keen understanding of the force and meaning of religion than we do in "Back to Methuselah," especially in that remarkable piece of work which precedes it as a preface.

The novel theory which Shaw proposes in this work, and which because it comes from Shaw many have taken as nothing more than a humorous suggestion, is that man does not live long enough; that the usually accepted age limit of three-score years and ten is far too short for man's welfare, for man's good, and for his proper development as a man. If Methuselah could live to 960 years, why cannot man today live at least 300 years? And Shaw goes ever further. He finds in that suggestion the best remedy for all the

vexing problems that confront humanity, and he would have us believe with him that until man accepts this remedy—to wit, not to be content with the short life that is the lot of each of us, but to desire this longer life of at least three centuries—man will remain groping in the dark amid the many problems craving for solution.

And here we come to the main thesis of this remarkable work, which reveals Shaw in a new light, not only in the light of a literature and social reformer, but in the light of master in the field of Science. Shaw not only offers this solution, but emphasizes the thought that it lies in the power of man to achieve this solution, that man if he but will it can live to three hundred, or if he sufficiently will it, can live to one thousand years, that everything depends upon the creative will of man!

And it is this thesis that I desire to discuss first before we question at all the sufficiency or the insufficiency, the usefulness or uselessness of the remedy which Shaw proposes. Religion is greatly indebted to Shaw for his discovery and emphasis upon this theory of Creative Evolution. With mastery of reasoning, with scientific proof and logical discussion, he shatters the very foundation of Mechanical Evolution, the Evolution of Natural Selection—which has been blindly accepted by so many people since the days of Darwin. Man is not what he is today simply because he mechanically evolved from a lower species—as was so commonly taught by Darwin and his school, but man has come to be what he is today because there was a Will—call it by whatever name you care, a Divine Will or any other Will—but there was a Will, a Life-Force, to urge him to become what he is today. "For a Natural Selection," he says, "has no moral significance; it deals with that part of evolution which has no purpose, no intelligence, and might more appropriately be called accidental selection, or, better still, Unnatural Selection, since nothing is more unnatural than an accident. If it could be proved that the whole universe has been produced by such Selection, only fools and rascals could bear to live." And so destroying the claims of Natural Selection, he offers Creative Evolution which is his term of the new interpretation of Evolution, and which he claims is "the genuinely scientific religion for which all wise men are now anxiously looking."

Religion, I say, is thankful to him because no man is better able to combat the old theory of Circumstantial Selection than he. There was a time, and not so long ago, when the first sign of a man's intelligence was supposed to lie in the fact that he believes in Darwin—though he never read Darwin, though he did not truly understand Darwin—for, as Shaw brilliantly points out, Darwin himself did not believe what many of his disciples thought he taught.

And Judaism especially is thankful to Shaw for his masterly presentation of this subject—because Judaism is not in conflict with the theory of Creative Evolution. The world was not complete, nor was it in its fullest development in the days of creation. "In His goodness, He reneweth the act of Creation every day continually," the Jew is taught to say every morning of the year. God is continually creating, ever and ever bringing forth something new for man's need and for man's delight. The Divine Purpose is still in the universe and is gradually making itself more and more felt in a more perfect, more righteous world. And this Divine Purpose, this Godly Will, is to be found within man himself, for man, according to Jewish teaching, "is a partner in this act of Creation." In other words, God works

through man, too, and if man but desire it and will it, he can accomplish anything for the betterment of himself and of the world.

Man was not created perfect, as the Church would teach us, and then fell to a lower state through sin, but man was created with the potential gift to rise higher and ever higher, like the angels ascending the Ladder of Jacob's vision unto the very heavens. The great medieval Jewish sage and philosopher, Abarbanel, expresses this truth in striking fashion. He points out the very interesting fact that while after every act of creation the Bible tells us "and God saw that it was good," this statement is not to be found after the creation of man, which teaches us, the sage tells us, that all other things when created were created perfect, in a high state of development. Man, however, was not thus created perfect, but God left it to man to become so, to develop himself, by his deeds and by his creative will, to perfection. In other words, we are here taught exactly the same lesson which Shaw desires to bring to us, that it is within our power to conquer realms hitherto unknown—that it is in man's power to achieve more perfect mastery not only of himself,

but of the world about him. "Imagination is the beginning of creation," he tells us. "You imagine what you desire, you will what you desire, and at last you create what you will."

And Shaw reaches to the height of Jewish teaching when he tells us not only that man has the ability to achieve this perfection, this mastery of true civilization, but when he also tells us that there is a force driving man towards that perfection. "However that may be," he says, "we may be sure of one thing. We shall not be let alone. The force behind evolution, call it what you will, is determined to solve the problem of civilization; and if it cannot do it through us, it will produce some more capable agents. Man is not God's last work; God can still create. If you cannot do His work He will produce some being who can."

How similar in thought is this sentiment to the sentiment expressed by the Rabbis that God created many worlds and destroyed them, kept on creating and destroying because they did not meet His approval—and unless this world of ours shall meet His approval, this, too, shall be destroyed by the force urging towards perfection.

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CINCINNATI

And because man has this power to achieve to yet higher stages of perfection, because Creative Evolution is still creating, because the will that is in man is still empowered to drive him on to further mastery—Shaw proposes that man should will to live at least three hundred years, and he will live to that age.

Now with this thesis, too, we do not disagree. All men will agree that if there is any possibility of prolong life man should do all in his power

to accomplish it. All men will agree that it would be more pleasant, more beneficial for all if longevity was the common possession of all mankind. We agree with Shaw when he complains "Men do not live long enough; they are, for all the purpose of high civilization mere children when they die."

But when he offers the short-livedness of man, as the excuse for the little progress that civilization has made, I believe that he wanders far

from the mark. He feels that man does not care for true education nor for true moral effort because he is to die so soon, and it therefore is not worth his while. But that is only a poor excuse to justify man's weaknesses and deficiencies. The men who will accomplish things do so in a short life, while many who have lived to a very old age have spent their many years in nothingness. Contrast Moses and his achievements, with one hundred and twenty years

to his credit, to a Methuselah and his non-achievement, with nine hundred and sixty years to his credit! Shaw himself best answers his own argument when he puts the following words in the mouth of Cain, addressing his father Adam: "And pray, what use is this thousand years of life to you, you old vegetable? Do you dig any better because you have been digging for hundreds of years? I have not lived as long as you, but I know all there is to be known of the craft of digging."

"If I could count on nine hundred and sixty years," Shaw again complains through Conrad the biologist, who addresses the young clergyman in the play, "I could make myself a real biologist instead of what I am now; a child trying to walk. Are you sure you might not become a good clergyman if you had a few centuries to do it in?" To that we surely have no objection. Longer years would certainly give us more experience, and help us to acquire more wisdom to better understand the ways of life. But that is far from saying that because it is not given to us to achieve this full perfection, we must not try to accomplish what little may lie in our power. "It is not thy duty to complete the work," the Jewish Sage would answer Shaw, "but neither art thou free to desist from it."

Shaw was not the first to complain that life is short. "The day is short," the same Rabbi also complains, "and the work is great"—echoing Shaw's lament—but the Rabbi does not permit himself to thus justify man's failure. On the contrary, "The laborers are sluggish," he informs us. Here is the crux of the whole situation—"the laborers are sluggish"—there is not a sufficient desire nor sufficient willingness to co-operate with the life-force working within us and about us!

It is for God to know when we have accomplished enough. It is not how much we accomplish, but how well we accomplish the little that is in our power to do. We may indeed be content, when the call to meet our Maker comes, if it finds us as soldiers in the midst of the battle of life.

When Moses was told by God that the day of his death has arrived, the Bible pictures him as pleading with God: "Let me go over, I pray Thee, to see the good land that is behind the Jordan," but God interrupts him with the words: "Let it suffice thee!" to which the rabbis significantly add: "It is sufficient for thee, for thou has labored enough; thou hast striven enough; go now to thy deserved rest."

And so, too, the rabbis picture King David asking God: "Make me to know my end. When am I to die?" and God answers him: "Thou wilt die on the Sabbath." But David responds: "Lord, I would die on the first of the week!" A mystical thought lies embellished in these words. Unto God, David's life is a full life, a rich life, worthy of a glorious and blessed rest. "Thou shalt die on the Sabbath, the due rest time after a season of labor." David is modest, however. He attributes this estimate of his life to God's mercy, and he says: "It will not be the due Sabbath, but on the contrary, I will die on the first day of the week—when my labor is just beginning, when I have so much yet to do!" But God knoweth best, and again he assures him: "Thy death shall come when the resting time is justly due thee!"

Here, then, is the rabbis' answer to the Shavian complaint. Let us cease finding excuses for our many neglects and failures. Let us stop blaming God and begin to recognize that the fault is ours. Let not the thought of the fleetingness of our life stop us from working,

striving, seeking, craving to achieve greater perfection. Let us learn to believe the sentiments which Shaw places in the mouth of the elderly gentleman in the play: "You are mistaken. Short-lived as we are, we—the best of us, I mean—regard civilization and learning, art and science as an ever living torch, which passes from the hand of one generation to the hand of the next, each generation kindling it to a brighter, prouder flame. Thus each lifetime, however short, contributes a brick to a vast and growing edifice, a page to a sacred volume, a chapter to a Bible, a Bible to a literature. We may be insects, but like the coral insect we build islands which become continents; like the bee we store sustenance for future communities. The individual perishes, but the race is immortal. The acorn of today is the oak of the next millennium."

The sum and substance of it all is again voiced by Shaw himself, when, through the lips of the same elderly gentleman, he says: "I accept my three score years and ten. If they are filled with usefulness, with justice, with mercy, with good will; if they are the lifetime of a soul that never loses its honor and a brain that never loses its eagerness, they are enough for me—because these things are infinite and eternal, and can make ten of my years as long as thirty of yours!"

#### THE JEW HAS MEANT MUCH TO AMERICA

It is not an accident that in the States of the Union which have attained the greatest prosperity Jews are most numerous. From out of the terrible conditions of European countries they have come here to seek opportunity for labor, to find the fullest reward for their toil and to work out from intrepidity, energy, carefulness and shrewdness which is accredited alike to the Yankee and the Jew, an abundance undreamed of by Solomon in all his glory. Two millions of Jews have given new impetus to our industrial life, have strengthened our demand for education, have made as orderly and public-spirited citizens as any we have, and have given us some of the noblest examples of how to live and how to die.

We need prophets, both Jew and Gentile, who will keep us to our moorings and help us to stand out as a beacon light to the nations.

Good Americans everywhere appreciate the place and part of the Jew in our national life and cannot find language too strong to denounce the narrow prejudices of those who aim to stir up anti-Semitism in this country.—United States Senator Joseph S. Frelinghuysen, of New Jersey.

#### LLOYD GEORGE ON "ANTI-SEMITISM"

"There are some people who were saying we have gone too far, and there are people, I have no doubt, who will say we have not gone far enough," he said. "We have already been attacked because we have been influenced by Jewish financiers. Well, there are some people who have always got this on the brain. They sing Jewish psalms on Sunday and for the rest of the week they are promoting Jewish pogroms. I see they suggested that some note we received from bankers came from Jewish financiers. As a matter of fact, two of these distinguished speakers were English, one of them was an Irishman, and I need hardly say there was a Scotchman. The Minister of Health, Sir Alfred Mond, was also criticised because he assisted us. They will be surprised to hear that he was the strongest advocate of making Germany pay, and not only that, he is one of those who is convinced that Germany can pay."

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## When is a Jew not a Jew?

By EDGAR F. MAGNIN

Rabbi of Cong. E'nai Brith, Los Angeles, Cal.

The paper read by Mr. Isaac W. Bernheim of Louisville, Ky., at the May meeting of the Union of American Hebrew Congregations is being distributed freely throughout the country as a challenge to every thinking Jew and Jewess. I can see a temptation on the part of some to treat the contents of this pamphlet facetiously. That has, in fact, been done in some quarters. But I believe that whether or not one agrees with any or all of Mr. Bernheim's ideas, they have been uttered in good faith; they are the result of much meditation on his part; the expression thereof demands a certain amount of pluck and daring and they present some very interesting problems which ought, as Mr. Bernheim avers, to be answered and either accepted or rejected. Moreover, they present an attitude of mind that is very interesting to me and which it might be well for one who though he is not a professional psychologist or psycho analyst to attempt to depict. I therefore treat this pamphlet with all earnestness and seriousness, even though I may disagree with some of its fundamental points.

The psychology that prompted the belief in these views and the expression thereof is perfectly manifest in my humble opinion. Mr. Bernheim represents a large class of Jews who came to this country poor and who through hard work, thrift, business acumen and other qualifications achieved success. Having achieved that success they cannot understand why they are regarded by their neighbors as something set apart, as something different from other Americans

and so they begin to fret under this discomfort. The fretting has a tendency to create an abnormal state of mind by which one peculiar enough turns upon himself and his own in the belief that he and his are at fault and that the question of anti-Semitism hinges upon the virtue and vices of the Jew. Now, I am not prepared to say that a good Jew will not help to solve the problem quicker than a bad Jew, providing that it can be solved at all. Introspection is occasionally a very healthy exercise, though pushed too far it becomes a mental disease. For the sake of self-respect, if for no other reason, it is incumbent upon the Jew to try to find out what is wrong with himself before he proceeds to try to find out what is wrong with his neighbor in his attitude toward him. Personally, I am of the opinion that the question of anti-Semitism will not be solved solely by the Jew perfecting himself internally and externally, though the effort is a worthy one and much to be encouraged.

But Mr. Bernheim does believe that the Jewish status is dependent upon certain definite things which bear upon Jewish character and appearance than anything else. He sincerely and honestly believes that by calling a temple or synagogue a church; that by attacking Zionism as un-American and detaching one's self if possible from those Jews who classify themselves as Zionists; that by abrogating the traditional Sabbath day and substituting Sunday, which is the Christian Sabbath day, in its place, and that by renouncing the word "Jew" and substituting the word "Israelite" in its place that the

Jews will take on a more American aspect, will have tended more to abolish the external lines of demarcation between their religious rites and terminology and those of their neighbors and that there will be a better basis for understanding between Jew and Christian in America. Moreover, let it be said to Mr. Bernheim's credit, he believes that the spirit of Judaism will be better carried out this way in accordance with the hopes and technique of the reform movement as instituted by the sainted Isaac M. Wise. He would not see form stifle spirit. He would not see essentials sacrificed for non-essentials. Mr. Bernheim's mode of thought is the logical outcome of the reform movement as conceived by one who has divorced himself from Jewish traditional feeling and a belief in the Jewish people as inextricably bound up with the Jewish religion and vice versa.

For my own part I feel very certain that the reforms suggested by Mr. Bernheim are not likely to change the relationship between Jew and non-Jew. Neither am I certain that one can divorce form from spirit without destroying the spirit. Break the glass and the wine pours out freely. We Jews believe that body and spirit are things apart though united in this body here on this earth. A separation of them means death on this earth, life in the next. Mr. Bernheim's doctrines are apt to accomplish the same thing. We may or may not be projecting our Judaism on to a higher plane of existence by destroying the last few vestiges of Jewish custom and ceremony that are left. Perhaps the new religion will be better than this one, but of this much I am certain: we will be destroying our present-day religion and we must hesitate before we commit suicide or murder in the hope of a better life to come for the victim.

What are the chief reforms that Mr. Bernheim suggests? In the first place he would substitute the word "church" for "synagog" or "temple." Personally I can see no very great harm nor can I see particular benefit to be derived from the reform. The only possible objection that might be urged is that the words "synagog" and "temple" have a more Jewish association in the minds of the Jewish people even though the one may be derived from the Greek and the other from the Latin. And it is also true that the word "church" smacks of that which is not only non-Jewish, but arouses an entire series of unpleasant subconscious thoughts and feelings because it has been connected with persecutions, pogroms, and other hostile associations. But suppose in time these hostile reactions ceased to be and the word "church" became acceptable to every Jew, what would it avail? There are Jews today who speak of the synagogue or temple as a church when conversing with their Gentile neighbors, but I am quite certain that the change of terminology does not affect the attitude of the Gentile toward them one way or the other.

They will not like them more or dislike them more on this account. The Masons speak of their place of meeting as a temple. The master of the lodge wears a hat I am told. Other paraphernalia of a purely Oriental character are employed in their ritual. But this does not make them appear the less American by reason of that fact. American Christian Masons are asked to observe a ritual redolent of much which is Jewish and Oriental in its color. Jews are asked by so-called liberal Jews to drop everything that is specifically Jewish and to adopt customs and terminologies that are essentially Gentile and Christian. Such is the paradox of life and human thought and action.

Mr. Bernheim would have us abro-

gate the traditional Jewish Sabbath day and embrace Sunday as the official Sabbath day. His argument is that it will enable every Jew to truly observe the Sabbath, whereas today the Sabbath is to a great extent a mere form and is to the greatest extent unobserved. This suggestion is nothing new. It was espoused by some of the first Reform Rabbis, chiefest among them Holdeheim and Samuel Hirsch. Now it is true that several arguments can be adduced to affirm this point of view. But there are several arguments opposed to it, and, more important, a great deal of sentiment which is more potent than logic to command or to check.

In the first place what guarantee is there that were the Jewish Sabbath officially converted to Sunday that most Jews would observe Sunday in a religious manner? The people who are religious today would be the ones who would observe it then. The golfers would not remain home to read the Bible and the picnickers would not lay aside their lunch baskets and outing costumes to go to the Temple. Moreover, the Reform Jew would be creating an even greater gap between himself and his Orthodox brother, and the gap is entirely too

wide already. Reform just had to take place and we cannot expect a modern, educated Jew to agree to all the abstract principles of Orthodox Judaism, although I know of some very distinguished ones who claim to do so. But we cannot forget that we are of one blood, that a Jew is a member of a blood group which not only he must recognize if he thinks clearly, but which the Gentile compels him to recognize whether he wants to or not.

And, again, when one knows the origin of Sunday as a sacred day, he is not so eager to change. For it was only in the third century that the Sunday was officially recognized as the Sabbath Day by most Christians, both Saturday and Sunday having been observed by different groups as late as the second century of this era. Sunday was observed not alone because on that day Jesus was supposed to have risen from the tomb, but because it was purposed to blot out every last vestige of the Jewish law and recognize the resurrection as its fulfillment. With this in mind a self-respecting Jew will not give up his Sabbath day, be it only a form. For even forms have their sentimental associations. And traditions are made sacred and beautiful

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through years of persecution and torture for an ideal. One can reason that he ought to sell or cast away an heirloom of the family. Reason might decree such an act. Sentiment abhors it. Fine feelings make the very thought repellent. Life is not all logic. It has its poetry and beauty and sentiment as well for some people.

And, finally, Mr. Bernheim would do away with the name "Jew" and substitute "Israelite" in its place. He seems to be of the opinion that Jew has a more national connotation than Israelite. This is not true. The three words—Jew, Israelite and Hebrew—were all nationalistic in their original connotation, and all three today suggest both the blood group and the religious because the two, as we said above, are inextricably bound up with each other. To be known as an Israelite instead of a Jew is not to call upon my head the blessings in lieu of the curses of a bigoted world. It is true that unpleasant associations have wound themselves about the word Jew, as Mr. Bernheim avers. But our enemies would soon discover the term Israelite as a synonym for opprobrium and all the vices which

the Jew is believed to possess would cling to the term also. I for one am not ashamed of the word Jew even if Gentiles abuse it and Jews are scared of it as a result. I know that the word Jew stands for loyalty, for monotheism, for culture, for family devotion, for thrift, for philanthropy and for other virtues. And instead of renouncing the name because our enemies have made it stand as a synonym for some of the worst vices of the world I will cling to it and try to ennoble it by my finest efforts and aspirations. I will prove to the Gentile, if he is open to reason at all, that the word Jew does not stand for the things that society abhors. And if he is unreasonable he will dislike me, though I call myself an Israelite. Calling myself an Israelite will not compel Mr. Ford to discontinue his unreasonable and savage attacks. It will not enable me to enter into an exclusive Gentile golf club even if I cared to. While the word means much to me, I might even be induced to forsake it did I think that the label stood in the way of our progress; but it does not. Any label may become a term for opprobrium on the part of one's enemies.

I believe that Mr. Bernheim's reforms will have no bearing upon the unfortunate condition of Anti-Semitism. I believe that they would have a tendency to bring about a greater chasm between one branch of our people and another. I believe that they do not take into account the psychology of the situation, the human elements of tradition and sentiment. I believe that we have gone too far already in having removed out of Judaism some of its vitality. And I believe that not alone if accepted would they be an added force toward making Jews less Jewish, but that they would lower us in the eyes of the Gentile who would loathe us when he saw that we had lost our self-respect, that we were trying to kill all our individuality. The Seventh Day Adventist would be shocked at the very suggestion of a Jew uprooting the Sabbath Day. The Christian who observed Sunday would congratulate himself that Jews were becoming more and more Christian in their religious expression but would not think the more of us for it, nor would he invite us to his home the quicker for it.

Calling one's self an Israelite does not make us cease to be a Jew. When is a Jew not a Jew? Not when he changes his name but when he casts away every last vestige of Jewish culture, Jewish terminology, Jewish tradition. It seems to me that once again we are brought face to face with the old question, have we anything to live for or have we not? If not, let us assimilate and blot ourselves out of existence. In that case the Jew has suffered in vain through the centuries and sad as that might be let us better late than never end forever this separation of ourselves from the rest of humanity. But if our ancestors have not lived in vain and we today have a mission to perform, then let us perform it at any price with zeal and enthusiasm, let us maintain Jewish sentiment, Jewish customs, Jewish terminology and all the vital things that will hold us together.

Mr. Bernheim's paper presents the logical outcome of applying pure logic to a situation in place of sentiment and mood and the human touch. His paper is a challenge. Jewry today might just as well make a decision now as ever, for we will never be at rest until we decide definitely what course we shall take. Shall we reform and reform and reform until there is little or nothing left? Or shall we conserve and preserve what has outlived all nations, civilizations and cultures? "To be or not to be, that is the question."

#### GENERAL LEE RESPECTED THE JEWS

General Robert E. Lee, on several occasions during the Civil War, testified to his liberality and admiration for the Jews when asked for special privileges on Jewish holidays. In the Summer of 1861 he was requested by Rabbi Michelbader of Richmond to grant a furlough for two weeks of September to the soldiers of the Jewish persuasion in the Confederate Army that they might participate in the approaching synagogal services. He said in reply that it would give him great pleasure to comply, but the necessities of war admitted of no relaxation of the efforts requisite for its success, nor could it then be known on what day the presence of every man might be required. He felt assured that neither the applicant nor any member of the congregations would wish to jeopardize a cause they so much

had at heart, by the withdrawal, even for a season, of its defenders. He therefore, could not grant the furloughs desired, but must leave it to individuals to make their own applications to their several commanders in the hope that many would be able to enjoy the privilege sought for them. Should any be deprived of the opportunity of offering up their prayers according to the rites of their church, he trusted their penitence might nevertheless be accepted by the Most High, and their petitions granted.

General Lee in the Spring of 1863 being again asked to furlough Jewish soldiers for the Passover holidays said that it would give him pleasure to comply as far as the public interest would permit. But he thought it more than probable that the army would be engaged in active operations when, of course, no one would wish to be absent from the ranks nor could they in that event be spared. The reports from all quarters at that time, said General Lee, showed that the opposing army was prepared to cross the Rappahannock and only awaited favorable weather and winds.

Again, in September 1864, Rabbi Michelbader having asked General Lee that furloughs be granted to the

Israelites in the army from September 30 to October 11, to enable them to repair to Richmond to observe the holy days appointed by the Jewish religion, the general wrote:

"It would afford me great pleasure to comply with your request did the interests of the service permit; but it is impossible to grant a general furlough to one class of our soldiers without recognizing the claims of others to a like indulgence. I will gladly do all in my power to facilitate the observance of the duties of their religion by the Israelites in the army and will allow them every indulgence consistent with safety and discipline. If their application be forwarded to me in the usual way, and it appears they can be spared, I will be glad to approve as many of them as circumstances will permit."

When a Jewish soldier applied for permission to attend certain religious ceremonies in Richmond, the paper was endorsed by his captain: "Disapproved; if such applications were granted, the whole army would turn Jews or Shaking Quakers." When the paper came to General Lee he endorsed it: "Approved and respectfully returned to Captain — with the advice that he should always respect the religious views and feelings of others."



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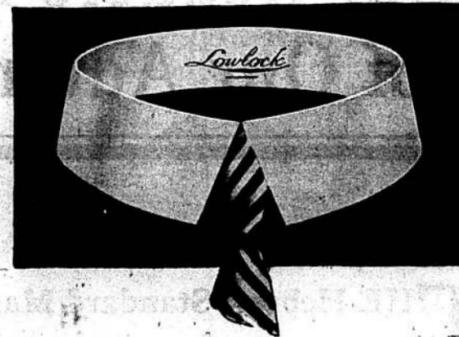
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## FOLLOWING THE MANY

By ETHEL TAUROG



"It looks fairly new, doesn't it, Mother?" Hadassah asked, as she patted the folds of her winter coat which she just had cleaned and re-lined. "And after four years of good, hard wear. I certainly get my money's worth of wear out of my clothes," she concluded with a smile of satisfaction as she removed the coat, and carefully covered it with an old sheet.

"Yes, new," said her mother bitterly. "My enemies should have such a luck how new it looks. If you had a father like others' fathers are, you wouldn't wear no coat four years. You would have a fur coat like everybody has, even—"

"Now, Mother," said Hadassah reproachfully, "you know I'm just as well satisfied in my coat, although from the way you see everybody wearing furs, it's just as the girl in the office says, that some place they must be giving fur coats away, but she hasn't found out the place, yet. She's full of jokes, that Miss Burns. I'll have to ask her over sometimes."

