

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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Jewish Precedents for America Abroad

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

When former President Wilson returned to this country in 1919 from Paris, bearing with him the Peace Treaty and the agreement for the League of Nations, an integral part thereof, he was greeted by an outburst of applause for his humanitarian services by many here, and by a loud chorus of disapproval from those of us who persist in saying that America's part in world affairs is and remains one of splendid isolation. Even the recent Washington Conference on disarmament has, though not in similar degree, evoked similar sentiments of opposition. What is it and why is it that patriotic Americans should object to, where America's part in leading the world makes up the question?

Washington's career is and for countless years past was a theme on which the average writer of our country sees fit to utter solemn platitudes. The life of our immortal first Chief Magistrate easily lends itself to such treatment. George Washington's record, familiar in outline but strikingly unfamiliar in details to most Americans, forms the point of departure from which one dates and to which one refers America's stand of isolation in world currents. One may quickly wax eloquent over the man who was first in war, first in peace, and first in the hearts of his countrymen. He established our Republic; this service, never to be forgotten, has compelled the admiration of a willing world of writers and readers, of speakers and auditors.

Both houses of the Congress in the national capital deliberately emphasize the things for which Washington stood, as is, of course, their patriotic right and duty. On each recurring anniversary of the birth of Washington they pause in their session to listen to a reading of the great Farewell Address, presented to the people of the United States some one hundred and twenty-five years ago in the name of our then President. This immortal document or state paper is the stimulus for those who hark back to Washington for the demonstration of the use of their opposition to our entrance on world-affairs, informed as it doubtless is with both a practical and an idealistic philosophy for a world-power of the twentieth cen-

Such, despite all contrary evidence, we have become and are. Those who vigorously and successfully fought America's proposed membership in the League of Nations cited Washington's admonition against our assuming to participate in entangling alliances with foreign nations in support of their

requirements, the selfish interests, of particular nations; that one country cannot and, indeed, does not prosper at the expense of others; that Europe's ruin spells America's disadvantage, regardless of the traditional policy of aloofness from the concerns of other nations, to which Washington is grandiloquently sup-

ported from these state papers may be compared, weighed, and refined; may even be set over and against recent American participation in foreign concerns. Valuable lessons may be deduced from such a comparative study. For these lessons have indubitable use for a universe which waits at the cross-roads of Genoa,

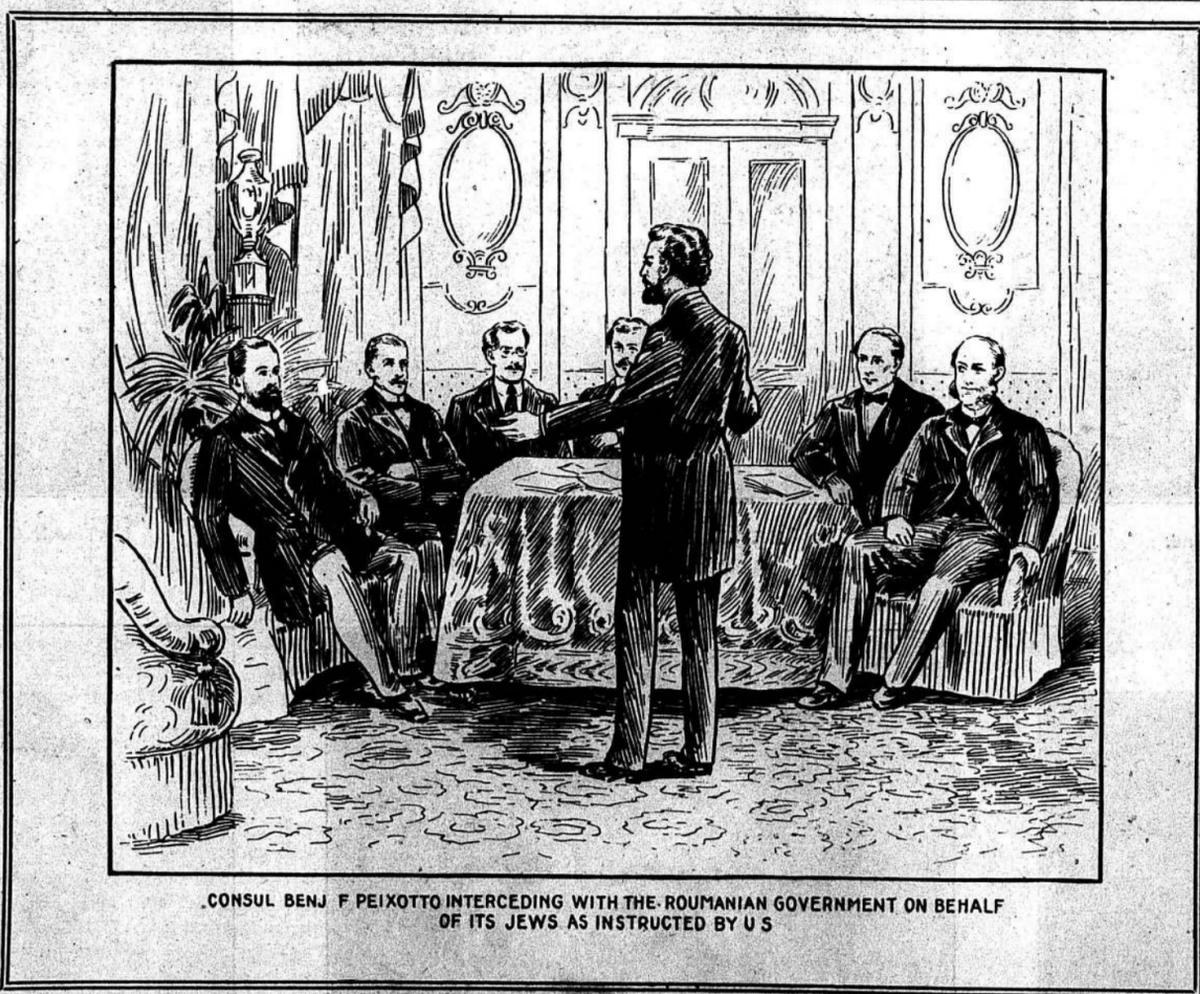
the warp and woof out of which history is fabricated. So these remarks serve but to introduce summary reference to incidents of past politics, where America interfered amid the cross-purposes and rivalries of the Old World in the interest, not of America specifically, but of the humanitarian rights of Jews as such.

As American Jews it interests us profoundly to know that, despite Washington's definite inhibition against embarking on entangling foreign alliances or against interfering with the concerns and quarrels or policies of other nations, our government has frequently on occasion in the past emerged from its shell of splendid isolation. That motives of humanity actuated our leaders to act as they did, but emphasizes the advance the world, and we as a part thereof, have made since the Fathers of the Republic, and especially those among them standing out as protagonists; uttered their formulation of what have been rightly denominated our traditional policies.

The humanitarian springs for the action of our government in these incidents negative the view, sharply and yet crudely set forth by the enemies of the Jewish people, that we Jews constitute an international bund, a world-league of our own, transcending the confines of nations and countries, at whose every slight behest or expression patriotism, by which is meant selfish glorification of a circumscribed and intolerant outlook, and not pure and ideal love of one's country, fails and falls.

When the American minister to Switzerland between 1853 and 1860 vigorously intervened to prevent Swiss cantons from expelling Jews found within their borders, our government, which controlled this functionary, interfered in the internal concerns of a foreign land. The Fay Israelite note of May 26, 1859 subjected the intolerable Swiss conditions bearing on the Jews to a careful review and analysis, and concluded by suggesting appropriate remedies whereby these evils could be corrected. The Jews thus discriminated against by certain cantons hailed from Alsace, a contiguous territory, and had nothing whatever as such to do with America.

(Continued on page 3)



CONSUL BENJ F PEIXOTTO INTERCEDING WITH THE ROUMANIAN GOVERNMENT ON BEHALF OF ITS JEWS AS INSTRUCTED BY U S

attitude. Whilst those who believe that the League of Nations is the electuary to cure a world suffering from all sorts of social, moral, and political diseases thought that Washington's warning in this matter was expressly removed from such a solemn covenant.

The best minds throughout the world are now agreed that a world suffering from the ills which a great war brings in its train transcends the

posed to have lent the tremendous sanctity of his great and enduring name.

State papers of the Fathers of the Republic inspire such as read them understandingly, with a variety of solemn thoughts—almost as solemn and in as profuse a variety as a peace treaty, or as the comments on a peace conference and what this has produced and accomplished for the good of humankind. Phrases

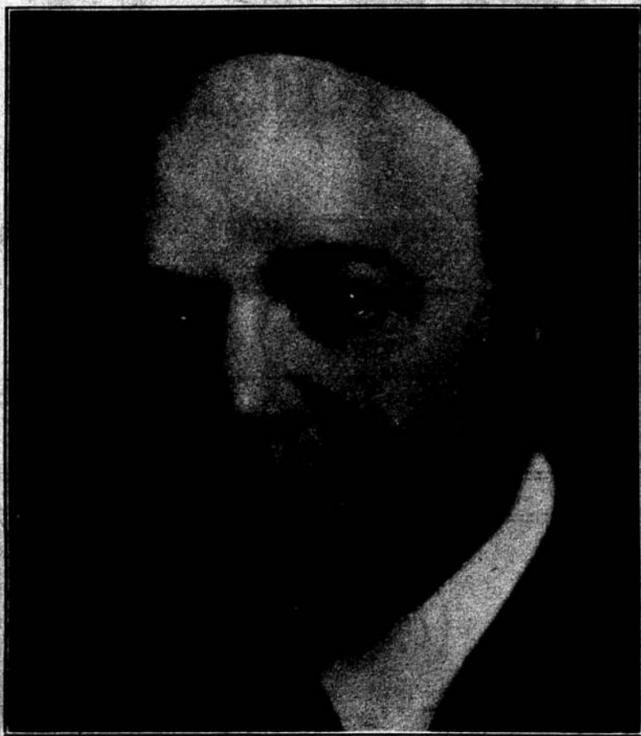
or it may be of Cannes, of London, or Berlin.

But this sketch does not pretend to be a contribution to the momentous question of the hour as discussed and debated in the circles in which American statesmen, sometimes mockingly and irreverently called politicians, foregather.

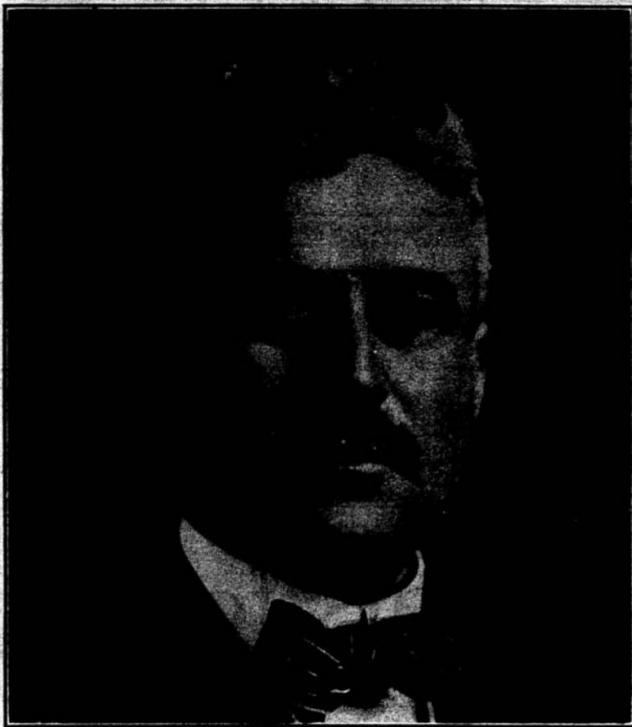
We know that history is, indeed, a study of past politics and that present politics becomes in due turn

THE JEWISH REPRESENTATIVES IN THE 67th CONGRESS

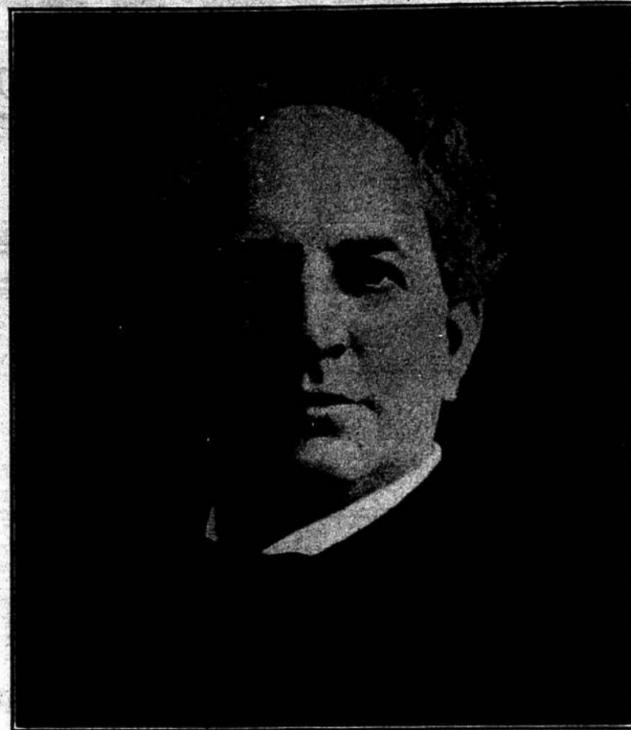
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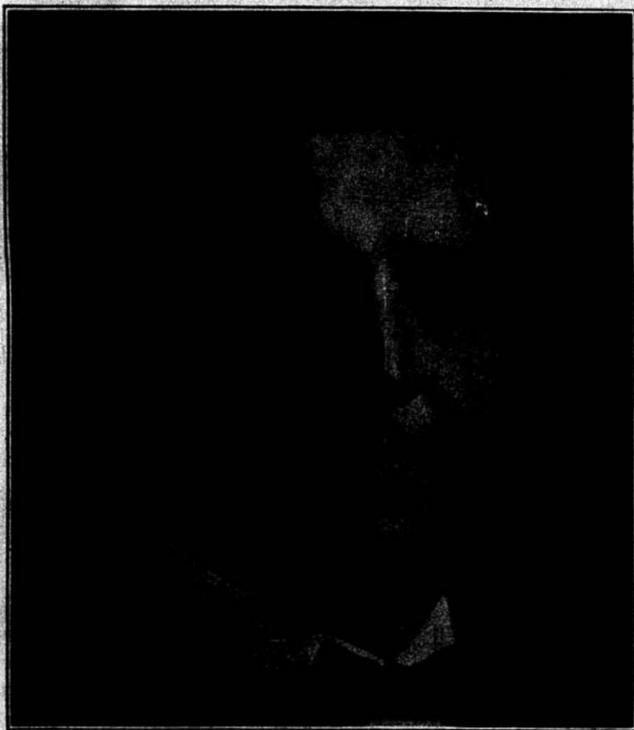
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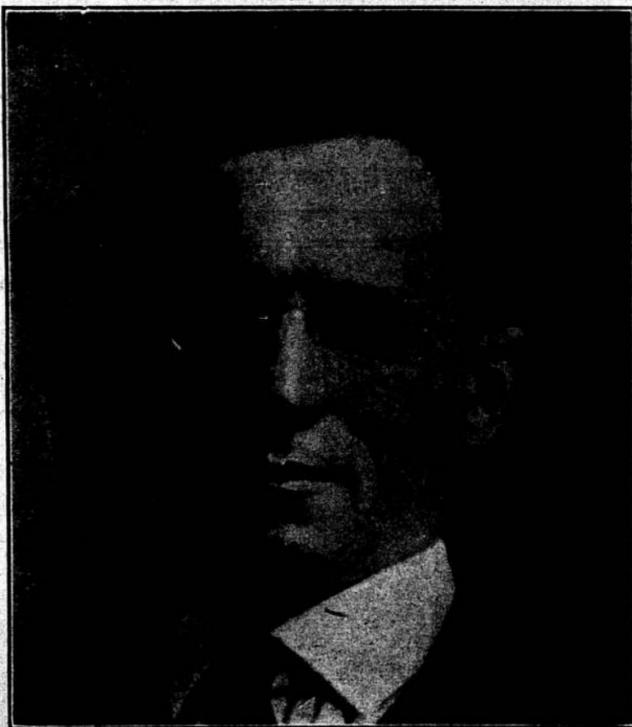
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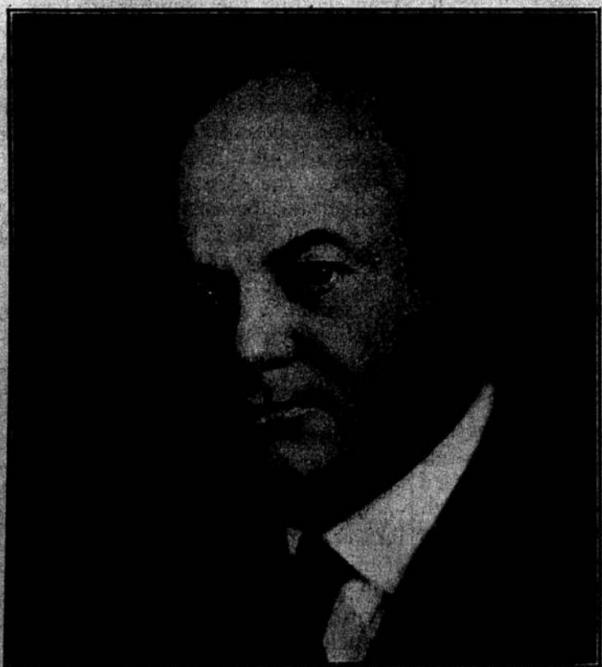
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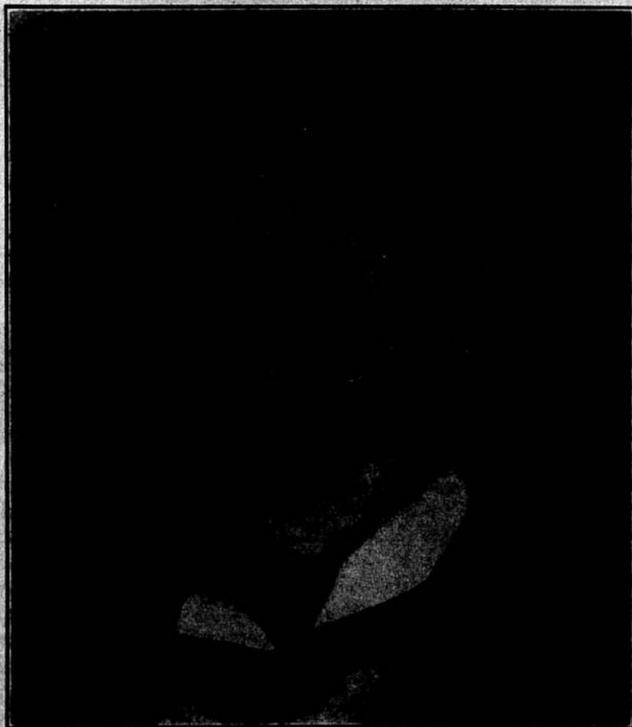
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Similarly, as long ago as 1867, in 1882 and subsequently quite frequently, this government made appropriate representations to the Turkish government in the matter of its treatment of its Jewish subjects. Thus, America deliberately and entanglingly interfered in the internal concerns of Turkey, from due motives of humanity.

And when we consider in passing the long and honored record of American "interference" on behalf of the Jews of Russia and Roumania, we may take heart of grace that the time-honored warning against destructive interference in foreign matters is not so grim or so forbidding as it seems. The many occasions when the United States in the name of humanity solemnly protested against Russia's excesses on her Jews, when pogroms carried away these unfortunate victims of racial and religious persecution and oppression, enforce our notion herebefore set forth. The work of John Hay and of Consul Benjamin F. Peixotto before him, in respect of the Jews of Roumania represented a deliberate act of interference with the private affairs of that Balkan kingdom. Secretary Hay's Roumanian note of August 11, 1902, although it actually did not produce tangible results, represented the deliberate attempt of our own government to intervene in the operation of the Berlin Treaty of 1878, a document it had no part or share in framing, an operation which was both foreign and entangling to its position of splendid isolation. Similar remarks apply to similar Russian notes.

We have purposely omitted all reference to the work of this government to secure Russia's recognition of our passports, even when borne by Jews, and to the denunciation of the Treaty of Commerce and Navigation of 1832 between Russia and the United States, because these matters had a special American significance and quality, and would, therefore, fall outside the frame of our discussion.

Enough has been shown now to prove that in the past America has "meddled" in the concerns of other lands, and on behalf of persons to whom she was not tied or related in any way.

We are members of the one race and the same religious community throughout the world, but we owe, each and every one of us, a sincere obedience and an unquestioning loyalty to our various national governments. And as it has ever been the proud boast of the American Jew, made good by his record, that from Washington's time to Harding's he has yielded an intense, a fervid, and patriotic loyalty to his duly-constituted authorities, so let us rejoice that America has been privileged in times past to speak for us and for those living abroad who are of our household.

WHY JEWS ARE PERSECUTED

One of the several reasons why the Jews are persecuted is that they are a minority unit. The majority impulse always is to crush minorities. A small minority always is hated, whether it be racial, religious, political, or social. This fact is proved by the early history of all religious sects, political parties, and social elements, which invariably are persecuted until they are strong enough to compel respect. Other minorities become majorities through growth or by fusion with the established majority, whereupon their persecution ceases; else they attain to proportions sufficient for self-protection. The Jews alone are an eternal minority of negligible number, therefore is their persecution endless.—Walter L. Hurd.

We Owe Much to the Jews

By REV. DR. ARTHUR ELWOOD

HOUSTON, TEXAS

If the world tried to pay its debt to the Jews for the good things they have given to all the races, time would not be long enough to do, and bankruptcy would ensue before it could be done. Let us see what the Jew has given to the world and then think what a loss if these benefits had never been given. The Bible is a Jewish production under God. Both the Old Testament and the New are the gifts of Jews to the world. No single book—aye, all other books combined have never equalled the Bible in benefits to mankind. Take it as literature, it's matchless; take it as God's Word for the devotion of men's lives, it's powerful, and the wonder of it is that as time goes on its power grows greater. The world can never forget that salvation through God's Word is of the Jews. Let us all, Jew and Christian, find daily help in the pages of this Word of God, and learn life's duties therein.

Another gift of the Jews to the world is the cloud-encircled summit of Sinai, whose thunders of the law are still reverberating round the world. In the capitol at Washington the statue of Moses with the tables of the law in his arms represents the majesty of the law. Blackstone's Commentaries are interpretations of the Mosaic laws and today the civilized nations of this world live by laws that find their basis in the Mosaic Code. Can anybody improve on the Ten Commandments? Time has not aged them nor changed their need, and we need their power today more than ever for all peoples.

Where did we get our Sanctuary laws? From the Jews. Whence came our thrift campaign? From the Jews. Among Christians today there is a lot of talk about proportionate giving. Well, I just want to say if the Christians gave in proportion as the Jewish law set forth for the Jew, then there would never be an oyster supper or bazaar or fair to raise money, for even the tithe from Christendom would flood the treasuries and make God's work easy as far as the money end of it is concerned. I know of no people in past or present history as generous in their giving as the Jews. Jews ought to take pride in observing the law, for salvation by law is of the Jews.

Another great benefit given by the Jews to the world is the Weekly Rest Day, known as the Sabbath. There was a Sabbath before the Jews, but it was left for Moses under God to make the Sabbath Day a real institution for the help of his people and the benefit of mankind. When the Jews observed it they prospered. When they desecrated it they suffered. This is true for the nations that have been given God's Word to enlighten them. When they observed God's Rest Day they prosper, but when they desecrated it they, too, suffer. We need a Holy Sabbath Day for spiritual development, family righteousness and to bring the nations Godward. But let us not forget that the greatest gift the Jews have given to mankind is the knowledge of God, or pure religion. When other nations were idol worshippers the Jews found the true God and gave themselves to His worship, or rather God chose the Jews, revealed Himself to them and led them as a people. Christians have cause to be grateful to the Jews, for Jesus Christ was a Jew and not ashamed of it. There should be no cause for friction between the Jews and Christians because we have the same Heavenly Father, enjoy the same religious

and let it speak. Egypt, Babylon, Greece, Rome, Spain, Russia. These tell the story of mad Jew haters and failures.

A nation that can produce the warriors and statesmen, poets and musicians, seers and prophets that Israel has, need not fear persecution, and like every student of the Bible, I am sure the golden age of Jewry is yet to come, when the glory of the kingdom under Solomon will be exceeded by the glory and usefulness of the restored Jewish nation under the sway of David's greater Son.

The voice of prophecy is speaking loudly today, and Jewry is awakening all over the world. God is calling again the scattered hosts, and who can tell how soon the voice of Him, whose right it is to reign, will sound forth, and the nations of the earth will once again find peace at feet of the Lord, the Prince of Peace? Let us all, Jew and Christian, pray and work together for the hastening of that glad day when the kingdom of God shall no more be a prophecy to be dreamed about, but a reality on earth to be enjoyed.

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Anti-Semitic Propaganda Is Un-Christian

BY HON. ARTHUR CAPPER, U. S. Senator, Arkansas

True Christianity cannot have any association with the propaganda now in progress against the Hebrew citizens of the United States. Those engaged in such a propaganda surely cannot claim authority for such proceedings from the one in whose name they are presuming to act.

The principles of the Christian religion forbid its votaries to inflame religious passions to appeal to credal prejudices or to foster race hatreds. Christianity is love in action. It is charity. It commands us to be gentle, meek, kind, forgiving and forbearing.

Those who bait the Jews cannot claim to be acting in the name of these beautiful virtues. Jesus knew nothing of vengeance. He refused to accept the blighting doctrine that men who could not, because of birth,

There cannot be any conscription in Thy Christian Army. If that were necessary we would be compelled to admit that the religion for which so many have died is destitute of real merit.

Nobody who is not blinded by prejudice or has his soul shriveled by race hatred will refuse to admit that the spiritual and intellectual culture of the world have been enriched by the noble literature and poetry of the Jews. The spiritual and intellectual world would be impoverished were we deprived of the Old Testament. There is nothing in poetry which even approximates to the sublime grandeur of the Psalms.

There is no story more wonderfully told than the story of creation. A great journalist once said that

which affords him protection and does not deny him opportunity, the Jews of England have, especially since their political disabilities have been removed, contributed enormously to the progress of that country.

In the United States we have found them in every emergency ready to do their share of service. In every army corps, in every brigade, in every regiment and in every company Jews were serving in the recent world war. It was never charged that they lacked courage, that they were not amenable to discipline or that they were unwilling to encounter the dangers and perils which the fortunes of war impose on those engaged in it.

The story of Ivanhoe tells of a priest who entered a castle and exclaimed:

"At last I am safe amid Christian keeping."

"Safe thou art," said De Bracy, who had killed fifty Saracens, and Front de Boeff, whose special aversion is a Jew. "If these be marks of Christianity I know of no others that they bear about them."

This is an extreme case, but some persons even today think that to be a good Christian it is necessary to hate a Jew. But the Master taught us that we could not be good Christians if we did not love all mankind. Hate never was and never will be, constructive. It will inevitably be incinerated in the flames which it generates. Love is the only principle that can live or ought to live.

The propaganda against the Jew is fed by hate, prejudice, ignorance and envy. Of course there are dishonest Jews, there are corrupt and venal Jews. But these vices are not confined to any race or creed.

Those who want to destroy the Jew or reduce him to political and social impotency, are dangerous citizens. There is no authority in our organic laws for such conduct. If permitted to run its course, unchecked by the moral power of our justice loving citizens, such a campaign against our Hebrew citizens may imperil the very fabric of our institutions. The methods used by those engaged in the campaign constitute a refined form of lynching. The good people everywhere, whose minds are not warped should frown upon such methods and let those employing them know that America is still the home of the free, where every citizen has the right to worship God as conscience may dictate.

AS JOHN GRAHAM BROOKS SEES US

Intelligent enough to leave petty gambling and drunkenness to the Christians, the Jews are appropriating very rapidly the very forms of property which give them the strongest grip which goes to show the destinies of the city. Their capacity for work, their thrift, their family devotion, their temperance and consequent low death rate, their sacrifice for education, their passion for individualism already modify our life, although in our many millions they are but a tiny fraction of the whole. Christians have never hesitated to classify and characterize the Jews as specifically this or that. But as we know them better the characterization becomes blurred and uncertain. How confidently we have repeated it! The Jew is not a "producer." He swaps and bargains and exchanges, but he shuns the process of producing wealth. It is a very slovenly reasoning to shut out these trading activities from "production," but apart from this the slightest observation would correct this easy judgment. One of our great industries is the clothing trade, which in its entire process is largely in the hands of Jews, as other industries

are in part their purely "productive" side.

I have asked a great many people what one quality could surely be fixed upon the American. I have a long list of answers, but the one that heads the list in point of frequency is that the American, above all other peoples, is "adaptable." It is, of course, meant by this that the young American is early thrown upon his own resources; that our society has such mobility and range of opportunity as to create the capacity for self-adjustment—of falling upon the feet—in whatever part of the world one alights. But are we more adaptable than the Jew? With centuries of hounding hither and yon, what race ever had such occasion and necessity to learn adaptability as this one? Is there any delay in adjusting themselves to our economic and educational opportunities?

If the Jew has a department store in a Southern city he succeeds, partly because he is so flexible in falling in with the peculiarities of blacks and whites alike. To say miss or mistress to the colored purchaser is to get her trade. I hear it charged against the

Jew that he will not stay upon a farm. As small farming has hitherto been done, this refusal of the Jew without capital is an assured sign of his intelligence. There is already indication that when farming is raised to its proper level, when science and good business methods are applied to it—when, in a word, it is commercialized and thoroughly worth doing, the Jew will be at the front in this work. To say that this people loves money, is sharp at his trade, has push, is aggressive, is to repeat what no end of foreigners have ascribed to Yankees generally. A friend who has published a monograph on the race question tells me there is one thing that he is sure is peculiar to the Hebrews. Their aggressiveness has the unfailing trait of "intellectual impudence." *Freiheit* is a fair translation of this "modified impudence," and I have often heard in Germany that the truest mark of the Jew was this same *Freiheit*. But to what people under the sun would this name not be affixed if they were as persistent and successful in playing the competitive games as the Jews? This labeling fares ill, even with a race so sharply outlined as the Hebrew.



HON. ARTHUR CAPPER

training, environment and education, see things exactly as He saw them, were necessarily accursed and entitled to no consideration which natural human sympathy and simple justice might suggest.

Christ never denounced the Jew as such. But he did excoriate the Jew who was misleading or misgoverning his people, just as we today ought to criticize the Christian agnostic or Hebrew who may be faithless to the trust reposed in him.

Some bigots of the present age would bring back the thumbscrew and the rack. They would have the world return to those days when human ignorance and intolerance, regarding the Jew as unclean, compelled him to live in a circumscribed area so that he would not infect the "Christians."

These same persons would deprive him of the right to participate in the duties of government, to teach in our schools or to hold commissions in our army and navy. Forgetting that Christ himself was a Jew, born of a devout Hebrew mother, whose name and memory are revered by hundreds of millions of people in the world today, they accept the damnable doctrine that the race is incurably tainted.

They would force all Jews to become Christians or forfeit all civil rights. They forgot that the Christian religion is not one of force. If its virtues and beatitudes are unable to attract converts then the whole system must fail.

Moses was the greatest editor of all times. He knew how to tell an immense story in a convincing way and he told one of the very few stories which will enjoy immortality.

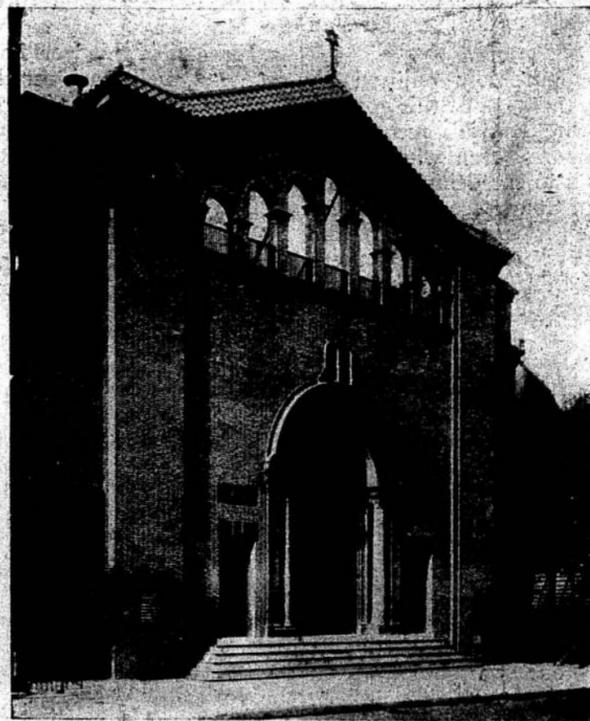
Those who regard the Jew as a mere vulgar money seeker, subordinating every ideal in life to the one purpose of amassing wealth know little of his real character. The Hebrew has given to the world some of its greatest artists, its finest poets, its noblest architects and among them in all lands can be found examples of progressive, enlightened and constructive statesmanship.

England for hundreds of years had denied to the Jew any standing as a citizen. The only use she had for him was to force from him the money necessary to finance more or less petty quarrels between the royal personages of Europe. But early in the nineteenth century the shackles were struck from the ankles of the British Hebrews.

They used to fear in England that if a Jew were placed in a position of power and responsibility in the government the doom of that Nation was at hand. But when Disraeli, the great British Jew became Premier of England almost the first thing he did was to buy the Suez canal. Then he proceeded to confirm British authority in India and added to the title of Queen Victoria of Great Britain and Ireland, that of Empress of India.

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Jewish Immigration

By HON. GEORGE HUDDLESTON of Alabama

The City of Birmingham, in which I reside, has a Jewish population of between three and four thousand. Quite a number of these are French, German, Bohemian, and Austrian Jews and their descendants, and have been in America for twenty years or more. The remainder of our Jewish population is Russian in origin, with a few from the Balkan countries.

While residing in that city for twenty-five years and being actively engaged in practice as a lawyer, it has been my good fortune to associate intimately with its Jewish population. Prior to my retiring from practice I had a large clientage among these people; in fact, most of them were my clients. In representing Jewish clients I necessarily became intimately acquainted with them, with their racial characteristics, with their families, and their domestic affairs.



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HON. GEORGE HUDDLESTON

I formed many warm and lasting friendships with Jews.

During the latter years of my practice I had associated with me as a junior partner one of the brightest of the younger lawyers of my city. He was a Jew, of German extraction, and was in every respect a splendid type of the American Jew; refined, honest, courageous, brainy, and kind.

The warm friendships which I have among the Jewish people have brought me into close relations with them. I flatter myself that I know the Jews. I think I know their good qualities; I am also conscious of their weaknesses, for, of course, like all humanity, they have their weaknesses.

I have visited many Jewish homes as a guest. I have partaken of their generous hospitality, have sat with them at the family table, have eaten the wholesome kosher food, as well as the splendid fare found on the tables of those who are not so strict in the orthodox faith. To be honest, I believe I like the kosher victuals best.

From my own knowledge of the Jewish race, which, as I have stated, has been most intimate both as to the reformed and orthodox faiths, I assert that the Jews constitute a most important element of our citizenship and one which America could ill afford to be without. There are many who admire the financial instinct of the Jews, and those who are ignorant of the real soul of the Jew

imagine that money is the big thing in their lives. But I know the Jews well enough to know that this is not true. The big thing in the life of a Jew is his family life—his wife, his children, and his home. I assert that there is no element of our people in America who have such tender and devoted domestic relations as our Jewish population. Strife and discord never enter the true Jewish home.

Also, I would pay tribute to the Jew's benevolence, to his fraternal instinct, and to his love for mankind; and there is the poetry of the Jewish soul, its music, its art, its inspiration.

In November, 1914, after I had been elected to Congress and just before I was to leave my city for Washington to take up the study of my official duties, I was the guest at a dinner given by my good friend

Himon Abromson. The pleasure of the occasion was very great. I was well acquainted in the home of my friend, who is a Jew. The other guests were Jews, and all were of the orthodox faith and all my intimate personal friends.

Mr. Abromson was born in Russia of poor parents and came to America alone, and practically destitute, when little more than a boy. By industry and honest and fair dealing he has made a success in our country, has amassed a competence, and now, in his middle manhood, is a substantial property owner and has a prosperous business, but still continues to reside in the modest home in my city which he has occupied for a number of years. I look upon him not merely as my warm personal friend, but as a splendid citizen, a man of exemplary habits and character, and a solid and substantial man in every respect, whose word is as good as his bond.

As we sat at the table and partook of the palatable kosher food at the November dinner our host related to his guests some of his experiences as a boy in far-away Russia and told us of his early struggles and of the hard life of Jews in that land of oppression. After discoursing upon this subject for some time Mr. Abromson arose to his feet and, addressing his remarks to me, said:

"We have elected our friend to represent us in Congress at Washington, and in a few days he is to go away to take up his duties. He is known to every Jew in this city

as the friend of the Jews, and they are his friends. We have one appeal to make to him—that is, that in his public life he will not forget the sufferings of our kinsfolk in Russia."

Naturally I was much touched by the incident. I could not have done less than to make an appreciative response. I then stated to my friends who were present, for I understood the full significance of what had been said:

"I will never vote to keep the poor persecuted Russian Jews out of America."

The pledge which I gave on that occasion was given deliberately and is a sacred one in my eyes. I shall not violate it.

When the Burnett immigration bill was presented to Congress I was anxious to observe its provisions as applicable to the Russian Jews. I had heard much of the literacy test and read this with some apprehension. This test provides that no immigrant over sixteen years of age shall be admitted who can not read in English, Hebrew, Yiddish, or some other language or dialect as much as thirty ordinary words in plain type. This provision, while not harsh, is modified by the provision that any immigrant now in the United States or who may hereafter be admitted may bring in or send for his ancestors whether they can read or not. However, the provision of the bill upon which I set most store is that which provides that all immigrants shall be admitted when they come to this country to avoid religious persecution, whether such persecution be by overt acts or by laws or governmental regulations. I was glad when I found this provision in the Burnett bill, for I realized that under it all Jews could come in and that only the ignorant of other races would be excluded. Nearly all Jews, even those who have had the poorest opportunities, can read a little Yiddish. There are very few of them who would be excluded as unable to read. However, the provision as to religious persecution opens wide the door to Jewish immigrants, and all Jews who wish may come to America.

It is the source of great pleasure to me that I am able to keep my pledge to my friends among the Jews and at the same time to perform my duty toward the working classes of the country, and because of the provisions of the Burnett bill, which are so liberal toward the Jews, I will support that measure.

There can be no doubt that as a general proposition immigration to our country shall be restricted. I do not look upon the literacy test as being fair in all respects. I do not look upon it as being effective, because it will not keep out those who will come into competition with skilled labor. It will keep out only the common laborer, and I very strongly believe that the common laborer needs protection as well as anyone else. Still the restriction will help some.

The first duty of a Member of Congress is toward those who are already in America, and their welfare should be his first concern. I am willing for the foreigner to come when he is honest and respectable, but no criminals should be admitted. I do not think that we should admit foreigners in such floods as would drown out American ideals and institutions. I think we should admit them in such numbers only as we are able to digest and to assimilate into American citizenship.

The interest of the immigrant who is already here and who has identified himself with our country demands

that immigrants shall not be admitted in such numbers as to reduce him to destitution by competition in labor and to destroy his opportunity to make a living for himself and to have a future in our country.

ABRAHAM LINCOLN AND ABRAHAM JONAS

The intimacy of Abraham Lincoln with Abraham Jonas is nothing new. They were close personal and political friends, and as a result Jonas was appointed postmaster at Quincy, Ill., which office he held to within a few months of Lincoln's assassination, when removed by death and succeeded in the office by Lincoln's appointment of his widow as successor. One of the letters of Lincoln to Jonas not included in the long list known of his writings and more recently brought to light, reads as follows:

Springfield, Feb. 4, 1866.

Hon. A. Jonas.

My Dear Sir: Yours of the 3d, inquiring how you can get a copy of the debates now being published in Ohio is received. As you are one of my most valued friends and have complimented me by the expressions for a wish for the book, I propose doing

myself the honor of presenting you with one as soon as I can. By the arrangement our Ohio friends have made with the publishers I am to have one hundred copies gratis. When I shall receive them I will send you one by express. I understand they will not be out before March, and I shall probably be absent about that time, so you must not be disappointed if you do not receive yours before about the middle of the month.

Yours very truly,

A. LINCOLN.

THE CURSE OF PREJUDICE

Prejudice is that judge that has taken a bribe and that adjudicates without regard to evidence of the witnesses. Prejudice is the instigator of every persecution; it is the artificer of every rack and thumb-screw with which mankind has ever been tortured. Prejudice is the great curse of humanity, that destroys whatever education, religion, charity or philanthropy may seek to build up, and whether it is national, racial or religious prejudice, it all comes from human blindness and ignorance.

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* Reprinted from an address delivered in the House of Representatives at Washington, D. C.

Jews in Art in America

By HORACE BRODSKY
SAMUEL STERNE

Maurice Sterne is both painter and sculptor, but it is as a painter particularly, that he has attained a high place in the art of this country.

Born in Libau, a Russian seaport on the Baltic, Sterne came with his widowed mother to this country when he was but twelve years of age. New York's East Side was his first home here.

It has been recorded that as a youth he was an engraver's apprentice. This no doubt gave him his first taste for art, or developed some latent talent.