"Sure, ask people over in this hole. You poor child, and ask them to sit in the old leather rocker that Methuselah wouldn't have in his house because it's so old-fashioned."

"Tell her, my daughter, that she's all mixed up in her history. In Methuselah's time they didn't have no mission style furniture." With this crisp remark, Mr. Hilfner retreated behind the open newspaper he was reading.

Mrs. Hilfner threw the forks and knives she was assorting into the buffet drawer, with a vengeance. "Tell him, my daughter," she retorted in weighty tones, "that if he'd be a little more interested in his own family than what he is in the people that lived a million years ago, his daughter wouldn't have to wear no coat what a respectable washwoman wouldn't put on her back, she should be disgraced against all the other girls."

"Now, Mother," remonstrated Hadassah, "let's change the subject to something more pleasant."

"Ask him if his fine Mr. Zeligman's daughters wear coats like yours?" she continued with a rising inflection. "Didn't I meet his beautiful red-headed daughter in a mink coat yesterday? She smiled yet at me, the red-head, like she was doing me a favor. Believe me, I didn't

smile back at her, my heart was so full of bitterness when I began to think how your father worked up

He's never done you any harm." "No, he didn't kill me," asserted Mrs. Hilfner. "So why should I have

palace, and his wife and children go dressed ilke queens, and they ride around in their automobile, and your

canned cherries and sponge cake that melts in your mouth," added her husband counting the items on his fingers.

"And sliced tomatoes and cucumbers," added Hadassah.

"Excuse me, and sliced tomatoes and cucumbers," repeated Mr. Hilfner in measured tones. "Blumele, you're sinful."

"Blumele, you're sinful," mocked Mrs. Hilfner with a grimace. "That's what you try to choke your conscience with. Look how everybody lives and look how we live! There ain't none of your friends who live like such beggars, the way we do. I ain't talking about myself. You know I never think about myself. My only thoughts are about the children, my poor children."

"Mother dear, it'll be poor children, or rather poor Hadassah if you don't move your chair away from the door, now, and let me get my hat. My class will think I'm not coming, and then I'll be three dollars poorer."

Mrs. Hilfner rose with a doleful expression. With a deep sigh she muttered, "Works a whole day, and has to go at night yet to teach some more yet night-school. Like she don't eat her heart out enough all day with the children in school."

With a jaunty air, Hadassah emerged from her bedroom, buttoning up her coat. She bent over her father and whispered cheerily, "Don't mind, dear, you know she doesn't mean one hundredth of what she says." Pinning up a wisp of stray hair which was dangling down Mrs. Hilfner's neck, Hadassah whispered, "Don't pester father, honey love. Surely if you couldn't change him before, you can't do it now."

"Don't worry if I come home later. That new girl in the class, the one that has such awful stories to tell about the war, may detain me." She threw them both a kiss, and was off.

"Poor child," sighed Mrs. Hilfner, wiping her eyes ostentatiously.

"Don't poor child her," remarked Mr. Hilfner calmly. "She's happy and satisfied, if you would only let her alone."

"Happy and satisfied," said Mrs. Hilfner in a mournful tone. "She only acts like that to make us feel good. A lot you know. A father ain't a mother," she concluded enigmatically.

all their money for them. That dummy of a Zeligman—"

"Now, now, Blumele, just leave the old man Zeligman out of this.

anything against him? You've been slaving for him since you come to this country, and what have you got, and what's he got? He lives in a

water."

wife and your children got bread and

"And chopped liver and *kalbfleisch braten* and mashed potatoes and



**ROOSEVELT'S WIDOW GREETES OSCAR S. STRAUS**

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Mr. Hilfner put down his paper with a sigh. "What's the matter now? What do you mean by your philosophical words that a father ain't a mother?"

"How could I talk, if right away you begin to laugh?" queried Mrs. Hilfner, and without waiting for a reply to this apparently rhetorical question, she continued, "Do you know how old Hadassah is? Do you want her to be an old maid school teacher for the rest of her life? Have you ever thought why it is that such a fine girl like Hadassah is, pretty and smart and with a good education, and good like gold ain't got no young men coming up to the house? I'll explain it to you. You have to follow the times, nowadays. You have to follow what everybody does. When you're in Rome you have to live like the Romans."

"Yes, I've heard that before," declared her husband, "I thought you had something new to tell me."

"Look at the old man Zeligman's Leona. Look at the swell man she got, just because her father's got money, and they put up a big show. I tell you, you have to put up a show, like everybody else, do you hear me? You've been working for them long enough. Now it's time you should begin working for yourself. I met Mr. Fachkin again today, and he says if you come to work for him, he'll—"

Mr. Hilfner brought his fist down on the table with a crash. "I told you, Blume, that I never want to hear you bring that subject up again. I wouldn't sell my honor for millions, and you know it. That man insults both of us, when he even suggests it. We are comfortable, and if part of the world has gone luxury mad, that doesn't mean to say that I'm going to follow. I am satisfied to be amongst the audience who watches them with a smile. Do you understand me?"

Mrs. Hilfner wiped her eyes. "It ain't for myself," she sobbed. "It's for the children. My heart bleeds for them. If our son wants to be a lawyer, he has to go to college by night, and work in a lawyer's office by day. And our daughter has to teach yet by day and by night, and she shouldn't have a decent place where she could invite a young man to come up. They all go with the girls that have fine clothes, and stylish homes, and you couldn't blame them neither."

"Let them go," said Mr. Hilfner resuming his former placidity.

"But what about the children's future?"

"Blume, do you know what the lawyer where our son works said to me? He said, 'Mr. Hilfner, I'm a wealthy man, but I would rather have a son like yours than all my money!'"

"A lot you could buy for that," sneered Mrs. Hilfner.

Mr. Hilfner stared at his wife, and waved his hands despairingly.

"You think you're so smart because you don't act like most people, but let me tell you're ruining your own children's life. You fill their heads with your crazy ideas. You put such crazy ideas in Hadassah's head, that she don't fix herself up like none of the girls. When they went to High School together, your fine Mr. Zeligman's Benjamin used to take her out, and come to see her often. Now he runs around with richer girls, girls that are like everybody else."

"There's no use arguing with you," Mr. Hilfner resumed his reading with an air of finality.

"Sure, that's what you always do when you know I'm right." She rose, gave her chair a vicious shove against the wall, and went into the kitchen. Presently she returned, donned her hat and coat, and mut-

tering that she was going to the grocer, she went out.

An hour later, she returned. "Ain't Hadassah back yet?"

"She telephoned she would come late. Benjamin Zeligman called for her in his machine to take her out for a drive."

"She's a fool for going. Let him go take the swell girls he always takes," retorted his wife.

Mr. Hilfner's reply was an impatient shrug.

Later Hadassah came tripping into the room gaily, her cheeks flushed.

"Congratulations are in order," she said gaily.

"You mean—," Mrs. Hilfner gasped incredulously.

"I'm engaged to Benjamin," said Hadassah simply.

With a cry of joy, her mother embraced her tearfully. With eyes dimmed with tears she gazed up at her daughter, as she asked in a voice broken with sobs, "Did he take a measure for a ring?"

Mr. Hilfner rose, and scrutinized his daughter's face anxiously, as if much that was important to him depended upon her reply.

"No, honey love," replied Hadassah, and catching her father's glance, she smiled understandingly, "we both decided that we were going to lead the simple life. 'We're not going to follow the many.'"

## CENTRAL SYNAGOGUE CELEBRATES 75TH ANNIVERSARY

Notable Addresses—Loving Cup Presented to Samuel B. Hamburger for Fifty Years' Work—Mortgage Burned. \$60,000 for Community Center.

Central Synagogue celebrated its seventy-fifth anniversary with special services Friday night, Saturday morning, Sunday morning, closing with a banquet attended by over 800 at the Hotel Astor. At the Friday evening services Rabbis Joseph Silverman, Rudolph Grossman and Stephen S. Wise participated. Each of them brought a message of greeting and sounded a deep religious note. Dr.



SAMUEL B. HAMBURGER

Nathan Stern delivered the invocation and Dr. Clifton Harby Levy the benediction. On Saturday morning Rabbis Maurice H. Harris, Ephraim Frisch, Isaac S. Moses and Nathan Krass delivered brief addresses.

On Sunday morning the children of the two religious schools gave, in pageant form, a historic review of Judaism, closing with the episode dealing with the activities of Central Synagogue from its inception to the present time.

The banquet at the Hotel Astor was marked by several dramatic features, one of them being the presentation of a beautiful loving cup to Mr. Samuel B. Hamburger, president of the congregation, who just celebrated his seventieth birthday and completed fifty years of uninterrupted service as teacher, school principal, trustee and president of the congregation. The other event was the burning of the mortgage, which, small though it was, nevertheless was an unpleasant appendix of the congregation. Central Synagogue now owns its magnificent building free and clear and also that beautiful acreage in the borough of Queens, Linden Hill Cemetery.

Still another dramatic touch was the presentation of a basket of flowers by Marian Frank, who represented the fifth generation of membership in Central Synagogue, to Mrs. Eleanore Flashner, the oldest member of the congregation. Announcement was made that \$58,000 had been subscribed towards the new

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community center which the congregation intends to build in the near future. Mr. Hamburger told the story of the birth and growth of the congregation. Mr. Daniel Kops, who was chairman of the committee of arrangements, spoke of the present condition and of the future possibilities of the congregation. Dr. Krass delivered a thrilling appeal, particularly to the young men and women, not to forsake the faith of their fathers, but to realize that religion must play the most important part in the building of civilization. "Judaism," said



RABBI NATHAN KRASS

the rabbi, "does not promise personal happiness here or hereafter. Rather does it emphasize the note of service. To serve God and our fellow-man is the constant cry of Judaism. Unselfishness and self-sacrifice are its ideals. Whatever happiness accrues to men and women is the incidental reward, but not the motivated goal." In closing Dr. Krass employed the Jewish gematria and told the membership that 75 in Hebrew is symbolized by the word "gaba," which means "to be exalted," and he uttered the fervent prayer that the Central Synagogue might continue to remain on the heights exalted through service for Israel and our country. Mr. Isadore H. Weinstock, cantor of the congregation, rendered some excellent vocal selections. After the banquet there was an old-fashioned grand march, succeeded by dancing.

The board of trustees are Samuel B. Hamburger, president; Joseph Steiner, vice-president; Max Neuberger, treasurer; Max L. Schallek, treasurer; Julius Loeb, Daniel Kops, Lewis Steinhart, Abraham Miller, Herman Heineman, Henry Weiss, Max Schwarz and Gasa Paskus.

## Settle Two Agricultural Colonies in Palestine

In accordance with the resolution of the Twelfth Zionist Congress approving the establishment of two workmen's agricultural settlements on the lands of the J. N. F., it was decided by the Palestine Executive to draw the human material for these two colonies from among agricultural workers who had been in the country between ten and twelve years or more. Each workman has received from the J. N. F. a tract of land large enough to support a working family which will work the land itself, but will not be able to support hired labor.

One group, consisting of eighty families has settled in Mahlul. To a second group, numbering sixty-eight families, the "Givaat Yehezkel" Hill has been assigned. This hill is situated near the Nuris settlement, and the Ein Tabun Spring in the Valley of Jezreel; twenty more families will join this group. The settlers will live in tents until buildings can be erected.

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## Ohab-Zedek Sisterhood Installs Officers

The installation of officers recently elected by the Ohab Zedek Sisterhood for the ensuing year took place on Wednesday evening, February 1, in the vestry rooms of the synagogue, 18 West 116th street. Rev. Dr. Bernard Drachman officiated and installed the following officers: Mrs. Moritz Neuman, president; Mrs. S. Grossman, first vice-president; Mrs. I. Rosenbaum, second vice-president; Mrs. H. Ween, treasurer; Mrs. Caroline Greenfield, financial secretary; Miss Goldie Engelman, recording and social secretary. Mrs. Neuman was installed as president for the thirteenth consecutive term. During the evening Rev. Josef Rosenblatt sang several selections and after the meeting refreshments were served.

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# NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

**Trotsky's Excommunication—Council of United Synagogue to Answer New Testament Question—Not a Jew!—Reported Discovery of One of the Songs of Solomon—Rev. Morris Joseph Retired—Shortage of Kosher Meat in Holland—Conference of Ukrainian Jews—Dr. Weizmann in Berlin—Jews' Free School.**

London, Jan. 5, 1922.

The "Daily Express" last Monday printed, under the heading of "The Damnation of Trotsky," a story of the denunciation of that gentleman by his father, and it is alleged that in consequence he has been banned and excommunicated by synagogue and rabbi.

The "Jewish World," commenting on this article, says: "Somebody, it occurs to us, has been building on his own imagination and dished up quite a sensational new year's story. We should imagine that so far as the Jewish religion is concerned Trotsky had damned himself out long ago. And for the rest—well, he is a Jew, and he cannot get rid of the fact—nor, for the matter of that, can we, even if we wish to." It may be remarked in this connection that from time to time the anti-Jewish English press has brought up the question of the controlling factors of Russia to denounce Jews in general. Other instances of similar stories are well known and really require no recapitulation.

It is gratifying to learn from a letter written by the Chief Rabbi and sent for publication in last Friday's issue of the "Jewish Chronicle" that the Beth Din are preparing their answer to the Council of the United Synagogue in reference to the teaching of the New Testament in synagogue classes, and do not intend, because that teaching has been discontinued, to shirk the duty placed upon them. As has already been pointed out time and time again since the matter has been placed where it is through the action of the Rev. A. A. Green, it ought not be left indeterminate. It is thought that the decision of the Beth Din upon the point referred to them will not be made public till the next meeting of the Council of the United Synagogue and that in courtesy to that body it is being withheld till then.

The past week has been essentially a musical one, interesting notes appearing in many journals on the question of Jewish musicians; but probably the most interesting of these, and a somewhat surprising one at that, is a note appearing in a French musical year book which in the course of a biography of Camille Saint-Saens, after noting the date of his birth, goes on to explain that he had a Normandy father and a Champagne mother, both of them being Catholics, and interjecting at this point in brackets a note saying "not Jews, as is continually being repeated." It is difficult to say with exactly what object the bracketed information has been conveyed; but at first sight it would appear as if communicated with a sigh of relief that such a genius had been born outside the Jewish race.

Another strange note comes from Paris concerning a very interesting discovery, "which," says the Paris "Figaro," "has been made at Kovno. The Hebraic music of one of the Songs of Solomon has been found. There is no doubt," states the

"Figaro," "that the music as well as the words of this canticle are the work of King Solomon, who is known to have been a good singer and in whose reign schools of music and song flourished." Hieroglyphics, as they are called in the English journal quoting the "Figaro," are merely abbreviations of vowels and similar to those in use today, the only difference being that they are placed beneath the syllables and not above them as in this case.

Of course, it is well known that Russia is a land of wonderful discoveries; very few of which in the end turn out to have a solid foundation. It is not, of course, yet known whether this report is to receive more consideration than the hundreds of others that have from time to time come forward, but it would seem strange that these songs should ever have reached as far as Kovno, the town they are purported to have been found in.

I am informed that in consequence of continued ill health the Rev. Morris Joseph of the West London Synagogue has placed the resignation of his position in the hands of the council. Mr. Joseph was appointed in 1893. Prior to that he was minister of the North London Synagogue and of the old Hebrew congregation of Liverpool. In 1890 he founded and for three years conducted the Hampstead Sabbath afternoon services, out of which the Hampstead Synagogue grew. Mr. Joseph was invited to become minister at its foundation, but as he had expressed his disbelief in the restoration of sacrifices in the Jewish ritual, he was inhibited by the late Chief Rabbi, Dr. Hermann Adler, and the Rev. A. A. Green was chosen in his stead. Mr. Joseph was a teacher of homiletics at Jews College and is the author of several volumes, notably "Judaism as Creed and Life" and "The Ideal in Judaism." He was a most forceful preacher, and many of his sermons have been reprinted in the London Jewish journals. Mr. Joseph is in his seventy-fourth year.

In an address presented by the Council of the Betsalel (a Jewish society in Amsterdam composed of workmen and shop assistants, etc.) to the Council of the United Synagogue, it is alleged that more and more co-religionists, on account of the high prices of kosher meat, are having recourse to Trefa butcher shops for their domestic supplies. The address in part states that certain members of the society have complained that kosher meat is so high in price as to render it well nigh impossible for a working class family to afford the purchase of even the smallest quantities. On the other hand, it is emphasized that the price of imported meat is so low it cannot be compared with the prices demanded by the licensed Jewish butchers in the meat market, the recognized centers where meat is sold under rabbinical inspection. On account of the prohibitive prices of kosher meat, the Jewish working classes are being driven to a frightful degree to use Trefa meat, and it is feared that the numbers so doing will go on increasing. It is further pointed out that it is impossible for the authorities of the United Synagogue to import from countries such as Denmark fresh kosher meat, which could be sold at prices far below those charged at present by kosher butchers, and the purpose of the address, it is stated, is to call the atten-

tion of the Jewish authorities to the possibilities that lie in their power to provide the Jewish masses with kosher meat at reasonable prices, and so put a stop to the alarming tendency of sending the Jewish housewife to the Trefa meat shop.

Preparation is being made for the forthcoming annual conference of the Federation of Ukrainian Jews, which will be held at the Cannon Street Hotel, London, on Sunday, January 8. The Chief Rabbi will open the proceedings. Not only will the most important Jewish bodies in the United Kingdom be represented, but also Jewish communities in the British dominions. An account will be given of the activity of the Federation during the year. The problem concerning world Jewry in coping with the sufferings of Jews in Eastern Europe is one which is assuming enormous proportions, and every effort will have to be made to place the relief work generally on a sound footing.

A note from Berlin says Dr. Weizmann was heartily welcomed on arriving in that city by a crowded gathering of Zionists in the big hall of the Philharmonic. Representatives of the government and of the Berlin Jewish community were present. The meeting was opened by the chairman of the Berlin Zionists' Committee, Dr. Felix Rosenbluth, the leader of the Zionist Committee for Germany, also spoke, his initial remarks being delivered in Hebrew. Dr. Weizmann on rising briefly explained the Jewish development after the time of the Balfour declaration and the days of San Remo. With great satisfaction he declared that the Jews had made good progress in the reconstruction work in Palestine. He also mentioned the Arab question as one of the difficult factors. The Zionist organization, however, was prepared for that difficulty, and it was the duty of every Zionist to master it.

He expressed the hope that German Zionists would take an important part in the great work of reconstruction in Palestine. Dr. Weizmann has been received by the President of the German Republic, Herr Ebert, explaining to him the Zionist program. He left the presidential residence completely satisfied with his interview. Later, Dr. Wirth, the Imperial Chancellor, had a long conversation with him. The Berlin press publishes interviews with Dr. Weizmann, but the "Lokal Anzeiger," the organ of the assimilation party, strongly criticizes Zionist aims. Count Reventlow's organ, the "Deutsche Abendblatt," published an article containing a bitter attack on Dr. Weizmann and Mr. Sokolov, describing them as the friends of the Allies.

In the current number of the "Jews' Free School Magazine" mention is made of the fact that this year marks the 100th anniversary of the establishment of the school on its present site, founded in 1770, for the purpose of giving Jews instruction and clothing and apprenticing Jewish boys. In 1791 the number of children on the roll was fifteen; at the present day the school caters to over 3,000 pupils and is the largest elementary school in the empire. The "Magazine," which has just completed its twelfth year of publication, continues to receive the support of past and present pupils. No effort is spared to make the magazine a worthy record of the school and of its many activities.

### B'nai Jeshurun Center Notes

That the synagogue is not only the house of prayer, but also the house of instruction, has been everywhere accepted to apply only to the children, but the adults found no room there. The B'nai Jeshurun Center fills this need and offers a series of courses for adults in subjects that will extend their knowledge of Jews and Judaism. In the questionnaire sent out at the beginning of the year many subjects were asked for, but, due to lack of facilities, it was decided to offer only two courses which would prove of most interest and greatest benefit to the largest number of people. Accordingly the Interpretation of the Bible and Topics in Jewish History were chosen.

The Bible was, and will continue to be the source of inspiration for the whole world. But to us Jews it is more than that. It is the very soul and reason of our existence. For a proper understanding of Jewish life an intelligent knowledge of the Bible is indispensable. Did the growth of modern science in any way diminish the value of the Bible? What is to be our attitude toward the stories and laws contained therein in the light of our present knowledge of comparative religion and folk lore? With these problems in view the adult Bible group meets every Tuesday evening to discuss the narrative as well as the legal parts of the Bible. It is done in the spirit of free inquiry and its interest is attested to by the numbers attending it.

The Bible is the foundation of Jewish life, but our institutions and problems today are the result of the forces of our environment. The first semester a course of twelve lectures was offered, showing the development and growth of forces in Jewish life today, such as Reform Judaism, Zionism, the Ghetto, Assimilation, Anti-Semitism.

Beginning January 18 and every Wednesday thereafter a second series of twelve lectures is offered on the subject of "Jewish Contributions to America." It aims to show what the Jew has contributed to the making of our country and the part played in all the large ventures in the history of this land—in the social, political, economic, educational, military spheres. The course is treated biograph-

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In addition to the above weekly groups, once each month an open forum is held on some vital subject of current Jewish interest. An evening for Jewish Folk Music rendered by professional talent was very well received on the fifth of January. It proved very interesting and instructive. Thus the B'nai Jeshurun Center is becoming a center of extension of adult education and thus fulfilling one of the main purposes of the synagogue as a house of instruction.

### Mt. Neboh Temple Notes

These have been busy days at the temple. All the activities of the congregation are working at full steam. The Sisterhood held a whist recently for the benefit of the industrial department of the United Hebrew Charities, and a goodly sum was realized. All efforts are now centered on the domestic science bazaar which the Sisterhood will hold on Tuesday evening, February 7, and Wednesday afternoon and evening, February 8, in the temple vestry rooms. The proceeds will be devoted to the Bread and Milk Fund, which cares for a number of destitute families.

The Sisterhood is also arranging a large whist to be held at the Hotel Pennsylvania for the benefit of the dormitory fund of the Hebrew Union College.

The Young Folks' League held its large affair last Sunday at the McAlpin Hotel. A very elaborate musical revue was followed by a dance. There were more than 700 present and a large sum was realized.

On February 15 the Young Folks' League, in co-operation with the New York "Evening Mail," will give a concert in the temple. This will be held under

the auspices of the Educational Committee of the League.

The Junior League held its dance last Saturday evening in the vestry rooms of the temple.

The congregation is planning a very elaborate Purim ball to be held on Purim night.

The second term of the religious school opens on Sunday morning. Plans are being made to accommodate all the children on the waiting list. The school now numbers over 600 pupils.

Rabbi Eiseman will soon begin his campaign to increase the membership of the Sisterhood to 1,000 ladies, the number at present being 850.

A meeting of the Jewish War Sufferers' Workers to plan the Washington Heights campaign was held last Thursday at the temple. Mr. David Brown, national director, and Mr. David Kessler, regional director, were present. Rabbis Eiseman and Drob, Dr. Schultz and others spoke. Mrs. David E. Goldfarb, president of the Mt. Neboh Sisterhood, was selected as temporary chairman. Another meeting will be held at the Washington Heights Congregation on Thursday, when the plans of the campaign will be discussed and workers enlisted.

Rabbi Eiseman delivered addresses before the luncheon of the Jewish Memorial Hospital last Wednesday; also at the War Workers' convention last Thursday, and spoke at the Ladies' Roth Society's fifth anniversary last Sunday evening.

The members of the Jewish Community Center of Richmond Hill, Long Island, have perfected all plans for the erection of the proposed Y. M. H. A., and that work will be started in the near future.



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# ITEMS OF INTEREST IN THE JEWISH WORLD

Ezekiel Lodge, I. O. B. B., of Newark, N. J., has raised \$5,200 for the adoption of Jewish war orphans.

Jewish citizens of Birmingham, Ala., asked to raise \$35,000 for the relief of Jewish war sufferers, have voluntarily raised their quota to \$50,000.

Henry Morgenthau has been elected one of five trustees in addition to the five originally named for the Woodrow Wilson Foundation.

A campaign conducted by non-Jews is now under way in Birmingham, Ala., to raise funds for a local Young Men's Hebrew Association building. Over \$19,000 is already reported in hand.

The Associated Talmud Torahs of Philadelphia, Pa., have issued life and health insurance policies to the teachers in their employ. The teachers of their own accord volunteered to defray half the cost.

To commemorate the twentieth anniversary of his business activities, Oscar Kohn, a wealthy manufacturer, contributed fifty million mark toward the establishment of a Polish Politechnic Institute in Lodz.

A work of Mr. Jacob Epstein, the noted sculptor, has been purchased by the Nation and will be placed permanently in the Tate Galleries, London, England. The work selected is a bust of Jacob Kramer, the Jewish artist.

Rev. Isidore Harris has just celebrated his fortieth year as minister of the West London (England) Congregation. His brother, Rev. Dr. Maurice H. Harris of this city, recently celebrated a similar period as minister of Temple Israel of this city.

Camden (N. J.) Jews went "over the top" in the membership drive of the Young Men's and Young Women's Hebrew Associations; \$8,249.50 in pledges, \$6,527 in cash and 838 memberships were secured. The goal had been set at \$7,500 and a total membership of 750.

One hundred and thirteen delegates from various parts of Bukovina were present at the Conference of Zionists held at Czernowitz. The gathering was greeted by a special representative of the Roumanian Government, by the mayor of this city and also by the English consul.