While still a young man he joined the Old Academy of Design on Twenty-third Street. In those days the late William Chase was one of his benefactors, and was greatly interested in the work of the young artist. In fact, Chase showed so much interest in young Sterne that he purchased one of his paintings, thus giving him practical aid—the kind of aid an artist in his early stages needs.

About this time Sterne became known for his etchings. One series, of Coney Island, when exhibited in Paris at the Salon, earned for the artist an "Honorable Mention." About this time he was associated with the late James D. Smilie as assistant instructor in etching.

His etchings were to him in the nature of a fairy godmother, for they won for him the first Travelling Scholarship offered by the Academy. He was thus able to return to Europe to continue his studies. He left New York for Europe in 1904.

His real art education now began. In Paris one finds him wandering about, studying, learning, and absorbing atmosphere. He was getting inspiration in the best possible place. He was coming in contact with all the influences and with the big men of the art world.

However, Paris could not hold him. He became restless, and later far away Greece and its antiquity enticed him. His sojourn there was

fruitful. He gained a new interpretation of Greek sculpture, he learnt the real meaning of drawing.

After Greece, a still further land called him. And so it was that the Island of Bali in the East Indian Archipelago knew him for almost three years.

It was here at Bali that he received his greatest inspiration. It was among these primitive people that he developed a style that has been his to this very day. The work that he did among these East Indian folk may be considered some of his best. It was among these people that he developed his finest color sense; and it may be said that on the Island of Bali he became an artist.

Such were the beginnings of Maurice Sterne, an artist who has figured so prominently in the art of this country.

The paintings done at Bali, and those which are the outcome of his stay there, can be classed as pure decoration of a high order. Here we have native festivals, and other subjects, treated in manner essentially mural. The color too, shows a feeling for the wall. Sterne in common with other members of the new movement in art, which is now known as Post-Impressionism, respects the wall. He knows that a painting should be flat, because it belongs to the wall. So it is with the Bali subjects. Perhaps some native paintings that he saw among these people showed him the beginning and end of all painting. Perhaps in some wall hanging, a batik or a fresco, Sterne found that which he has been vainly pursuing. His paintings which are the result of this trip, are, as has been said, his best. They are so because he has followed the tenets of the Italian and other primitive painters. The paintings that he has done in this method are the most satisfactory.

Another side of his activities which must not be overlooked is his interest in the American Indian. A trip to Taos was a revelation. As sculptor and painter of these early Americans, he has many notable things to his credit. Some busts of Indians which he has shown are excellent introspective studies. Aside from the purely representative, they have also qualities which proclaim for him a place as a fine sculptor, his paintings notwithstanding.

As has been said, Maurice Sterne is a decorator and fine one. His work is such that lends itself to wall decoration. He has a predilection for long sinuous figures with flowing lines. Rhythmic lines enhanced with a fine feeling for form are seen in his paintings.

Unfortunately in this country true mural decoration is little practised, and what commissions are given for the decoration of our public buildings, are in the hands of painters of the old school. The result is well known.

We have our public buildings, state houses, municipal, and other buildings covered with paintings by men who are not decorators, have no feeling for the wall, but who produce absurdly realistic paintings that are not only out of place in such buildings, but are also in very bad taste.

A man who should be decorating a public building is Maurice Sterne. No brief is held for him here, but when we have painters among us who understand the glorious traditions and art of mural decoration, they should be busily occupied at home, and thus kept here with their art, in this country.

At the present moment Maurice Sterne is in Florence, where he will stay three years. No doubt he will return strengthened in his art. He will also return with many paintings,

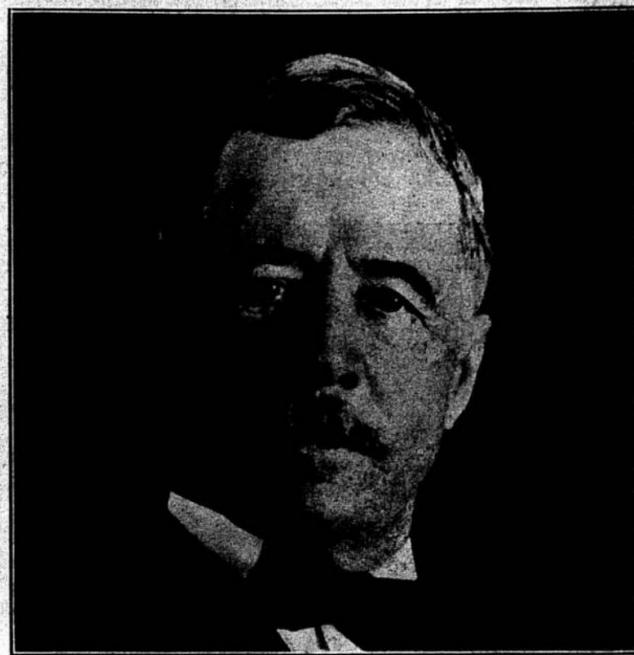
The Jew Stands for the Best Ideals

By HON. JOHN M. PARKER, Governor of Louisiana

The Jew's place in the march of civilization has been too firmly established by the unanswerable reasoning of written history to consider for a moment the possibility of success attending any serious effort to challenge it. From the earliest ages political liberty has been the constant pursuit of the Jew. In his heroic struggles as a nation against the Philistines, the Assyrians and the pagans of Rome, he gave an example of sacrificial religious fervor and political independence which will last for all time.

exhibited constructive genius in the development of educational institutions; he has been a liberal patron of arts and sciences; he has taken a forward part in our diplomatic affairs; he has given liberally to charity; he has helped develop, with his money, his talents and his time, the civic, social and moral character of the American people.

In short, the Jew has been a good citizen, such as we have millions of every religious faith, has sought no favors for himself, content with equal opportunity to increase his



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Hon. JOHN M. PARKER

Wherever the lot of a Jew has been cast since the breaking up of Judah and Israel in the Old World, he has invariably stood for the very best ideals and the cleanest living. No amount of religious intolerance can wipe out that record. From the very beginning of the dawn of civilization in our own country, he has occupied a foremost place in the councils of the builders of the nation. The Jew has been generous in his financial support of American institutions; his name has been heroically associated with the wars in which his countrymen have engaged; he has

wealth and happiness; and willing to make every sacrifice that any other citizen is called upon to make in time of stress. I believe in the Jew—not because he is a Jew, anymore than I believe in the Catholic because he is a Catholic, or the Presbyterian because he is a Presbyterian—but because he is a good and helpful American.

Religious intolerance is opposed to the spirit of American government. It is especially objectionable when urged against one of the finest types of American citizen, whose place in history is secure.

ED HOWE PAYS HIS RESPECTS TO FORD

Henry Ford, in his tremendous crusade against the Jews, charges that we have prohibition because the Jews adulterated whiskey, wine and beer until the people became disgusted. If this is true, and prohibition is a good thing, why not run Otto Kahn, or some other noted Jew, for President on the prohibition ticket? Possibly the Jews realized that the only way to get rid of the liquor evil was to disgust the people with every phase of it. I don't recall ever knowing a Jew who was a drunkard. Nor have I ever known one who was a loafer. If the

but I should think it would be more credit to this country if he were so well occupied here that he would have no time to think of going abroad.

Sterne is a serious worker, little concerned with the petty art squabbles that take up so much time and energy of his brethren of the brush. He is an artist to his finger tips. Art-politics are no concern of his. He has sound ideals, and makes no concessions to the public. Above all, he is a worker, and we think with him that counts more than anything else.

Jews are taking the country, why do not the Gentiles save it? The Gentiles have greater opportunities than the Jews; at least they are not aliens, and unpopular. If the greater industry and thrift of the Germans, Japanese or Jews threaten us, let us equal them in these respects. It's our country; let us save it, if threatened. And the threat of the English, who are trying to beat us out of six or seven billion dollars they owe us, should be considered. If the Jews owed us that money it would probably be paid. They might ask a reduction, but they wouldn't ask us to cancel the entire debt. I do not dislike the Jews because they are prosperous. If we Americans waste our time in marching in foolish parades or in attending absurd congresses, while the Jews are busy at practical things, I do not hate the Jews for their attention to business. Some Jews must be watched. Alas, and so must a good many Gentiles.—E. W. Howe's Monthly.

THE SONGS OF ZION

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—Milton.

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The Theatre and the Jew

By RABBI JACOB S. MINKIN

Rochester, N. Y.

It would seem that small attendance is not only the complaint of the synagogue, but also the grievance of the church. This is why some enterprising ministers, especially those with an eye to the collection plate, stage sometimes a sensational performance in order to attract the crowd. In this Rev. John Roach Straton has been eminently successful. For many weeks Rev. Straton must have suffered from an attack of depression. Having attacked almost everything, he had no more worlds to conquer. There was no gossip, no scandal, no sensation with which to spice his sermons. There was no opportunity by which he might figure in the limelight. But suddenly a thought came to him. Why not attack the theatre? It will offer excellent food for a sermon and, besides, it will attract the crowd. And so he challenged the theatre to a debate and Mr. William A. Brady, a

theatrical producer, answered the challenge.

Parenthetically let me remark that to newspaper readers Rev. Straton is no stranger. The name of no other minister has figured as much in the limelight as the name of this energetic and dynamic reverend gentleman. He has an itch for notoriety, a genius for publicity. He is the pet of the New York newspaper men, the darling of every sensation-hunting reporter. Seldom does he open his mouth without providing ample copy for almost every sensational sheet in the country. He has figured in a thousand campaigns; he has been the hero of a thousand crusades. Had he lived a few hundred years ago he would have been found hunting down heretics and burning witches. Spain would have elected him as chief executioner of the inquisition by universal acclamation. He hates science and the name of Darwin is anathema

to him; he hates the Jews, and *The Dearborn Independent* is his chief source of inspiration. But never has his bid for popularity been as successful as since his wild attack upon the theatre. He has seen some pictures and they were immodest; he has seen some plays and they were immoral; he has read of the private life of some actors and they created a scandal, and he resolved to banish plays and players from off the stage.

Against his main argument I have nothing to say. I have no excuse, no apology, no condonement for the immodest picture, for the immoral play. They should be hunted, banished and hissed off the stage. I have no pity for those moral thieves who would steal the character and the innocence of our youth. The moral resentment of the people should cry out in indignation against any such attempt to trap the purity of the theatregoers. Physical disease is not the only thing which undermines the health of our nation. Of far greater danger is that slow, subtle and insidious poison which is being injected into the veins of our people. City, State and Federal boards of health should be created to guard not only against the physical and material unhealth of the nation, but also against its moral and spiritual unhealth. The theatre should ennoble and not degrade, should elevate and not degenerate character. It should be a school of morals and not a school of scandal. Every picture that makes you blush, every play that makes you ashamed, should be banished and driven from off the stage. But hopelessly wrong is Dr. Straton if instead of purifying the stage he would destroy and abolish it.

Amusement, even no less than religion, is the great need of the human soul. God in his infinite wisdom has created no sense, no organ, no faculty for which ample provision has not been made for its satisfaction. The eye has been made for beauty, and there are paintings, the work of the world's greatest masters, to satisfy it. The ear has been made for music, and there are the compositions of the world's greatest master singers for its satisfaction. The mind has been made for truth, and there are in our libraries the works of the world's greatest scholarship and learning. God has created the soul for faith, and there are the testaments of the world's greatest religious teachers and thinkers to satisfy that longing. But equal to them all, there is the thirst for amusement, and shall that desire along remain unanswered?

Rev. Straton is proposing the abolition of the theatre as a form of popular amusement, but in so doing he is rendering the church not a service but a disservice. The masses of the people are growing suspicious of that constant paternalism of the church. They are growing suspicious of a church which would regulate their conduct, prescribe for their amusement and legislate every step of their life. One by one has the church stripped the workmen of every form of their amusement. First it was the saloon, now it is the theatre, and there is already talk of enacting the blue law Sunday, which would forbid every form of open-door exercise on Sunday. But such interference does not help religion, but rather hinders it. Fanaticism, far from creating respect for religion, creates contempt for it.

But Rev. Straton's proposal is not only impossible of fulfillment, but when realized would inflict upon humanity one of its most serious losses. A considerable portion of the culture, the progress, the enlightenment and civilization of the world has come to us from the drama. In the world there has never been any

greater and more educative influence than the stage. It was mankind's greatest and most ancient method of education. Some of the world's greatest and most enlightened minds have taught and spoken through the drama. What was Job if not a drama? And what are some of the world's choicest pages of literature if not drama? Aeschylus, Sophocles and Euripedes were dramatists, and so also were Moliere, Shakespeare, Lessing, Schiller and Goethe. Some of the world's greatest reforms have been enacted upon the stage before they found their place upon the statute books of the nations of the world. To disown the drama, to abolish it, would be to tear out from the pages of the world's literature some of its loftiest and most exalted pages.

But my purpose is not to vindicate the drama, but to vindicate the Jew. The drama does not have to be defended. Centuries of approval will not be shaken by one minister's shrieking voice. In attacking the stage Rev. Straton has also found an occasion to attack the Jew. To him the two are synonymous. The Jew, he says, has cheapened the stage, commercialized it, has used it as a

means of gaining world domination. We could ignore the charge, for we know where it comes from. We know who his teacher is. We could almost quote the page of *The Dearborn Independent* whence this accusation is taken. But what are his proofs? What evidence has he to substantiate his accusation? Where and where has the Jew cheapened the stage? Has Rachel or Sarah Bernhardt cheapened the French stage? Has Adolf Sonnenthal degraded the German stage? Has Sir Herbert Tree lowered the tone and dignity of the English stage? Have David Belasco and David Warfield cheapened the American stage?

Rev. Straton states that his remarks were inspired by the recent scandals of the private lives of some actors. How many Jewish names has he found among them? Not one. In the American stage has been cheapened the Jew is not to blame. It is not Jewish authors that write and it is not Jewish producers that stage those cheap scenarios and immodest plays that make the spectators that see them blush for shame.

But Straton's campaign of vilification will not succeed. These are no

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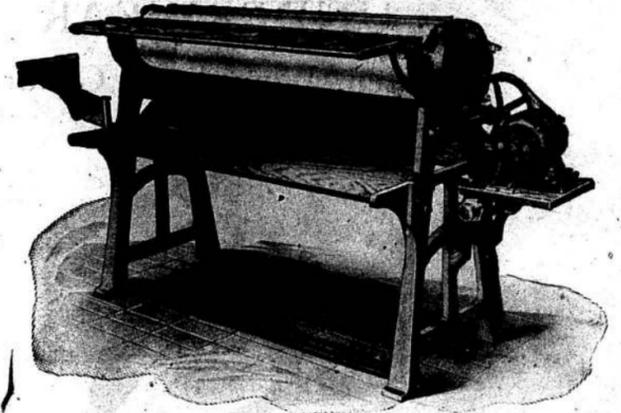
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the methods by which to attain popularity. The sycophant, the slanderer is easily found out. Not even the assumed mask of piety will avail them. He cannot much hurt us. Too firmly planted is the Jew in the esteem and respect of his fellow Americans to be disturbed by the irresponsible statements of a Baptist minister.

CONGREGATIONAL MINISTER URGES JUSTICE FOR THE JEWS

The Rev. Dr. Emerson Burton, secretary of the National Council of Congregational Churches, speaking on "The Mission of the Church in the Modern World," at a recent meeting of the Boston Congregational Club in Ford Hall, declared that the work of the church today is not to intervene directly in the settlement of industrial questions, nor to establish schools and charitable institutions, but to do that work indirectly by instilling the spirit of God in men and institutions. But in many cases, he said, the church can accomplish the spiritualizing of men by stepping into the breach with constructive service.

Dr. Burton held that one of the missions of the church is to obtain justice for the Hebrew race throughout the world.

THE HEBREW GIFT—OUR BIBLE

While America thinks of the world as financially under obligation, we may as truly recognize that we are the greatest of all debtor nations. Every people has given its treasure to us. The Hebrew nation gave the world the law and its conception of God. This race first set God at the heart of its national and religious life and determined that for all time religion and conduct should be united. To preserve their knowledge of God and the record of His dealing with a chosen group of men, the Hebrews were willing to sacrifice everything else. The narrative of First Maccabees has brought down to us a heroic story of men who loved God and His word more than life. They summon us to modest appreciation of all mankind and to a sense of the paramount value of religion.—Rev. J. T. Carlyon.

ROBERT COLLYER ON "DUTY"

This is the preparation for a good old age—duty well done, for its own sake, for God's sake and for the sake of the commonwealth of man. When a man works only for himself, he gets neither rest here nor reward hereafter.—Robert Collyer.

FORD, THE JEW AND GOOD- FELLOWS

By E. G. PIPP

Editor Pipp's Weekly and First Editor of Ford's "The Dearborn Independent"

DEAR MR. FORD:

There was a parade in Detroit one day last week.

There had been such a parade a few days before Christmas every year for the past eight years.

There was a banner at the head of the parade, and that banner told who was parading and their purpose.

Men who were newsboys five, ten, twenty, thirty or fifty years ago were in the parade.

Men who are now in business or in the trades or in the professions were going out again to sell papers. And the purpose as told on the banner was:

"NO KIDDIE WITHOUT A CHRISTMAS."

You may be wondering why I should talk to you about it.

There were two things about the parade that struck me forcefully.

You had said that it is hardly safe to mention the meaning of Christmas in the presence of a Jew. That is you paid your good money to have your papers distributed with that statement in it.

You had pictured the Jews as interfering with the rights of others to celebrate Christmas according to their religious beliefs.

You didn't write it yourself. You paid men for doing it, and the purpose of this is to show you how they have put it over on you and how they make you send false statements out to the world.

There were men in the front rank of that parade that send one's thoughts back for eight years.

That was the year that you had put your five-dollar a day wage scale into effect, and many came who couldn't find work and who needed help, and you helped out by contributing to the Goodfellow fund.

Other men came in that year with a new idea and helped.

James J. Brady, a banker, conceived the idea of having the Old Newsboys sell papers and turning the results of the sale into the fund.

Brady was in the front row of that parade this year.

David A. Brown is another who came in eight years ago. And it was Brown who coined the slogan, "No Kiddie Without a Christmas."

Brown was in that front row this year. He had sold papers every year for eight years. He has set an example for others by buying as well as selling, too. He has paid Brady \$100 for a paper every year for the eight years, just to help the kiddies at Christmas time.

Brown is a Jew, and has another big job on hand this year.

He is chairman of the American Jewish Relief Committee and is working to raise \$14,000,000 for the starving of Europe, and had a meeting in Philadelphia the night before the parade here and got in Detroit just in time to fall in with the ranks of the parade, to march behind the slogan he gave as an inspiration to others eight years ago and which slogan still lives to do its work.

Between Brown and Brady marched Alex Groesbeck, Governor of Michigan, and each took his corner to sell papers along with about 175 others.

Over to their left was another Jew, Herman Lieberman, who was in charge of the parade, and who has worked every year to help swell the fund at Christmas time.

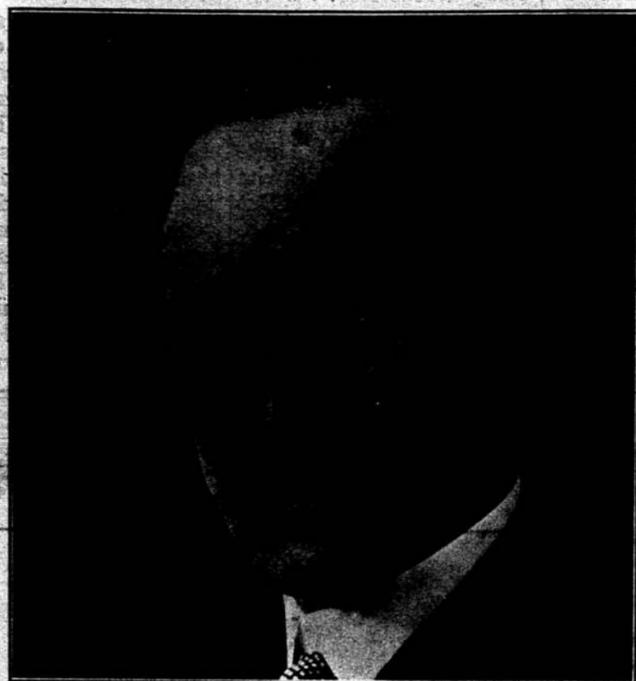
There are fifty or sixty thousand Jews in Detroit's population of about a million. If that parade of men working for children at Christmas time was a cross-section of our city there should have been but a bare

The Jew has been a factor for Good in America

By HON. BEN. W. OLCOTT, Governor of Oregon

Perhaps no race has more interesting or instructive history than the Jewish. For centuries fighting against revilement, persecution, hardships of every character, the Jew has remained steadfast through it all. Despite sufferings and handicaps almost unmeasurable and unbelievable he has maintained for himself and his race a foremost place, not alone in finan-

selfes to national and civic advancement, throwing themselves wholeheartedly into movements for the betterment of the commonwealth. Their initiative, courage and aptitude for meeting conditions, no matter what they may be, have made them an invaluable part of the great advances accomplished by this nation. Hatreds because of class or creed



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Hon. BEN. W. OLCOTT

cial endeavor, but in the development of culture, advanced thought and all that goes toward the making of our modern civilization.

Here in America the Jew has been a dominant factor along many lines of advancement, and let me say he has been a factor for good.

Throughout the nation are found Jews patriotically devoting them-

should play no part in our democracy. For myself I do not care to look much beyond the man himself. What he is himself should be the standard of measurement for every man. And the right to worship his own God according to the dictates of his own conscience. Such right will endure as long as our nation endures, regardless of spasmodic outbursts to the contrary.

dozen Jews among the Old Newsboys.

A list of the names of the men who worked that day was printed, with the amount of cash turned in, and it included at least fifty Jews who brought in thousands of dollars.

The distinction between the Jew and the Gentile was not thought of in that parade. There was no distinction. The Jews did not want any special mention; felt they were not entitled to it. It was just a gathering of good citizens of Detroit come together to do good.

But there was a discordant note along the way.

That was your men with their wares of hatred.

You and your organization were telling the world that Gentile did not dare mention Christmas and its meaning of good cheer in the presence of Jews, and there were Jews and Gentiles working together to bring good cheer to the unfortunate kiddies of the city.

And they gave Christmas presents of a substantial nature to more than ten thousand children.

Doesn't that parade in itself show you how false are the statements you writers are sending out under your name?

And it is no new thing with either the Jews or the Gentiles.

The Old Newsboy work and the parades commenced eight years ago, long before you commenced your tirades against the very men who work for good while you abuse them and their race.

Of course, one does not forget the

fact that every time you go away from home you tell some reporter who does not read your paper that you have nothing against the average Jew; that you are trying to show up only the international banker, but your paper is entirely out of line with your personal assertions when away from home, for your paper has given most of its space on the Jewish question to slandering all Jews, to trying to discredit a whole people for the acts of individuals and those acts misrepresented in many cases.

Another thing: You have often cast slurs and made direct charges against the B'nai B'rith lodge, an organization of Jewish people.

The B'nai B'rith lodge sent \$103 over to the Goodfellow fund of the Old Newsboys. No new or unusual act on the part of the lodge, but that Jewish lodge is enrolled on the records of the Christmas Goodfellows as an honorary member. And you try to tell the world that it is unsafe for Gentiles to mention Christmas in the presence of Jews!

Of course your statements were only a part of the campaign of your men to create religious feelings in the world, to set Jews against Christians and Christians against Jews.

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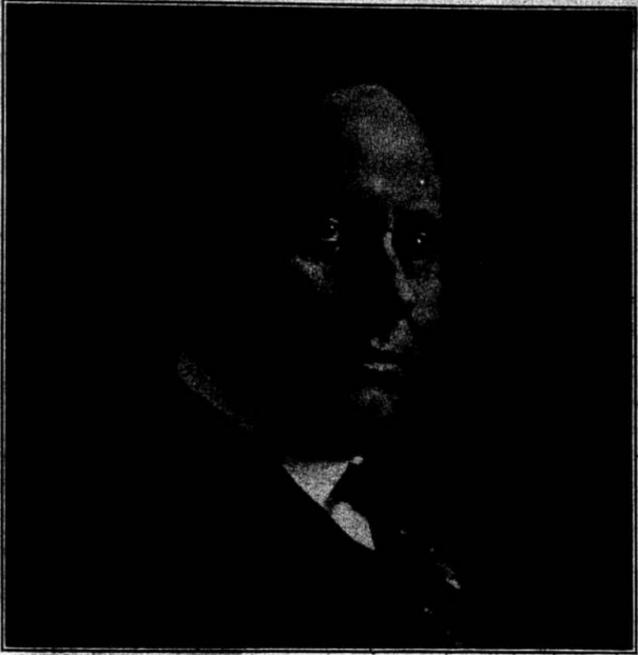
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Jews Have Always Made Good Citizens

By HON. T. H. CARAWAY, U. S. Senator, Arkansas



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Hon. T. H. CARAWAY

It seems to me to be wholly needless to discuss the question of whether Jews are good citizens or not. They have demonstrated themselves to be, and I think all intelligent people concede that they are. So far as my observation goes, I know of no real prejudice in America against the Jewish race. Some of the closest and best friends I ever had belonged to that race and that faith. I have never known one of them to be unfaithful to a trust, disloyal to a friend, or ungrateful for a favor.

During the recent world war not a single young man of the Jewish race sought my assistance to escape military duty, and but one for any particular branch of the service.

As a race, they are industrious and economical without being selfish or penurious. They have supported the State and all public and private benevolent movements without any regard to whether its aims were for Gentile or Jew. I am pleased to add my appreciation of their character and accomplishments.

HOW WE GOT OUR ALPHABET

By Edward Chauncey Baldwin, Ph. D., University of Illinois

A recent conversation with a Christian colleague has re-emphasized the prevailing ignorance, even among highly intelligent people, of the extent of our obligation to Israel. "I willingly admit," said he, "that we owe the Hebrews a good deal—that many of our ethical, and some of our social ideas come from them. But the debt seems pretty vague and indefinite. Can you designate a single definite inheritance from Israel that is of unquestionable value, and of practical everyday use?"

Knowing that my friend, as an engineer, had in mind some tangible contribution to our modern material civilization, I told him the most important part of his typewriter came from Israel—the letters on the keys. "Why," objected my practical friend, "I recall being taught in college that our alphabet is Roman." "Yes," said I, "it is; but if you have not forgotten all your Greek, you will admit that the word alphabet is simply a combination of the first two letters of the Greek alphabet—alpha-beta." This etymology points unmistakably to the fact that our letters, while borrowed immediately from the Romans, did not originate with them, but were Greek. Such is indeed the fact. The Romans borrowed, with some modifications, the Greek alphabet.

Nor did the Greeks invent it. They in turn borrowed from the Phoenicians. The latter were the international traders of antiquity. As such, they felt the need of a means of intercourse that would furnish a permanent record of commercial transactions. For convenience in trade, therefore, they introduced the Semitic letters. Hence it is that the order of the letters in English, Latin, Greek, and Hebrew is similar, and that the names of the letters are so much alike. It is no accident that the first letter of the English alphabet is a; of the Greek, alpha; and of the Hebrew, aleph.

Probably the ignorance of my engineering friend should not be too severely blamed, for the Semitic origin of our alphabet is obscured by the changes the letters underwent in the process of filtering through which they passed. Both the Greeks and the Romans added, subtracted, and altered at will to adapt the characters they borrowed to the sounds of their spoken language. The account of these changes is a long story which need not concern us now.

Voice of Jacob, Hands of Esau

By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, Pa.

A reporter of a Western paper recently asked Mr. Henry Ford, of automobile fame, for the reason of his enmity against the Jews. His reply was that the Jews wholly misjudge him, that he bears them no enmity; that, on the contrary, he believes himself to be a better friend of their than are those who flatter them. The articles on the Jews published in his *Dearborn Independent*, said he, are intended to do them good and not harm, are intended to make them see themselves as others see them, to make them know what they are charged with, what they are guilty of—thus affording them a chance to mend their way, if they would escape serious consequences.

He likened himself to a surgeon, who, in using the knife, is obliged to hurt, but the purpose of the hurt is to cure. It evidently did not occur to him that before a surgeon can operate he must have knowledge of

what he is about, that no one would trust himself to a physician who knows as little of the body as Ford knows of the Jew.

The mode he has adopted of curing the Jews of all the charges he has heaped up against them, during the past year and a half, in the columns of the *Dearborn Independent*, such charges, for instance, as that the Jews have organized an international conspiracy to obtain mastery of the governments and finances and marts, and press, and real estate of the world, reminds me very much of the story of a certain bald-headed man, who, being stung by a mosquito, called unto his son to kill it. The son seized an axe, aimed with it a blow at the mosquito, and fractured his father's skull. Even if the charges published by Ford against the Jew were true—and there is not an atom of truth in them—the manner he has adopted as a cure inflicts infinitely greater injury upon the

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Jew, then ever the Jew could have inflicted upon the world.

Of a mechanic and financier of the caliber of Mr. Ford one would have expected more originality than he displays when he speaks of himself as a friend and well-wisher of the Jew. It is one of the commonest pretensions of Jew-haters, that they are no enemies of the Jew, that some of their best friends are Jews, that there is no animus in what they say or write of the Jew, or do to him. Their voice generally is that of Jacob, soft and smooth and sweet, but their hands are those of Esau, hard and harsh and cruel.

Thus that the Inquisitors spoke to and of the Jew, after they had tortured out of him whatever confession they chose, after they had burnt him alive at the stake. They had but cleansed and purged him of his sins, they sweetly and unctuously said, they had but opened to him the way to Heaven. The sufferings he endured were really light in comparison with the eternal tortures he would have had to endure in hell, had his heresies not been tortured and burned out of him before he died.

Of such a nature were the speeches which the church made when it seized Jewish children from their parents, dragged them to the baptismal font,

stripped them of their Judaism by sprinkling them with "holy water," transported them to distant parts to keep them from getting again into their parents' hands, from lapsing back into Judaism. In vain were the children's cries for their parents. In vain were the parents' appeals for their children.

It was the hands of Esau that committed the outrage, and it was the voice of Jacob that said: All this is done for the salvation of the children's souls, for their deliverance from eternal damnation. Their earthly suffering is brief; their heavenly reward will be eternal. Instead of bewailing the loss of their children, the parents ought really to rejoice. If weep they must, they should weep for themselves, that their refusal to embrace Christianity will keep them parted from their children, both here and hereafter.

A striking illustration of outrages such as this was given in the city of Bologna, some sixty years ago, in the celebrated Edgar Mortara case. When two years of age, Edgar's Christian nurse took him secretly to a priest, one day, and had him baptized a Christian. For four years she kept the matter secret, until it smote her conscience that a child, baptized a Christian, should be

brought up as a Jew in its parents' house. Making confession of what was happening, the priest was puzzled as to what his duty was in the matter, and reported the case to the Vatican. The papal authorities of Rome sent orders that the child be taken from its parents, and sent to Rome. They held that inasmuch as the Holy Sacrament of Baptism had been duly performed upon the child, in the name of the Father and the Son and the Holy Ghost, it would constitute an insult to the Holy Trinity if it were permitted to be brought up as a Jew.

A detachment of papal soldiers went to the Mortara home, at ten o'clock, one night and demanded the surrender of the child. The parents protested, saying that there must be some mistake, as the child was but six years old, and could not possibly have done a wrong deserving arrest. The reply was that such had been the command they had received from Rome, and a command from the Pope must be obeyed. The child, accordingly, was seized and carried off, in the dead of the night, despite its agonizing shrieks, despite the tears and entreaties of its parents.

The outrage aroused a tremendous outcry all over Europe, and in the United States, an outcry similar to that which attended the Dreyfus case two dozen years ago. Mass meetings were held in cities of many lands, and resolutions of protests were held in cities of many lands, and resolutions of protests were passed, everywhere. Even such august Catholic sovereigns as Franz Joseph, of Austria, and Napoleon III of France, interceded with Pope Pius IX in behalf of the child, urging him to pay heed to the fast-growing anger of the world against the Church of Rome, but all to no purpose. The Pope's invariable answer was: "It is the child's soul that must be considered, not its parents' desire." Sir Moses Montefiore, of London, sought in person to appeal to the Pope, but was denied an audience. The petitions of the rabbis of half of Europe remained unanswered. Edgar Mortara was kept in a Roman convent, was educated as a missionary, and later was assigned Italy and Germany for his missionary activities.

That sort of work, if not as flagrant, still quite as effective, has been going on, in diverse ways, in many lands. Almost daily we hear accounts of children in quarters inhabited by poor foreign Jews being lured from their homes and faith by all manners of gifts and promises and enticements. At the present time, in the city of Newark, N. J., a Jewish mother is fighting in the Chancery Court, for the custody of her only child, a young girl, sixteen years of age, whom missionaries have lured from her mother and her faith. With the voice of Jacob they bid children to love, honor and obey their parents, but their Esau hands do not scruple in drawing them from their parental home, and their ancestral faith.

Such wrongs as these having been inflicted upon Jews throughout the centuries, it is not surprising to hear every now and then a loud outcry on the part of Jews when the charge is made against them that their religion is one of hatred while that of Christianity is a religion of love, that Christianity teaches:

"Love thy neighbor as thyself, Resist no evil, Whosoever shall smite thee on the right cheek turn to him the other also, Bless them that curse you, Do good to them that hate you," while Judaism teaches: "Eye for eye, and tooth for tooth."

It was but the other day that a lady, very much wrought up, complained to me of a wrong and injustice that had been done to her faith

and people. She and a number of other Jewish ladies were participating in a non-sectarian meeting that was held in the interest of raising funds for the benefit of Near-East war sufferers. A discussion arose during which the chairlady, a prominent member of Philadelphia society, remarked that Christianity teaches love, but Judaism implants hatred, that Christianity teaches to love even the enemy, while Judaism teaches "eye for eye, and tooth for tooth." These remarks, made at a non-sectarian meeting that was held in the interest of charity, participated in by Jews who had proved themselves helpful and liberal, deeply pained the Jewish ladies present. They promptly withdrew, and subsequently tendered their resignation. Some lame excuses were made, which but added insult to injury, for it was claimed that the remark that gave offense ought not to have been made, but, after all, was not the truth that had been spoken? And so my lady friend asked of me to tell her what the truth in the matter is.

I replied: It is true that Jesus included the teaching "Love thy neighbor as thyself" among the fundamental ethical principles of his creed.* But no less true is it that,

fifteen hundred years before the birth of Jesus, Moses taught the same principle, in the very same words,† and all the other principles mentioned by Jesus, in that connection, which principles he imbibed in his home, and in the Jewish schools of his day. It is true that in *The Sermon on the Mount* Jesus preached: "Bless them that curse you. Do good to them that hate you. Pray for them that persecute you. Do as thou wouldst be done by. Love thine enemy. Resist no evil." It is no less true that in the teachings of Moses and the Prophets, who preceded Jesus by many centuries, and in the writings of the Rabbis, who lived contemporaneously with him, and of some of whom he must have been a pupil, we are taught:

"If thou met thine enemy's ox or ass going astray thou shalt surely bring it back to him. If thou see the ass of him that hateth thee lying under his burden, thou shalt surely help with him.

"Ye shall not deal falsely nor lie one to another. Ye shall do no unrighteousness in judgment. Thou shalt not hate thy brother in thy

*Matt. XIX.
†Lev. XIX.

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heart. Thou shalt not avenge nor bear any grudge.

"What is it the Lord, thy God, asks of thee? Nothing but to do justice, to love mercy, to walk humbly before thy God.

"Be of the persecuted rather than of those who persecute. Be of the cursed rather than of those who curse.

"Who lifts his hand against his neighbor, even though he be guilty, is a sinner.

"With what measure one metes it shall be measured to him in Heaven. Who would reprove others must himself be spotless. Who would remove the mote from another's eye must first remove the beam from his own.

"What is hateful unto thee that must thou not do unto another."

Continuing, I said: The lady who offended you was right in saying that the Old Testament teaches: "Eye for eye, and tooth for tooth," and mentions it several times, but she did not tell you, probably for the reason that she did not know, in what connection that law was enjoined, when and where and why it came into existence, and whether or not it was ever carried out in Israel. Let us turn to the Book of Deuteronomy: and hear

what is probably the oldest version of it.

"If a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; and the judges shall make diligent inquiry, and behold, if the witness be a false witness, and has testified falsely against his brother; then shall ye do unto him as he had purposed to do unto his brother; so shalt thou put away the evil from the midst of thee. And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee. And thine eye shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

We are dealing here with a law of primitive times, a law that was common among primitive peoples generally, at a time when they, like the Israelites, led a nomadic life, when they pastured here today, elsewhere tomorrow, and at another place the day after, dwelling in tents, lacking buildings strong enough to confine within them criminals who had taken another's life, or had

†XIX, 16-21.

broken another's limb, or had put out another's eye. The only way open to them for dispensing deterrent punishment was to do to them as they had done, to take life for life, limb for limb, eye for eye. A similar mode of punishment exists this very day on the ranches of our Far Western States, where primitive conditions obtain, where magistrates and prisons are not close by. Let a man even but steal a horse or cow, and, if caught, he is strung up on a limb of the nearest tree.

There is not on record in all the history of Israel a single instance of the "eye for eye" law ever having been carried out. In fact, even in those early days, the Bible made provisions for a number of *Refuge Cities* into which one who had killed another by accident may flee for safety from the vengeance of a relative of the slain, and where he may have a chance for a fair trial.†

The ancient commentators even pointed out the impossibility of carrying out the Law of "Eye for Eye," the *Lex Talionis*, or Law of *Like for Like*, as it is called. Supposing, says one of them, a blind man had put out the eye of a man possessing eyesight, could one, already blind, be blinded yet more in punishment for what he had done? Supposing one had deprived another of one-third of his eyesight, could the offender, in punishment, be deprived of exactly one-third of his vision, of no more and of no less?

Before yet the Israelites left the wilderness, before yet they entered the land of Palestine, where they settled down to an agricultural life, where they could confine prisoners within stone walls and behind iron bars, they enacted laws compelling one who had injured another to make compensation for the injury inflicted, laws such as this: **

"If men strive together, and one smite another with a stone, or with his fist, and he die not but keepeth his bed; if he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed."

Such was the origin and nature of the Law of *Like for Like*, a law held in common with other nomadic peoples during the early days of Israel, and abandoned after they entered the Holy Land. And yet, notwithstanding the abandonment of it some fifteen hundred years before the birth of Jesus, notwithstanding the exalted teachings of Moses and of the Prophets and of the Rabbis, teachings taught and preached anew by Jesus, their pupil, Jews are charged to this day with teaching the creed of vengeance, while Christianity bids its followers to love even the enemy, to do good even to those that do evil; to bless even those that curse, to resist no evil; to turn also the left cheek to him who smites the right.

These preachments have a pleasing sound when listened to, but one, acquainted with practices of Christianity since its rise to world-power, cannot but say to himself: The Voice is that of Jacob, soft and smooth and sweet, but the Hands are those of Esau, harsh and hard and cruel. They are beautiful ethical precepts which Jesus preached in his *Sermon on the Mount*, but when and where and how long did his followers practice them? When and where did they love their enemy? When and where did they turn the left cheek when the right was smitten? When and where did they suffer evil to go unresisted?

Was it during the long and dark and blood-stained centuries when they ex-communicated, expatriated, exiled, exterminated, execrated, outlawed, massacred, tortured, burnt at

the stake, peoples and individuals, many of them Christians, good Christians, and for no other reason than that they differed in religious beliefs and practices? Did they practice the teaching: "Love thine Enemy," "Resist no Evil," when they put to death such men as Savonarola, Bruno, Huss, Latimer, Servetus, and hundreds of other great and good men? Did they practice it when Trinitarians hounded and killed Unitarians, and Catholics and Protestants killed one another, and both massacred Jews, when even in our own country Puritans maltreated Baptists, and persecuted Quakers? Did they practice it during the recent war when Christian nations waged horrible war against Christian nations, when Christian nations secured the aid of Japanese Shintoists, and Chinese Buddhists, and Turkish Mohamedans and Indian Hindus, in slaughtering Christians, when those who sought to follow the teachings of Jesus, who refused to fight because they had been taught to resist no evil, to turn the other cheek rather than smite back, were thrown into prison, subjected to insult and outrage, by order of Christian governments? Would not Jesus himself have been crucified a second time and by order of governments that call themselves Christian, had he re-

appeared during the recent war, and had he gone about preaching and teaching anew: Love thine enemy; Do good to him that would do thee harm; Agree with thine adversary quickly; Resist no evil; Put up thy sword, for they that take the sword shall perish with the sword?

Jews are charged with having refused to accept the teachings of Jesus, with having crucified him. The charge is false, has been proved false by eminent authorities. He died because of the Jews' love for him, because of their having acclaimed him their King in the hearing of Rome's Procurator of tributary Judea, to whom that acclamation was an act of treason against Rome, and who promptly inflicted a traitor's death upon the acclaimed, by nailing him, Roman-fashion, upon a cross. His spirit, however, survived, because his faithful Disciples and Apostles, all Jews, cherished and transmitted and universalized his teachings.

Supposing, however, the charge against the Jews had been as true as it is false. Supposing they had spurned him and had put him to death. Could not the extenuation be offered in their behalf that his public life among them about a year or so was too short for them to have ap-

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†Numb. XXXV, 10-15.
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preciated his teachings, and to have understood his mission?