The Chinese Government has chartered a Jewish bank to be established by a group of Jewish merchants in Harbin. Most of these merchants come from Russia, seeking to escape the terror of pogroms and have settled there permanently, endeavoring to build up the Jewish community.

Paul Davidson, who has just completed the season at a London Jewish theatre, has formed a syndicate for the establishment of a national Shakespearean theatre. Mr. Davidson has asked the government for a subsidy of this project. The British press, as well as the public, are warmly supporting this idea.

Under the direction of Jacob Firman, an exhibition of Jewish art was recently opened at Jaffe, at which the works of famous Jewish painters and sculptors of the Diaspora as well as of Palestine are on display. Among the exhibitors are Professor Schatz, of the Bezalel School of Art, Konstantinovskiy Pann and others.

The Jewish Home for the Aged and Infirm, now located at Brooklyn, which was recently enjoined temporarily from using that name, because it is likely to be confused with the already existing Hebrew Home for Aged, has voted to change its name and will hereafter be known as the Menorah Home for Aged and Infirm.

Rabbi Reuben Rabinowitz died last week at the age of 27 years. Until his death, which came suddenly, he was the spiritual head of the Beth Israel Synagogue of New Haven, Conn. While he had been ill for about two months his death was unexpected. Rabbi Rabinowitz was a graduate of the University of Pennsylvania.

A deputation of representative Jews of Cairo, Egypt, recently were given an audience by the Sultan. The deputation requested his excellency to take over the protectorate of the new Jewish hospital, to which request the Sultan graciously acceded, at the same time paying a tribute of praise and regard to the Jewish loyalty and devotion.

Rabbi George Fox for the past 12 years with Temple Beth-El Fort Worth Texas, has tendered his resignation to take effect July 1. The congregation's failure to give the necessary financial support to Rabbi Fox's proposition to enlarge the institution is ascribed as the cause. Rabbi Fox until recently edited the Jewish Monitor.

The Roumanian Government returned to 200 Jewish peasants in Transylvania land which it seized last year. At the same time it set up a commission to examine the position of the Jewish colonies in the South of Bessarabia. The authorities of Bessarabia recommended to the government the confiscation of the land held by Jews.

Sir Arthur Lucas died suddenly, after a long illness, last week, at his residence in Mayfair. Sir Arthur, who was 76 years of age, was knighted in 1919, in recognition of his services; extending over forty years, as chairman of the Hospital for Sick Children. He was also chairman of the hospital's convalescent home at Swanley.

The World Zionist Executive has decided to found a Palestine periodical which shall cover Zionist news throughout the world. The publication will appear in German and will have its offices in Vienna. Adolph Behm will be the editor and director of the publication. All preparations are being made for the appearance of the first number.

Mr. H. Friend, of Chicago, gave a donation of 100,000 lei to the poor children during his stay at Bucharest. Half of the sum was designated for non-Jewish children. The queen invited Mr. Friend to tea, and in the course of conversation both the king and queen assured him that in future the Jews in Roumania would have no cause for complaint.

The eightieth anniversary of Temple Adath Israel, Louisville, Ky., was celebrated last month with the presentation of a pageant. Former rabbis of the congregation include Emil G. Hirsch, now of Sinai Temple, Chicago; Isaac S. Moses, rabbi emeritus of Congregation Ahawath Chesed of this city, and H. G. Enelow of Temple Emanu-El, this city.

The East Galician leaders are making their claims for Jewish communal autonomous rights in Galicia, widely known through the press. The Polish press, in its turn, demands of the Jews unconditional support for the Polish claims in East Galicia. The extreme organs threaten the Jews with pogroms if they fail to comply with the Polish demands.

Prof. Geiger, who occupies the chair in the Vienna University for Indo-Iranian philology, has received an invitation from the famous Hindu poet and philosopher and poet, Rabindranath Tagore, to accept a chair in the Tagore Academy, in India. Prof. Geiger has accepted the invitation and will shortly proceed to India to take up his new post.

Dr. Louis H. Landman, aged 64, of Cincinnati, O., died at Cairo, Egypt, last week. Dr. Landman, who was an eye specialist, went to Palestine in 1920 to open a clinic for the treatment of trachoma. Surviving him are three sons and three daughters. One of the sons is Rev. Dr. Isaac Landman of Far Rockaway, N. Y., editor of the "American Hebrew."

The Brith Abraham Association of Houston, Texas, has let out the contract for the erection of their new home and hall to be erected at the corner of Clay and Chartres streets. The building when completed will be equipped with a complete library and reading room, meeting hall, banquet hall, sanitary kosher kitchen, dancing hall and assembly rooms.

The Jewish Maternity Hospital of Philadelphia, Pa., will be the ultimate beneficiary of the \$60,000 estate left by Henry Jacoby, cigar merchant, who died at his summer home in Atlantic City a week ago. The will creates a trust fund out of the residue, after several small bequests are made, the income to go to the widow. At her death the estate goes to the hospital.

An organization known as the McKees Rocks Hebrew Schools Association has been formed by the Jewish men and women of McKees Rocks, Pa., and vicinity. Its principal object is the maintaining and co-operating with the McKees Rocks Sabbath School, which has been in existence for about fifteen years. It also intends to have a Talmud Torah in the near future.

A number of the larger Jewish colonies in Palestine, among them Rishon le Zion and Rehovoth, have been chartered by the government of Palestine as municipal governments with all the rights of local self-government. The newly created municipalities will now elect their own mayors, city councils and will most probably have the right to organize local police forces for their protection.

Work will be started about April 1 on the new home for the Young Men's Hebrew Association of Perth Amboy, N. J. The building will cost \$160,000 and it is estimated by the architect, Benjamin Goldberger, that the building operations will consume a period of at least ten months. The building is to be three stories high of brick and terra cotta construction and will cover a space of 80 by 100 feet.

# VISCOUNT BRYCE, FRIEND OF ZIONISM

Viscount James Bryce, one of the foremost scholars of politics in governmental structure in the world and well known for his friendship to the Jewish people and Zionism, died suddenly on Sunday, January 22, at Sidmouth, England.

Lord Bryce was a great believer in the civilizing value of small nationalities. He believed that the small states have been a potent and useful—perhaps the most potent and useful—factor in the advance of civilization. "It is in them and by them," he wrote, "that most of what is most precious in religion, in philosophy, in literature, in science and in art has been produced."

On May 7, 1917, seven months before the issuance of the Balfour Declaration, Lord Bryce, in response to a request of the Jewish Morning Journal of New York for an expression of opinion on Zionism in Palestine, wrote the following letter, being a translation of the Yiddish version in the Morning Journal:

"Great sympathy exists in this country for the rehabilitation of the Jewish people in Palestine. To carry this to a successful issue three things are necessary: Turkish rule must be eliminated not only in Palestine but everywhere else where its influence is felt. The great Jewish masses in America as well as in every country must show a desire to return to Palestine; great sums of money must pour into Palestine to create conditions there for a healthy and growing community. While the Jews of America provide this money, the effort will no doubt be repaid."

Unlike many other historians who were of the opinion that with the destruction of the Jewish state by the Romans the Jews as a nation ceased to exist, Lord Bryce believed that the Jewish people "has been kept in existence as a nation through many centuries of privation and suffering by its faith and its literature, and faith embodied in a law which included both a moral and a ceremonial code, a literature small in bulk but splendid in content which had formed the mind of the people, sharpening their intelligence and intensifying their national self-consciousness."

This thought Lord Bryce expressed in a letter to Mr. Sokolow, dated London, January 30, 1918, which is used as a preface by Mr. Sokolow. In that letter he writes, among other things:

"The history of Israel presents some of the most striking phenomena in world history. No other nation (with the exception of the two very ancient nations of the Far East) has annals so long as are those of the descendants of Abraham. Those annals go back, dim as their earlier outlines, to a time long anterior to the earliest records of the Hellenic and Italic peoples. The records of the old civilization of Assyria and Egypt are, no doubt, even more remote in time, but the nations that created those civilizations have been so changed by conquest and the admixture of new elements that we can no longer recognize them as the same. But Israel has preserved its identity through all vicissitudes. It was carried into captivity in a far land, and returned thence after seventy years. It was, after the destruction of Jerusalem by the Emperor Hadrian, scattered over the face of the earth, and now counts its children everywhere, from Singapore to San Francisco. Its numbers have grown to be fifteen or twenty times greater than they were before the Great Dispersion. It has been kept in existence as a nation through many centuries of oppression and suffering by its faith and its literature, and faith embodied in a law which included both a moral and a ceremonial code, a literature small in bulk but splendid in content, which has formed the mind of the people, sharpening their intelligence and intensifying their national self-consciousness. It is one of those three great literatures of the ancient world which still rule the thought and still help to form the character of mankind. This is a unique phenomenon and perhaps the most striking testimony that history can show to the vivifying power of ideas."

"This consciousness of an enduring national life has been constantly associated in the thoughts of Israel, with the ancient home in Palestine, a little country, no bigger than Wales in Britain, or Connecticut in North America. To its rocky hills and green valleys, its cities and its battlefields, its heroes and its prophets, the hearts of the people have turned in days of sorrow. The memories of these things have maintained the sense of national life. The flame has often burnt low, but it has never been extinguished. Quite recently it has leaped up with a brilliant glow. The idea that a part of the dispersed people should be gathered from the regions where their lot was worst and be resettled in their ancient home, long desolated by the tyranny of the cruel and rapacious Turk, has gained strength, and the capture of Jerusalem by the British arms has made it seem attainable. The sympathy of many thoughtful and sympathetic Christians has been gained, and the British Government has given clear expression to that sympathy. It is to the history of this idea of resettlement, to which the name of Zionism is now given, that your book is devoted."

It is as a student of history, and in that capacity only, that on this particular occasion I desire to speak, expressing my sense of the high interest of the subject of your book and feeling that the rapid growth of the Zionist movement, the forces that have produced it, and the enthusiasm it has excited, well deserve to be fully, accurately, and impartially described."

# GOV. MILLER PRAISES WORK OF FEDERATION

Copyright Underwood & Underwood, N. Y. The fifth annual meeting of the members of the Federation of Jewish Philanthropies was held last Sunday afternoon at Temple Emanu-El, Fifth Avenue and Forty-third Street. The meeting was notable for the fact that Hon. Nathan L. Miller, Governor of New York State, was present.

"With the progress of our civilization, with the increase in the complexity of our society, with the growing congestion in great populous centers such as exists here," said the Governor, "the economic stress and pressure bears more and more heavily upon those who are least



Governor Nathan L. Miller and Felix M. Warburg Photographed Before Temple Emanu-El.

able to sustain it. And it is a splendid tribute to human nature, it is the highest evidence of the divine spark glowing in the human heart that benevolence, philanthropy and charity keep pace with the growing human needs, and that the spirit of philanthropy and its growth has no limitations except the necessities of humanity."

"So much is that the fact that the very name 'welfare,' the term 'social welfare,' attached to any project or measure, at once arouses in its support a strong body of public opinion, sometimes even regardless of the wisdom of the particular measure, and the demand of all our people that proper measures be taken to meet the growing needs of humanity necessarily results in the very great expansion of work done, both private and public, of a charitable nature. It often becomes difficult, at times, to draw the line between public effort and private effort, to say where one should begin and the other end."

"I was much impressed by the list of the outline of the philanthropic work done by the various societies grouped together under the federation which Mr. Lehman gave. And I was impressed not alone by the completeness of that work, but also by the fact that it runs very much along lines which the State itself has to undertake. Now I believe that the effort of the State should be con-

finned within the sphere of legitimate State functions, and I believe that first of all because the extension of State activity into some of the field of your work could have no other result than the impairment of the efficiency of that work. And the things that you do are much better done, more efficiently done, and more effectively done, than they could possibly be if undertaken by the State. So that speaking, if I may, for the State, I want to emphasize the immeasurable value of the work that you are doing and to express the view that while the State in many departments should supplement that work, it should do nothing either to discourage it or to lessen its efficacy."

"Now, it seems to me that you have accomplished in this Federation a most beneficial thing, because you have brought all these activities together, so that in looking over the list I observe that you have a completely rounded program, including every phase of philanthropic work, meeting every possible human need, each society operating along with the very minimum of waste, both of effort and of private funds, and it must be that this work helps to develop the right community spirit which is absolutely indispensable in a great center like this, with its teeming population and necessarily with the very greatest need for philanthropic, benevolent and charitable work."

"And it is a very great thing, it is something which should make us proud of our glorious institution, that the American flag includes within its folds every race, and that the beneficent rays of liberty, of our American institutions, shine alike upon those of every faith, Jew and Gentile, Catholic and Protestant, and that the great traits of all combined help to make up our great citizenship which is the hope and the promise of the continued growth and greatness of our free America. (Applause.) It is the hope that we shall continue to enjoy the blessings of liberty in this land where justice and right and truth prevail."

Arthur Lehman, president of the Federation, reported remarkable progress by the Federation and the ninety-one organizations which received support from it during the last year. Mr. Lehman said the Federation had collected \$21,000,000 for the support of these philanthropic undertakings during the five years of its existence and that the societies had received \$3,000,000 more during this period. In the five years prior to the organization of the Federation only \$10,000,000 was collected by these same institutions.

"It is gratifying to me," said Mr. Lehman, "to state that during the trying days of the war and after not one of our institutions was forced to close its doors nor has any activity, which existed prior to 1917, ceased to give service for lack of funds."

Walter E. Beer, Colonel H. A. Guinsburg, Alexander Kahn, Herman Lissner, Cyrus L. Sulzberger and Maurice Wertheim were elected trustees of the Federation.

# Object to Jewish War Veterans' Cemetery

The Jewish War Veterans' Burial and Cemetery Society is negotiating for the buying of land for cemetery purposes in Queens County. Opposition to this was introduced in the Legislature by Assemblyman Harris of the Coney Island district on the ground that there is a law on the statute books prohibiting the use of any more ground in Queens for cemetery purposes, and that to sell this land for such purposes would block housing developments.



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ENGAGEMENTS

**DAUM-LEVY.**—Mrs. Hannah Levy of 1780 Madison avenue, announces the betrothal of her daughter Rose to Mr. Jonas F. Daum of 2403 Grand Concourse. Reception Sunday, February 5, from 2 to 6 p. m., Juliette, 103 West 117th street.

**FREEDMAN-WRONKER.**—Mrs. Lina Wronker of 809 Lexington avenue announces the engagement of her daughter Selma to Michael Freedman.

**GARFINKEL-KUTINSKY.**—Mr. and Mrs. Morris Kutinsky of No. 870 Riverside Drive announce the engagement of their daughter Eva to Mr. S. Stanley Garfinkel, son of Mr. Morris Garfinkel of No. 1855 Seventh avenue.

**HOLTZ-PROPOS.**—Mr. and Mrs. Jacob Propos of 1890 Seventh avenue announce the engagement of their daughter Mildred to Mr. Leo Holtz.

**ISAACS-GOTTHEIMER.**—Mr. and Mrs. Arthur H. Cohen of 527 West 110th street announce the engagement of their daughter, Claire H. Gottheimer, to Mr. Leon Jay Isaacs, son of Mr. and Mrs. Jay L. Isaacs. At home Sunday, February 5, from 3 to 6 p. m.

**KROHNGOLD-GREENWALD.**—Mr. Al Greenwald of 811 Cauldwell avenue announces the betrothal of his daughter Dorothy to Mr. Emil Krohngold. Reception, Hotel St. Regis, February 5, at 8 o'clock.

**LHOWE-WILDFEUER.**—Mr. and Mrs. Jacob Wildfeuer announce the betrothal of their daughter Bertha to Mr. William Lhowe. Reception Sunday, February 5, at their home, 337 East Eighty-second street, 3 to 6 p. m.

**RITTER-SANBERG.**—Mr. and Mrs. B. Sanberg of 801 West End avenue announce the engagement of their daughter, Libbie, to Mr. George Ritter.

**SHAPIRO-KLODE.**—Mr. and Mrs. Jacob Lewis of 158 West 119th street announce the engagement of their daughter, Bella Klode, to Mr. Louis J. Shapiro of 1552 Fifty-fifth street, Brooklyn, N. Y. (Poughkeepsie papers please copy.)

**STERN-CAHANE.**—Mrs. Tillie Cahane of 478 Central Park West announces the engagement of her daughter Dora to Irving Stern of New York.

MARRIAGES

**BELGARD-LICHTENSTADTER.**—On Sunday, January 22, at the home of Mr. and Mrs. A. Lichtenstadter, 725 Riverside Drive, the brother of the bride, Miss Bertha Lichtenstadter to Isaac J. Belgard. Rabbi Aaron Eiseman performed the ceremony.

**COOPER-MORRIS.**—On Monday, January 30, Miss Leah Sarah Morris, of the Hotel Pennsylvania, to Max Cooper at the home of the officiating minister, Rabbi Aaron Eiseman.

**HYMAN-TASCH.**—Mr. and Mrs. Abraham Tasch, of 550 West 144th street, announce the marriage of their daughter Sadye to Joseph Hyman, of the Hotel Ansonia on Sunday, January 29, at the home of the officiating minister.

**NATANSON-WEINBERG.**—Mr. and Mrs. Abraham Levig, of 485 Central Park West, announce the marriage of their daughter Sylvia Weinberg to Charles Benjamin Natanson, son of Mrs. Nathan Natanson, of 566 W. 162d street, on Thursday, January 26 at the Hotel Astor. Rabbi Aaron Eiseman performed the ceremony.

**PRICE-MOSES.**—On Thursday, January 24, at 117 W. Eighty-sixth street, Miss Muriel Moses to Jacob J. Price, of 565 West 162d street. Rabbi Aaron Eiseman performed the ceremony.

**RODEN-ROSENBERG.**—Mr. and Mrs. Reuben Rosenberg, of 548 West 164th street, announce the marriage of their daughter Etta Vera to Jacob H. Roden, of Brooklyn, on Sunday, January 29 at the Wallace Hall. Rabbi Aaron Eiseman performed the ceremony.

BAR MITZVAH

**ARNSTEIN.**—Mr. and Mrs. Samuel Arnstein of 1225 Madison avenue announce the Bar Mitzvah of their son Walter S. on Saturday, February 4, at 9:30 a. m., at Orach Chaim Synagogue, 94th street and Lexington avenue. Reception at the Hotel Bibo, 92d street and Madison avenue, Sunday, February 5, from 3 to 6.

**KENDALL.**—Dr. and Mrs. Henry Kendall, of 16 East Ninety-sixth street, announce the Bar Mitzvah of their son, Edward, on Saturday, February 11, 1922, at the Spanish and Portuguese Synagogue, seventeenth street and Central Park West. At home Sunday, February 12, from three to six p. m. No cards.

**POMERANZ.**—Mr. and Mrs. Louis Pomeranz of 1851 Seventh avenue announce the Bar Mitzvah of their son, Abner J., on Saturday, February 4, at 10 a. m., at Temple Kol Israel, 28 West 114th street. At home Sunday, February 5, from 3 to 6.

**VICTOR.**—Mr. and Mrs. Fred Victor of 800 West 146th street announce the Bar Mitzvah of their son Fred, Jr., Saturday, February 4, at 10 a. m., at Temple Mt. Nebah, 150th street near Broadway.

BIRTHS

**DRETZIN.**—Mr. and Mrs. Samuel C. Dretzin (nee Julia Yohalem) announce the birth of a daughter on January 22, 1922, at the Lenox Hill Hospital.

**FRANK.**—Mr. and Mrs. Jesse Frank (nee Helen Moll) 514 West 152d street, announce the birth of a son, January 27.

**MORRISON.**—Mr. and Mrs. Charles L. Morrison of No. 838 West End avenue, a son, January 29, Lenox Hill Hospital.

**NEWMAN.**—Mr. and Mrs. Sol Newman, Jr., 3287 Kingsbridge avenue, announce the birth of a son, Daniel Ral Newman, January 22, 1922.

**WOLFSON.**—Mr. and Mrs. M. J. Wolfson (nee Estelle Jacobs), of 884 Riverside Drive, announce the arrival of a daughter on Friday, January 27, at Brunor's Sanitarium.

OBITUARY

**CRYSTAL.**—After a prolonged illness, Moses Crystal, a prominent builder of this city, died on January 27, 1922, at the Johns Hopkins Hospital, Baltimore, Md., in his 56th year. Mr. Crystal's building career started with the erection of six-story apartment houses on upper Manhattan, and later he transferred his attention to the erection of business buildings in lower Manhattan. He was president of the Fabian Construction Company, under which name his enterprises were carried out.

Mr. Crystal was able in the last years of his life to devote practically all of his fine energy and wonderful heart and enthusiasm to the betterment of his people, and in particular to the social welfare of the younger generation of Jews in this city. Conspicuously, his efforts in the Young Men's Hebrew Association, Jewish Welfare Board, Jewish War Relief Committee and the Federation of Jewish Charities of this city were splendid and lasting. In addition to the foregoing, he was an ardent worker and trustee of the West End Synagogue.

He is survived by a widow, Isabel Silverman Crystal, and three children, Annette, Fabian and Clement.

RESOLUTIONS

**CRYSTAL.**—Moses. At a special meeting of the Board of Trustees of Congregation Shaaray Tefila (West End Synagogue), held at the vestry room on Friday, January 27, 1922, the following resolutions were adopted:

The trustees and members of Congregation Shaaray Tefila have learned with deep sorrow of the death of our much-esteemed and beloved co-trustee, Moses Crystal. In his demise the congregation sustains an irreparable loss. He was an untiring worker in God's vineyard and concerned himself with the temporal affairs of the congregation with unceasing care and devotion. He was a wise counselor whose judgment we earnestly sought and which was of inestimable value to our religious institution. He was gifted with a kind heart and a generous spirit. He was progressive in his faith because of the young people of his congregation; yet to him the traditions of his faith were as jewels to a crown.

No more shall we have the delight of his presence or his wise counsel, but his spirit shall abide with us as the exemplar of life well lived as Jew, citizen and benefactor.

Be it resolved, That the foregoing be inscribed upon the minutes of the board and that a copy properly authenticated, be presented to the bereaved family with the assurance that they have in their great loss and grief our heartfelt sympathy and condolence.

MORRIS A. MAGNER, President.  
JOSEPH BLUM, Honorary Secretary.

IN MEMORIAM

**RHINE, LOUIS.**—In memory of our dearly beloved father, who departed this earth Shebat 5670. Gone but not forgotten.

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SOCIAL NOTES

Mr. and Mrs. A. I. Pearlstein and daughter, of 43 West 110th street, left for Miami, Fla., February 1 and will return the latter part of March.

Mr. and Mrs. Samuel Berliner of 333 Central Park West will give a dinner on Friday evening at their home in celebration of their silver wedding anniversary.

Mr. and Mrs. George Arnstein, of No. 601 West 141st street, will celebrate their golden wedding tomorrow (Saturday) night and will be at home to their friends after 8 o'clock at Hotel Ansonia.

Mr. and Mrs. Joseph Kern announce that they will be at home to their friends in celebration of their silver wedding anniversary on Sunday, February 5, from 3 to 6 p. m., at No. 1357 Boston road.

The Little Ladies Social Club, which consists of girls of high school age, will give a dance Saturday evening, February 4, at the Bronx Y. M. H. A. building. The proceeds will be divided equally between the support of the Y. M. H. A. building and of a Palestinian orphan who has been adopted by the club.

The engagement of Miss Blanche Levy to Mr. Max Greenstein announced some weeks ago was celebrated by a reception held Sunday, January 22, at the home of Mr. and Mrs. A. Levy, 777 West End avenue. Mr. Max Greenstein is the son of Mr. and Mrs. Samuel Greenstein of 924 West End avenue, one of our well-known merchants and philanthropists. About 300 relatives and friends attended the reception, and on this occasion Mr. Samuel Greenstein donated \$500 to the Jewish National Fund, \$100 to the Jewish Forum, and \$1,000 to the Rabbinical College, of which Mr. Abraham Levy is one of the most active leaders, and to which he has devoted much of his time and energy toward making the institu-

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tion a success. Miss Blanche Levy, well known in Jewish and charitable circles, has taught in the public schools of Brooklyn. Mr. Max Greenstein, a former student of Columbia University, served in the Engineering Division during the World War and is well known in this city.

**Friday Night Forum in the Bronx**  
Considerable attention has been attracted by the Friday evening forums of the League of Jewish Youth, held each week in the building of the Y. M. H. A. of the Bronx, at 1261 Franklin avenue.

The forum on Friday evening, January 27, heard an address by Rabbi E. Charles Sidney of the Jewish Welfare Board. Rabbi Sidney is a former Jewish legionary and served with the United States marines in Haiti as a representative of the Jewish Welfare Board.

Jesse Schwartz, formerly of the Zionist Organization of America and now at the Jewish Theological Seminary, will address the forum on February 3. He will discuss Joel Blau's recent article in the North American Review, "The Cry of a Modern Pharisee."

**Jewish Immigrant Lad Wins Highest Class Honors**

Abraham Ochakowski was awarded the highest honor offered by his school at the graduation exercises yesterday in Public School 11. Abraham, who came here two years ago from Russia, was the valedictorian for his class, which consisted of 69 graduates. He entered the school in September, 1920, immediately after his arrival in the United States, and shortly after entering he wrote a poem to President Harding. During his last term he assisted his teacher in the planning of a pageant, called "Education in New York," in which 200 boys participated.

**Wilson Fund Has Rabbis' Support**

Rabbi Stephen S. Wise and Joseph Silverman of Temple Emanu-El expressed in writing to the Woodrow Wilson Foundation Fund their hearty support of the plans to honor former President Wilson through annual awards for public service. Dr. Wise said in his letter that the Washington conference was a second step in the "great and solemn referendum for which Mr. Wilson asked."