What extenuation can be offered in behalf of those who call themselves followers of Jesus, who have had some 1900 years to become intimately acquainted with his preaching and teaching, who well nigh at every service repeat the *Beatitudes* of Jesus, read or hear read his *Sermon on the Mount*, offer his prayer, known as "The Lord's Prayer," in which they ask God to forgive them their trespasses even as they forgive those that trespass against them. And then they go forth calumniating Jews, as did the lady of whom I spoke above; heaping slanders upon them such as Henry Ford published in the *Dearborn Independent*; waging war, Christian against Christian; sowing hatred and strife and discord, man against man; forging weapons of death and destruction, nation against nation.

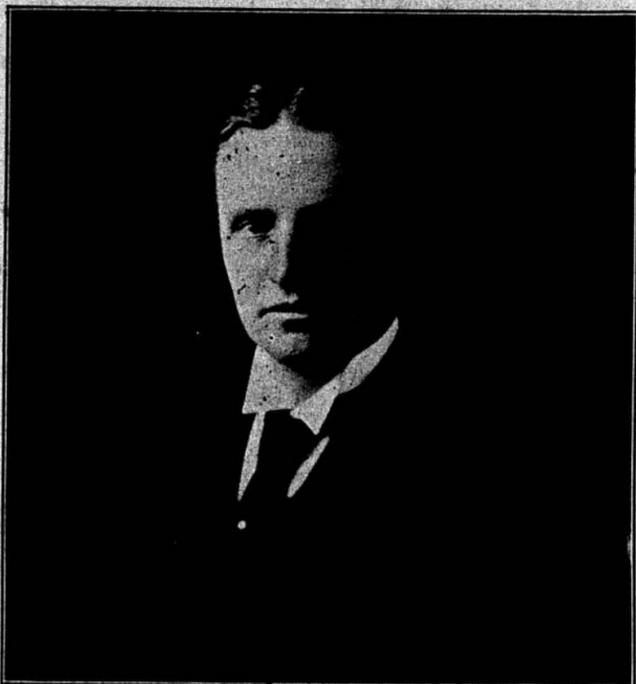
Verily, the Voice is that of Jacob, but the Hands are those of Esau.

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Tomorrow you have no business with. You steal if you touch tomorrow. It is God's. Every day has in it enough to keep any man occupied without concerning himself with things beyond.—Henry Ward Beecher.

Religious Bigotry Most Senseless of Evil Forces

By HON. HENRY F. ASHURST, U. S. Senator, Arizona



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Hon. HENRY F. ASHURST

Many years ago I was most favorably attracted by the power of penetration of the Jewish mind and as time passed I grew more and more to admire the sterling qualities of the Jewish race. I wondered why the Jews possessed greater longevity than any other race and I discovered that it was because of their freedom from vicious habits, their temperance and their serenity of mind. As a boy I was, amazed to find that the Jewish race which has been so foolishly and so cruelly persecuted had a civilization, a culture and a code of laws before other races of men knew how to build fires with which to cook food. The Jews have contributed so much to our American experiment in free government that it would take many pages adequately to describe the importance and extent of their noble work here.

Of all the evil forces that assail the human heart, religious bigotry is the most senseless and the most absurd, yet we know that the Jews have suffered severely at the hands of religious bigots.

I believe, however, that the majority of American people look with severe disapproval upon any further discrimination against the Jewish race. During all of my public life and as a private citizen I have ever denounced bigotry, and you may depend that my views will never change in this respect.

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Religious freedom is a basic principle of American independence. Attacks on any religion whatever are un-American and mischievous. With a population drawn from all races and all religions, there can be no peace and no harmony in the country if men are to be arraigned because of their race or their faith.

Mr. Ford's *Dearborn Independent* says with perfect truth that many Jews have been highly successful in the theatrical business. This appears to us to be extremely creditable to the Jewish race. But the *Independent* makes it the basis of an attack upon seven or eight theatrical producers—an attack which goes out of the way to allude even to their physical peculiarities.

Now there is no more reason to attack the Jews because many of

them have succeeded than to attack the Irish because Morgan J. O'Brien is a highly successful lawyer, or the Italians because Major La Guardia has a fine record as a fighting man and a city officer, or the Swedes because Knute Nelson is in the United States Senate, or the French because former Attorney-General Bonaparte was once in the Cabinet, or the colored race because Booker T. Washington was a distinguished educator.

Religious prejudice is always mischievous and never helpful. Its manifestations have always reacted. The Catholic church has been made the object of religious attack for years in this country. It continues to grow and flourish and to care for its millions of members, while the names of its enemies are forgotten or soon will be.

The Jews have been identified with America from its earliest history. They have supplied brave soldiers for all our wars. Their genius for finance has always been at the disposal of the government in time of trouble.

Jews have served in the Cabinet and in the United States Senate, always with distinction. Their enterprise has helped to develop American industry and to build American business.

The head of the Rockefeller Institute, which does more good, perhaps, than any other one agency in this country, is a Jew. And he was selected by John D. Rockefeller, Sr., who is an earnest and thorough-going Baptist.

The Jews have more than earned their right to be called Americans. There are no more enthusiastic believers in the public school system, no more ready contributors for funds for colleges and hospitals.

To attack them is silly and stupid and indefensible. The future of this country depends on harmony among the races and creeds which compose it. Any attempt to stir up discord and hatred is dangerous and utterly at variance with the principles on which this country was founded.

Can it be possible that Henry Ford dislikes to see others become prominent or make money?—*New York Daily News*.

FLEETING SORROWS

Sorrow often, like clouds, which, though black when they are passing over us, when they are past, become as if they were the garments of God, thrown off in purple and gold along the sky.—Henry Ward Beecher.



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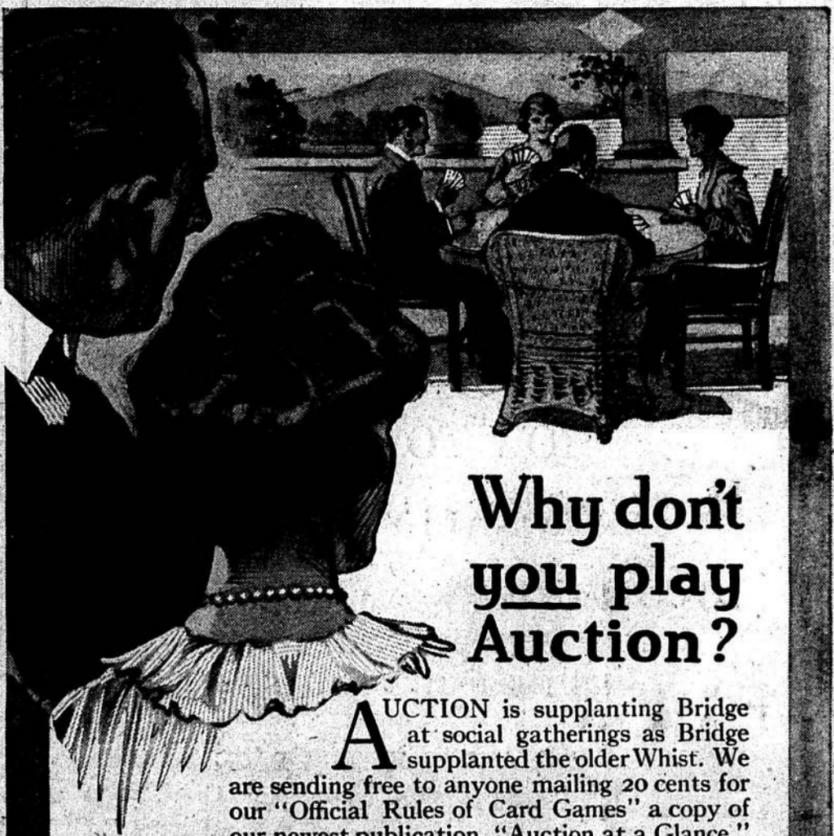
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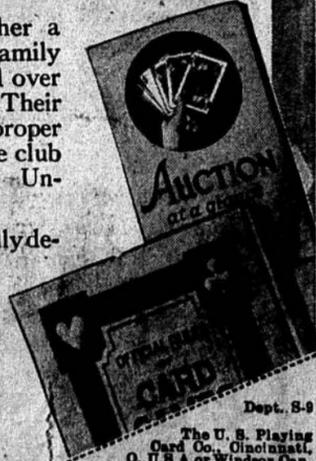
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A Christian Protest

By EDWARD CHANNING BALDWIN, Ph.D.

To the writer there came recently through the mail Volume II of the International Jew, being a collection of reprints of articles which had appeared in the Dearborn Independent. Accompanying the volume was a subscription blank on which was printed an excerpt from a review declaring that the articles "are written with a fullness of knowledge and a temperance of expression that are beyond praise." Opening the book at random, and reading the first article that caught my attention, I was impressed with the fact that the writer had written neither intelligently nor temperately; but that through ignorance or malice he had presented certain facts in a way likely to mislead an unintelligent reader.

The article is entitled "Disraeli—British Premier—Portrays Jews." Here Disraeli is described as a Jew who "gloried" in his Jewishness, and a man whom the Jews themselves "delight to honor." He is declared to have portrayed "in his book, Coningsby, . . . from the wealth of

his traditions as a Jew, and the height of his observation as Prime Minister the method of the Jew in peace and war, exactly as others have tried to describe it." Then follow a number of quotations from Disraeli's romance in which the Jew, Sidonia, is represented as "lord and master of the money market of the world, and of course virtually lord and master of everything else." Throughout the article the impression evidently meant to be conveyed is that Disraeli, himself a loyal and patriotic Jew, had in book form portrayed "The International Jew . . . the Protocologist . . . wrapped in mystery."

Never once does the writer betray his knowledge of three important facts that invalidate his whole contention—namely, that Disraeli was a Christian, that his opinions of modern Judaism were utterly at variance with those attributed to him in the article, and that Coningsby is not a dispassionate political treatise, but a romance.

To cite Disraeli as a Jew who

gloried in his Judaism and whom the Jews themselves delight to honor is absurd, because he was baptized as a Christian at the age of thirteen, with the consent and approval of his father, who had himself severed his connection with the synagogue in 1813, four years before. If Disraeli's testimony as to the character of Jews were as damaging as the article alleges, it would be discounted by the fact that it was the testimony of an apostate Jew regarding a faith he had abjured.

This testimony, however, the article completely misrepresents. Instead of regarding the Jews as radicals in temper, secretly arrayed against government, Disraeli looked upon them as one of the strongest conservative forces in modern society. In his Life of Lord George Bentinck he says of them: "The native tendency of the Jewish race is against the doctrine of the equality of man. They have also another characteristic—the faculty of acquisition. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property and natural aristocracy."

Instead, however, of recognizing these opinions of Disraeli, the writer by quoting here and there a sentence, and by misapplying the quotations, contrives to extort a meaning quite contrary to that which Disraeli intended. In Chapter XXXVII, for example, of Coningsby Disraeli makes Sidonia say: "The Jews, for example, independently of the capital qualities for citizenship which they possess in their industry, temperance and energy and vivacity of mind, are a race essentially monarchical, deeply religious, and shrinking themselves from converts as from a calamity, are ever anxious to see the religious systems of the countries in which they live flourish; yet since your society has become agitated in England, and powerful combinations menace your institutions, you find the once loyal Hebrew invariably arrayed in the same ranks as the leveler and the latitudinarian, and prepared to support the policy which may even endanger his life and property, rather than tamely continue under a system which seeks to degrade him. Yet the Jews, Coningsby, are essentially Tories."

Of this paragraph the writer quotes only the reference to the leveler and the latitudinarian. "Consider that," he cries triumphantly, "Latitudinarianism is the doctrine of the Protocols in a word. It is a break up by means of a welter of so-called liberal ideas which construct nothing themselves, but have power to destroy the established order."

Now every intelligent person knows that the term "latitudinarian" meant merely a "broad-church Anglican, that it was applied to men holding liberal views on the religious questions of the day, and that the term denoted nothing of the political radicalism which attributes to the Jewish temper.

Finally, it should be pointed out that Coningsby, instead of being a portrayal of life as it is, or it was in Disraeli's day, is of intention a political romance, portraying life as one might imagine it to be, but making no claim to realism and scarcely to credibility. The author's purpose as stated in the preface to the fifth edition was "to do justice to the race which had founded Christianity."

Christianity Disraeli regarded as developed Judaism. In the attempt to vindicate Judaism looked upon as the precursor of Christianity, he created the character of Sidonia, an embodiment of the qualities that Disraeli

admired in Judaism. Of course the character is a highly idealized type. He is a paragon of learning who "had exhausted all the sources of human knowledge; fabulously rich," "heir to the greatest fortune in Europe;" and incredibly influential. To treat such a superman as if he had embodied Disraeli's ideas of conditions actually existing in as ridiculous as it would be to regard Lemuel Gulliver as embodying Swift's conception of the eighteenth century Englishman.

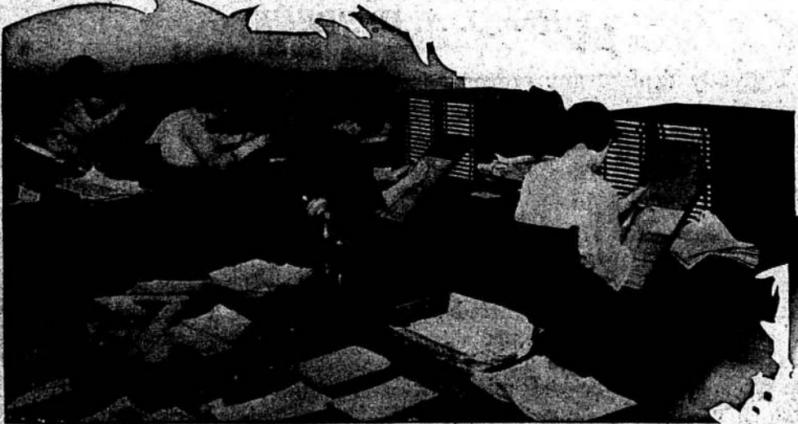
Because of the evident unfairness of this article, because it misrepresents Disraeli, and because the perversions and misrepresentations are a part of an infamous propaganda for the promotion of race hatred, I protest against both its untruthfulness and its malice.

MORAL OF THE PRINCE

Legend tells of a country whose king was finally blessed with a son and heir. That same day another boy was born, but in a hut. The one child was reared amid luxury, with teachers to warn him that every evil act would be punished. His public life must be exemplary. The other

child grew up on the streets. Without home guidance, his teachers anticipated a criminal career and rewarded his every good deed, even as the prince was reprimanded for every overt act. He had every incentive to live upright, while the ragamuffin seemed likely to land in jail.

This parable answers the oft-repeated question about the troubling 27th chapter of Deuteronomy. If Israel obeys the law and will of God it will dwell in safety beneath its vine and fig tree. Should, however, the people prove faithless to the divine law, then most bitter and dire curses will plague their lives. For obedience there is very slight reward; for disobedience most disastrous penalties. Why? This appears unjust till we remember that Israel is the prince of the story, born amid the most royal of influences and reared through the loving kindness of a divine Father. Other nations have been actors in the world's tragedy, but their ideals were as low as they were sordid. Israel has ever been taught that "God is nigh to all who call upon Him," and that our duty is to uphold the ethical ideals of His immortal people. If we keep the faith our reward is the consciousness of having fulfilled our mission. If



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we fall from God, exile, the rack, pogrom, the inquisition and death will be—as it has been—our unhappy lot.

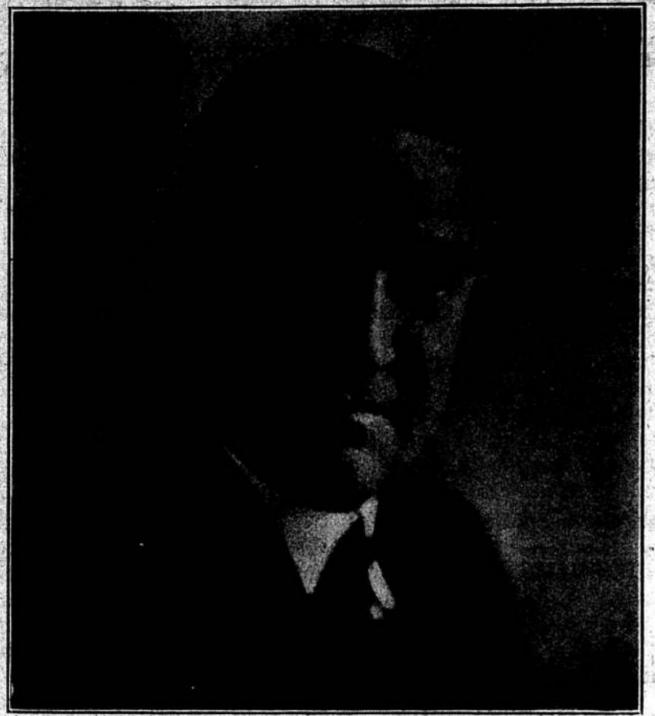
Is it fair? Is it just? Many Jews would gladly surrender the religious yoke if that act would end religious prejudice. Truth is that as long as Christian Sunday schools continue to teach the age-long lie that we killed their god, just so long will unreasonable and unwarranted bigotry abide

in our midst. To offset this we have but one remedy. The Jew must live though he were pure gold, and then his acts will win a silver opinion. Our lives must be beyond reproach. History concedes that our home and private lives have been throughout the dark centuries models of purity and morality. Not only must the Jew continue to deserve that praise, but individually each must strive to win the esteem of neighbors. Wealth will

not save us in America. The more millionaires we have the more bitter is the newer form of economic hatred. Culture will not avail, for the higher anti-Semitism it has arisen with the increase in number of Jewish men and women in our colleges. What alone can protect and save us? By holding close to the highest interpretations of the moral code. Live clean and think in terms of God.—Rabbi Rudolph I. Coffee.

American People Will Not Heed Anti-Semitic Propaganda

By HON. J. A. O. PREUS, Governor of Minnesota



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Hon. J. A. O. PREUS

I greatly deplore any propaganda which is directed against the people in any race, creed, class, occupation, trade or section of the country. Look over the pages of history and you will find that some of our worst wars and incalculable human suffering has been caused by those who have stirred up suspicion and hatred between races and classes of people.

The American people as a whole are too sensible to be long misled or greatly excited by any race propaganda. We have too many opportunities for intermingling of people and exchange of ideas to permit any general misunderstandings to exist any long time between any great groups of people.

The prominent part the Jews have taken in our commercial, industrial, political and social life is so well known that the American people do not take any propaganda against the race as seriously as some may imagine.

Races, of course, differ. Certain virtues and likewise certain shortcomings may be possessed by a greater number of people in one race than in another. Every race has good men who should be encouraged, rewarded and emulated. Each race also has men whose actions should be condemned and corrected. But no propaganda which aims at a race as a whole can be fair or sound. Right thinking people will not listen to it or tolerate it.

ARE JEWS PERMANENT GUESTS OR SETTLERS IN AMERICA?

Are we guests in America or permanent settlers? Did we say to the leaders of the country, "We come here to remain only until conditions change somewhere else"? Did we not come here with the avowed purpose of making America our home? As soon as the first arrivals were settled they sent for their fathers and children and helped them to become good and profitable citizens of this blessed country.

America was their home, and another home they knew not. And our children are not trained in parochial schools; they do not continue to speak the language of the old countries and we do not segregate and keep up European habits. We are Americans. The Germans, the French, English, Polish and Russian Jews have renounced their allegiance to their native soil and become Americans. The latest immigrant goes over the same road that the earlier arrivals traveled.

We are lawful citizens, training our children to be loyal American citizens, striving with might and heart for the welfare of our country and for the advancement of its institutions.

And this feeling is not of today or yesterday. Who made the American Revolution successful? James Madison openly confessed that the cause of the American patriots would have been lost had it not been for the loan by the Jewish Hayn Solomon—and the loan has not yet been repaid, by the way.

In the war between the States Jews fought valiantly on both sides. And read the list of volunteers in the Mexican and Spanish-American wars and see if the Jews have not sealed with their blood their diploma of American citizenship. The world war is too recent to require mentioning.

And yet some people say Jews are only guests here. I wonder if they ever heard of Krotoschiner and the "Lost Battalion," who, when surrounded and asked to surrender, the answer was a suggestion to go to a certain place. Can they ignore the fact that 80 per cent. of that crowd, including Krotoschiner, were Jews from the East Side of New York? Are they only guests here? The Jews furnished 5 per cent. of the American forces, which was 2 per cent. more than any other group furnished.—Rabbi L. Willner, Houston, Texas.

GOOD FELLOWSHIP

Waco, Tex.—A rather unique meeting was held at Temple Rodef Shalom recently. The pulpit was occupied on this occasion by Rabbi Wolfe Macht of the congregation, a Catholic priest, a Baptist minister, and a representative of every foreign nationality which had members in the city. Speeches were also made by the president of the City Federation of Women, and a representative of the Mayor. The occasion was a very happy one and illustrates the good feeling which exists among the various sections of the population.