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### Columbia Religious and Industrial School Rosenblatt Gives Concert at Sing Prison

The annual dance of the Alumnae Club of the Columbia Religious School, of 133 Eldridge street, was held last Saturday evening at the Academy, Seventy-ninth street and Columbus avenue.

Miss Hadassah Levine, director and organizer of the Alumnae Club, was hostess. She was assisted by a committee of active alumnae members, among whom were Mrs. Joseph Katz, Mrs. Hyman Solomon, Misses Ida Lichtenfeld, Gertrude Schnur, Mae Rainbow, Lena Brautman and Hattie Derringer.

Among the guests present were Mr. and Mrs. N. Taylor Phillips, Mr. and Mrs. William Wolff, Mrs. Julius R. Wolff, Mrs. Iloway, Mr. Bernard Iloway, Miss Mueller, Miss Hendricks and Miss Ruth Iloway.

Dr. Jacob Katz, chaplain of Sing Sing Prison and rabbi of Montefiore congregation, invited Cantor Joseph Rosenblatt to sing for the inmates of Sing Sing Prison on Monday evening, January 23. The Jewish inmates wept when the famous cantor sang, "Look Down From Heaven and See" at the evening service, after the rabbi had spoken on "The Remedy for the Shame of Israel." Then all the inmates assembled in the chapel and rejoiced in the recital of songs in English, Yiddish and Italian. This was the cantor's annual treat to the entire prison population.

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### HENRY O. KAHAN

Henry O. Kahan, Assemblyman of the Eighth District, New York, was born on the East Side and lives at No. 236 East Fifth street.

Mr. Kahan is 30 years of age. He is a graduate of Public School 79, situated on First street, and also of the De Witt Clinton High School. In 1913 Mr. Kahan was graduated from the New York Law School, receiving the degree of Bachelor of Laws. The following year he was admitted to the bar and has been actively engaged in his profession ever since.



HENRY O. KAHAN

On April 28, 1918, Mr. Kahan was inducted into the service at Camp Upton and after a period of six weeks he was transferred by a special order of the War Department, on his enlistment, to the Coast Artillery Corps at Fort Totten, New York, where he was advanced to sergeant. At the conclusion of the war Mr. Kahan was honorably discharged from the army, on December 13, 1918.

Mr. Kahan has been actively engaged in many social centers and charitable institutions of the East Side and has always given his time and attention gratuitously to the poor who may have been in need of his services. He is a member of several fraternal organizations, among them being the Masons and the Knights of Pythias.

David J. Meyerhardt, assistant United States Attorney in Georgia, has resigned his office to engage in the private practice of law in Atlanta in partnership with Hooper Alexander, United States Attorney under the Wilson administration. Mr. Meyerhardt is the son of Judge Max Meyerhardt of Rome, one of the most prominent jurists in the South and a past grand master of Masons for the State of Georgia.

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### GOVERNOR MILLER ADDRESSES Y. M. H. A.

The forty-seventh annual meeting of the members of the Young Men's Hebrew Association was held last Sunday at the Association building, Lexington avenue and 92d street, and a dinner attended by 300 of the active workers followed.

During the course of the evening Mr. Felix M. Warburg, who has been a benefactor of the organization for some time and a former president, announced that he had purchased the former boys' club in West 35th street and given it as a home for a West Side Y. M. H. A. The announcement was received with cheers.

Governor Nathan L. Miller, who was among the guests present, said: "The improvement of the moral and the mental and the physical well-being of young men, as he stated the purpose of your association to be, is indeed an object of such high and august moment as to merit the great efforts that are made to promote it and to justify the results that you have attained, as shown by his interesting report.

"I was greatly impressed, as I am sure you were interested, in learning the scope and the width of this work, in looking after and in promoting the moral, mental and physical well-being of your boys. The three go together. The healthy and the well-developed body; the disciplined and well-stored mind; clean and wholesome habits; all go together. Each is indispensable to the other. Your activities, as outlined by your president, show that you are neglecting nothing to promote the moral and the physical and the mental—yes, the religious well-being of your boys and young men.

"It must be an inspiration to the boys who are now receiving the influences from the work of this Association that they can look for an example to the lives and achievements of the five founders who are here tonight and for whom Judge Greenbaum has spoken.



JUDGE IRVING LEHMAN

"I know how much Mr. Warburg had given of his great talents, his organizing ability, his time and his money, to the promotion of this and other allied activities, and I was interested to learn that he must also contribute in another fashion, because I was reminded by his account of how Judge Greenbaum had taught the immigrant that he must be the inspiration, the consummate product, if you will, of the work such as is being done by your association and the Educational Alliance and the other activities included within your federation. You see, boys, what you may become and the great achievements which you may aspire to.

"There may possibly have been a time when the skeptical may have doubted whether the melting-pot which we hear of was accomplishing its purpose, but that time has passed.

"Reference has been made to the aspirations that have been cast upon the loyalty, the integrity and the patriotism of the Jewish people. We have attracted to our shores all classes and all races, and some may have doubted, not with respect to the Jews but with respect to many of the immigrants to this country, whether our powers of assimilation were going to be sufficient, but the answer to those doubts came when the great crisis came (applause) and when it was demonstrated that there was no race and no class, either American-born or foreign-born, who could claim any monopoly of loyalty, of integrity, of patriotism. All demonstrated that as a result of work such as you are doing America was assimilating those of all races attracted to her shores and that all had become imbued with the American spirit, with the American courage and enterprise and patriotism and willingness to make even the last and greatest sacrifice. And from the time of the home-coming to which Mr. Warburg had referred there should be no slander uttered from any quarter, either upon the Jews or upon any other of the races which are contributing to the greatness of America."

Other speakers were Justice Irving Lehman, president; Judge Samuel Greenbaum, Arthur Lehman, Sanford H. Cohen, Rabbi Lee J. Levinger, educational director, and Mr. Warburg.

FELDMESSER, BERNAT.—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 Berriat Feldmesser, 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 Steindler, their attorney, at No. 116 Nassau St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the seventh day of August, 1922.

HENRY FELDMESSER, LOUIS WOBEL, LOUIS BORGNIET, Executors.

MAX STEINDLER, Attorney for Executors, Office and P. O. Address, 116 Nassau Street, Borough of Manhattan, New York City.

### Synagogue for Mott Haven Section

Jews living in the Mott Haven section of the Bronx are to have a fine new synagogue to be erected by the Congregation B'nai Zion which has just acquired the vacant plot 50x100 on the south side of 135th street near Brown Place.

## Want Column

JEWISH THEOLOGICAL student wants to give lessons in Hebrew, French and German in exchange for room. Best of references. Address M. T., care of Hebrew Standard.

COZY furnished room to rent with American Jewish family. No meals served. \$7.50 weekly. Phone Cathedral 9263.

BAAL KORAH wanted by B'nai Israel (conservative) Congregation of Brooklyn. One residing in Borough Park preferred. Apply at Synagogue, Fourth avenue and Fifty-fourth street, daily between 4 and 8 p. m.

SUPERINTENDENT for an Orphan House situated fifteen miles from New York city; must be a capable and efficient executive, an educator of children. Orthodox preferred. Unusual opportunity for the right man. State qualifications in detail. Box 26, Station A, New York city.

MANAGER for office of a Charitable Institution; must be experienced in handling solicitors and efficient correspondent in Jewish and English. Ability to interview and to address important meetings is necessary. State qualifications in detail. Box 26, Station A, New York city.

Fine, modern country home, 8 rooms, improvements, garage, 2 acres, hour out, 10 minutes depot; \$20,000. Kahlbaum, Nanuet, N. Y.

FURNISHED ROOM WANTED—Business man would like to procure a large, outside, airy room adjoining bath, with private family, below 110th street, accessible to bus lines. Apply giving phone number to E. I. D., Box 17, care Hebrew Standard.

Wanted—Young lady, intelligent and educated, wishes position as social service worker. Salary discussed on interview. Box 33, Hebrew Standard.

SECRETARY - STENOGRAPHER wants position. Capable, reliable and experienced. Sabbath observer. Address Box 869, care Hebrew Standard.

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

English speaking rabbi for both old and young generations seeks position (in South or West preferably) with strictly orthodox congregation. Has lectured in all European centers. For further particulars and references, apply to Rev. Dr. Philip Klein, 137 West 119th street, or Max L. Hollander, Grand Secretary I. O. B. A., 37 Seventh street, New York.

WANTED—Executive Director in newly constructed Jewish Center in Cleveland. College graduate preferred. Exceptional opportunity for constructive work for experienced social worker. Good salary. Address communication to Lewis Drucker, 948 Engineers' Building, Cleveland, Ohio.

BUTZEL, MEYER.—The People of the State of New York, by the Grace of God, free and independent, to United States Trust Company of New York, as trustee; Emma Butzel, Fannie Meyer, Fannie Krauskopf, Isaac Butzel, Carrie Manheimer, Mathilda Butzel, Laura Butzel, Ida Gottgetreu, Flora Reichman, Bertha Hasse, Irving Reichman, Irving Butzel, Leonard Butzel, Albert Seifer, Lester Seifer, Emma Bachenheimer, Selma Stein, Morris Hamerschlag, Will Hamerschlag, Johanna Andorn, Mina Obet, Joseph Krauskopf, Daniel Krauskopf, Ruth Marcus, Home for Aged and Infirm Hebrews, Mount Sinai Hospital, Hebrew Benevolent and Orphan Asylum, Montefiore Home for Chronic Invalids, German Hospital of the City of New York, St. Joseph's Hospital for Consumptives, Presbyterian Hospital, New York Association for the Blind, Emanu-El Congregation of the City of New York, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Meyer Butzel, deceased, who at the time of his death was a resident of the County of New York; Send Greeting: Upon the petition of United States Trust Company of New York, whose principal place of business is No. 45 Wall Street, Borough of Manhattan, City of New York.

You and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the 14th day of March, 1922, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of United States Trust Company of New York, as Executor of the Last Will and Testament of said deceased, should not be judicially settled.

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

Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the [L. S.] County of New York, the twenty-seventh day of January, in the year of our Lord, one thousand nine hundred and twenty-two.

MARTIN G. McCUE, Clerk of the Surrogates' Court.  
 STEWART & SHEARER, Attorneys for Petitioner, No. 45 Wall Street, Manhattan, New York City.

**SOME INTERESTING LOCAL EVENTS**

**A Conference of Rabbis—Sensational Resolutions—Failures of Conference—Free-Loan Bank—Resurrection of Jewish Congress—Disillusioned Masses Have Little Faith**

(Copyright, 1922, by National Jewish Press Association, Inc.)

The moderate wing of our American Jewish rabbi has just concluded its annual convention. We have here in America three divisions of rabbis: Orthodox, Conservative and Reformed. Each of these factions has its own distinctive organization, meets in separate conferences and issues individual declarations of policy in the name of the Jewish people. At times they meddle in general American political affairs—things which have no direct relation or relevancy to Jewish interests—and occasionally they wander into the realm of altruism, passing resolutions which would care for and help mankind as a whole. Otherwise peace, and concord prevail. Seldom are there differences of opinion amongst themselves—little effort is made at any of its conferences to engage in controversy with other groups and tendencies and rarely indeed is there brought forth by any of them a serious or momentous decision affecting vitally American Jewry. There obtains no less banality at these conferences than at the other great annual conventions of fraternal and social orders of America.

It is for this reason that few of the resolutions passed at these conferences are reported in the Jewish and non-Jewish press, and it is perhaps to offset this general tendency of disregarding the doings of such conferences that the recent convention of Jewish American rabbis adopted resolutions of a sensational character. No doubt one of the learned and wise rabbis, possessed of a keen journalist's sense, proposed them in the hope of seeing his name and the name of his organization in bold headlines of the daily papers.

The last conference of our conservative rabbis proved no more fruitful than the preceding ones, notwithstanding the fact that a sensation for the Gentile benefit was provided in the adoption of a resolution of sympathy and condolence for the deceased Pope, as well as in the protracted secret sessions held to consider the question of the use of wine for sacramental purposes. Briefly speaking, it is a perplexing and delicate question which it is embarrassing to discuss, but which cannot be ignored. However, there is greater danger in holding secret sessions at a rabbi's conference than it is to speak openly and plainly about those irresponsible and unprincipled rabbis

who see in their privilege of prescribing the use of wine for sacramental purposes and exceptional opportunity of obtaining a new income.

Still another exciting moment at this conference took place when one of the rabbis introduced a resolution binding and obligating those assembled to aid actively in the work of rebuilding the Jewish homeland in Palestine and supporting the Keren Hayesod.

The question of the Keren Hayesod proved a thorn in the sides of many. Several of the wise men sought to save the situation by including in the resolution a reference to the relief work among the European Jews and thus compel all to vote for this resolution in order to obtain unanimity in the counsels of the conference.

But even this policy was doomed to failure. Finally a compromise resolution was adopted, pledging the members of the convention to aid Jewish work in Palestine, but including no reference whatever to the Keren Hayesod. It remains for the sense of each individual synagogue and rabbi to effectuate this resolution according to its own interpretation and desires.

Thus, you see, even this resolution is absolutely without any concrete and practical effect. The few Zionists among the rabbis will work in the future as they have till now in the cause of Zionism; the others, on the other hand, will busy themselves with their usual petty concerns, and still others will devote their entire time and energies to the holy task of providing wine for their congregations, in order that they might fulfill the sacred duty of "Kiddush" and "Havdolo."

This is the sum total of the recent conference of the prophets and priests of American Jewry. Not a single positive suggestion, not one productive thought, not a scintilla of practical and concrete decision of use to the interests of Jewry can be placed to its credit.

And there is so much the hour demands. Take for instance the question of Jewish educational work, which at this moment occupies a foremost place in the minds of the thinking Jews in America.

Of course this matter received its due share of the consideration at the conference, but the decision adopted with regard to it are of no more significance than all the decision reached by the previous conferences.

In short, it was a convention at which many Jewish rabbis were present, and where many resolutions were passed, but it seems to us, Jewry would have lost nothing, if this gathering had never taken place, and if the paper upon which the resolutions were penned, had remained as spotlessly white as it was before.

The several earnest and scientific reports which were rendered at the convention could just as well have been printed and read without the aid of the convention. As far as practical results are concerned, they brought none.

The Hebrew Free Loan Society has just held its annual meeting. It is an institution founded and supported by German Jews, and is made use of almost purely by East European Jews. This institution loans money gratis to small Jewish shopkeepers and artisans, in sums of \$5 to \$500. In this manner about fifteen thousand Jews were aided during the past year with a sum of almost a million dollars, only \$813 dollars of which were lost, through the failure of the borrowers to return the same.

These figures speak for themselves. The large number of people it served, the punctuality with which the returns were made and the insignificant loss, which most probably came as result of an unfortunate case of death, these all prove the great value of this Free Loan Bank.

The organization is now about to enlarge its capital. The individual Jews who have aided this cause as heretofore, are now in a position to continue with their noble work, and will most assuredly do so, for this is one of our finest and most useful institutions, deserving the good will and sympathy of every honest Jew.

Another attempt was made to resurrect the Jewish Congress in America. As usual a banquet was held and there were fine addresses and fine food, some enjoying the first, others the latter. The result of both these "efforts" is practically the same.

Why? Not because the Jewish masses do not recognize the importance of democratic leadership, but because these masses have at last realized that their democratic leaders were no different from the so-called autocrats. Almost anything conceivable may be rectified, but it is impossible to instill faith in the disillusioned.

The original movement for a Jewish Congress has really been of the greatest benefit to American Jewry. The first congress itself, its historical effect upon the Paris Peace Conference, are achievements which will never be lost. We even now feel its effects. For example, we hear that the American Jewish Committee has reorganized and has received into its executive representatives of other Jewish organizations, which shows that it is assuming a democratic character. For the present, at least, we shall have to remain content with achievements even though they be so small as these.

George Rotsky, manager of the Allen theatre, Montreal, has donated a scholarship to be competed for annually in connection with the Jewish Scholarship Fund of the Canadian Academy of Music.

**IN THE SYNAGOGUES**

**ADATH ISRAEL** (551 E. 169th St., Bronx).—This evening Rabbi Norman Salt will speak on "Dying Ideals."

**AGUDAS ISRAEL** (Seneca and Myrtle Aves., Brooklyn).—Rabbi Joseph Sarachek will speak this evening and on Sabbath morning.

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

**B'NAI JESHURUN** (257 W. 88th St.).—This evening Rabbi Jacob Kohn will speak on "The Modern Problem of Marriage." Sabbath morning Rabbi Israel Goldstein speaks on the portion of the week.

**BROOKLYN JEWISH CENTER** (691 Eastern Parkway).—Rabbi Israel Herbert Levinthal will speak this evening and on Sabbath morning.

**FREE SYNAGOGUE** (Carnegie Hall).—Sunday morning Dr. Stephen S. Wise speaks on "The Tragedy of the Washington Conference."

**GATES OF PRAYER** (Bedford Ave. and Hewes St., Brooklyn).—This evening Rabbi Jacob A. Dongenas will speak on "The Exodus." Sabbath morning on the portion of the week.

**HEBREW TABERNACLE** (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "Remember Egypt." Sabbath morning on the weekly portion.

**INSTITUTIONAL SYNAGOGUE** (37 W. 116th St.).—Mr. Murray Jacobs speaks this evening on "Christian Science." Sabbath morning Rabbi Isadore Goodman will preach on "Frozen Souls." Sunday evening at 8.15 Senator William Calder will address the Institutional Forum.

**KEHILATH JESHURUN** (121 East 85th St.).—Rev. Dr. Elias L. Solomon will preach Sabbath morning on "Judaism and Institutions of Marriage."

**MONTEFIORE** (Hewitt and Macy place, Bronx).—Judge L. D. Gibbs will speak this evening on "The Judge's Attitude Toward the Criminal." Sabbath morning Rabbi Jacob Katz will speak on the weekly portion.

**MT. NEBOH** (150th St. and Broadway).—Rabbi Aaron Eiseman will speak this evening on "Ideal Brothers and Sisters." Sabbath morning on the weekly portion.

**MT. SINAI** (305 State St., Brooklyn).—Rabbi Alex Basel will speak this evening and on Sabbath morning.

**MT. ZION** (37 W. 119th St.).—Rev. Dr. Joshua Bloch, late of St. Charles, Louisiana, will speak this evening. Sabbath morning Mr. Morris Beckhardt will conduct the services.

**MT. SINAI ANSHE EMETH** (178th St. and Wadsworth Ave.).—Rev. Dr. Joseph Silverman of Temple Emanu-El speaks this evening. Sabbath morning Rev. Dr. L. Zinsler speaks on the weekly portion.

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

**OHAB ZEDEK**—Sabbath morning Rev. Dr. Bernard Drachman preaches on "One Truth of Reform."

**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 "Intermarriage." Sabbath morning, "Enlightened Selfishness."

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

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

**SHAARI ZEDEK** (Putnam Avenue, Brooklyn).—Rabbi Harry Weiss will speak this evening and on Sabbath morning.

**SINAI TEMPLE** (Stebbins Ave. and East 163d St.).—This evening Rabbi Max Reichler will speak on "The Human Exclamation Mark." Sabbath morning, "Jewish Conception of Family Life."

**SONS OF ISRAEL** (21st and Benson Aves., Brooklyn).—Rabbi Nachman H. Eben will preach Sabbath morning on the portion of the week.

**TEMPLE ISRAEL** (96th St. and Central Park West).—This evening Rabbi Louis I. Newman speaks on "Max Nordau, Critic of Civilization." Sabbath morning Rabbi Maurice H. Harris speaks on "Exits and Entrances."

**TEMPLE ISRAEL OF WASHINGTON HEIGHTS** (550 W. 181st St.).—Rabbi Morris Silverman will speak this evening and on Sabbath morning.

**TEMPLE SINAI** (Arlington Ave. and Bradford St., Brooklyn).—This evening Mr. Aaron William Levy, chairman of the Brooklyn Federation of Jewish Charities, will speak on "The New Vision of Service." Sabbath morning Rabbi Maxwell L. Sacks will preach on the portion of the week.

**WASHINGTON HEIGHTS CONGREGATION** (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the portion of the week.

**Y. M. H. A.** (Rodney St. and B'way, Brooklyn).—This evening at 8.30 Rabbi Yudel Elfenbein speaks on "The Vestments of the Ancient Jew and Their Influence on the Modern Cultural World."

**Louis Marshall Demands Liberal Immigration Policy**

Washington, Jan. 26 (Jewish Press Association).—At a hearing of the House Immigration Committee held yesterday with regard to more restrictive immigration bills now before Congress, Louis Marshall appeared in behalf of the Hebrew Immigrant Aid Society and argued for a more liberal immigration policy. Mr. Marshall expressed his unalterable opposition to the three per cent. limitation and to the proposed suspension of immigration during the next few years. He expressed his belief that a steady influx of aliens, physically and mentally sound, would in no wise effect adversely the social and economic life of this country. On the contrary, America needs all the industry and energy of those who seek to come and establish themselves here.

The members of the Immigration Committee raised a number of objections to a more liberal policy, in the form of questions addressed to Mr. Marshall, but in this game of argument and repartee Mr. Marshall more than held his own, strengthening by his logical and convincing answers the case which he had presented.

A Young Judean Club, consisting of girls between eleven and sixteen years of age, has been formed in Sydney (N. S.), Canada.

**MUSIC AND DRAMA**

Gnesen, the Jewish composer, who is at present in Constantinople, has completed an opera, the libretto of which is in the Hebrew language. The music is constructed mainly on the themes supplied by Jewish folk songs. Gnesen intends shortly to proceed to the United States to arrange for its production.

A testimonial concert is being arranged in memory of the late Hans Kronold, cellist, to be given at some date in the near future. Rev. Dr. Joseph Silverman and Mr. Charles D. Isaacson are heading a committee for this purpose.

Arthur Hopkins, to whom the theatre going public looks for the better things on the stage, is presenting "The Deluge" at the Plymouth Theatre. The play is from the pen of Henning Berger, a Swedish writer, who lived in this country some years. After holding the American rights for four years, Mr. Hopkins produced "The Deluge" at the Hudson Theatre, August 20, 1917, and soon withdrew it, as the occasion seemed to be unpropitious. In the meantime he has retained his rights in the play and his faith in its public appeal under favorable circumstances.

Berger chose an American scene and American characters for his play, and that atmosphere has been preserved wherever "The Deluge" has gone. Out of a vagabond life as an immigrant in Chicago and the Middle West, from 1892 to 1899, he gathered the shrewd and penetrating observations of American life which he has put into this play as well as into his novels and short stories. As a visitor from abroad who turned failure while with us into literary and dramatic fame and fortune by writing about us after returning to his native land, Henning Berger is a brother in adventure with Knut Hamsun and John Masefield. Even more than they he has built his reputation on the use of the experiences he had in our streets and cities.

Much interest has been aroused by an introductory course of six lectures on the Wagerian operas which is being given by Mrs. R. M. Seligman, who has made an exhaustive study of her subject. The lectures are musically illustrated and cover "Lohengrin," "Die Meistersinger," "Das Rheingold," "Die Walkure," "Siegfried" and "Gotterdammerung." To accommodate the large number of people wishing to attend, Mrs. Seligman is giving the course at the Mary Stuart studios at Carnegie Hall, on Thursdays at 10.45 a. m., beginning February 2.

William Fox has just celebrated his eighteenth year in the moving picture industry, and to mark the event special shows are being given in all the Fox theatres, and in particular at the Audubon Theatre, where eight star vaudeville acts are being presented as a special feature. Today (Friday), tomorrow and Sunday Tom Mix will be seen in a special Fox anniversary production, "Sky High," and Bud Fisher's new Fox comedy, "The Last Laugh."

"Fox Anniversary Week" will, in a great measure, be a tribute to a man who not only is a pioneer of the silent drama, but who has fought for its progress—who has helped immeasurably to make it the best entertainment for the peoples throughout the world.

An intense humanitarian himself, Mr. Fox got his idea of what the people wanted from his early experience as a

theatre patron and subsequently as the owner of several playhouses in New York city. He had keen visions far into the future. He proceeded along lines entirely original and independent of all trusts and combinations to honestly achieve his goal—to secure a fair return on his investments, to entertain and enlighten the people, and, best of all, to attain the place he now enjoys throughout the world as a friend and benefactor of mankind.

Marjorie Rambeau, whose work in Zoe Akin's "Daddy's Gone a-Hunting," in which she will appear at the Bronx Opera House next week, is probably the peak of her acting career, is an example of that individuality and vitality which has resulted in the American type through the process of the melting pot.

Unlike most of the French-flavored names in our dramatic roster, Miss Rambeau's is all her own. Her father was Marcel Rambeau, and as a young man he came from France to America to take charge of the overseas end of a business which had been in the family for years. Her mother, on the other hand, was Irish, and from her she inherited the determination which carried her to success on the stage, while her French blood probably fitted her with artistic instincts to back up that determination. Beyond these inherited characteristics, though, she owes nothing to her forebears for her success as an actress, for neither of her parents had ever had anything to do with the theatre as a profession.

"The Man Who Came Back" will be the attraction at the Bronx Opera House week of February 13.

**AMUSEMENTS**

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Tel.: University 6201

**MAX GABEL and JENNIE GOLDSTEIN**  
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Friday, February 3d, 1922 : : Shebat 5th, 5682

The British honor list for the civil new year contained no less than three knighthoods for prominent members of Anglo-Jewry. One of them, Sir Percy Simmons, is well and favorably regarded as a London communal worker.

Cannes, due to the change of heart suffered by M. Briand, did not concern itself with either Zionism or the Jews. What Genoa will do in either or both of these subjects remains to be seen. Perhaps it depends on M. Poincare what action, if any, will there be had.

The late Viscount Bryce, the eminent scholar, was a strong and consistent friend of our people throughout his long and active life. A historian, he was particularly interested in Jewish history. An opponent of Turkish misrule, he was sympathetic toward Zionist efforts for the reconstitution of the Holy Land as a Jewish state.

We think it is proper to point out to our readers that throughout the many weeks now during which the Conference on the Limitation of Armament has been sitting in Washington, no mention of the Jews has been made in the course of any debate. For more than fifty years now at various international congresses Jews figured in each agenda; the Washington meeting is the exception proving the rule. In point of fact no reason exists why Washington should not have proved this exception.

According to information conveyed by one of our esteemed contemporaries Mr. Justice Brandeis is to be one of the many prominent Jews engaging upon a trip to Palestine this spring. We do not know if truth is at the foundation of this assertion, or if it be a figment of the imagination of an excited pressman. We should scarcely expect to see the learned jurist quit the Supreme Court at Washington before that august tribunal adjourns, immediately prior to midsummer. Besides, what present interest or necessity impels him to journey to the Holy Land? The Palestine Development Associates, with whom he is now affiliated, have not rippled the surface of the communal Zionist waters since their organization, and Mr. Justice Brandeis surely will not wish to figure as their agent.

Assemblyman Dickstein has introduced into this year's Legislature the bill associated with his name in past sessions. This would enable persons observing any other day of the week than Sunday as their Sabbath to carry on trade, manufacture, employment or business on the first day, provided the rest of those observing Sunday is not thereby disturbed, and provided the person so laboring properly keep one day's rest in seven. As drawn, the bill applies only to first-class cities. This bill will undoubtedly be pressed toward enactment by its author, and we hope he will be successful in his endeavor. The community should practically and energetically support his devoted efforts, to the end that our legislators at Albany be made to see and appreciate the necessity and desirability of this wise and salutary legislation.

Sabbath begins at 4:59 p. m. Bo. Ex. 10:1—13:16.
Prophetic reading, Jer. 46:13—28.

JEWISH CALENDAR

Table with 2 columns: Hebrew date and Gregorian date. Includes Rosh Chodesh Adar, Purim, Rosh Chodesh Nissan, etc.

\* Also observed the day previous as Rosh Chodesh.

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

THE REIGN OF LAW

EVERYONE realizes that the portentous problem of the hour in our country is the growing disrespect for order, which is evidenced by the appalling growth of crimes against the person in so many different sections of the land. The Great War was formerly assigned as the cause of this manifestation; latterly the enforcement of the prohibition statute is stated by many to be the producing cause. We have laws in plenty; the question about them is their due enforcement so that appropriate respect for law may be compelled in every person dwelling within our borders.

As an indication of the growth of this disrespect to which we allude we note the frantic efforts of advocates of the "proper" observance of Sunday as "holy time" to compel such observance by legislation, whereby they are simple enough to think it will be easier for people to go to church. To support these efforts no less than three bills for a Federal Sunday law are now before Congress, and while at present no visible progress has been made in pressing any of them to enactment it is obvious that the growing disrespect for order in this particular will be "thwarted" by attempts to this end. Should any of these proposed measures succeed in enactment people will be deprived of their innocent pleasures and pastimes on Sundays, the rights of those who scrupulously and conscientiously observe a different day of the week as their Sabbath will be ruthlessly trampled upon, but law will be "triumphantly vindicated."

In point of fact the passage of additional laws, of which the Sunday observance measures now before Congress are a fair sample, will not check our present evils. Just a moment ago we said: "We have laws in plenty; the question about them is their due enforcement so that appropriate respect for law may be compelled in every person dwelling within our borders." This comment applies to all that has been stated here. We do not require additional Sunday or other laws to compel an appropriate respect for law and to end the growing disrespect for order, but only the due enforcement of existing statutes.

This community is greatly interested in meeting the problem here outlined, and as it is composed of law-abiding members we offer our present contribution to the nation-wide discussion of the question.

In England there has been formed a society for the promotion of trades and agriculture among the Jews in Russia, the purpose of which is plainly apparent. Just as the world needs to promote trades and agriculture among the inhabitants of Soviet Russia—we are glad, by the way, that Mr. Lloyd George is giving this vital question his most earnest consideration—so the Jews of that country may be materially aided in the same way by such institutions as the Anglo-Jewish one we speak of.

We are in complete and cordial agreement with The American Israelite in the following recent editorial expression from its columns:

The services rendered by the Jewish press to American Jewry and to its religious, philanthropic and educational institutions have been invaluable. They have, however, not only not been in the smallest degree requited, but they are even unappreciated. The Jewish press has never received any support from the Jewish congregations or other Jewish organizations. On the contrary, they have not only asked, but even demanded free of charge services that other organizations and individuals are required to pay for, but officers of very few of them have ever had the good grace to even insert a few words of thanks in their annual messages. That the Jewish papers, and more especially The Israelite, have thrived, in spite of this, proves conclusively that they are supplying a need.

If we substitute the name of this journal for that given in the preceding sentence the entire paragraph quoted may stand as our own thought.

There is now before the Supreme Court of the United States, awaiting decision, a case which directly invokes the principle that this is a Christian country. The State of Washington determined to exclude the reading of the Bible from its public schools and those aggrieved by this ruling have raised the question of its constitutionality and maintained the Christian character of this land in support of their views. While the court has not yet handed down its decision, and no one may venture to speculate on its purport, yet from previous indications and expressions we have no hesitation in saying that the so-called maxim, this is a Christian country, plays no part in our system of jurisprudence. Not only is this a government of laws and not of men, but our government is not even non-sectarian. It is unsectarian. Therefore, to assert as a ruling principle of law that this is a Christian country is wholly beside the mark.

An Anglo-Jewish Biblical scholar, whose Orthodoxy is beyond cavil, has gone to the trouble of tracking to their original source the views which Claude G. Montefiore has expressed about the Book of books. For, as is well known, Mr. Montefiore is a "higher" critic of his people's Bible, and, while he would not wish to be considered an anti-Semite, his views about the Bible bring him deservedly and perilously close to that epithet of opprobrium. The "higher" criticism of our Bible is, in reality, only the "higher" anti-Semitism and thus represents a phase of the movement whereby Jews shall be altogether stripped of their claims in respect of the highest conception of pure ethical monotheism. It now appears that Mr. Montefiore owes all his research and learning in and of the Bible to the German, Friedrich Delitzsch—of all men the least inclined to save a scrap of reverence for our people or their works. Yet Mr. Montefiore figures as an important Jewish scholar, and prides himself on the "liberality" of his Jewish theology.

TROUBLE-MAKERS

"And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God." (Ex. x, 7.)

WHAT wonder Pharaoh's henchmen looked upon the Prophet as a snare—a maker of trouble and mischief for all the land? Before he came all was well. A few thousand slaves found life a misery—what mattered that? Little by little they were getting used to their condition and the work of the state was proceeding apace. All was harmonious. The old established order was undisturbed. Pharaoh and Pariah—sovereign and subject—classes and castes: between them the relation was perfect. It seemed to belong to nature's own scheme that lords should oppress lieges, and that lieges should accept their lot without questioning. But then came Moses: this foreign trouble-maker. He came with his high professions of a new and unheard-of principle, a new faith in the eternal fitness of things, a new vision of human life. And this faith and vision tended to upset the cruelly mechanical neatness of the Egyptian polity. At first, he appeared only a magician of superior skill; still a magician whose tricks could be sneered at, and laughed out of court: but it soon became apparent—except to the blind vision of Pharaoh—that these juggleries were merely the outward dramatic representation of the terrible nature of the powers behind the screen; it soon became as plain as day that this strange God in whose name Moses spoke and acted was terribly in earnest, upsetting the course of nature even as his messenger and mouthpiece threatened to overthrow the accepted order. The servants saw this; and in consternation they cried to their master, "knowest thou not yet that Egypt is destroyed?"

And what was their proffered remedy to ward off this so imminent destruction of Egypt? A measure of expediency. Not believing in the mighty Power, yet not being able to grapple with it, while being forced to recognize its strange persistent presence, they advise Pharaoh to yield to Moses and his demands. They say in effect: You do not believe in this barbarous god, but let those men serve him, if they have no better taste. You do not believe in the rights of base-born slaves, let them go nevertheless. And you do not believe in this trouble-maker, Moses, but the only way to get rid of trouble is to get rid of its maker. "How long shall this man be a snare unto us?"

And ever since the days of Egypt this human snare designed by God to catch the evil of the world in; this glorified trouble-maker, with his rude insistent speech and his disregard of vested interests; this breeder of mischief and disturber of conventional ways; this breaker of pleasant idols and enthroner of terrible gods: this impossible, unbearable, uncouth protester against the mighty has been the one instrument of revolution in the hand of overruling Providence. And when he is dead, they worship him and read his words with awe; but while he is alive men persecute and revile him. But God knows his kind; knows the uses he is put to: knows that for such uses no other kind will do. God, someone said, never does His work through "nice" men.

Dead—they call him Prophet, and kiss his dust; alive—they make him bite the dust, and call him Trouble-maker.

But God sends him to this earth for the kind of trouble he alone can make. God calls to him, so that his kind of trouble should cure their kind of trouble. The Great Physician is a homeopath. Trouble for trouble. The troubling prophet as an antidote for the troubling potentate.

What wonder, then, that princes and potentates consider the prophet as a trouble-maker? Their existence depends on his desistance. His life is a menace to theirs. Only they do not know when they destroy him that his death holds a still greater menace for the gilded wrongdoers of the world. They do not know how the blood of the martyr is the seed of the church.

This, however, is the wonder: that the people themselves whom he comes to redeem from ancient wrongs; the slaves who languish under the lash of their taskmasters, should also consider him—him, their liberator—as a trouble-maker. At first, "ye have made our savor to be abhorred," they cry, "in the eyes of Pharaoh and his servants, to put a sword in their hand to slay us." Then, they listen to him not at all "for anguish of spirit and cruel bondage." They do this, not alone because servility spells safety, while liberty demands present sacrifice for the good that is often too remote: they do this chiefly because the immediate effect of his coming is very present trouble for themselves. By a strange irony it must so appear at first that the prophet's mission is a snare not alone to the oppressor but to the oppressed as well.

And the pathos of the prophet's position is that he considers himself a trouble-maker for himself, too. After all, to be set apart from men in a position of solitary defiance, hurling a challenge at everybody and everything, is a well-nigh unbearable destiny. And Moses cries out, "send by the hand of whoever thou wilt send!" Also: "Wherefore hast thou so evil entreated this people? why hast thou sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." And Jeremiah wails, "Woe is me, my mother, that thou hast borne a man of strife and a man of contention to the whole earth!" And God hears these cries and lamentations, but knows there is no help for it: His choicest sons must be sacrificed for the good of the human family. There is no other way.

Says Nietzsche: There must be chaos in your breast, if out of it is to be born a star. The prophet's trouble is the chaos, out of which is born the world's dawn-star. JOEL BLAU.

PERSONALITIES

NEW YORK recently celebrated the fiftieth anniversary of Jacob P. Adler's stage activities. The celebration was held in the Manhattan Opera House, an ill-fated theatre that was built to realize the late Oscar Hammerstein's dearest hopes in opera and degenerated into a make-shift house for any passing entertainment. It was recently sold and rumor had it that it was to be converted or rebuilt into a factory. Thus pass the dispositions of man. It may not be relevant here, but nevertheless interesting, to remark that Hammerstein's other two theatres, designed for opera houses, the Lexington Opera House in New York and a magnificent theatre in London, said to have cost a million dollars, are both theatrical outcasts.

There were innumerable stars of the English and Yiddish stage to testify to the fame of the old stage soldier. The committee was made up of as many distinguished names as could be culled from *Who's Who*, including Otto H. Kahn and Adolf Lewisohn among the lay division. There was also "Boris" Thomashevsky, but without his buxom chorus girls who tread the boards on East Houston street with such creaking success. A formidable array of comedians was presented to do honor to the tragedian: Al Jolson, Barney Bernard, Ted Lewis, Sophie Tucker, Belle Baker. The last named of course sang "Eili Eili" and it would have been appropriate to have had on the stage at the same time another old man who has unconsciously as

tively coated, is no longer popular. The Yiddish stage today is full of young people who are more sparing of motion and more liberal in balanced, dramatic expression. Stalking tragedy belongs to yesterday and with it such artists as Mr. Adler. Gradually, year by year, Mr. Adler's lessening power on the Yiddish stage has been noticeable. Things began taking definite shape with him when he lost his theatre on Grand Street, New York. We remember one of his last performances there. It was a "two-star" season, Adler and the late David Kessler; the play was Gordin's "God, Man and Devil." It was truly a union of two dejected spirits. Adler was about to give up his theatre; Kessler had just lost his. Both representatives of a waning school made curtain speeches and their words were bitter. Kessler was without a theatrical home and Adler had given him hospitality, the lat-

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JACOB P. ADLER

The London theatre has been turned into a movie house, but the beautiful Lexington Opera House shares the same fate as the Manhattan, deserted three parts of the year and housing remnants from the theatrical bargain counter the remaining months.

About two weeks ago, some scatter-brains put Julia Adler, Jacob V. Adler's daughter, in an English play at the Lexington. The play was called "Rosa Machree", billed as "a direct answer to Henry Ford" and told a tale of an Irish-Jewish intermarriage. Rosa preached her moral for just one week. Perhaps this was just as well, for it saved the company expense of reprinting its advertising paper, due to Ford's sudden change of heart—or plans.

To return to the Adler benefit, or let us use a more tasteful word, testi-

many admirers as Adler, and who would welcome a testimonial with great eagerness. We refer to the composer of the song—the hoary-headed veteran of the Jewish stage, Jacob K. Sandler, who now trudges the streets of New York on clerical errands.

Among the other entertainments were an act from Audreyev's "He Who Gets Slapped," now running at the Garrick Theatre, New York, and the evening was given its climax by a performance of an excerpt from Adler's Yiddish version of "King Lear." With him were Bertha Kalish, Ludwig Satz, Joseph Schoengold and Mme. Verkauf. This was probably Ludwig Satz' first taste of palatable fare in some years. He is playing now on the Bowery in whatever comes to hand; he has even gone as far—or is it in another direction?—as to lithograph many-colored posters of himself bearing the informative caption:

Ludwig Satz

The man who makes you laugh with a tear and cry with a smile

The Adler testimonial realized the large sum of \$15,000.00, part of which the actor will use to finance a European tour.

The testimonial brought out the fact that Adler has played Lear in New York alone 585 times. Probably this performance of Lear at the Manhattan was his last in America and it is also likely that America will see him no more if he decides to remain in Europe. And so will disappear from the Jewish theatrical life of this country one of its most prominent figures.

When all is said and done it must be admitted that it was a disappearance forced by natural circumstances. Mr. Adler has served his day. His type of acting is passing from the Yiddish stage. There is no bare emotionalism, two-fisted realism; bombast, no matter how attrac-

ter said and added, "but not for long."

We do not know the exact quality of Jewish theatrical taste in the European countries. It may be possible that the old school still flourishes in the old world and Adler's popularity will take on fresh color there.

\* \* \*

Ernst Lubitch is here in New York to confer with the Moguls of the Famous Players-Lasky interests.

Whatever Lubitch's fame was in Germany, a year ago he was absolutely unknown to the American public. Today Lubitch is classed with Griffith as a directorial power in motion pictures—and there have been warm arguments among those who can qualify for the argument, as to whether Lubitch is not the greater power.

When Pola Negri first cast the brilliancy of her artistic halo over motion-picture goers in America in "Passion" (Madame DuBarry) critics began to look around for the man who directed her, and stowed away in a corner of the theatre programs they found the name Ernst Lubitch. From then on Lubitch co-starred with Pola Negri.

They say Lubitch is only 29 years of age. If that is so the wonder is greater. In succession there came to us "Passion," "Deception," "Gypsy Blood" (Carmen) and "One Arab-

with his career previous to his motion picture phase. He was a German "Hebrew comedian," the equivalent more or less of our former "German comedian."

The future famous movie director began life as the son of a dry-goods merchant in Berlin. His parents destined him for the same profession and he was sent to the gymnasium for the preparatory schooling. But not long after graduation the young Lubitch had himself taken in hand by a prominent German comedian, Victor Arnold, and had embarked definitely on a stage career.

An opportunity came to join the Reinhardt company; it was only in the capacity of a super, but it was a welcome opportunity. With Reinhardt he was given a small part in "Sumurun," an oriental fantasy that became famous the world over.

After this Lubitch played the Hebrew comedian for some years and played well enough to acquire popularity. He was discovered as a motion picture director by Paul Davidson and thereafter screen work monopolized his talents and energies.

Of course it is needless to observe that Ernst Lubitch is a member of the clan. His photograph, which you will find in this issue, delightfully represents that fact. We suppose that you will also remember your catechism with regard to Pola Negri? Born Schwartz, etc.



ERNEST LUBITCH

The current issue of *The New Palestine*, the official organ of the Zionist Organization of America, carries an item relating that one Rosenberg, a Jew, was arrested in Haifa, Palestine, on the charge of smuggling firearms. Of course it is wrong, but we must confess to a feeling of illicit pride in Mr. Rosenberg. National heroes are very gratifying, but it is also a satisfaction to know that we now possess our very own smugglers.

\* \* \*

What certain critics call the greatest literary scandal of our times has been suddenly precipitated by a New Yorker, Walter Arnsberg, who has published through Alfred Knopf, a book called "The Cryptography of Dante" in which he attempts to prove that the "Divine Comedy" is merely a symbolic description of Dante's love for Beatrice.

Arnsberg's book comes at a time when the world is memorializing the sixth hundredth anniversary of Dante's death and to those who have come to accept Dante's work as the sublime height in poetry and thought it is rather more than a shock.

Arnsberg presumes to have made an extensive study of "Heaven and Hell" and found in it keys and clues, and other paraphernalia of the researcher's art, that lead him definitely to his conclusion. The various phases of the journey through purgatory and paradise which Dante describes are the emotion he passes through while under the thrall of his love for a woman.

With our limited conceptions of Dante's work we would be loth to enter into a discussion of Mr. Arnsberg's sacrilegious work, even though Dante affects us personally by having been instrumental in producing a Jewish parallel. But in view of our obvious relation to Mr. Arnsberg and Mr. Knopf, and to provide a few facts for the many members of debating clubs who we are sure read these paragraphs, we append below a statement anent Mr. Arnsberg's book by Dr. Arthur Livingston, a noted scholar, published in *The Nation*:

"The symbolic analogies stressed and strained in Mr. Arnsberg's book, are like the schoolboy obscenities.

Even if we grant that sex-love plays an important part in primitive folk-lore it is a heavy tax on good will to be asked to pass from these premises to the theory that the sex symbolism of the savage was a commonplace motive of the cultivated Italian poetry, or that writers of Dante's time anticipated in a conscious manner the discoveries of a

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NEWLY BUILT HOTEL, LOCATED DIRECTLY IN THE PINES, APPOINTED WITH ALL MODERN CONVENIENCES AND COMFORTS. DIETARY LAWS STRICTLY OBSERVED. EXCELLENT CUISINE AND SERVICE OF LILLIAN COURT, ARVERNE, MAINTAINED.  
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Exclusive location. Equipped with all modern improvements. Jewish dietary laws observed. Excellent cuisine. Home comforts.  
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Reliable Help for Clubs, Restaurants and Families  
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ON FOREST LAKE, BERKSHIRE HILLS  
Open all year. Hotel and cottages; also tents for young men; 200 acres; private lake; all sports of camp life; excellent table. 2 hours from city.  
JOSEPH D. WEIL WINGDALE, N. Y.

Freud and the mannerisms of the present Montmartre school.

"Mr. Arnsberg reads Dante as he would read Picabia, and the 'Divine Comedy' becomes... a nude descending a staircase."

Prof. Livingston's words are rather strong than polite, but with all our comradely tolerance we are inclined to agree with him. We are too prone to let our imagination rule us and at times the ardent critic in us is altogether too predominant.

We have been asking ourself whether it is practical to follow up a new footprint on the trail or wiser to desist. The subject in the case is Marie Jeritza, the new prima donna at the Metropolitan Opera House. At her first appearance Jeritza created a sensation and has remained one. She has an abundance of personality of the magnetic sort and she is the talk of the town; musically speaking.

Naturally she has not escaped certain racial implications. Our own suspicions were aroused when we discovered that her birthplace was not Germanic, but Slav, and some days ago our Friendly Informer brought us exciting tidings that one of our prominent literati in New York, who comes from the continent, knew Jeritza many years ago and assured him that she was quite able to speak "Mammaloshen."

Now it was obvious here that temptation was fully justified in being. But whenever we look at Jeritza's features we lose courage. They are so blondly stubborn to accede to our wishes! So you see while all the logical urge is here we cannot bring ourself to run down the tracks.

Is it not a tantalizing situation?  
J. K.

# Palestine Government Encourages Tobacco Raising

London (Jewish Press Association).—The tobacco industry is about to become one of the most dominant means of support in the colonies of Palestine. Up till now many of the colonists hesitated to adopt the raising of tobacco because of the high tax rates prevalent in Palestine upon such industry. It is now announced by the government that it is ready to lower the tax rates for all those engaging in this industry. This announcement, together with agitation for the development of this industry, which has long been conducted here and in which Dr. Benderly of New York has played an important part, has influenced many of the Jewish colonists to begin in earnest the raising of tobacco, and it is hoped that this will be the beginning of a new industry in Palestine.

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"LAKEWOOD'S MOST MODERN HOTEL"  
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# HOTEL CLARENDON

Cor. Madison Ave. & 7th St., Lakewood, N. J.

I beg to announce the opening of the HOTEL CLARENDON for the season of 1921-1922. Every modern convenience, including telephone and running water in every room. Rooms single or en suite with or without bath. Home comforts. Jewish dietary laws strictly observed. Lakewood 511. M. LEVIN, Prop.  
SUMMER SEASON—CLARENDON HOTEL, ASBURY PARK, N. J.

# HOTEL MONMOUTH

COR. MONMOUTH AVE. and 7th STREET LAKEWOOD, N. J.

J. NEWMAN, Prop. (Formerly of the Newman Villa)  
The newest and most modern hotel in Lakewood. Jewish dietary laws strictly observed. Hot and cold running water in all rooms. Rooms with bath attached or en suite. Booklet and rates on request. Telephone Lakewood 92.



# 501 Monmouth Ave., Lakewood, N. J.

Will open for the season 1921-1922 on September 10th.  
The Hotel is newly renovated, redecorated and refurnished; has all modern conveniences for the comfort of guests. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulation and under personal supervision of Mrs. J. Prown. Special rates for September and October. Tel. Lakewood 62. J. PROWN, Prop.

# THE IRVINGTON

504 CLIFTON AVE., corner 5th St., LAKEWOOD N. J.

Mr. Phil. Frankel, for the past eight seasons proprietor of the well-known PALACE HOTEL, Fleischmanns, N. Y., takes pleasure in announcing that he has opened the above hotel as a first class family resort. Every improvement and every comfort. Dietary laws strictly observed. Unexcelled Hungarian cuisine. Make your reservations now.  
PHILIP FRANKEL, Prop.



# OPEN THE YEAR ROUND THE FAIR VIEW LODGE

311 Forest Avenue Lakewood, N. J.

Hotel remodelled with all modern improvements for the comfort of guests. Beautiful, large, sun-parlor and dance music room. Hot and cold running water in all rooms—many rooms with private bath. Jewish dietary laws observed.  
Telephone, Lakewood 331-516. D. TAMOR.

# THE BLYTHEWOOD LAKEWOOD, N. J.

Accommodates 100  
The "BLYTHEWOOD," with all modern improvements, hot and cold running water in every room, and spacious sun parlors, is now open for the reception of guests for the current season. American plan. The same efficient staff, which made the BLYTHEWOOD so popular under the management of the late MRS. LENA FRANK, is retained intact. The famous BLYTHEWOOD table is provided, and the homelike atmosphere which made a stay here so enjoyable pervades. For rates, address BLYTHEWOOD HOTEL, 600 Monmouth Ave., Lakewood, N. J., Tel. 416-7. ROSE SOBEL, Mgr.; MRS. OSCAR SOBEL, Prop.

# THE PINEHURST 317 CLIFTON AVENUE LAKEWOOD, N. J.

Rebuilt, redecorated and refurnished. Rooms single or en suite, with or without bath. Running water in every room. Hungarian cuisine. Dietary laws strictly observed. Reasonable rates. Summer season, Fleischmanns, N. Y. MRS. H. FISHER, Prop.

# The Marquette

706 Madison Ave., Lakewood, N. J.

Finest location. Newly built hotel with all modern improvements. Running water in every room. Home comforts. Rooms single or en suite, with or without bath. Reasonable rates. Phone: Lakewood 134. I. MARKOWITZ, Prop.

# Grand Hungarian Hotel and Annex 300 Monmouth Avenue Lakewood, N. J.

I take pleasure in informing my many friends and patrons that I have reopened this magnificent hotel in order to accommodate my increasing patronage. This is a most modern, up-to-date hostelry with all the latest improvements. Jewish dietary laws strictly observed. Reasonable rates. Now open. Telephone 235. MAX HELFT, Proprietor.

# THE PINWOOD

Cor. Fifth & Monmouth Ave. LAKEWOOD, N. J.

First class family hotel. All improvements. Rooms with or without bath. Homelike surroundings. Dietary laws strictly observed. Same management as Takanassee Hotel, West End, N. J.; and New Takanassee now under construction, at Fleischmanns, New York. Phone connection. Write for rates.  
H. LEVINSON & SON.