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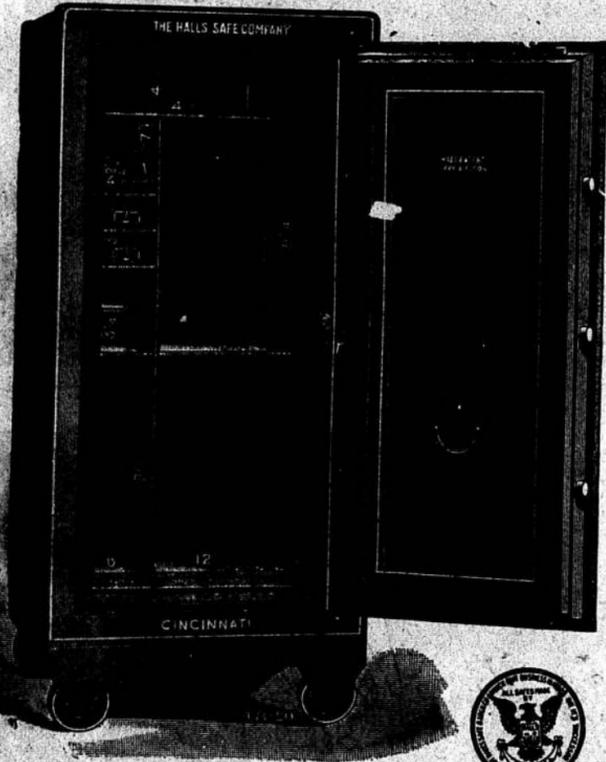
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of vision and lack of funds impelled the sovereigns to lend a deaf ear to his pleadings. But there was one man at the court who had a larger vision and more faith.

This was the Treasurer of the Supplies for Aragon—Louis de Santangel. Louis de Santangel had been a party to this solicitation and had favored the project. The historian, John Boyd Thatcher, says:

"That he (Santangel) advanced the money out of his own pocket is proved beyond question by the original account books, which were formerly in the archives of Simancas and which are still preserved in the 'Archives de Indias' in Seville. In the account book of Louis de Santangel and of the treasurer, Francisco Pinelo, extending from 1491 to 1493, Santangel is credited with an item of 1,140,000 maravedis, which he gave to the Bishop of Avila for Columbus' expedition."

The fact is also substantiated in the works of the four authorities on this period of Spanish history, Henry Hamrisse, F. Columbus, Las Casas and Kayserling, to this effect. Louis de Santangel was responsible in the name for the raising of the financial resources to make the first voyage of Christopher Columbus possible, and Gabriel Sanchez, another Marrano, the chief treasurer or counselor and comptroller of Aragon, ably seconded his efforts in this direction.

Columbus himself must have regarded these two influential Jews as his patrons, for when the admiral returned upon his epoch-making voyage of discovery he made report of his experience and the results he had achieved to these men, Santangel and Sanchez. It should be noted that this document, dated Lisbon, February 15, 1493, was sent to the chief sustainers of his plans instead of to Isabella and Ferdinand, the ostensible patrons of the enterprise.

and again refused. But when tradition tells us also that Columbus finally obtained his backing by inducing Queen Isabella to pawn her jewels it is inflicting a myth upon us. Unbelief in Columbus' plans, distaste for his enormous demands, lack

WHO PROVIDED COLUMBUS WITH FUNDS?

Tradition has told us that Columbus sought for many years to obtain the necessary funds from the royal treasury of Aragon and he was again

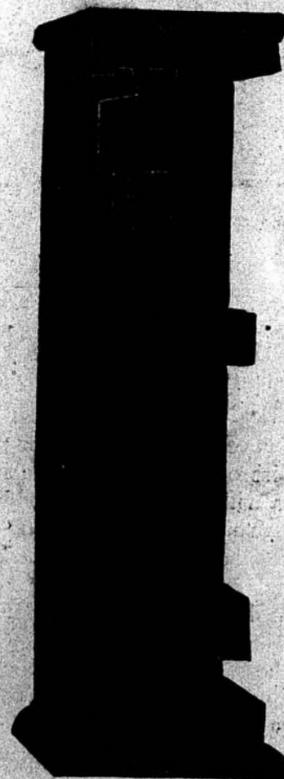
Henry Ward Beecher's Opinion of the Jews

More than forty years ago there was in New York City, as in Detroit today, an enemy of the Jews, likewise bearing the name of Henry, the former being known as one of the leading merchants of the metropolis and then quite as prominent in his line of trade as the present day Henry of world-wide notoriety derived from his building of horseless chariots and publication of a journal devoted to the propagation of hostility towards the Jews. The New York Henry boasted also of a side-show in the shape of an immense hostelry at Saratoga Springs, New York, where all went well until one day, obsessed with the notion that Jews were undesirable guests, he gave notice to a New York banker there quartered with his family for the summer season to pack up and quit. As a result of this proceeding Henry Ward Beecher, from his pulpit in Plymouth Church, Brooklyn, denounced the act in vigorous terms. He selected his text from Acts xix., 34:—"But when they knew that he was a Jew, all with one voice

for the space of two hours cried out, 'Great is the Diana of the Ephesians.'" This was a terrific row, said Mr. Beecher, raised in Ephesus by merchants. When any attempt was made on the part of these Jews (caused by the riot which took place) to defend by expressions their principles and processes, the mob forbade them to speak. How far above this the world has risen since that time is shown in our day by a merchant's attempt to hold his own in an unoffending way, and there is no riot and no mob, and it is strange to see that the whole people sympathetic with those that are wronged.

It is not my purpose to make any personal sermon. If I had a disposition to do it a fairer opportunity never could offer itself. I have the pleasure of being acquainted with the gentleman whose name has been the cause of so much excitement. I am acquainted with him, with his sons and daughters and with his friends, and respect and love them. During weeks and months I was

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with them last summer while at the Twin Mountain House, and in no other way did they behave but in the manner becoming Christian gentlemen. They were not only courteous to myself, but they attended the public services at the Twin Mountain House, and not only those services which were public, but also those which were less public—the prayer meetings that were held during the week in the house. They showed a true spirit not only of kindness, but voluntarily attended with every manifestation of friendship. In the ministration of Christian service they were beyond the power of prejudice; when, therefore, I heard that an unnecessary offense had been committed, and a personal insult rendered to him, I felt that no other person could have been so well singled out to show the injustice that had been done to his race. With this brief statement I shall dismiss the personal quarrel.

There are about seven millions of Jews on the earth. They are found in almost every nation under the sun. They excel every other people in the art of being despised. For 2,000 years they have been experi-

encing persecution. They are an extraordinary race by their faith; by their virtues; and though both in ancient and modern history they have been entwined in the records of time they have never lost their race distinction. They have mingled but not mixed with the nations that have held them in captivity. They have been the seed corn from which other nations have derived their greatness and their strength. "In thy seed shall all nations of the earth be blessed." That was a promise, and it is a promise that has been kept, for every nation has been blessed by this heroic people. It may surprise some people to know that our civilization sprung from the desert. For, although spiritual doctrines in the New Testament give man a perfect ideal, yet it is the Old Testament that gives him a policy and a public sentiment. These belong to the Hebrews and the Hebrew Commonwealth. We are deriving our very nourishment from these despised people, and indeed the ability to despise anything. One of the great ideas of the Hebrew Commonwealth is the household and monogamy. In no other point was there

such earnestness of instruction as in the care of children, and that has continued up to this day. In the care of children none have surpassed the Jews of today. The virtue of industry and work was enforced, too, in this Oriental land. When all aristocracies, clear down to our day, despise work, yet the proverb continues among the Jews to this day that to bring up a boy without a trade was to bring him up to be a thief.

Then we are to take note how the position of woman was regarded among these ancient people. In Palestine the mother, wife and daughter in unshamed and unvested face goes forth to look upon any man. And she stood throughout Palestine to be honored for what she was—a woman.

They gave also to the world a development of manhood of a practical character. For the whole flow of that word righteousness was the exact equivalent of our word manhood. The Jewish race had reared a breed of men that had no equal in its time. While Greece was building world renowned temples the Hebrews were making men, and it was the very drift of their religion to do this. This Jewish people set the example of a people seeking a manhood that was finer, nobler and more beautiful than any that had been previously in existence. The Greeks gave a beautiful philosophy. The true and the beautiful was what the Greeks sought, but never the good. The Jew sought for the beautiful and the good in man, and has found it.

But the race should be held sacred for that name which is above every other name. It was the Old Testament economies that were gathered into the beautiful Sermon on the Mount.

No people ever taught so perfect a lesson of endurance as the Jewish people. For centuries they have been persecuted. In Spain in one instance, 70,000 families were exiled. Was there black death in Germany? All Germany was in riot to wreak their vengeance upon the persecuted Jews. Yet with a faith in their own race they have walked through many generations of persecution. By their fight for liberty they have strengthened men's aspirations everywhere. They convicted England of bigotry, and their warfare for the possession of the rights of citizenship in that country and their victory has been the noblest endeavor for liberty that has been made in your time or mine. They have added to the common stock of knowledge as civilization progresses. Everywhere they are second to none in learning, in philosophy, in painting, in music and all the fine arts. Considering their numbers, they have given as many men to statesmanship as any other nation on earth. Of all people under the sun they are the last people that should have been insulted, whether by wholesale or retail.

Where Christianity has breathed a spirit of Christianity, of what has this Oriental nation to be ashamed? What, that they are excessively industrious? Let the Yankee cast the first stone. What that they are wonderfully keen in bargaining? Have they ever stole \$10,000,000 at a venture from the city treasury? Are they Jews that are lying waiting for mercy in our jails today, dispossessing themselves slowly of the enormous wealth they have stolen? You shall not find a single Jew among them. Do they not pay their debts until it is convenient? Hear it, oh ye Yankees; was ever such language known on the face of the earth? Is it true that they live on what you

throw away? Is it a mystery why men must be so closely economical? Is it true that they can make money where you go to bankruptcy? Shame to you, not them. (Applause.) Now, I suppose that there are Jews that are sometimes tempted. I suppose that there are crafty men among them. But I believe that they are, for their numbers, fewer than among us, and that, considering the enormous interests they have at stake, they give a larger number of trustworthy men on the balance of affairs than our race.

But of all places in America, where the "aristocracy" of America attempts to mix its garments with the common, vulgar people in hotels, and of all hotels, a hotel in Saratoga! Listen, oh ye astonished people, where, for fifty years North, South, East and West have come together, and been instructed sometimes by minstrels, sometimes by Morrissey! Where every flower of fruitful vice, where every amusement, where everything that can draw excitement has been given—Saratoga, the Corinth of America! There, in a hotel designed to accommodate 2,000 people, aristocracy is so offended that it will not consent to go there unless there goes not those men that made their money yesterday selling cod-

fish! (Laughter.) Even a hero may be annoyed by mosquitoes, but to put on his whole armor and call his friends to him and make war would not have been very dignified. (Laughter and applause.)

I trust that there will be no public assemblies called, no resolutions taken and no more unfortunate incriminations and no personalities.

No place in this government, no place in the intricate machinery of this whole great country, no sphere of finance, no walk in literature, no avenue, is shut up to them. Let us go forward and not be disturbed by the petty injuries which are but the faintest echoes of the wrongs which have been inflicted upon their fathers through unnumbered generations. When they tasted the luxury of the dungeon, when they were driven out with scorn and all manner of plague to be wanderers up and down upon the fact of the earth in bands, they faced their insults and maintained their economy and their genius. I am sure they will, even under this slight cause of complaint, this insult, they will be able to maintain their genius, their social customs, their citizenship and the honor of which their fathers wrote, and of which they show themselves to be not unworthy in this nation and in our time.



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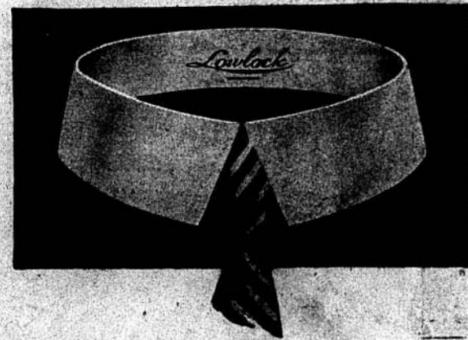
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The Unexpected Guest at the Seder

By ANNETTE KOHN



In an apartment in a Harlem flat, lived a family named Laboff, consisting of husband and wife, a daughter Esther of eighteen, a boy of sixteen and a little golden haired girl, Miriam, of five.

The Laboffs had come from Russia many years ago, Miriam having been born here.

In an apartment opposite their's, lived a family named Lisher, husband and wife, a little three year old boy and the husband's brother, a young man about twenty-six or seven, tall and good looking.

Both the Lishers were employed by a large Gentile manufacturing company down-town, who had their factory in Hoboken; young Lisher working in the Hoboken factory came home rather late in the evenings.

The Laboffs were orthodox, observant Jews, as were nearly all the other tenants in that house.

The families in the house were almost all on friendly terms with each other, and discussed each other's affairs quite freely.

The only family from whom they kept apart was the Lisher family.

Lisher himself was of a pronounced Jewish type, but his wife would have been recognized anywhere as hailing by birth or descent from Ireland. Young Lisher was of no distinctive racial type in appearance.

But quite apart from Mrs. Lisher's appearance, the tenants in the house got the family history from a neighboring butcher's wife, who came from the same Russian village the Lishers did.

The history was simple. The two Lisher boys had come from Russia, about fourteen years ago; their father was a Rabbi and lived with a married daughter in his native village, the sons here contributing generously to their support.

Lisher had met his wife in the office where they were both employed, she as a bookkeeper, and had married her, she retaining her faith, and he concerning himself about none.

He and his brother had always chummed together, and had gradually drifted away from their religion, so that neither of them ever thought much about it, or about religion at all.

acquaintance in that house; in fact he had established an intimacy with little Miriam Laboff.

with other children, when her hat blew off and landed in a snow-bank; the child followed it, but the snow

usual that evening, and appeared at the psychological moment for little Miriam and incidentally for himself.

kerchief, then took the child in his arms and carried her up to her apartment, knocking at her door to have it opened for her. She thanked him very prettily, gave him a sweet little smile and then he passed over to his own apartment.

After that the child used to watch for him when he came home in the evenings, and occasionally Sunday afternoons. They exchanged a few words and in time quite a strong liking sprang up between the child and Lisher. She had always heard the family called "Lisher" and knew no other name for him, though she told him her name was Miriam.

Our story really opens on Pass-over eve, while the Laboff family were giving the Seder Service with Laboff's sister and husband as guests.

It was to be little Miriam's first appearance at a Seder. She had watched her mother with a deep interest laying out the Seder table. Her father had tried in a general way to explain as much of the passover story as he thought she could understand.

He had told her that she could take part in the "Seder Party" as she called it, that night. He explained to her particularly about Elijah's cup of wine. (He called it "Lisha") and that she could open the door and invite him in to drink his wine when the time came.

They were all seated at the table, had finished dinner, and had arrived at that part of the service where the door was to be opened for the Prophet's Spiritual entrance.

Miriam on tiptoe with excitement and having of course gotten the story a little confused in her brain, was asked by her father to open the door so "Lisha" could come in and drink his wine.

The child went to the door, the others absorbed in their Hagadah's. At that moment young Lisher came out from his apartment. The child went up to him with glowing cheeks, and said in a low excited tone, "Oh Lisher, Lisher, my father wants you right away, come in, come in," and taking the man by the hand, drew him into the room before he realized what she was doing or what was wanted of him. The child closed the door behind him.

For a moment the young man was speechless, for he instantly grasped what was going on before him,



Photo by International.

DAUGHTER SUCCEEDS MOTHER AS PRESIDENT

Twenty-three years ago Mrs. Anna I. Newman of Fresno, Cal. (left), presided over an Interstate Council of Jewish Women in session in San Francisco. At a similar gathering held last month, her daughter, Mrs. Julius Louisson of Portland, Ore. (right), presided.

One evening in the early winter after a rather heavy snow fall, little Miriam was playing on the sidewalk

being higher than she had counted upon, held her fast; young Lisher reached the house rather earlier than

He rescued the hat, and then little Miriam; he put the hat on her head, dusted her shoes with his hand-

Young Lisher had formed one

though he had not thought of the ceremony in over fourteen years, much less witnessed it.

The Laboffs were utterly surprised as he was, but as they were engaged in the obvious, they recovered themselves first.

Little Miriam came to the rescue of all, saying, "Come Lisher, drink your wine. There it is in the middle of the table."

The sister of the host was the first to regain the equanimity and accept the awkward situation, trying to put the unexpected guest who made no attempt to withdraw at his ease, by rising and drawing another chair between herself and little Miriam and motioning to her brother as she did so—Laboff then said very cordially, "won't you sit down with us? We will be glad if you will."

Many emotions were overwhelming the new comer, to prevent clear thinking, so he simply did as he was bidden, and when he was seated, little Miriam huddled closely to him, putting one hand on his, and with the fingers of the other, passing along the lines of her Haggadah, which she pushed to one side to share with him, asking him, "can you read it," as she looked up at him. He nodded an affirmative. She volunteered, "I can't yet; I am too little." Immediately the family began their interrupted service, as if nothing had occurred. Except that Miriam blurted out, "Oh good Lisher, you haven't drunk your wine yet," but Esther had already arisen and placed a cup of wine before the stranger and the aunt said, "He will drink out of his cup by and by."

Lisher kept his eye on his book and apparently became absorbed in it.

When the cup was lifted to the old, old prayer, "Next year in Jerusalem," as they intoned it, he pressed little Miriam's hand, so she let forth a little "ouch," but did not withdraw it. And when they drank after a little scarcely noted situation, he put his lips to his cup for a drop. Then the singing began. When they sang the "El B'nai" in Yiddish, after having sung it in Hebrew, he lost his self control and tears trickled down his cheeks.

Miriam leaned over and asked: "Don't you like that pretty song?"

"Yes," he whispered in her ear, "it is because I like it so much." Not understanding, the child said no more.

As soon as the service was over, Mrs. Laboff got up and took her child, now with drowsy eyelids, in her arms and carried her off to bed.

Then the guest arose quietly, and smiling and Miriam's aunt went over to her host and asked: "May I shake hands with you and thank you for your hospitality?"

Laboff rose and put out his hand, saying cordially, "You must come again, and soon." Then Lisher bowed to the rest of the company, saying, "Thank you all very much," and withdrew.

The family were all so deeply moved by the strange occurrence that they said very little about it after the guests withdrew. His emotion had impressed them all greatly.

When Lisher had closed the door of the apartment, instead of going to his own, he went slowly down stairs and to a telegraph office and sent this telegram to his brother's wife:

"Am detained on business—staying at the Central hotel tonight—will be home at noon tomorrow."

Lisher did go straight to the hotel from the telegraph office. But he never went to bed that night.

He paced his room for hours—then he looked out into the starry night. Finally he sat down in an arm chair, and gave himself up to reverie.

He was home in the Russian village again with his parents. He

saw and heard his father, the Rabbi, reading the service. He remembered the last Seder Service at home, immediately after his Bar Mitzvah, when he felt so proud to take part in it as a legal Israelite. He remembered the prayer book, his mother (who had died shortly after) had put in his bag when he left home, believing he would need and use it. He felt again his father's hands on his head, in the old Hebrew blessing, the morning he with his brother had left home to seek fortune in the new land, where he had quite measurable success.

Then he looked back on his own heedless drifting, his ready acceptance of his brother's marriage and of the faith, his other neglect thereafter of all things Jewish, and then he refused to think any more.

He went out, strolled into a park in the early morning and walked for hours. At noon he returned home, many thoughts and resolutions going with him.

The following Sunday he called on the Laboffs and asked for a private talk with Laboff. Laboff suggested a walk in the park together.

Lisher told his companion briefly of his history, of the effect the Seder in his home had had upon him—of his determination to again affiliate himself with Jews and Judaism and asked permission to call at his home occasionally, which was cordially extended.

All through that summer and next winter Lisher was a constant visitor at the Laboff home. Miriam could scarcely retain her joy and adopted him as her playmate.

Lisher was greatly attracted to Esther, who was a stenographer in an office not far from his own place of employment, and he frequently called for her and they went home together.

Reuben, her brother introduced him to the "Y. M. H. A." and Esther occasionally took him with her to a dance or entertainment at the "Y. W. H. A."

Esther was a very good looking, bright, and attractive girl.

Lisher told his brother of the Passover incident and his determination to become a Jew again, a real one! A little to his astonishment, his brother congratulated him heartily upon it.

Rosh Ha Shanah morning he went to synagogue with the Laboffs.

A month before the following Passover he became engaged to Esther. In pleading with her father for an immediate marriage, he said, "I would like to sit at your Seder table again, but not as an involuntary and unexpected guest, but as your son."