# HOTEL SAFRAN

325 SEVENTH STREET LAKEWOOD, N. J.  
Entirely rebuilt, redecorated and refurnished. Equipped with all modern conveniences. Running water in all rooms. Rooms single or en suite, with or without bath. Elegant dining room, parlors and sitting room. Home comforts. Dietary laws observed. Reasonable rates. Lakewood 622-J. MRS. J. SAFRAN, Prop.

**Prof. Isaacs Says America Is Destined to Be the Home of Jewish Learning**

"The typical college president of today is devoting his attention to the internal improvements of the college itself, even at the cost of numbers. Standards are being raised. The intellectual hegemony of the world is within the grasp of our universities, and no small credit for the improvement of the scholarship of the American universities will be due to the foreign students who are entering our colleges in greater numbers than ever before. The largest single element among these, for easily imagined reasons, is Jewish." Thus spoke Professor Nathan Isaacs of Pittsburgh University last night before a crowded audience in the Wadleigh High School auditorium, where he delivered the second annual Hurwitz memorial lecture on "The Future of the Jewish Student in America."

"America is destined to be the home of Jewish learning," the speaker continued. The misfortunes in Eastern Europe contributed to the upbuilding of a new scholarship in America, and just as during the second Temple even Hillel the Great was drawn from the schools of Babylon, so will Palestine in the near future draw many of its great scholars from America.

American schools are sweeping away the fog of prejudice, even though more than 400 of the 500 institutions of higher learning have possibly been founded by churches which aim primarily to train ministers. Even in non-sectarian universities the majority of trustees come from a single sect and the president is usually a minister.

A most interesting fact was revealed in a survey by the Menorah Association, namely, that most Jewish students in professional schools are attracted to the newer professions as distinguished from the mediaeval trio of law, medicine and the ministry. Obstacles to an academic career are largely of a financial nature and also prejudice enters. College appointments are not solely and exclusively rewards of merit. The welfare of the college, not justice to the individual, is the guiding star of the appointive power, and probably this must remain so.

Another thing that militates against an academic career is the notorious fact about the intercollegiate fraternities that they cater to petty prejudices among these, anti-Semitism. College fraternities have been among the earliest to show manifestations of anti-Semitism.

The Jewish student naturally reacted to these conditions. Prior to 1900 there were few or no organizations of Jewish students in American colleges. Then came a wonderfully rapid increase of literary societies, religious organizations, fraternities, sororities, Zionist organizations, and branches of all other Jewish movements. Thus the American Jewish student is approximating the activity of the European student who feels himself a part of the general community, although the American student, in the main, feels himself in a state of preparation for life and is normally more interested in the election of a class president than in that of a mayor of the city. That is, in America, town and gown are separated much more than in Europe.

The part that the Jewish student is to play in America, free from the elements of degradation which have been proverbial in Europe, will show itself prominently in American life not in the distant future.

Such were some of the thoughts expressed by Professor Nathan Isaacs before the Hurwitz Educational League last Sunday night. Last year the first annual Hurwitz Educational League lecture was delivered by Prof. S. Solis Cohen, of Philadelphia. The Hurwitz Educational League is an organization of young men and women which aims to disseminate Jewish knowledge, to inculcate a love for Judaism among American Jewish young men and women, especially students, and to aid poor students. It will encourage a study of Jewish learning through prizes, scholarships, etc. It was founded in memory of the late Dr. Solomon T. H. Hurwitz.

**CORRESPONDENCE**

**The Mistaken Christian Scientists**  
Editor Hebrew Standard:

In a recent issue of The Hebrew Standard I noticed a letter written by Mr. Albert F. Gilmore, of the Christian Science Committee on Publication. I have also noticed that Mr. Gilmore has frequently written to other Jewish weeklies and Jewish monthly magazines. By his constant correspondence in the Jewish press it would seem as if his theory of the healing power had some connection with Judaism. I would tell that Christian Scientist that his theory is not the fulfillment of the Jewish Bible, as he has stated in your issue of January 20, and it also has no connection with Judaism whatsoever. To him who is a good Christian and a believer in the divinity of Christ, Christian Science is a healing power of truth, but to us Jews, who understand our religion, his theory will remain groundless of truth of the healing power. The theory of Christian Science is attached to the divinity of Christ from A to Z. Jews may detach themselves from Judaism, and Jews may attach themselves to Judaism, but the real Jew will remain forever.

HARRY GREENBERG,  
285 Ferry St., New Haven, Conn.  
January 29, 1922.

**Ben Altheimer Heads Temple Beth-El**

At the annual meeting of Temple Beth-El held on Sunday at the synagogue Fifth Avenue and Seventy-sixth street, Ben Altheimer was elected president to succeed Ludwig Vogelstein who becomes chairman of the Board of Trustees. Other officers elected were: Sidney H. Herman and Roger W. Straus, vice-presidents; Otto E. Dryfoos, treasurer; Simon Hess, honorary secretary; Leopold Stern, Saul Bernstein and Myron Sulzberger, trustees and Samuel Berliner, clerk.



BEN ALTHEIMER

Mr. Altheimer is a retired banker who formerly lived in St. Louis, Mo., but moved East about eight years ago and now makes his home at Woodmere, L. I. Mr. Altheimer has been particularly prominent in National Jewish affairs having served as a member of the American Jewish Committee since its inception, vice-president of the Denver, Col. National Jewish Hospital besides having been prominent in the councils of the Independent Order B'nai B'rith and the Union of American Hebrew Congregations. He is the originator of what is known as "Bundle Day."

There was a large attendance at the meeting and great enthusiasm prevailed. Temple Beth-El will soon make arrangements for a suitable celebration of its fiftieth anniversary.

**Eleven Organizations Now Affiliated with American Jewish Committee**

Eleven national Jewish organizations now have representatives in the American Jewish Committee, and it is expected that other bodies will also accept the invitation of the committee to elect their representatives.

The basis for the representation of national Jewish organizations in the committee was laid down several years ago when the by-laws of the committee were amended with a view to enlarging the general membership. Shortly thereafter, however, the world war broke out and conditions in Jewish communal life in America became so unsettled that it was deemed advisable to postpone the carrying out of some of these plans for the enlarging of the committee, especially in so far as the representation of national Jewish organizations was concerned. Following the fifteenth annual meeting of the American Jewish Committee, held last November, it was deemed opportune to put the new regulations into effect and a selection was made of a number of national organizations who were invited to elect representatives to serve as members of the American Jewish Committee for a term of one year or until their successors are chosen.

The organizations which have already responded to this invitation and the representatives chosen by them are as follows: American Jewish Historical Society, A. S. W. Rosenbach; Council of Jewish Women, Miss Rose Brenner and Mrs. Henry Sternberger; Hadassah, Miss Alice L. Seligsberg; Independent Order B'rith Sholem, Sol C. Kraus and Martin O. Levy; Independent Order Free Sons of Israel, Solon J. Liebeskind; National Conference of Jewish Charities, Fred M. Butzel; Order B'rith Abraham, Samuel Dorf, Leon B. Ginsburg and Morris M. Green; Order of the United Hebrew Brothers, Meyer Greenberg; Progressive Order of the West, Samuel Epstein; United Synagogue of America, Samuel C. Lampport; Women's League of the United Synagogue of America, Mrs. Charles L. Hoffman.

The Executive Committee of the American Jewish Committee has had under consideration and study for the past few months the subject of abuses which have arisen in connection with the regulations of the Bureau of Internal Revenue in regard to the use of wine for Jewish ritual purposes. The committee offered its assistance to the Hon. D. H. Blair, Commissioner of Internal Revenue, in suggesting modifications in these abuses as much as possible.

**Hias Bazaar Opens Tomorrow Night**

Tomorrow (Saturday) evening, at 8 o'clock, the bazaar in aid of the funds of the Hebrew Sheltering and Immigrant Aid Society of America, will open at the Hias building, 425-437 Lafayette street, New York. The bazaar will last until Saturday evening, February 18.

The bazaar will be formally opened by Hon. Murray Hulbert, President of the Board of Aldermen, assisted by Mr. John L. Bernstein, president of the society; Mr. Adolph Held, European commissioner, now on a visit to this country; Mrs. Leon Kamalky and Dr. B. B. Berkowitz, president, respectively, of the whose auspices the bazaar is being held. Rose N. Lesser Auxillary and the Hebrew Sheltering House League, under The Hebrew Orphan Asylum band will play selections and a group of children of the Seward Park Junior High School will present a pageant.

The patronesses are Mrs. Nathan L. Miller, wife of Governor Miller; Mmes. Oscar S. Straus, Abram I. Elkus, William Einstein, Irving Lehman, Charles Oppenheim, Leopold Plaut, Max Levinson, Henry Bodenheimer, Stephen S. Wise, S. C. Lampport, D. E. Sarasohn, Arthur Ginsburg.

During the week, by courtesy of Mr. Boris Tomashofsky, the well-known Jewish actor, a number of Jewish actors and actresses will appear.

On Sunday evening, February 5, a group of dancers from the Chalf School of Dancing, will appear.

Monday evening, February 6, there will be a concert under the auspices of Charles D. Isaacson of the "Evening Mail."

Thursday evening, February 9, Mr. Leo Ornstein, the famous pianist, will play and will appear in a motion picture entitled "Immortalized." The same evening Master Sammy Kramer, the violin prodigy, will give a violin recital.

Saturday evening, February 11, a concert will be given by Mr. Edward Ritt of the Russian Opera Society of America. The artists will be Mmes. Bertha Weinsell, Bertha Rodgers, Americida Geiger and Messrs. George Gordon and Saul Roselle.

Sunday evening, February 12, will be "Lincoln" night. The speakers will be Major F. H. La Guardia and Mr. William Edlin, editor of "The Day." Mr. John L. Bernstein will preside. A feature of the evening will be a scene from the pageant produced at the Hotel Astor by the Federation for the Support of Jewish Philanthropic Societies. The pupils of the Y. W. H. A. will participate.

The bazaar will be open every day at 2 o'clock, excepting Friday afternoon and evening, and on Saturdays will open after sunset.

**New Synagogue for Lower Mid-Town Section**

The Congregation Beth Israel, which worships at No. 252 West 35th street, has acquired the plot 237-239 West 35th street, 48 by 100, on which it will build a modern synagogue to cost approximately \$150,000.

The congregation which was established in 1885 is strictly orthodox and has an attendance of about 600 at services.

**A Correction**

It was inadvertently reported in our issue of January 20 that Mrs. David Kahn, of No. 1018 Hoe avenue, was the winner of the prize offered by the National Federation of Temple Sisterhoods, for the best plan submitted to the organization for its campaign to raise \$250,000 for the erection of a dormitory at the Hebrew Union College, Cincinnati, O. The winner was Mrs. David (Barbara Goldsmith) Hahn, who resides at the Hotel Theresa, this city.

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For information: New York office, 220 Fifth Ave., Room 1118. Phone Mad. Sq. 4124.  
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**KRIEGL'S HOTEL**  
Fifth Street & Clifton Avenue LAKEWOOD N. J.  
Newly built, handsomely decorated and equipped with all modern conveniences. Home comfort. Strictly kosher cuisine. Two kitchens. Reasonable rates. Summer season, Reis Cottage, Beach 62d St., Arverne, L. I.  
M. KRIEGL, Prop.

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Is the Place to Store Your Car When You Motor to Lakewood.  
It is Fireproof and Most Modern. PITNEY C. HAVENS, Prop.  
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Newly built, handsomely furnished, equipped with all comforts. Large dining room and dancing parlor, sun parlors, and lobbies. Rooms single or en suite with bath. Excellent Hungarian cuisine. Jewish dietary laws observed. Home comforts. Phones 610-611 & 426. Summer season: Hotel Atlantic, Long Branch, N. J. N. Y. Office: N. E. Goldberg, 315 Fourth Ave.; Phone Gramercy 3976.  
S. GLASER.

**HOTEL BABCHIN**  
F. BABCHIN, Proprietor  
LAKEWOOD, N. J.  
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Elevator Service. Running Water in Rooms.

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Telephone LAKEWOOD 296

WINTER RESORTS—ATLANTIC CITY, N. J.

# GROSSMAN'S HOTEL

New Jersey Ave., Near Beach, Atlantic City, N. J.  
**STRICTLY KOSHER**

Announces a Substantial Reduction in Rates, Effective September 18, 1921.  
GROSSMAN'S HOTEL is the Foremost Hotel in Atlantic City Catering to Jewish Clientele.

Located in the centre of amusements. Modern equipment. Courteous service. Open surroundings. SEA WATER supplied to all bathrooms. Always open. Booklet. Bus meets patrons at station. For terms, communicate with JOSEF GROSSMAN.

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Rhode Island Ave., Near Boardwalk.  
**HAS THE BEST FEATURE OF ATLANTIC CITY**

Sixty Suites with Hot and Cold Sea Water Baths

Rooms with running water, \$25.00 for one person, American plan; \$45.00 per week for two persons. Rooms with sea water baths, \$30.00 per week, one person, \$55.00 per week for two persons, American plan.  
WM. MALAMUT, Prop.



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ON OCEAN FRONT, FIREPROOF  
*Unusually attractive during Autumn and Winter Seasons. Rates greatly reduced.*

Luxurious, heated Solarium, bathed in Sunshine, overlooking the ocean, where charming afternoon musicales and complimentary "Five O'clock" Tea Service invites complete relaxation after your return from an outing on the exhilarating Boardwalk, or from the Golf Course.  
*American and European plans.*  
NEW GOLF CLUB PRIVILEGES.  
FIREPROOF GARAGE

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124 S. MARYLAND AVE., (Near Beach). ATLANTIC CITY, N. J.

Most modern hotel, newly renovated, redecored and improved. Running water and heat in all rooms. Jewish dietary laws strictly observed. Home comforts.  
Open all year. Bell Telephone 6884.  
H. STEIN, Prop.

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Maryland Avenue and Beach  
ATLANTIC CITY, N. J.

Newly furnished and decorated. Elevator from street; sun parlor; steam heated. Open all year. Write for rates.  
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# HOTEL DAVIS

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Mrs. Yetta David, formerly of the New Ardmore Hotel, announces that she has acquired the beautiful Davis Hotel at 171 St. Charles Place. Every room with bath. Newly furnished. Jewish dietary laws strictly observed. Open all year. Moderate rates.  
MRS. YETTA DAVIS, Prop.

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# BROOKLYN NOTES

**Bath Beach Y. M. H. A. Ready to Build**

Five architects' plans for the new Y. M. H. A. in Bath Beach are being considered by the building committee, consisting of I. Meister, chairman; Lee Levy, Morris Baird and Henry Chanin. The aim of the committee is to provide Bath Beach with a Y. M. H. A. that will give the young men and women of the community a place to meet socially and to develop mentally and physically.

In addition to the clubrooms, which will be devoted to Jewish youth, art, dramatics, music and educational lectures, there will be a recreation hall that will combine social room and the gymnasium. This hall will have a stage and a gallery, and will be large enough to hold from two to three thousand. On the basement floor there will be a swimming pool, shower baths, steam room, bowling alleys and billiard and pool parlor.

Joseph M. Katz is the chairman of the finance committee. Nicholas Greenfield is chairman of the co-ordinating committee. Samuel Kramer is the executive director of the campaign. Abraham Gash is chairman of the campaign committee.

# \$15,000 Raised for Bikur Cholim Hospital

Over five thousand people were in attendance at the seventeenth annual entertainment, bazaar and ball of the Bikur Cholim Koshers Hospital of Brooklyn which took place on Saturday, the 21st inst., at the Thirteenth Regiment Armory. The affair netted \$15,000, which will be applied to the new \$1,500,000 building under construction at 810 Bushwick avenue, which will be called the Greater Bikur Cholim Hospital.

The various booths and those in charge were: Candy, Miss Minnie Stamer; flowers, Mrs. Fannie Lieberman and Mrs. Lina Fisher; soft drinks, Miss Laura Michaels, Miss Irving and Miss Kate Struck; general merchandise, H. H. Goodman and I. Goodman; lamp dolls, J. J. Weinberg; blankets, Dave Friedman; kewpie dolls, Nathan Weinberg; silverware, Jack Weinberg; Teddy bears, Ike Weinberg; magic tent, J. Tanoff and the Misses E. Needoff and Mildred Goodman; nurses, Mrs. O. Peltz, Mrs. Reynolds and Miss Geiger, and refreshments, Mrs. Jennie Wacht, assisted by Mrs. R. Rubenstein; Mrs. D. Garolnick, Mrs. M. Shaffel and Mrs. F. Kapet.

# Temple Petach Tikvah

The Alumni Association of Temple Petach Tikvah has reorganized and instituted under its supervision a general organization. The general organization shall be a combination of various clubs, each having its own purpose and activities, allied to the Alumni.

Several clubs which have already organized are: Athletic Club, Literary Club, Art Club and Bible Club. When the auditorium of the Temple has been completed the clubs will have many facilities in which to carry on work on a larger scale. The temporary officers of the association are J. B. Mintz, president, and Aaron Lefkowitz and Hilda Kugel, secretary and assistant secretary. The Junior Congregation held a very enthusiastic meeting and the following officers were nominated: President, Arthur W. Muss; vice-president, Florence M. Storch; secretary, Ada Marks; treasurer, Emanuel Halperin; chairman Arrangement Committee, Maurice Isaacowitz. A dance for the very near future is being arranged.

Former Judge Alex. S. Rosenthal Dies  
Alexander S. Rosenthal, retired lawyer and former justice of the Municipal

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Court, died of heart trouble last Monday night at his home, 2717 Mermaid avenue, Coney Island.

Mr. Rosenthal was born sixty-five years ago in Budapest, Hungary. When he was three months old his parents came to New York, and for a number of years he lived on the East Side and practiced in the Essex Market Court. About twenty years ago he moved to the East New York section. For the past three years he had been a resident of Coney Island.

From June, 1893, to November, 1897, he was United States consul stationed at Leghorn, Italy, having been appointed by President Grover Cleveland, and serving also under the administration of President McKinley.

He served as a municipal court justice in Brooklyn from 1905 to 1915. About a year ago, on account of failing health, he retired from his law practice. Mr. Rosenthal was a past master of Equity Lodge, F. & A. M.

# Addition to Home for Aged Completed

The additional wing of the Brooklyn Hebrew Home and Hospital for the Aged, Howard and Dumont avenues, has been completed and will fill a long felt want in the borough. Properly to outfit and furnish the new building a fund of \$160,000 is required. To raise this fund the auxiliary to the home and the parent organization are both at work. On February 4, at the Brooklyn Academy of Music, the parent organization will give a theatrical performance, at which will appear stars from vaudeville and opera. The vaudeville artists from the Orpheum, Bushwick, Alhambra and Palace will give part of the program.

The committee has been subdivided by the president as follows: Journal Committee (Mrs. A. Workman chairman), Mrs. Louis Rubin, Mrs. Robert Rosenfeld and Mrs. Max Marks; Program Committee, Mrs. Louis Rubin, chairman, and David Siegel; Flower Committee, Mrs. A. Lichterman, chairman.

The auxiliary will give a reception February 18 at the Brooklyn Academy of Music.

# Death of Noted Specialist

Dr. Marcus J. Levitt, 44 years old, a well-known eye, ear, nose and throat specialist of Brooklyn for the past seventeen years, died last week in the Jewish Hospital following an operation. Dr. Levitt was born in Ponevish, Russia, and graduated from the University of Baltimore, Md., in 1889. He had been a specialist on the staff of the Jewish Hos-

pital for fifteen years and was also a visiting specialist of the Brownsville Hospital and the Hebrew Orphan Asylum.

# Rockaway Beach Congregation Installs New Officers

The recently elected officers of Congregation Temple of Israel of Rockaway Beach and those of the Ladies' Benevolent Society were publicly installed last Sunday evening at the New Traymore Hotel. A large gathering of members of the congregation and their friends was present, and following their installation a dinner was served by mine host Friedner, and entertainment features and dancing were enjoyed.

The officers who were installed were: President, Joseph Gottlieb; vice-president, M. M. Keshin; secretary, Emil Rothchild; financial secretary, H. Shalin; treasurer, S. S. Pollick; trustees, A. Wachsberger, N. Jaffer and Harry Verby. The officers of the Ladies' Benevolent Society installed were: President, Mrs. Anna Lewy; vice-president, Mrs. Miriam Berkowitz; secretary, Mrs. Hattie Adler; financial secretary, Mrs. Goldie Lechtman; treasurer, Mrs. Bertha Shamowitz; conductress, Mrs. Pearl Shalin; trustees, Mrs. Rose Rosenthal, Mrs. Lena Krakauer, Mrs. Jennie Bernheimer and Mrs. Gizella Wahsberger.

# Temple Israel Notes

Arthur Guiterman, the noted humorist, will address Temple Israel Union on Sunday evening, February 5, on "Fads and Poetry," at the vestry rooms of Temple B'nai Jeshurun, Eighty-eighth street, near West End avenue.

Albert P. Schoolman, executive director of the Central Jewish Institute, will speak on "Some Problems of American Jewish Education" on Monday evening, February 6, before Temple Israel Parents' Association, at 3 West Ninety-fifth street.

The Central Federation of Jewish Athletic Societies of Russia, "the Macabees" has requested permission of the government to hold a national convention. There are at present in Russia more than 600 Jewish athletic societies, besides a scout organization having a membership of about 6,000 children with branches in 30 cities. All of these bodies are nationalistic in character, most of them using Hebrew as the official language.

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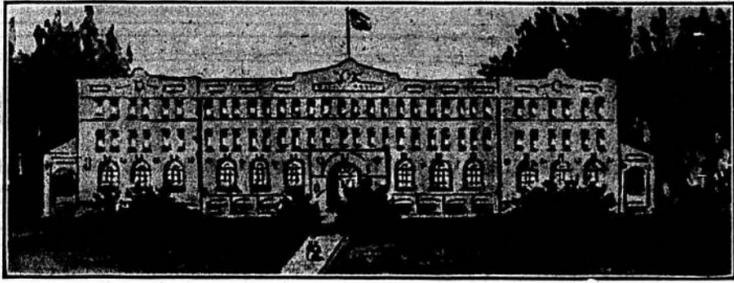
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Over 600 representatives of congregations, sisterhoods and young people's societies from practically every part of the United States and Canada gathered at the Hotel Astor on Sunday morning, January 22, to participate in what proved to be the most important convention in the history of the United Synagogue.

The convention opened with a prayer by Rabbi J. J. Gittleman of Louisville, Ky. Mr. A. U. Zinke greeted the convention in the name of the New York Branch of the United Synagogue. Dr. Elias L. Solomon read his message. As this was the tenth annual convention, the first part of his message contained a summary of the work that the United Synagogue has accomplished in its last ten years—its growth from 22 congregations to 350 subsidiary bodies and 3,000 contributing members, reaching about 25,000 families; its work in the field of education, publication of text books and the helping of hundreds of communities; care of the college students, etc. In every field of religious and educational endeavor the United Synagogue has done Trojan work.

Dr. Solomon expressed the great hope that the Jewish people have that the Disarmament Conference should prove successful in at least lessening the enmity and hatred now existing in the world. He appealed for the relief of the Jews suffering in Eastern Europe and for the rebuilding of Palestine.

Dr. Solomon's eloquent plea for the cessation of factional discord among the Jewish people was received with great applause. "Everywhere in international relations," he said, "in industry, in the church, the effort is made to bring about a great measure of unity. Even the age-long feud between England and Ireland has finally been settled. Why should the cause of Jewish peace and Jewish unity be the last to be realized? Is not the time ripe for a rapprochement between our various factions?"

Mrs. Charles I. Hoffman spoke of the growth of the Women's League of the United Synagogue and appealed for the kind of work that will help to keep the family together. She said: "To the Jewish women of America our appeal goes out: 'Be strong and of good courage, be not terrified, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.'" Rabbi Israel Goldstein made a plea to the Jewish youth.

The afternoon session was devoted to a consideration of the problems of organization. It was decided to arrange for seven districts in the country, each one with a regional director, who would have the right to appoint a chairman for the smaller divisions of his district. The Young People's League is to have representation not only on the Executive Council, but also in every branch organization of the United Synagogue in the country.

Before the close of the session a resolution was adopted on the death of Pope Benedict XV, as follows: "That the United Synagogue of America, in convention assembled, gives expression to its sincere sympathy with its fellow citizens of the Roman Catholic Church in the great loss they have sustained in the death of his Holiness Pope Benedict XV. 'We pause in our labors to honor the memory of one who largely contributed to the spiritual and moral influences were devoted to the cause of righteousness and peace in the world.' The resolution was adopted unanimously.

The third and fourth sessions were held Monday morning and Monday afternoon at the Hotel Astor. The morning session was very spirited. The address of Professor Louis Ginzberg, chairman of the Committee on Interpretation of Jewish Law, was the occasion of a long and stimulating discussion on the present status of the Jewish faith in America.

The report of the Committee on Religious Observance was received with a great deal of attention. It was decided that the work done thus far by the standing committee, with regard to the supervision of kosher camps, the opening of an information bureau, with regard to Kashruth of manufactured food products, the publication of a calendar containing the names of rabbis in various communities, so that the traveling public may be able to inquire as to where they may obtain kosher food in the various cities, be commended and that the committee be urged to continue its efforts in this direction.

The subject of the abuses relating to the regulation for the withdrawal of sacramental wine was thoroughly discussed and the final decision was to refer the matter to the Rabbinical Assembly, with the recommendation that they advise as to how these various abuses may be obviated.

It was also decided that a special committee on ritual should be appointed which shall prepare forms for special services such as memorial services, prayers for the government, weddings, etc., and that this committee should obtain the co-operation of the Rabbinical Assembly in doing this work.

The subject of Jewish education in this country was then taken up and after great deal of consideration it was decided that the adoption of Miss Sulamith Ish-Kishor's Biblical History be urged in all the religious schools affiliated with the United Synagogue and that the United Synagogue should take steps immediately for the publication of a second edition of the first volume and that a second volume should be published as soon as possible. It was further decided

that Mr. Alter Landesman's curricula for religious schools should be printed immediately. The convention also recommended that the Executive Council create a Board of Publications which should have full charge of all the educational publications of the United Synagogue. A motion to create a special fund for textbooks was also adopted. The other resolutions adopted were as follows:

That it be the sense of the convention that the United Synagogue request its constituent congregations to have an annual appeal made in all houses of worship belonging to the United Synagogue, on some fixed Sabbath or holiday, preferably the last day of the coming Passover, for annual sustaining members of the Jewish Theological Seminary of America, and that a committee be designated in each congregation to follow up such subscriptions or dictations, and that such collections be turned over to the seminary.

That it be the sense of the convention that we recommend the establishment of a course on Hazanuth at the Jewish Theological Seminary, to the end that the men who officiate as Hazanum in the houses of worship of the United Synagogue be trained in the liturgy and law pertaining to Hazanuth, and that, as far as practicable, preference be given by our congregations to men certified and recommended by the Jewish Theological Seminary.

That congregational constituents of the United Synagogue of America be urged to submit to the Executive Council for settlement any questions that arise between them and their officials or between one congregation and another.

That the United Synagogue undertake to conduct, in co-operation with other organizations, a widespread propaganda for Jewish education.

That, in furtherance of a resolution adopted by the convention calling upon the delegates to arrange conferences at their respective homes to report upon the work of the convention; that the Executive Director be directed to prepare immediately an abstract of the proceedings of the convention, including all resolutions adopted by the convention, and forward a copy to all the delegates to the convention.

That there be spread on the records of this convention appropriate minutes in memory of David Hoffman of Berlin, Samuel Poznanski of Warsaw, Ignaz Goldziher of Budapest and Gotthard Deutsch of Cincinnati, whose deaths have recently occurred.

Monday evening the convention banquet was held at the Hotel Astor. Mr. A. U. Zinke, president of the New York Branch of the United Synagogue, was toastmaster. Dr. Cyrus Adler of Philadelphia and Mr. Emanuel Hertz of New York city delivered addresses. Mr. Sol M. Stroock delivered the address of the evening.

Dr. Elias L. Solomon was re-elected president of the United Synagogue of America and the following gentlemen were appointed as additional members of the Executive Council:

Dr. Cyrus Adler, Mr. Lyon Cohen, Mr. M. B. Freidman, Meyer Goodfriend, Rabbi Charles I. Hoffman, Professor M. M. Kaplan, Dr. Jacob Kohn, Mr. Moses Kreeger, Dr. Elias L. Solomon, Mr. David Steckler, Mr. S. Herbert Golden, Professor Israel Davidson, Dr. Louis Epstein and Mr. A. Halpern.

## COUNCIL OF JEWISH WOMEN

The week of February 18 to 25 has been designated as Sight Conservation week by the Council's Committee on Blind. Mrs. Joshua Piza, of New York city, national chairman, has appealed to every council section to give special consideration during this period to measures for the conservation of sight and to initiate a permanent program in this direction. A definite plan of campaign has been suggested by Mrs. Piza, including the presentation of popular lectures on the sources of blindness and the methods for its prevention. Two educational films on "Saving the Eyes of Youth" and "Opportunity" have been made available for the sections in their local campaign.

The Committee on Blind calls attention to the fact that 50,000 people in the United States have been unnecessarily blinded; that 10,000 blind children owe their handicap to babies' sore eyes, a preventable disease; that 200,000 eye accidents occur each year in the industries of the United States; and, finally, that 25,000 out of 100,000 children who fail to be promoted in the New York public schools each year are left back because they lack spectacles. Constructive measures have been suggested toward assuring successful results in the local vision campaigns.

Miss Elinor Sachs, secretary of Foreign Work of the Council of Jewish Women, will sail for Europe on February 7 to continue her activities under the auspices of the Council's Committee on Reconstruction and the Committee on Foreign Relations. Miss Sachs will devote her efforts to the task of establishing the Council's program for emigrants and refugees in a larger number of European cities and to the purpose of organizing the Jewish women in cities where a definite plan of immigrant aid is greatly needed.

With the co-operation of State Supervisor Mrs. Henry Gerstley of Chicago a section has been formed at Kankakee, Ill. The first president is Mrs. Mattie Spielberger.

The officers of the Council have been extended frequent invitations to address communities under many auspices. Mrs. William D. Sporberg, of Port Chester, N. Y., director, delivered a series of addresses in the South, in-

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cluding the cities of Richmond, Va., and Norfolk, Va. At the first annual meeting of the North Carolina Association of Jewish Women, which was held in Greensboro, a message was presented by Mrs. Felix A. Levy of Chicago, chairman of the Committee on Religion. At the recent meeting of the Atlantic City section Mrs. Eugene Springer of Philadelphia, president of the Pennsylvania State Conference of Sections, was the speaker, and Mrs. Harry Sternberger, executive secretary, delivered an address on "Mother and Daughter" before the Beth Elohim Auxiliary of the Eighth Avenue Temple of Brooklyn.

Mrs. Joseph Epstein, president Elizabeth, N. J. section, presided at the meeting held at the Chamber of Commerce of all local civic organizations when a proposed \$14,000,000 bond issue for financing State institutions for accident victims was discussed. The other organizations participating in this series of weekly conferences on civic questions which will continue until May, include the Women's Club, the League of Women Voters, Council of Jewish Women, Teachers' Association.

## Grand Army of Relief Going Over the Top

In practically every part of the United States, except in those sections where the work is already a piece of "finished business," campaigns are on to raise as large an oversubscription as possible for the \$14,000,000 national appeal headed by David A. Brown for the relief of the war-stricken Jews of Europe.

Oversubscription is the battle-cry of every campaign everywhere. Quotas originally assigned to many localities have been rejected by the communities to which they have been offered in favor of new quotas ranging anywhere from 50 to 75 per cent. higher than the figure set down by the national advisory committee of the campaign.

Judging by present indications it will be possible for David A. Brown to return to his home in Detroit on March 4 with the knowledge that he has fulfilled the pledge he made at the memorable conference in Chicago last September, when he was "conscripted" as the leader of this effort, not to rest until the cry that came to the Jews of America from their brethren overseas had been answered.

New York begins on February 19, and at its headquarters, 485 Fifth avenue, to which David A. Brown has moved his desk and staff, there is a conviction that the great city will not permit its supremacy in Jewish affairs to pass. A tremendous organization is being mobilized step by step for the effort to raise \$5,000,000. David M. Bressler is the Associated chairman in charge. The New York campaign is headed by Louis Marshall and Nathan Straus as honorary chairmen; the Associated chairmen are Jacob Billikopf, Moise L. Erstein, William Fox, I. Edwin Goldwasser, Col. Henry A. Guinzburg, Nathan S. Jonas, Alexander Kahn, Leon Kamalky, Samuel C. Lamport, Herbert H. Lehman, E. S. Moss, Judge Otto A. Rosalsky, Walter N. Rothschild, Felix M. Warburg. Paul Baerwald is treasurer and Mrs. H. B. L. Goldstein comptroller. The Brooklyn section of the campaign is being conducted by Supreme Court Justice Mitchell May, and associated with him are Judges Edward Lazansky and Harry E. Lewis, Max D. Koven, Max Abelman, Walter Rothschild and Nathan S. Jones.

# CHILDREN'S PAGE

## VOWS AND OATHS

Dear Children:

The Torah now tells us of the sacredness of vows and oaths as follows: And Moses spoke unto the heads of the tribes of the children of Israel, saying, Rashi tells us that he thereby gave honor to the princes, to teach them first, and all the children of Israel afterward, and whence is it known that the other instructions were given in the same manner, from the following: It is said, "And then returned unto him Aaron and all the princes of the congregation; and Moses spoke to them and afterward all the children of Israel came nigh" (Exodus 34). But why is it expressly stated here? To teach us that vows may be absolved by one who is competent, lacking such an authority. They may be absolved by three laymen (Talmud, Baba Bathra). Or, perhaps Moses spoke concerning these laws to the princes alone. It is said here "Zeh hadabar," "This is the thing," and the same expression is used concerning the killing of animals outside of the camp (Leviticus 17). Just as then the command was expressed to Aaron and his sons and to all Israel, as it is said, "Speak unto Aaron, etc." So here the command was given to all, "Zeh hadabar." Moses prophesied by the expression "Koamar." "Thus hath said the Lord" (Exodus 11), and the prophets used the same expression. Moses has the greater distinction by prophesying also with the expression "Zeh hadabar" (Sifri, Nedarim). Another reason for the expression "Zeh hadabar" is to signify limitation, as the Sage is limited to the power of "Hatarah" absolution, and the husband to the power of "Hafarah" disallowing, and if they each used the other expression, it is neither absolved nor disallowed. "Neder," a vow. If one says, I make a vow that I will not eat or that I will not do a certain thing, would it imply that if he vowed to eat forbidden food, I would say "according to all that proceeded out of his mouth shall he do?" It is therefore said, "To bind his soul with an obligation." To deny himself what is permitted, but not to allow himself what is forbidden. And if a woman make a vow in her father's house, whilst under her father's care, even if she is not in his house, in her youth, but not as a child, as the vows of a child are not valid. Also, not in her adolescence, because then she is not under her father's care, to empower him to disallow her vows. And till when is she considered a child? Our Rabbins have taught, a girl who is of the age of eleven years and one day, her vows should be inquired after to ascertain if she knew to whom she vowed, and to whom she consecrated, and if she knew her vows are valid.

If she is of the age of twelve years and one day her vows do not require to be inquired after. But if her father disallow her on the day that he heareth it, all her vows or her obligations, where-with she hath bound her soul, shall not stand, and the Lord will forgive her, because her father hath disallowed her. Of what does Scripture treat here? Of a woman who had taken the vow of a Nazarite, and whose husband heard it and disallowed it. But she was not aware of it, and she transgressed her vow and drank wine and caused herself to become unclean by contact with the dead. It is she who requires forgiveness, although she was disallowed. And now that those who transgressed, although disallowed, require forgiveness, how much more so those who transgress and had not been disallowed. "And if she be given to a man," this applies to one who is betrothed, or perhaps to one who is married? As it is said, "And if she had vowed in her husband's house." This treats of a married woman, but here it applies to one who is betrothed, and there is a distinction made in her case, inasmuch as her father and her intended husband must both disallow her vows, but if the father disallow and the intended husband did not, or the intended husband disallow and her father did not, her vows are not disallowed, and it is not necessary to add, if one confirmed them. And have vows upon her, which she had vowed in her father's house, and her father did not hear them, and they were neither disallowed nor confirmed. And her husband hear it, and he silent to her on the day that he heareth it, then shall her vows stand. This teaches us that if her husband confirms it they are confirmed, but if on the day of her husband's hearing it he disallow her, then doth he annul her vow which is upon her. Does this apply if the father did not disallow? Therefore we are taught, "being yet in her youth, in her father's house," as long as she is in her youth she is under her father's care (Talmud, Kidushin). But regarding the vow of a widow, all wherewith she hath bound her soul shall stand for her, inasmuch as she is neither under the care of her father nor under the authority of her husband. This treats of a widow after wedlock, but a widow after betrothal, if her intended husband died, she is freed and returns to the care of her father. And if she had vowed in her husband's house, this treats of a married woman, every vow and every binding oath to afflict the person, inasmuch as it is said the husband annuls it. Is it to apply to all vows? Therefore we are taught, "To afflict the person." These are the only kind of vows that he may annul, and they are explained in the Talmud, treatise of Nedarim. But if her husband should be silent to her from day

to-day, it is thus expressed and not "from time to time" to teach us that he can only annul it while it is day, before it gets dark. But if he should annul them after the day that he hath heard them, after he had heard and confirmed them by saying, "I allow this," and after that he annulled it, even though it is on the same day, then shall he bear her inequity. Hence we learn that if anyone cause another to stumble into sin, he takes his place in bearing all the punishment.

בן ארבע

## WHY SUPPORT OF A SABBATH BILL IS URGENT

By SAMUEL DICKSTEIN

Member N. Y. State Legislature

As time goes along I find that our Jewish people are gradually drifting away from their day of Sabbath and seem to pay little attention to the future generations about to come. I am trying to do everything to its progress and by that lay a foundation of respect for the Jewish people as a whole.

A great many of our fathers and mothers are at the present time drifting away from the observance of the Sabbath and, therefore, you cannot blame the offspring who becomes more or less a believer that Sunday is the rest day, whereas the old Scripture, not yet reversed or modified, places the rest day on Saturday, which is the seventh day of the week.

As a member of the Legislature, and being fully acquainted with the conditions surrounding the said situation, I have for the fourth time introduced what is commonly known as the Dickstein Sabbath bill, which in substance provides that a person who observes the Sabbath from Friday sunset to Saturday sundown shall have the right to labor and keep open on Sunday according to our Jewish Talmud and learnings, and according to our teachings in our Biblical schools. Our opponents practically concede that we are right except the contention made by them that we are in America and hence must conform with the American laws, namely, that we must also observe their Sunday, which is the first day of the week fixed by them. That question can be answered so clearly and with affirmance that it simply destroys any such contention.



SAMUEL DICKSTEIN

The constitution of the city of New York, article I, section 3, provides "that free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind." Hence our Sabbath is protected by the constitution of the State and the Constitution of the United States, but we are denied the enforcement of that Sabbath by proper legislation, and that is only due to a few men in this State who seem to hold a whip over the majority and to whip them into line to think otherwise and contrary to the constitution and contrary to the teachings and learnings of our people.

The fact is that if we would examine section 2,144 of the penal law which says that a person who observes another day of rest can labor on Sunday, yet the same person of the same faith who observes another day of rest cannot do business on Sunday. In other words, if two Jewish persons, one a merchant, and the other a laborer; the laborer can observe Saturday from Friday sunset to Saturday sundown and then be able to labor on Sunday, the law giving him a defense sufficient to sustain the fact that he observes Saturday, which is the seventh day, yet the merchant, who is of the same faith and religious belief, is discriminated against because the law only provides for labor.

The bill which I introduced the first year was passed by a unanimous vote in the Assembly after a long debate on the Bible as well as on the theory and principles. The second year the bill was passed by 118 votes after a long debate upon the floor of the Assembly. The third year I was confronted with much propaganda by the so-called Blue Law Committee of the Lord's Day Sabbath Alliance, which not only seemed to destroy the Sabbath legislation but wishes to make Sunday a blue day.

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their assistance, and after the meeting an appetizing repast was served which was enjoyed by all present.

## Leaders of World Zionist Organization Summon New York Jews to Volunteer for the Keren Hayesod

Dr. Chaim Weizmann, president of the World Zionist Organization, and Nahum Sokolow, chairman of the World Zionist Executive, have issued the following official call address to the Jews of New York, summoning them to enroll as volunteers for the Keren Hayesod campaign, which will be held in New York city for a month, beginning March 15:

"London, Eng., Feb. 1, 1922.  
"An intensive drive for the Keren Hayesod will be made in New York city for a period of thirty days, beginning March 15. The result will establish the measure of support to be expected from the largest center of Jewish population for the largest implement of Palestinian reconstruction. The work of propaganda, canvass and collection must be done by volunteers. Its success will depend on the fidelity, self-sacrifice, energy and spirit of the volunteers. Every capable man and woman resident in New York city willing to do a part in the reconstruction of the Holy Land, whether belonging or not to a Zionist organization, is under the most solemn obligation to respond to this call for service.  
"By virtue of our official positions we now summon you, men and women, to enroll your names as such volunteers at the central or any sectional bureau of the Keren Hayesod, or at the central headquarters of the Zionist Organization to which you belong or with the secretary of your district, society or local body, such enrollment to be made before March 1, 1922. This means you, our brothers or sisters in the Palestinian aspirations, and your response will reflect the part you will play in the reconstruction of Eretz Yisroel.  
(Signed) "CHAIM WEIZMANN,  
"President World Zionist Organization.  
(Signed) "NAHUM SOKOLOV,  
"Chairman World Zionist Executive."

now summon you, men and women, to enroll your names as such volunteers at the central or any sectional bureau of the Keren Hayesod, or at the central headquarters of the Zionist Organization to which you belong or with the secretary of your district, society or local body, such enrollment to be made before March 1, 1922. This means you, our brothers or sisters in the Palestinian aspirations, and your response will reflect the part you will play in the reconstruction of Eretz Yisroel.  
(Signed) "CHAIM WEIZMANN,  
"President World Zionist Organization.  
(Signed) "NAHUM SOKOLOV,  
"Chairman World Zionist Executive."

## American Jewish Congress to Come to Life Again

New York (Jewish Press Association).—At a meeting of the Provisional Committee of the American Jewish Congress last week, called by its executive secretary, Bernard G. Richards, a complete reorganization was decided upon. Since the end of the war the activities of the Congress have been practically non-existent, though never was there so great a need for its stimulus as now.

Magistrate Alexander H. Geismar, one of the speakers at the meeting, attacked bitterly the restrictive immigration policy now advocated, expressing it as his belief that its intent was to injure the interests of the Jewish immigrants above all else.

Rabbi Stephen S. Wise stated that there were two things Jewry needed—faith in democracy and the capacity of self-government and control. He said: "If the Jew renounce his faith in democracy he might just as well go back to Poland and other East European countries and put himself under control of those royal bandits who have persecuted him and broken his nation for centuries."

## Mr. and Mrs. Singer Donate Convalescent Home to Yorkville Ladies' Benevolent Society

An enthusiastic meeting took place last week at the home of Mrs. Joseph Cohen, president of the Yorkville Benevolent Society, 20 East 90th street. It was a special meeting held to honor Mr. and Mrs. S. Singer of 967 Bergen street, Brooklyn, who have donated to the society a beautiful house with ten acres of ground located at Tannersville, N. Y., to be used as a convalescent home for poor sick people. The building, which was formerly a fashionable hotel, will henceforth be known as "The Mr. and Mrs. S. Singer Convalescent Home of the Yorkville Benevolent Society." It is a magnificent donation and the Yorkville Ladies' Society together with the donors hope eventually to make of this home one of the most important national institutions in America.

Rabbi M. Z. Margolies, who was present at the meeting, gave his blessing to the society and to the donors. Mrs. Cohen turned over the chair to the venerable guest, who effusively thanked the good ladies and the two benefactors, following which Mr. Taub read the secretary's report of the society and addresses were delivered by Mesdames Cohen, Ibr, Pearlstein, Seigel and Singer and Mr. Chaim Maliz and a number of other guests and members present.

In a few days the necessary legal documents will be made out and the formal transfer made, and the Yorkville Ladies' Society will enter upon a new era in their work. Mr. and Mrs. Singer have become members of the "Singer Home for the Yorkville Ladies' Benevolent Society" and subscribed \$100 a year for life, and in addition will work to obtain new members and donations. The president thanked them heartily for

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Rabbinical Assembly Recommends  
 Unfermented Wine for Sacramental Purposes

The Rabbinical Assembly of the Jewish Theological Seminary, with a membership of 158 rabbis, which met in executive session at the Seminary Building last week, decided that unfermented wine might be used for all religious purposes by Jews. This decision was reached after hours of discussion by rabbis from various parts of the country and will be presented for approval to the Orthodox rabbis of this country. Complaints made by prohibition agents that some rabbis were taking advantage of their privilege to issue liquor permits caused the American Jewish Committee to call upon the organization of rabbis to regulate the distribution of permits and to investigate this entire matter in order to remove the stigma of "law-breaker" from the Jewish people. It was decided to appoint a committee to confer with representatives of the

Union of Orthodox Rabbis within the next month. The purpose of the proposed meeting will be to persuade the Orthodox Rabbis to regard the question of the use of wine for religious purposes in a modern light. If united Jewry could inform Congress that it needed and wanted no privileges from the Prohibition Enforcement Director, all scandals would be averted and much of the disrepute attached to Jewry would be removed.

Lord Swaythling Rejected From Club Because He Is a Jew  
 London (Jewish Press Association).—The Richmond Golf Club, one of the most elite and exclusive social organizations of England, rejected Lord Swaythling's application for membership. Although no reason had been given for this refusal, it is commonly understood that the sole motive for such rejection was Lord Swaythling's being a Jew. A storm of adverse comment was caused by this incident in English society circles.

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The Chaplaincy Situation  
 The Board of Jewish Ministers and the New York Section of the Council of Jewish Women have been meeting for some time in an endeavor to adjust the chaplaincy situation. The following letter has been sent to institutions and organizations interested in this work, and the public is cordially invited to attend the meeting.

"In the public institutions, hospitals and infirmaries of Greater New York and environs there are many Jewish inmates who crave the solace and comfort of religious ministrations.

"For years the Board of Jewish Ministers and the New York Section of the Council of Jewish Women have struggled with this problem, and in spite of their most earnest efforts the need has only partially been met.

"As a representative of a leading organization, you and one other delegate from your body are earnestly requested to attend a conference on Tuesday, February 7, at 8 p. m., at the Central Jewish Institute, 125 East 85th street.

"The object of this conference is to develop and further a plan to provide an adequate and standardized chaplaincy in non-sectarian public institutions harboring Jews.

"Catholics and Protestants are caring for their own in these institutions, but the Jewish community has thus far failed to realize the full extent of its responsibility toward its unfortunate co-religionists.

"It is our earnest hope that the united interests, counsel and experience of the various organizations to be represented at the conference on February 7 may result in a constructive plan to remedy a condition, that every loyal thinking Jew cannot but deplore.

"Will you notify Rev. Dr. Nathan Stern, 201 West 79th street, not later than February 2, of the name of your second delegate, and whether we may count upon your own presence and counsel?"

"Sincerely yours,  
 Mrs. Joseph Mayor Asher, Mrs. William Colin, Mrs. May V. Fisher, Mrs. Irving Lehman, Mrs. N. Taylor Phillips, Miss Sara X. Schottenfels, Mrs. William D. Sporborg, for the New York Section, Council of Jewish Women.

"Rabbi Clifton Harby Levy, chairman; Rabbi Simon R. Cohen, Rabbi Ephraim Frisch, Rabbi Israel Goldstein, Rabbi Rudolph Grossman, Rabbi Moses Hyamson, Rabbi Nathan Stern, for the New York Board of Jewish Ministers."

Whole Jewish Community in Asia Minor Destroyed  
 Constantinople (Jewish Press Association).—Authentic reports received here state that the entire Jewish community in Zuffog, Province of Kurdistan, Asia Minor, was annihilated by a band of pogromists. All the men were brutally murdered and the women and girls were taken into bondage by the bandits. Only a few aged people and several children remained unharmed.

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**WEIS AND ROSALSKY WILL**  
 DIRECT 500 SPEAKERS

One of the outstanding features of the New York campaign to raise \$5,000,000 for Jewish war sufferers will be its Speakers' Bureau. The bureau will conduct an educational campaign on "Europe Today," and will endeavor to give reliable information on the conditions of European Jewries from every aspect. To assure the New York public a comprehensive appreciation of Europe's problem, Rabbi J. Max Weis, director of the Speakers' Bureau, is assembling a group of speakers who possess first-hand knowledge of Europe, and who have just recently returned from abroad. The speakers already enrolled for this educational campaign include: Felix M. Warburg, Dr. Boris D. Bogen, Prof. Richard Gottheil, Louis Marshall, Herbert H. Lehman, Arthur Lehman, Mortimer Schiff, Adolph Lewisohn, Col. H. A. Guinzburg, Mrs. William D. Sporborg, Mrs. N. Taylor Phillips, Mrs. Alexander Kohut, Elkan A. Voorsanger, Miss Jessie Bogen, Jacob Billikopf, Daniel P. Hays, John H. Levy, Dr. Henry Moskowitz, Edward Osserman, Rabbis Stephen S. Wise, Rudolph I. Grossman, Joel Blau, Maurice H. Harris and Louis I. Newman, Adolph Spiegel, Herbert S. Goldstein, Jacob Katz, of Montefiore Synagogue, and Lee J. Levinger.



JUDGE OTTO A. ROSALSKY

A total of 500 speakers will be recruited from the ranks of Jewish men and women, including men and women at the several local colleges and universities.

Judge Otto A. Rosalsky will be chairman of the speakers' committee, and public men throughout the city are co-operating with him in this work. It was under his leadership that the successful appeal for \$7,500,000 in 1920 was conducted in this city. His active association with civic and communal enterprises have won for him universal recognition and confidence as an earnest servant of the public in every worthy endeavor.

The director of the speakers' bureau, Rabbi J. Max Weis, is minister of the Free Synagogue of Washington Heights and has had several years' experience in successful forum and lecture management. He founded the Temple Forum at Gary, Ind., and the Temple Forum at the Free Synagogue of Washington Heights. Rabbi Weis served as assistant director of the Wisconsin relief campaign for \$600,000 in 1920, and was campaign director of the Milwaukee appeal for \$300,000.

**\$10,000 for Anti-Typhus Campaign**

The Joint Distribution Committee has received the following cable from its Warsaw office:

"Warsaw, January 23.—Due to prevalence of typhus in epidemic form, a very acute situation has been created, in which we must take action. It is absolutely essential to assign \$10,000 for emergency work and typhus campaign. We ask immediate authority to spend not more than \$1,000 per district."