THE UNWELCOME GUEST

A Story for the Passover

By ELMA EHRLICH LEVINGER

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Spring came very late that year. In all the city of Prague no man remembered so cold an April—an April of chill winds and little sunshine, even flurries of snow that toward sunset grew into a steady downfall, covering the shivering trees and hushing the narrow streets with a soft, white blanket. Courtiers and market people and ragged beggars, meeting in the great market place of the city, swore that never had there been such a spring time. Behind the high gates of the ghetto the Jews, who had just swept and purified their houses for the Passover, warmed their hands before their grateful fires ere they donned their white garments and sat down at the Seder table to keep the ancient feast of their fathers.

The poor folks among the ghetto dwellers—and there were many, for the days were cruel days for the Jew, and many new not how to earn their bread because of the hard laws which

met them at every turn—shivered in their rags or the mean garments some generous soul had given them in honor of the festival. But they knew that one one night at least they would not be hungry, for the rich men of the ghetto of Prague had given matzos and fruit and fowl and sweet wine to every man of family, that he might keep the Passover and sit at the head of his own table on Seder night like a prince in Israel. And those who were alone in the world—orphans or young scholars, or the very old who had lost all their kin—these were made welcome in the homes of their more fortunate brethren. Treated as honored guests, they sat in their places before the fair white cloths spread with the symbols of the feast and repeated in their turn the joyful words with which the Jew greets the holiday of freedom for his ancestors. So in the homes of all the Jews of the ghetto of Prague, even the very poorest, the weary ones of Israel found peace and plenty for a single night and sang with joyful voices of the return of Zion.

But in the house of Menachem, the rich money lender, there was no guest. Perhaps if the hard laws of his day had allowed Menachem to follow some other trade his heart would not have grown as hard and cold as the yellow pieces of metal which he wrung from the hands of his debtors. Gold had grown to be his god, and he loved it better than even his wife and his children—his son, whom they called "the little scholar" from one end of the ghetto to the other; his three fair daughters, the eldest a girl almost ready to stand beneath the shuppah, so lovely that it was more than her father's dowry which brought many suitors for her hand to the house of Reuben, the marriage broker. Tonight they sat around the Seder table, Menachem and his family, and the festal tapers shone upon rare line and almost priceless silverware, and the high golden cup filled with wine and set apart for Elijah the prophet. Legend had it that on Seder night the prophet wandered from house to house, pausing for a moment beside every table where Jews gathered to keep the Passover. So a goblet of wine was set aside for him and an empty chair placed beside the chair of the master of the house that the prophet might find a welcome whenever he should come. And not only the little children, who heard with shining eyes the tale of the deliverance from Egypt, hoped to see the good prophet enter the door kept open for his coming, but often their elders waited also, hoping to see his face, for they had long believed that after Elijah comes the Messiah himself. He who will surely redeem Israel for all time to come.

So the house of Menachem was duly cleansed and garnished for the festival, the table set for the feast, and around it sat his wife and children decked in rich garments, for he was a man of great wealth. But no guest sat at his table, for Menachem thought that he had done more than his duty. Had he not given a little of his cherished gold to make cheer for the Passover for those who could not buy matzos and wine for themselves?

Menachem sat upon the heaped cushions of his great carved chair and opened his Haggadah, beautiful with many scenes of the Passover narrative, that he might begin the service. And the youngest child, a girl of four, with her mother's tender eyes and gentle voice, asked him: "Father, why does the empty chair stand at your side?"

"We always place a chair at the Passover board for the Prophet Elijah," explained Menachem.

"And the needy and the homeless that they may also come in and eat

and be comforted," murmured his wife.

But Menachem did not hear her. He was already reciting the portion that ushers in the service for Seder night.

The evening passed. Outside the wind—there never was such a wind before in April—blew great whorls of snow against the panes. But within the house of Menachem the fire burned brightly and the candles shone upon the table piled high with rich food and rare wines. Then came the moment for the youngest child, now grown drowsy, but still eager to do her part, to open the door. She flung it wide, rubbing her eyes sleepily; then turned to her father, her voice ringing with joy.

"Father—Elijah has come!" she trebled.

But Menachem frowned in his beard and shook his head almost angrily. At the door stood a man white-haired and bent and broken, leaning on a traveller's staff. Snow glistened on his moldy fur turban and on his ragged cloak. A beggar, whining and importunate, come to disturb them at their feast! Menachem spoke harshly.

"Who are you and why do you come?" he asked, bidding his wife, who had already risen, to keep her place.

The unwelcome guest did not answer. He only shook his head sadly and pointed one trembling, gnarled hand toward the empty chair. "He wants to sit in Elijah's chair," cried the youngest child.

Her father laughed shortly. "We have no room for beggars," he said. "Go to the rabbi's house. I have given my share that no Jew may go hungry tonight nor want for shelter."

The stranger stood silent, his back bent beneath a heavy burden he carried, which seemed like a pedlar's pack.

Menachem's wife pulled the sleeve of his white robe. "Tonight we must turn no stranger away," she whispered. "Bid him welcome that he may sit beside us and share our Passover."

"Be off!" and Menachem turned angrily upon the visitor. "Now, children, let us go on with the service," he told his daughter and his son, striving to speak calmly. But he was much disturbed in his heart, for the look the stranger had given him had shaken his very soul. Then the old wanderer had turned away, plodding from the room, weary and bent low, as though bowed beneath the homeless Israel.

"Menachem" cried his wife, rising pale and frightened, "I cannot let you turn this stranger from our door. It is Passover, and we must open our doors to the poor and homeless."

Menachem did not answer. The stranger had closed the door softly behind him, yet an icy blast seemed to flood the room. The candles upon the festal cloth wavered and flickered; the fire blazing upon the hearth sank to hissing little flames. It was as though Winter or Death himself had come uninvited to the feast.

Menachem turned as white as the shroud-like garment he wore. In the Ghetto it was whispered that he was something of a skeptic, but even his bold heart quailed as he turned his eyes from the frightened faces of his wife and children toward the frost-whitened window pane which the stranger had passed but a moment before. And, though he tried to laugh, he trembled as the youngest child wailed accusingly: "Father, father, it was Elijah you sent out into the storm!"

"Nay, nay, little one," comforted the mother. "Not Elijah, but some poor homeless wanderer we must succor for his sake. Make haste, my husband, and overtake him and bring

him on out of the storm, lest this Passover bring us evil instead of good and misfortune will enter the door we have closed upon a needy brother."

Without a word Menachem went to the door, opened it and looked out into the night. The wind scourged his face with an icy blast, but he did not hesitate. Without a word he plunged into the snow that he might overtake the wayfarer and bid him welcome to his warm fireside.

Those who remained about the table dared not speak. Was this not the night of miracles for Israel and had not father told son for countless generations that some day the wandering prophet would indeed pause beside a Passover table and drink the wine and leave his blessing ere he departed? So they waited in awe and dread for Menachem to return with the guest he had sought to turn out into the night.

He came back at last, his hair and beard white with snow, his eyes terrible with fear. He said not a word and they feared to question him. With lips that trembled he sought to read the rest of the service, but his shaking hands dropped the haggadah and the words seemed to strangle him. Only his littlest daughter had the courage to climb upon his knee and seek to learn what troubled him.

"Father, father," she begged, "tell us what you saw out in the darkness?"

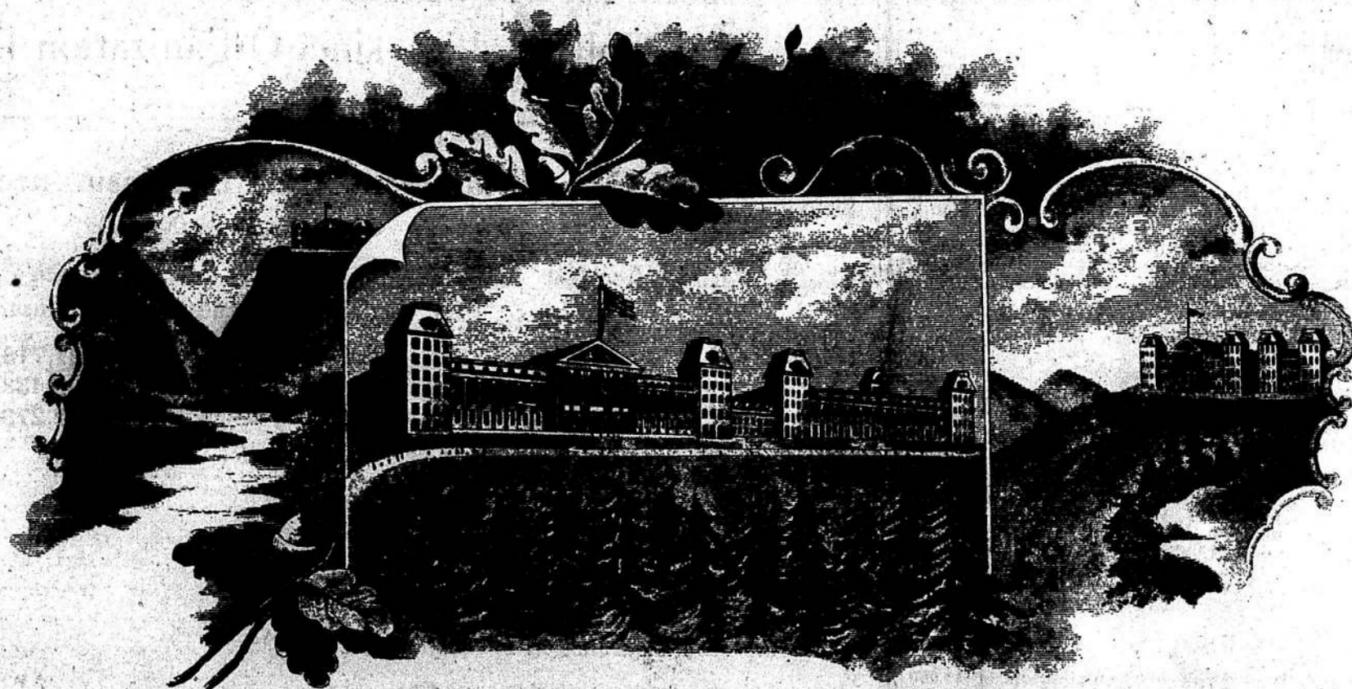
And Menachem answered her in a voice ragged with fear: "I saw nothing—nothing! The snow is deep and my footprints are plain from our door and back again, but I saw no footprints where he walked away from our door!"

Then they all fell silent with a great fear, for they knew that it was no mortal wanderer they had turned away from their Seder table. But at last Menachem's wife broke into great wailing.

"Alas!" she cried. "Your hardness of heart has brought black misfortune upon the heads of our innocent children. For you have turned Elijah the prophet away and he will curse us instead of bless."

But no misfortune came upon the house of Menachem. His son fulfilled the promise of his youth and became a scholar famous even in Prague; his daughters married worthy husbands, and Menachem and his wife lived to bless their children and to rejoice in their beauty and piety. Yet Menachem never lost the look of a man who fears to look behind him as he wanders down a lonely road after sunset. Although his wealth increased year after year he was more miserable than the poorest beggar in all the ghetto of Prague. And now the poor knew him for a friend and never feared to knock upon his great, bolted door, knowing that it would be opened to them, for Menachem never again turned the needy from his doorstep. Nor did he cease to hope that the beggar with the pack upon his shoulders would come again that he might ask his forgiveness and gladden him with his bounty. Especially on Passover, when Menachem's haunted eyes turned ever to the open door as though he still hoped to see the stranger enter and beg for a seat at his table. But although he lived to be a very old man Menachem never saw the wanderer again.

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SOME INTERESTING LOCAL EVENTS

Passover Spirit Fills the Air—the Zionist Conference; Fruitful Results Which Could Have Been Realized Without the Conference—the Inferno of Jewish Psychopaths and Mental Defectives—a New Institution, Which Must Enlarge Its Program and Purposes.

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The festival days of Passover are rapidly approaching. Not only is its spirit to be noted in the various advertisements and declamations of the matzoth bakeries and the manifold appendages of the holidays, but in the entire institutional life of New York Jewry. No longer do we hear of mass meetings, demonstrations, conferences, campaigns, etc. All such projected plans and ideas are to await the passing of this majestic festival—the hour of Israel's redemption and rejuvenation.

Last week, however, one of the most important conferences in Jewish-American life took place in Philadelphia. At this conference of American Zionists there were adopted resolutions envisaging, not only Zionist interests themselves, but also affecting fundamentally the whole world of diplomacy, even without the border of Jewish concern.

Lofty is the concept of these resolutions. Consummate is the artistic skill with which they were fashioned and expressed. Desirable and imperative it is that they achieve the desired effects. Still, it is to be observed, that if they do accomplish the results contemplated, it is not due to the efforts and measures taken by the sponsors of this conference, but to the intrinsic merit and inherent justice reposing in the sentiments, desires, hopes and demands, expressed in these resolutions.

Take for instance, the resolution demanding that America co-operate in the fulfillment of the Balfour declaration. Justly do the Jews of America express their desires and demands in the matter. For it must not be forgotten that in the days of the last war, the government appealed to American Jews, citizens and aliens alike—to help in the successful prosecution of the war, in order that the spirit of the Balfour declaration might be made living and effectual. Indeed, it was the incomparable leader of the American democracy, Ex-President Woodrow Wilson, who first enunciated the great principle of the "Rights of Small Nations"—the cardinal and basic concept inhering in the Balfour declaration. Now, therefore, that the horizon of Zionism has become clouded and darkened, that the mists of prejudice and the poisonous exorcism of racial hate and bigotry have dimmed the sky of Israel's hope and aspirations, it is fitting and proper that American public opinion and its government come to the aid of Zionism, and to help in the materialization of its ideals and ideas, so much akin in spirit and historic tradition to those of the American people. This is the moral duty of the great land of ours and its people, always ready to fulfill their obligations, and to discharge their full measure of devotion to the principles which begot them.

It is only needful to remind America of her obligations—to depict to her the true conditions of our hope, and she will hasten to perform her duty. But it was not necessary, to do so, to stage a special "conference," such as was held at Philadelphia. Many are the ways, in which the government's attention might have called to its duty with respect to Palestine that would have been infinitely more fruitful than the method and means adopted.

For the recent all-day "conference" at Philadelphia cannot by any means be considered a success. To have justified its convening, it should have been prepared and conducted with genuine American efficiency. It should have been staged on a large nation-wide scale, so as to attract and compel the attention of all Jews and non-Jews alike. To this conference, however, there came but a few delegates. Conspicuously absent were all noted personalities in Jewish-American life. Nor was there said or done anything striking during its discussions, that would have left an indelible impression upon the public consciousness.

Far less expensive and more effective would it have been to organize local demonstrations by local Jewish organizations, for the purpose of expressing and adopting the same resolutions, and forwarding them to the President, Senate and Congress.

And not only would such action have had a tremendous political and psychological effect upon those in Washington, but it would also have reacted most beneficially upon the Jewish people. It would have stirred them from their apathy and aroused in them the dormant spirit of national loyalty—an incalculable aid to the success of the Keren Hayesod campaign now commencing in this country.

New York Jews are blessed with the advent of two new institutions deserving of careful and sympathetic attention.

A number of public spirited and kindly disposed men and women have organized for the purpose of founding an asylum to care for the Jewish mental defectives of New York.

The Jewish insane of New York, in so far as they are cared for in public institutions, are kept in the general asylums for the care of the insane. Not always are they treated kindly and sympathetically.

For even in the public institutions for the care of the sick there exists the spirit of anti-Semitism. In addition to this the attendants and keepers in such institutions are wholly unacquainted with the Jewish life and spirit. As a result of this atmosphere of hostility and misunderstanding these mentally sick patients often become more deranged beyond hope of recovery. Then, again, the question of Jewish dietary laws is always a source of irritation to the Jewish patients, who too often are religious fanatics. There is no doubt, therefore, that a separate institution to care for our Jewish psychopaths is both desirable and needful, and we wish its sponsors full success in their enterprise.

The second organization also contemplates the care for the health of the Jewish population in New York. It aims to spread hygienic knowledge and information. It would also give free medical examination, to uncover latent defect or dormant ailment and cure it ere its ravages become too destructive.

Immeasurable is the importance of the work which this organization hopes to accomplish. But such an organization should be founded to embrace not only New York, but all of American Jewry. Every large Jewish ghetto, such as Chicago, Philadelphia, Cincinnati, Boston, etc., is in need of hygienic instruction and information. We hope, therefore, that this new organization widen its scope and extend its beneficent influence to every sphere of Jewish life in America, and that it also embrace the function of statistician concerning all matters relating to Jewish health and ailments.

Let this organization but venture forth into these unexplored fields and it will rally to itself devoted friends and patrons as well as the much needed assistance of active workers co-operating with it in this mission of healing and life.

Untermyer Entertains Palestine Fund Club

Samuel Untermyer, counsel to the Lockwood Committee, entertained one hundred men and women associated with him in the Palestine Foundation Fund Campaign last Sunday evening at the Hotel Gotham. Mr. Untermyer announced the formation of a "Thousand Dollar Club," composed of those who contribute \$1,000 to the Keren Hayesod, or Palestine Foundation Fund, which will begin a campaign in New York to raise \$3,000,000 on April 16.

At the dinner Sunday evening \$150,000 was raised in advance of the campaign. Among those who joined the "Thousand Dollar Club" were Louis Marshall, Adolph Lewisohn, Jefferson Seligman, Peter J. Schweitzer, Herman Conheim, Boris Grabelsky, Louis Robison, Dr. Simon Rothenberg, Morris Polsky, Mrs. R. N. Sundelson, Max Phillips, Max Greenfogel, Elias A. Cohen, Felix A. Locks, Nathan Resnikoff, A. Moskowitz, Solomon Smilin, E. Gotfried, A. Werbelowsky, D. Werbelowsky, J. Prenskey, Jacob Goell, Charles Goell, J. Tampowsky, David Surdut, Samuel Wilner, Michael Sallit, Rabbi Samuel Benjamin, Leopold Keehlman, Joseph Zubow, Philip Wattenberg, Joseph Polstein, B. Titman, M. Jarcho, E. Cedar, I. Matz, Philip Masliansky, Alvin Untermyer, Irwin Untermyer, Abraham Kaplan, H. Susskind, J. J. Lubell, Charles Lindner, Max Gottlieb, J. Prenowitz, Michael Furst, G. S. Roth, Louis Weiss, Morris Binstock, Morris Kulock, Michael Gellin, Jack Amsterdam, H. Fishel, Mrs. Richard Gotthell, P. Luria, Podolsky, Max Phillips, S. Rottenberg, Phil Goldberg, Philip Hersh, M. Soloff.

Mr. Untermyer is president of the club. In sending his contribution of \$1,000 Mr. Marshall said:

"I feel it to be the duty of every Jew to help in the rebuilding of Palestine in order that those who desire to take up their homes in the ancient dwelling place of Israel may have an opportunity to do so under the most favorable auspices. There is no Jew, whoever he may be, who has the right to shirk the duty of assisting in giving due effect to the beneficent purposes which underlie the Balfour Declaration."

Mr. Untermyer explained that the Palestine Foundation Fund offers a field for Jews of all classes, regardless of differences of opinion, to join hands in the work of the rebuilding of Palestine. He explained that the "Thousand Dollar Club" of the Keren Hayesod is one of the efforts on the part of American business and professional men to help in the rebuilding of Palestine.

Addresses were delivered by Colonel J. Patterson and Vladimir Jabotinsky, members of the Zionist delegation visiting this country. Mrs. Richard Gotthell spoke on behalf of the women's division of the campaign. Mr. Peter J. Schweitzer, chairman of the Administrative Committee of the Keren Hayesod, spoke of the Zionist achievement in Palestine and the methods whereby American Jews might participate in the upbuilding of the Jewish Homeland.

Hadassah to Hold Rummage Sale

Donations for the rummage sale, which is to be held by a Hadassah group of Zionist women on April 24, for the benefit of more than three thousand Palestinian orphans, are arriving at headquarters in encouraging numbers. Everything from overshoes to floor lamps has been received, and the Hadassah workers are grateful for any articles, books, pictures, in fact, all those things that lie in a corner of the house unused and unneeded can be sold at the rummage sale.

Hias Launches Americanization Drive

The Department of Education of the Hebrew Sheltering and Immigrant Aid Society of America is launching a national drive for American citizenship. With this object in view, the first of a series of conferences of agencies engaged in educational work among Jewish immigrants was held on Wednesday, March 29, at the Hias building, 425-437 Lafayette street, New York. Representatives of twenty-five New York organizations were present.