Immediately upon the receipt of this cable the J. D. C. transferred by cable the required amount to the European Executive Council. The plans for medical aid for European Jewry depend for their success on the response that the Jews of this country will make to the appeal, headed by David A. Brown, for \$14,000,000 for the relief of the war-stricken Jews across the ocean. New York's campaign to raise \$5,000,000 for this purpose begins February 19. David M. Bressler is the associate chairman in charge of the New York campaign.

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COMMERCE AND INDUSTRY IN PALESTINE MAKING RAPID STRIDES

Government Department for Commerce and Industry Reorganized on Larger Scale to Meet Present Needs—Detailed Government Report Shows General Revival

The Commerce and Industry Department of the Palestine Government, which acted until recently in an advisory capacity, giving technical advice on commercial matters to the government and acted as a channel for commercial information between the chambers of commerce, merchants, importers, etc., has issued a report of its new and extended activities, showing a general revival of commerce and industry in the country. With the increase of commerce and industry in Palestine, the department has now taken steps to widen its scope of activity. The report states that the department is drawing up plans for giving definite encouragement and assistance to young and feeble industries in Palestine, and particularly to stimulate the export trade. Naturally, this is not a policy which can be carried into operation by a stroke of the pen, but a preliminary step, the report states, has already been taken. The information contained in the report should be of especial interest to American Jews who wish to engage in commercial and industrial activities in Palestine.

A committee was assembled by the department to consider how certain crafts

and small industries in Palestine could be developed. The following were some of the industries which were put before the committee:

Weaving, carpet making, dyeing, glass making, pottery, and tile manufacture, basketry, metal work, lace and embroidery, mother-of-pearl industry, religious articles of wood and parchment, art printing, photographs and albums suitable for the tourist trade, leather work and soap.

The committee recommended to the high commissioner that a commissioner should be appointed to inquire into the condition of these industries with a view to recommending proposals for their improvement, and this proposal has been approved by the High Commissioner and the terms of reference and the constitution of the commission are now under consideration.

The terms of reference will probably include instructions to the committee to visit any part of Palestine which it considers necessary in order to obtain a fuller knowledge of the conditions affecting these industries, and it is hoped that all sections of the population will combine in assisting the commission in its labors and enable it to compile a report of value.

Another important industry which the department has under consideration is that of milk. It is felt that the large centers of Palestine are not getting not only all the pure cows' milk that they require, but even all the milk which could be made available for them.

Steps are being taken, therefore, to find out, on the one hand, the present production of milk of villages and colonies throughout the country and, on the other hand, the potential consumption in the large centers in Palestine.

When these figures come to hand it will be possible to draw up a scheme allocating certain areas for the provision of each center. The next step will be to make plans for the better collection and distribution of the milk. This involves transport, churns and ice provision, milk wagons on passenger trains and the provision of milk markets in large towns, etc.

The co-operation of the Department of Public Health will be obtained in order to insure the purity of the milk put on the market.

As the department gathers momentum it is hoped to extend more and more its activities in fostering local trade and industry, and the co-operation of the population is invited.

Turning to statistics, a section of the Commerce and Industry Department is engaged in the preparation of commercial statistics dealing with Palestine conditions. At present an index number of wholesale prices and a schedule of retail prices is being compiled. The results will be published in the Official Gazette from time to time, together with explanatory notes, which should make these statistics available to anyone who cares to make use of them. Statistics with regard to shipping, water power, wages, etc., are also in course of compilation. Steps have also been taken to ascertain the cost of living and to prepare an index number for retail prices in Palestine.

Anyone familiar with statistics will realize that this latter is a work of considerable complexity and, moreover, the results can only be of value if the figures submitted are very carefully collated and studied before conclusions based on them are made. It is hoped, however, to put an index number of retail prices and figures showing the cost of living in Palestine for all classes of the community, from the unskilled laborer to the individual earning, say, £25 per month, before the public in the course of the next six months.

Turning finally to the collection and distribution of commercial information, the following sources are open to the department:

Firstly, information supplied by the governors as to commercial and industrial activity in their districts; secondly, information supplied by various departments, such as the Department of Agriculture and the Department of Customs; thirdly, the information placed at the disposal of the department by the chambers of commerce and traders' associations, and, fourthly, the information supplied by the Department of Overseas Trade in London. This department has at its disposal the service of commercial counselors and secretaries attached to British embassies and legations of foreign countries of importance. In addition to this, it has a service of trade commissioners who are stationed in all parts of the British Empire. The information collected by these two services is collected by the Department of Overseas Trade, and anything of interest to Palestine is communicated to the Department of Commerce and Industry.

Furthermore, all publications, such as the commercial reports for every country in the world, and every part of the British Empire, are forwarded free of charge by the Department of Overseas Trade. The next step is how this information obtained by the Department of Commerce and Industry is distributed to the persons interested in Palestine.

One of the means is by communication to the various chambers of commerce and trades associations throughout the country. The information so communicated is thus at the disposal of every member of the Chamber of Commerce.

The Immunity of Jews from Certain Diseases

Dr. Oscar Friedenberg, a Bessarabian practitioner, who has studied the Jewish race from a pathologic point of view, writes that the pathologic proclivities and immunities of the Jewish race have always been a subject of interest, but researches in this direction present special difficulties. He gives some information which appears to have been compiled with care, and merits more attention than the hasty generalizations with which we have been only too familiar. The Jewish population of Poland, Hungary, Roumania and Bessarabia is estimated at 3,000,000, so that the author had a large amount of material to work on. He says that the average duration of life among the Jews is longer than among Christians, the prolongation being due to the smaller child mortality. This fact, he says, was recognized about two decades ago by Dr. Maurice Fishberg in America. This fact is more significant, in view of the fact that statistics prove that their marriage rate is smaller, and that each marriage is less fertile than with other denominations. The comparative immunity toward zymotic diseases, once claimed for the Jews, now no longer obtains, but they still rejoice in a certain immunity against tuberculosis. Diabetes is a disease to which Jews appear to be particularly prone, and this predisposition obtains in respect to all the diseases which are grouped under the head of disturbances of metabolism. Affections of the organs of vision, again, appear to be disproportionately frequent among the Jews, but the one fact that strikes the observer is their peculiar racial liability to neuroses and psychoses, and especially to hysteria, in spite of the fact that organic disease of the nervous system is not more frequent among them than among other classes of the community. Dr. Friedenberg is careful to point out that these peculiarities are probably not due to any racial biologic characteristics but rather to their past history and habits of life. When the Jew mixes freely with his neighbors and adopts their customs and habits of life, he sooner or later loses his "racial characteristics," and his comparative pathology ceases to present any special peculiarity.—Journal of the American Medical Association.

Open Palestine Garden City Bureau

The Palestine Zionist Executive is organizing a Garden City Bureau as a branch of the Agricultural Colonization Department. The object of the Bureau is to give advice and instructions to persons and societies interested in the foundation of garden cities.

The bureau will endeavor to introduce into Palestine some of the new methods in cheap building, recent experiments in which in Europe have proved successful. Mr. David Trietsch will conduct this bureau. Mr. Trietsch is at present visiting garden cities in Europe and is expected in Palestine in February.

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### Settle Problem of Women's Work in Palestine

The place of women in the industry of Palestine was the subject of a recent conference of workingwomen, which decided that in order to provide more work for the men, women should leave road work and devote themselves to market gardening and housework, to which tasks they were better suited and more necessary. The report from Palestine on the matter follows:

"Among the immigrants who are arriving in Palestine there is a considerable number of young girls, who come there with unquenchable enthusiasm to work side by side with the men. Together with the men, they have gone to work in the fields, on the roads, in the erection of buildings, etc. The experiences of the last two years prove, however, that the young women lack the power of endurance of the men and are not physically strong enough to carry on some of these works for any length of time. This has raised a serious problem: what to do with these young women.

The workingwomen recently held a conference, at which they discussed the problem. The general opinion was that the women should leave the road work, erection of buildings, etc. This would immediately provide employment for a large number of young men. The women would devote themselves to other occupations. It was generally agreed that market gardening was a very suitable work for women. The conference, therefore, decided to take a tract of land, near Jaffa, on lease and to organize there a group of young women under the direction of experts. Inasmuch as the young women will have to exist until their crops are ready for the market, the conference decided to ask the Zionist executive for a grant of £E450 or £E3 per month per capita for 50 women for a period of three months. As soon as the first income is realized £E250 will be returned.

Another form of work suitable for women is housework. The conference, therefore, demanded that the management of all workmen's kitchens, hotels, etc., be entrusted to the women. It is proposed that the women who undertake this kind of work be trained in cooking, all kinds of housework, and also bookkeeping, organization, etc. It is also proposed that all such kitchens or hotels should possess a tract of land where the women will grow the vegetables necessary for their work. The workingwomen declare that they can carry out this work without any outside financial help.

Again, it was discovered that several of these immigrants have had experience in the management of laundries. It was therefore resolved to help such laundresses in the acquisition of the necessary machinery for the establishment of laundries in Jaffa and Haifa.

An experiment has been made in training young women in setting tiles and tessellated pavements. As a beginning, five young women have received instruction in this work. They will complete their course within two weeks, and, it is predicted that the experiment will prove very successful.

### Russians Living in Foreign Countries Lose Citizenship

Riga (Jewish Press Association—By Mail).—The Soviet Government passed a bill that all Russians residing outside the Russian boundaries for five years forfeit their rights as citizens. The bill further reads that those persons who left Russia after November 7, 1920, after the Bolsheviks came into power, without being granted special permission to do so, are also excluded from citizenship. Still another provision states that those who participated in any anti-Bolshevik venture or were at any time hostile to the present government lose their rights as citizens of Russia.

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JEW S WHO DON'T MIX

By REV. MORRIS BOROS

The miserable, bitter "Goluss" has created among our Jewish nation many kinds of Jews:

1. Orthodox Jews, who pride themselves on being the possessors of an ancient, glorious religion, buried in mountains of thick, heavy books, the production of thousands of years, which now mostly rot in the synagogue or in private homes as an inheritance from a grandfather, and which the father never opens and the grandchildren don't even know the names of the books, and regarding the contents of the books, the possessors hardly ever give a thought to observe what they are teaching.

2. Reform Jews, to whom the name Reform Jew is a password which exempts them from Jewish education, from eating kosher food, from keeping the Sabbath, in general, one has only to say he is a Reform Jew and he is at liberty to free himself from any religious obligations and at the same time he considers himself the cream of all religious nations, the chosen people, the teachers of mankind. They even oppose the return to Jerusalem because they claim God wants them to stay in Goluss to teach their religion to the world. A good many Orthodox Jews, the moment they make a few dollars, buy an automobile, wear diamonds, and wish to enjoy a happy life, without a religion; they claim they belong to the Reform Jewish camp.

We also have some who, wishing to pass as most intelligent and thinking people, say they don't believe in any religion—neither modern, reformed, nor orthodox.

There are more different classes among people, but they are not of great significance and therefore will leave them alone; at present let us merely call attention to those who belong to the class of Jews "who don't mix."

We have a certain number of Jews whom it is hard to find out whether they are orthodox or reformed, or whether they are anything at all, though they consider themselves to be all.

If you are a stranger and approach some of those who don't mix and ask them to tell you whether there is a synagogue in town, they will haughtily answer you that they have lived in town for the last twenty or twenty-five years, but can't tell you anything about a synagogue: "We don't mix with them."

Ask them to become a member of the synagogue they will tell you: "We are not against a synagogue, but we don't want to become members because we don't mix with them."

Ask them for a donation for the synagogue and not become members, they will tell you: "We don't care for the few dollars, but we can't give them because we don't want to mix with them."

Approach them to make a donation for a Talmud Torah and they will tell you that their children are already grown up, have never visited a Talmud Torah, nor will they send their children now; they don't want to mix themselves.

And thus they live, watching their bank books grow thicker, living for themselves only, and the moment you approach them to do something for the others they will not say outright that they have no heart to part with a dollar, but will tell you they don't mix with them.

They stay home, believing themselves to be the cream of humanity, not suspecting in the least that they are merely sponges who absorb plenty but will not give up willingly till they are squeezed, and pretty hard.

They don't mix. Of course, they don't mix, because mixing costs a dollar; secondly, they have already lost the human instincts; they don't feel the need and the pleasure of associating. Yes, they will associate but with those that will look at them with disgust and aversion, but wouldn't associate with their own brethren and sisters.

Yes, we have all kinds of Jews; some very religious, some little religious; some give plenty, some give little; some follow this idea, some that idea. We can stand them all; there is hope for all of them to unite and make the harmony of unity, but there is no hope nor any benefit of those who don't mix; they are like spiders who live in their web, and their only business is not to give but lay in wait, catch the prey, suck out all you can; don't give a thought for the others; they just live and wait to suck more and more, to grow fatter and richer, swell with the blood of others, stay in their web, hum and think that they are the beauty of creation; but they are nothing but spiders.

They don't mix. It is true they don't mix, but this acknowledgement does them very little honor. Not that they don't mix, but they can't mix. Before they will become able to mix with human beings let them first purify their hearts, elevate their feelings, refine their soul; let them try to learn to become human, to sympathize with human beings, then they will feel the necessity of mixing; they will feel the beauty and happiness of mixing and helping those who need the help; they will feel that they belong to a nation, that they are brothers of their people, and that their brothers appreciate their mixing; they will become beloved and respected and cease to be spiders who live merely to catch another fly, to seize some other games, suck the blood and swell, until they burst. Mix, be of a benefit to others; enjoy, be happy, and make others happy.

Rev. Louis Seltzer, formerly of Minneapolis, Minn., has been chosen as rabbi by the four orthodox congregations of Bridgeport, Conn., namely, Adath Israel, Agudas Achim, Ein Jacob and Ahawath Isaac. The congregations have a joint membership of 650.

American Journalists Investigating Condition of Vilna Jews

Vilna (Jewish Press Association).—The official Vilna News Agency reports that American journalists have taken a census of the number of Jews in the cities and towns in the Vilna district in order to ascertain the magnitude of their political influence in the Vilna elections.

SIMON, JACQUES R.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacques R. Simon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose & Paskus, their attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, next.

Dated, New York, the 11th day of August, 1921. HARRY G. SIMON, VIRGINIA SIMON, LLOYD N. SIMON, GUSTAVE F. SIMON, Executors. ROSE & PASKUS, Attorneys for Executors, No. 128 Broadway, Borough of Manhattan, City of New York.

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.

Dated, New York, the 12th day of September, 1921. JAMES S. UNGER, Executor. MANFRED NATHAN, Attorney for Executor, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

HAYMAN, ALF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alf Hayman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at 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.

Dated, New York, the 11th day of August, 1921. JAMES S. UNGER, Executor. MANFRED NATHAN, Attorney for Executor, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

MYRES, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Myres, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, next.

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

LOWENSTEIN, MAURICE F.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice F. Lowenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Sullivan & Cromwell, their attorneys, at No. 49 Wall Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of March, 1922.

Dated, New York, the 2nd day of September, 1921. ANNA S. LOEWENSTEIN, OSCAR SUTRO, Executors. SULLIVAN & CROMWELL, Attorneys for Executors, Office and P. O. Address, 49 Wall Street, Borough of Manhattan, New York City.

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

Dated, New York, the 5th day of November, 1921. MADELINE W. SCHIFF, LOUIS WECHSLER, CHARLES H. BERNHEIM, Executors. SIDNEY ROSSMAN, Attorney for Executors, Office and P. O. Address, 165 Broadway, Borough of Manhattan, New York City.

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

Dated, New York, the 5th day of November, 1921. MAX GINSBERG, Administrator. GLAZE & FINE, Attorneys for Administrator, Office and Post Office Address, No. 217 Broadway, Borough of Manhattan, City of New York.

LOWENSTEIN, SALOMON C.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Salomon C. Lowenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Guggenheimer, Strasser & Meyer, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of August, 1922.

Dated, New York, the 14th day of January, 1922. MAX LOEWENSTEIN, SIGFRIED H. KAHN, LILIE LOWENSTEIN, Executors. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

WERNICK, MORRIS.—The People of the State of New York, by the Grace of God, free and independent, to Herman Wernick, 286 Monroe Street, New York City; Jacob Wernick, 22 Manjer Street, Brooklyn, N. Y.; Esther Wernick, Kiefl, Russian Poland; Reuben Wernick, Kiefl, Russian Poland; Sarah Wernick, Kiefl, Russian Poland; the heirs and next of kin of Morris Wernick, deceased, Send Greeting:

Whereas, Harry Lesser, who resides at 588 Grand Street, the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved, as the last will and testament of Morris Wernick, who was at the time of his death a resident of the County of New York, deceased.

Therefore, You and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 21st day of February, one thousand nine hundred and twenty-two, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

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

Witness, Hon. John P. Cohan, a Surrogate of said County of New York, the 21st day of January, in the year of our Lord one thousand nine hundred and twenty-two.

MARTIN G. McCUE, Clerk of the Surrogates' Court.

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

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

BLAUNER, FEIGA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Feiga Blauner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of S. and Marks, his attorney, at No. 353 5th Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of February, 1922.

Dated, New York, the 5th day of August, 1921. I. E. HIRSCHMANN, Administrator. MARKS & MARKS, Attorneys for Administrator, Office and P. O. Address, 353 5th Avenue, Borough of Manhattan, New York City.

BECK, MORRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Beck, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Leon B. Ginsburg, at No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next.

Dated, New York, the 5th day of October, 1921. LEON B. GINSBURG and BENJAMIN LEWIN, Executors. SLAVIN & LEICHTMAN, Attorneys for Leon B. Ginsburg, Executor, 132 Nassau Street, Borough of Manhattan, New York City. SAMUEL N. FREEDMAN, and KORNBLOTH & POLLACK, 27 East 23d Street, Borough of Manhattan, New York City, Attorneys for BENJAMIN LEWIN, Executor.

RAFF, BERMAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Berman Raff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business in the office of their attorney, Samuel B. Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next.

Dated, New York, the 17th day of October, 1921. BETTY RAFF, ISADORE A. RAFF, Executors. SAMUEL B. POLLAK, Attorney for Executors, 63 Park Row, City of New York.

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

Dated, New York, the 1st day of November, 1921. SAMUEL ZECHNOWITZ, Executor. JOSEPH B. BOUDIN, Attorney for Executor, Office and P. O. Address, 110 West 40th Street, Borough of Manhattan, New York City.

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

Dated, New York, the 4th day of November, 1921. ADOLPH HOCHSTIM, Executor. JACOB NEWHOUSE, Attorney for Executor, Office and P. O. Address, 22 William Street, Borough of Manhattan, New York City.

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

Dated, New York, December 20th, 1921. BENJAMIN ESBERG, Administrator. KANTROWITZ, ESBERG and BEHR, Attorneys for Administrator, No. 320 Broadway, Borough of Manhattan, New York City.

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

Dated, New York, the 5th day of August, 1921. GEORGE WESTREICH, GEORGE H. EPSTEIN, Executors. A. L. KALMAN, Attorney for Executors, Office and P. O. Address, 99 Nassau Street, Borough of Manhattan, New York City.

JACOBS, ABRAHAM L.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham L. Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of A. L. & S. F. Jacobs, late of the County of New York, deceased, at their place of transacting business, in the City of New York, State of New York, on or before the 15th day of April, 1922.

Dated, New York, the 5th day of October, 1921. SAMUEL F. JACOBS, HARRY ALLAN JACOBS, Executors. A. L. & S. F. JACOBS, Attorneys for Executors, Office and P. O. Address, 80 Broad Street, Borough of Manhattan, New York City.

AARONS, LOUIS N.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis N. Aarons, 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 Benjamin Bernstein, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of July, 1922.

Dated, New York, the 29th day of December, 1921. LOUIS N. AARONS, Administrator. BENJAMIN BERNSTEIN, Attorney for Administrator, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

ROSENTHAL, HARRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Feinberg, their attorney, at No. 220 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.

Dated, New York, the 28th day of December, 1921. ISRAEL H. ROSENTHAL, ISAAC L. PHILLIPS, ANNIE G. PHILLIPS, Executors. AARON A. FEINBERG, Attorney for Executors, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

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

Dated, New York, the 25th day of July, 1921. FRANCES H. WOLFF, JOSEPH J. BAKER, Executors. LEONARD J. OBERMEIER, Attorney for Executors, No. 34 Nassau Street, Borough of Manhattan, New York City.

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.

Dated, New York, the 9th day of September, 1921. EMMA PATTERSON, Executor. S. ALBERT LOWENSTEIN, Attorney for Executor, Office and P. O. Address, 280 Broadway, Borough of Manhattan, New York City.

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 Rita J. Steinfelder, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Eppstein & Axman, their attorneys, at No. 175 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1922.

Dated, New York, the 16th day of September, 1921. ROSALIE H. STEINFELDER, RUTH A. SCHLOSS, HATTIE E. WOLF, Administratrices. EPPSTEIN & AXMAN, Attorneys for Administratrices, Office and P. O. Address, 175 Fifth Avenue, Borough of Manhattan, New York City.

SUCHMAN, ISRAEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel Suchman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Liebman, Humenthal & Levy, Esqs., his attorneys, at No. 507 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of February, 1922.

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

BARTH, LEOPOLD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Barth, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Otterbourg, Steindler & Houston, her attorneys, No. 200 Fifth Avenue, Manhattan, in the City of New York, on or before the first day of March, next.

Dated, New York, the 17th day of August, 1921. OTTERBOURG, STEINDLER & HOUSTON, Attorneys for Executor, 200 Fifth Avenue, Manhattan, New York City.

FEINSTEIN, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Feinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Harry N. Wessel, their attorney, at No. 45 Cedar Street, in the City of New York, on or before the 10th day of February, next.

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

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 Robert C. Birkhahn, their attorney, at No. 43 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.

Dated, New York, the 8th day of November, 1921. THEODORE K. MCGARTHY, ABRAHAM FLAXMAN, Temporary Administrators. ROBERT C. BIRKHAHN, Attorney for Temporary Administrators, Office and P. O. Address, 43 Broadway, Borough of Manhattan, New York City.

MOSENTHAL, ELIZABETH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elizabeth Mosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Engelhard, Pollak, Pitcher & Stern, their attorneys, No. 111 Broadway, Manhattan, in the City of New York, on or before the 3rd day of March, next.

Dated, New York, the 19th day of August, 1921. WALTER J. MOSENTHAL, HERMAN O. MOSENTHAL, Executors. ENGELHARD, POLLAK, PITCHER & STERN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

SCHUEER, HERMAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Schueer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Kurzman & Frank, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 25th day of July, 1922.

Dated, New York, the 12th day of January, 1922. ALWIN J. SCHUEER, SADDIE S. STEIN, JACOB H. SCHUEER, THERESA SCHUEER, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and Post Office Address, 25 Broad Street, Borough of Manhattan, New York City.

FLIECHSMANN, 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 subscriber, at her place of transacting business, at the office of Samuel S. Bigyer, 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.

Dated, New York, the 28th day of September, 1921. KLARA SELIG, Executor. SAMUEL S. BIGYER, Attorney for Executor, Office and P. O. Address, 215 Montague Street, Borough of Brooklyn, New York City.

FEINSTEIN, BARNETT.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnett Feinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Joffe & Joffe, her attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of April, 1922.

Dated, New York, the 14th day of October, 1921. IDA FEINSTEIN, Administratrix. JOFFE & JOFFE, Attorneys for Administratrix, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

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

Dated, New York, the 28th day of February, 1920. RAFF F. JACOBS, SOLOMON J. JACOBS, HENRY S. GIBSTLE, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

COHEN, PAULINE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Leonard J. Obermeier, her attorney, at No. 34 Nassau Street, in the City of New York, on or before the 15th day of April, next.

Dated, New York, October 10, 1921. GIBSTLE, SOPHIE, Executor. JACOB RUTZ, Attorney for Executor, No. 230 Grand Street, New York City, N. Y.

MARCUS, FRANCES.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frances Marcus, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Herman Lubetkin, his attorney, at No. 347 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of April, 1922.

Dated, New York, the 14th day of October, 1921. DAVID FRANK MARCUS, BERTRAM N. MARCUS, Administrators. HERMAN LUBETKIN, Attorney for Administrator, Office and P. O. Address, 347 Fifth Avenue, Borough of Manhattan, New York City.

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

Dated, New York, the 18th day of October, 1921. IDA LUBLING, Executor. LEON B. GINSBURG, Attorney for Executor, Office and P. O. Address, 132 Nassau Street, Borough of Manhattan, New York City.

MORGENSTERN, MICHAEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Morgenstern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of 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 2d day of May, 1922.

Dated, New York, the 27th day of October, 1921. LINA MORGENSTERN, Administratrix. O. H. DROEGE, Attorney for Administratrix, Office and P. O. Address, 47 West 42d Street, Borough of Manhattan, New York City.

BLUMENTHAL, ALFRED.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Seligberg, their attorneys, at No. 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 February, next.

Dated, New York, the 30th day of October, 1921. GUSTAV BLUMENTHAL, EDWARD E. SPTZER, Executors. WISE & SELIGSBURG, Attorneys for Executors, Office and P. O. Address, 15 William Street, Borough of Manhattan, New York City.

FLAXMAN, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Flaxman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Robert C. Birkhahn, their attorney, at No. 43 Broadway, in the Borough of Manhattan, in the City of New York, State of New

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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, 1928. at 10 o'clock, New York, the 23d 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.

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 therefor, to the subscribers, at their place of transacting business, at the office of John & John, their attorneys, at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1928. Dated, New York, the 5th day of August, 1921. HARRY M. GOLDSTEIN, SIDNEY M. GOLDSTEIN, Administrators. BEN & COHEN, Attorneys for Executors, Office and P. O. Address, 2 Rector Street, Borough of Manhattan, New York City.