Mr. Joseph E. Eron, chairman of the

Committee on Education, presided, and addresses were made by Mr. Merton A. Sturges, Chief Examiner of the Naturalization Bureau of the Department of Labor; Mr. Frank A. Rexford, of the Department of Civics, Board of Education; Mrs. Erna Owen, of the Citizenship Aid Class, Christodora; Mrs. Frances Perkins, Secretary Council on Immigrant Education; Rabbi Herbert S. Goldstein, of the Institutional Synagogue; Mr. Harold Fields, of the League of Foreign-Born Citizens; Mr. Ellis Ranen, of the Jewish Bureau of Foreign Language Information Service; Mr. Louis Kraft, of the Jewish Welfare Board; Miss Esther Johnson, of the

New York Public Library; Miss Cecilia Razovsky, of the Department of Immigrant Aid of the Council of Jewish Women, and Dr. I. L. Brill, director of the Department of Education of the Hebrew Sheltering and Immigrant Aid Society of America.

A Central Bureau through which Jewish immigrants can be followed up so that they may learn English and become American citizens will be established. The bureau will make a survey of all organizations so as to ascertain what educational work is actually being done for and among Jewish immigrants.

Similar conferences will be held in the near future in all the cities where Hias has branches and regional offices.

January 1, 1922

ÆTNA LIFE INSURANCE COMPANY AND AFFILIATED COMPANIES

Ætna Casualty & Surety Company

Automobile Insurance Company of Hartford, Conn.

Morgan G. Bulkeley, President

Total Assets	- - - - -	\$219,147,414
Total Surplus to Policyholders	- - - - -	31,201,979
Total Income in 1921	- - - - -	88,432,505
Paid Policyholders since Organization	- - - - -	470,593,127

72d Annual Statement Ætna Life Insurance Company

Capital Stock, \$5,000,000

Life, Accident and Health, Liability and Workmen's Compensation Insurance, Life, Accident and Health Group Insurance

Assets	- - - - -	\$191,718,046
Liabilities	- - - - -	169,438,524
Surplus to Policyholders	- - - - -	22,279,522
Increase in Assets	.....	\$14,215,680
Increase in Surplus to Policyholders	.....	3,252,105
Increase in Life Insurance in Force	.....	48,411,056
New Life Insurance Issued in 1921	.....	358,446,980
Life Insurance Paid for in 1921	.....	324,617,774
Life Insurance in Force Jan. 1, 1922	.....	1,204,000,397
Payments for Taxes during 1921	.....	1,836,086
Payments to Policyholders during 1921	.....	28,900,620
Paid Policyholders since Organization	.....	424,248,011

15th Annual Statement

Ætna Casualty & Surety Co.

Capital Stock, \$2,000,000

Assets	.....	\$15,458,865
Liabilities	.....	10,366,357
Surplus to Policyholders	.....	5,072,508

9th Annual Statement

Automobile Insurance Co.

Capital Stock, \$2,000,000

Assets	.....	\$11,970,502
Liabilities	.....	8,120,553
Surplus to Policyholders	.....	3,849,949

Automobile, Fire, Marine and General Casualty Insurance Fidelity and Surety Bonds

CASUALTY, SURETY, FIRE AND MARINE

LIFE INSURANCE
MOWRY & PATTERSON, Managers, 100 William St.
GEORGE G. BALL, General Agent, 1170 Broadway.
MAX SAYMON, General Agent, 1170 Broadway.
W. A. NICOLAY, Manager, 32 Court St., Brooklyn.
B. F. REINMUND, Manager, 406 Essex Bldg., Newark.

JOHN S. TURN, Secretary, 100 William St.
C. RUSSELL EBERT, Secretary, 82 Beaver St.
FRANK F. EAGLES, Manager, 277 Broadway.
GEORGE G. BALL, General Agent, 1170 Broadway
W. M. MULHERON, Manager, 5th Ave. Bldg., Mad. Sq.
THE ARMITAGE CO., Gen. Agents, 100 William St.
J. J. PHELAN, Manager, 176 Montague St., Brooklyn.
W. A. NICOLAY, Manager, 32 Court St., Brooklyn.



LOUIS H. SALTZMAN

PRESENTS

THE BRIGHTON

A HOTEL OF PRESTIGE

ON THE BOARDWALK

LONG BEACH, L. I.

THE PALACE

A HOTEL OF CHARACTER

OCEAN FRONT

EDGEMERE, L. I.

UPTOWN, NEW YORK

THE DIPLOMAT

BROADWAY, AT 94th STREET

THE CECIL

BROADWAY, AT 93d STREET

DOWNTOWN, NEW YORK

105 DUANE STREET — 14 THOMAS STREET

Telephone Connections

Cholera Rages—Wedding in Cemetery

Riga (Jewish Press Association).—In Kannieke, the province of Podolia, an epidemic of cholera broke out, being particularly widespread among the refugees. To combat this menace the Jews of the city resorted to the famous expedient and remedy—that of uniting two orphans in the bonds of wedlock and to celebrate the same on the grounds of the cemetery.

On the day of the wedding the entire city declared a holiday. At the ceremony there were present the entire Jewish population, the chief commissar of the Soviets and many of the peasants. After the ceremony the wedding supper was

given in the synagogue, it being enlivened by the solo dancing of the rabbi, accompanied by the chief commissar.

The epidemic, however, continued with undiminished fury. So the "Gentiles" employed their remedy, that of a procession behind the "cross." But even this means did not work. The Jews of the city, confident in the efficacy of their remedy, staged a second orphans' wedding in the cemetery, and they finally triumphed! The epidemic has subsided at last.

Jewish Art Theatre in Moscow

Moscow (Jewish Press Association).—A special Jewish art theatre, subsidized

by the government, is to open here the coming week. A new building has been built for it, having a seating capacity of 420 and equipped with the most modern scenic devices to be found in the theatre today.

It is to be a repertory theatre, opening its season with the presentation of "Uriel Acosta," to be followed by Ash's "God of Vengeance" and "The Great Sin," Maeterlinck's "The Blind" and Veron's "Phillip II." In addition to these productions, special evenings will be devoted to memorial celebrations of famous litterateurs and musical concerts for the lovers of music.



ORGANIZED 1890

THE STATE BANK

374-378 GRAND STREET

NEW YORK

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M. M. TEICHER, Assistant Cashier

C. WOODWORTH, Auditor

HADASSAH NOTES

Hadassah last year became the parent organization of Junior Hadassah units. The call of the orphan in Palestine made a strong appeal, but, having been forced to use all its energies toward the medical work to which it was committed, Hadassah, in response to overtures made by groups of young women between the ages of 18 and 21, found that it could answer the appeal by organizing these groups for the financial adoption of orphans as the specific charge. One hundred and eighty orphans were in this way supported last year, and this year that number has been far exceeded by thirty Junior Hadassah units busily engaged in devising ways and means of increasing their charges.

The chairman of the Junior Hadassah Units is Mrs. Jacob Sobel, who devotes herself unstintingly to organizing and doing propaganda work. Hadassah in this department of its activities works hand in hand with the orphan committee of the Joint Distribution Committee. At the head of this work in Palestine is Miss Sophia Berger, former member of the Central Committee of Hadassah.

More than three-fifths of the children now under the care of the Palestine Orphan Committee are living in Jerusalem in private homes, the majority of them with their widowed mothers. Great care is continually exercised by the local Jerusalem Committee, a committee composed of men and women of long residence in Jerusalem, that no relief be given unless absolutely necessary. In addition to providing clothing and school books, six home visitors, together with their supervisor, look after the health, cleanliness and general well being of the children. The supervisor has charge besides of the trade training of the girls, there being a special vocational guidance director for the boys. He arranges the contracts for the apprentices as well as their later employment. More than 500 of the older girls and boys from twelve years and upwards are now learning various trades, the boys being apprenticed with carpenters, weavers, shoemakers, tailors, gardeners, blacksmiths, tin-smiths, stonecutters, painters, mechanics, brushmakers, watchmakers, printers, bookbinders, saddlers, scribes, photographers, upholsterers, etc., the girls learning to become dressmakers, seamstresses, stenographers, carpet weavers, milliners, trained domestic servants, stocking makers, etc.

In Jerusalem a shoe repair shop has been opened with skilled masters, which now not only repairs the shoes of the wards, but makes their sandals and boots. The twenty-four boys receive wages for piecework, instead of the monthly allowance they formerly received.

Recently a dressmaking shop was opened in the administrative building in order that the girls might have a shorter, more intensive course than was elsewhere available.

Through the kindness of the Board of Education of the Zionist Commission, schooling is granted free to orphans. On the other hand, the Jerusalem staff includes a special school visitor and a subsidy is granted the evening schools, the majority of pupils being orphans.

Trade schools for girls have been opened in Safed and Tiberias. In the former, in addition to sewing and stocking making, cooking and laundry work are taught. It is hoped that this school may obtain a grant in aid from the Palestine Department of Education for the coming year.

Furthermore, as Safed is particularly barren of trade opportunities, a small pension, the "Ashsaniah," has been opened to teach girls general housework.

BROOKLYN NOTES**Temple Petach Tikvah**

The Young Folks' League held a very successful dance in the New Auditorium last Saturday night. More than 350 friends and members were present.

Sunday morning, April 9, the children of the Sunday school will conduct the annual Seder for the children of both the Hebrew and Sunday schools. The cantor and choir will officiate. Mr. H. J. Muss will prepare the food and Rabbi Wellerstein will explain the services as the children go along.

Mr. Mark S. Feller has undertaken to reorganize the Alumni Association. He has already organized several dramatic clubs.

Congregation Mt. Sinai Notes

A get-together party was held by the Sisterhood of Congregation Mt. Sinai in the vestry rooms, 305 State street, on Sunday evening. The affair was a huge social success.

Passover services will be held at Congregation Mt. Sinai at sundown Wednesday evening, April 12. On Thursday morning services begin at 9. Rabbi Alexander Basel will preach at 10.30. Subject, "The Four Cups of Salvation."

On Thursday evening, services at sundown, and on Friday morning at 9. Sermon at 10.30. Subject, "Freedom."

On the Sunday morning of "Hol Hamoed" the children of the Hebrew and religious schools of Congregation Mt. Sinai will hold a Passover entertainment. A stereopticon lecture by Rabbi Alexander Basel will be the feature of the program. There will also be appropriate recitations and musical numbers.

COUNCIL OF JEWISH WOMEN

A very interesting group of articles appears in the April issue of "The Jewish Woman," the quarterly periodical issued by the Council of Jewish Women. Miss Rose Brenner, president, contributes an article on "The Great Interpreter," in the course of which the interpretive function of the council is considered, in interpreting the longings of the immigrant Jewess and the precious spiritual heritage of the American Jewess. The rural problem as it affects Jewish womanhood is presented by Mrs. Henry J. Sporborg, of Albany, chairman of the Committee on Work Among Women on Farms, in an article on "The Women on Our Farms." The article on the farm situation includes an appeal for utensils that are needed for household efficiency classes; and for books in Yiddish and English required for educational classes and circulating libraries. Attention is called to the fact that five circulating libraries have been established by the Council's State Committee for Connecticut.

A very thoughtful discussion of an important question is offered by Mrs. Enoch Rauh, president of the Pittsburgh section, in an article on "District Jewish Philanthropies: Are They Justifiable?" The Jewish attitude toward dependent children, poverty, charity and group solidarity is very clearly presented in the development of the author's point of view. The part that the Jew has placed in the history of education for the deaf, is emphasized in the article on "The Problem of the Deaf: From an Educational Standpoint," by Mrs. Sidney M. Stern, of Philadelphia, chairman of the Committee on Deaf.

One of the most active and successful civic workers of Chicago is Mrs. Moses L. Purvin, president of the Chicago section, who contributes a very splendid analysis of the subject, "The Jewish Woman in Civic Life." Public health essentials are treated by Dr. Luba R. Goldsmith, of Pittsburgh, chairman of the Committee on Public Health. The subject of her article is "Knowledge and Health." The function and contribution of the council in every Jewish community are indicated in a very interesting story, "The Good Fairy," by Mrs. Caesar Misch, of Providence, honorary vice-president of the Council of Jewish Women.

On Tuesday, April 4, the Executive Committee of the Council of Jewish Women met at Brooklyn, N. Y. Miss Rose Brenner, president of the council; Mrs. Leo H. Herz, of New Haven; Mrs. Max L. Margolis, of Philadelphia; Mrs. Henry J. Sporborg, of Albany; Mrs. Alexander Kohut, of New York city; Mrs. Nathaniel E. Harris, of Bradford, Pa., and Mrs. Harry Sternberger, executive secretary, participated in its sessions.

The St. Louis section has already made its initial arrangements in preparation for the Council Triennial in its city in November, 1923. The Committee on Arrangements includes Mrs. Irvin Bettman as chairman, Mrs. Major J. Lowenstein, Mrs. Alvin L. Bauman, Mrs. Isaac Halpern, Mrs. David Goldsmith and Mrs. Herman Cronheim. Mrs. Irvin Barth will serve as Publicity Chairman. This committee is determined to make the next triennial the most notable in the history of the Council of Jewish Women.

"Hebrew or Yiddish Jews' Language," Says Roumanian Judge

Klausenberg (Jewish Press Association).—Hendler, a Jew of this city, presented a petition to the circuit court of this city, written in the Hungarian language. The presiding justice refused to recognize and accept the petition on the ground that it was not presented in the proper form. In denying the application of the petitioner the court said: "By the peace treaty of Versailles we are compelled to acknowledge and honor all documents written in the language of the respective national minorities in this country. The language of a Jew is either Yiddish or Hebrew, but not Hungarian. The application is therefore denied."

Klausenberg is the capital of Zeenzenburg, a former Hungarian province, now under Roumanian dominion.

Convalescent Home to Be Dedicated

The Convalescent Home for Hebrew Children at Rockaway Park, Long Island, which was formerly known as the Sanitarium for Hebrew Children, the institute founded by Hezekiah Kohn together with his colleagues, Jacob H. Schiff and Moses Toch, will dedicate its new building and the reconstructed old one next Sunday afternoon, April 9, at 3 o'clock, to which ceremonies the public is cordially invited. There will be music and addresses will be delivered by Judge Irving Lehman, the rabbi of the Rockaway Park Congregation, and Rabbi Isaac Landman of Far Rockaway.

The home was formally opened in the summertime only, but now is open all the year round and caters mainly to crippled children, who are afforded the beneficial tonic of the salt air, coupled with excellent care and attention. Special trains will leave Pennsylvania Station at 2.19 and Flatbush Avenue Station at 2.04. It is hoped to have a large attendance, as the public has always displayed great interest in this institution.

JERUSALEM

(From the Hebrew of the Author)

(We take pleasure in publishing a poem, "Jerusalem," written in Hebrew by John D. Nussbaum, together with an English version by the same author. Of course, the translation but inadequately expresses the charm of the original Biblical Hebrew. We commend this poem to the Zionists, and it may be sung to the tune of "Hatikvah."—Editor Hebrew Standard.)

I

Love's caressing, burning flame
Light upon the lips that name
Of Thine, Jerusalem pronounce!
Glad tidings, too, I bring, announce:
"Thy exiled children, homeward bound,
Come to redeem Thy Holy Ground!"
And, as of old, lo, cloudless skies
Look smilingly into Thine eyes!

II

Jerusalem! From distant lands
Pioneers outstretch their hands,
Supplicating Thy embrace,
Pilgrims to Thy holy place.
Offer without stint or fear
All they have, that they be near
Unto Thee, laying down the price;
Life itself their sacrifice!

III

Jerusalem! Of cities fair
None indeed with Thee compare!
Though age and ruins thee enfold,
Still art lovely to behold!
Dumb images one sees on dome,
On wall and gate of Athens, Rome;
Upon Thy head a diadem,
God's Schechinah, Jerusalem.

IV

Jerusalem! Thy atmosphere
Transparent is, all crystal clear,
And filled with fragrance of the breeze
From hill and dale, from sapphire seas!
From Lebanon's top to Jordan's feet,
Thy air is balmy, divinely sweet!
Rose of Sharon, cedar, pine,
Jerusalem, Thy walls enshrine!

V

Jerusalem! Take courage on,
The gloomy days are past and gone.
No more forsaken shalt Thou be!
Jerusalem, Thy people see!
Thy exiled children; homeward bound,
Come to redeem Thy Holy Ground!
And, as of old, lo, cloudless skies
Look smilingly into Thine eyes!

JOHN D. NUSSBAUM.

March 1, 1922.

יְרוּשָׁלַיִם

(בגנון של "התקווה")

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם
תִּשְׁקַן יָד לְמוֹ שִׁפְתֵיךְ
הַמְדוּקְבוֹת שֶׁמֶד הַנְּעִים!
הַתְּבַשְׂרִי, אֱלֹהֵי בָאִים

יָמִים טוֹבִים! בְּנִים שְׂבִים
אֵל נְבוֹלָם; גָּסִים עֵבִים!
בְּיָמֵי קָדֶם הַשָּׁמַיִם
שׁוֹחֲקִים לָךְ, יְרוּשָׁלַיִם!

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם
בְּגִיל יוֹשִׁימוֹ לָךְ בְּפִים
חֲלוּצִיךָ, בְּגִי הַנּוֹלָה!
יִקְרִיבוּ אֶת קַרְבָּנָם, עוֹלָה,
כָּל אֲשֶׁר לָהֶם: מָמוֹן, דָּמִים
בְּרוּחַ נְכוֹן וּבְלֵב תָּמִים!
נֶסֶד דְּמַעוֹתֵיהֶם מִים
עַל מוֹבְחָךְ, יְרוּשָׁלַיִם!

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!

יְפִיפִית אֶת לְעֵינַיִם

וְחַמּוּדָה גַם בְּחֻרְבוֹתֶיךָ

מִקַּל הָעָרִים, אֲחִיוֹתֶיךָ!

פָּסַל אֱלֹהִים עַל כָּל חוֹמָה,

בְּעִיר אֲתוֹנָא וּבְרוֹמָא,

וְעַל הוֹד רֵאשֶׁה, עַדֵי עַדִים.

שְׂבִינַת אֵל, יְרוּשָׁלַיִם!

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!

אֲוִירְךָ מַחְבִּים, בְּאֶפֶס חַיִּים

יִרְקְחוּן הָרִים לָךְ מִסְבִּיב,

מִחֲדָשׁ יִפְרַח אָבִיב!

נָמֵס קָרַח, חֲרָף קָרַח

בְּקֶרֶךְ לֹא עֲבוֹת עֲלֶיךָ וְרַח!

יִשְׁפּוֹד שֶׁמֶשׁ אוֹר־קִרְנָיִם

עַל כָּל קֶרֶן בְּיְרוּשָׁלַיִם!

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!

הַנְּחָמִי, כִּי בָא הַיּוֹם

חֲדָשִׁים אֱלֹהֵיךְ; בַּח עַו

לָךְ, עִיר עֲתִיקָה, בְּמֵאוֹ!

אֵל נְבוֹלָם שְׂבִים בְּנִים

וּמְמַרְוִים יְאִירוּ פָּנִים

לָךְ בְּרַחֲמֵים הַשָּׁמַיִם,

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!

CORRESPONDENCE

Editor Hebrew Standard:—
The Northcliffe press of England printed reports to the effect that Orthodox Jewry is against the Zionist policy, based on an interview Northcliffe had with three Orthodox Jews during his visit to Palestine. The three Jews are said to represent the Agudath Israel. If this report is true, then the hypocrisy within our ranks should be unmasked or it will endanger our traditional belief. Tradition tells us that Jewish traitors caused the downfall of the Jewish nation.

The Zionist rule in Palestine is a fulfillment of the Jewish Bible. The following Biblical quotations are well fitted for all Jewish hypocrites who slander the Jewish nation: "Confound them, O Lord; confuse their tongues. For it is not an enemy that revileth me—that I could bear; neither is it my foe that would bear rule over me—against him I could shield me. But it is thou, a man, mine equal, my companion and my familiar friend. How we took sweet counsel together, when in the house of God we walked in the festival throng. May He let loose death upon them; may they go down alive in the nether world. For evil against their kinsmen is in their hearts."—Ps. 55, 10-16.

HARRY GREENBERG,
New Haven, Conn., March 28, 1922

Millerand Expresses Sympathy With Zionism to Weizmann

London (Jewish Press Association).—M. Millerand, President of France, has received in audience Dr. Weizmann, president of the World Zionist Organization, accompanied by Dr. Bernard, brother of the famous French journalist, Bernard Lazare.

In the course of the interview Millerand reaffirmed the sympathy of the French government with Jewish aspirations for a national home. He asked for assurances, however, that the holy

places cherished and revered by the Christian and Moslem world will not in any wise be disturbed or desecrated, in order not to arouse national antipathies. Weizmann assured the President of the pacific and conciliatory desires of the world Zionists in aiding the tranquilization of Palestine.

M. Millerand appeared favorably disposed to the participation of French Jewry in Palestine reconstruction. It is expected that Zionist activities will become intensified at the conclusion of the Near East conference.

McDonald's Restaurant Reopened

Having been closed several months, during which time the place has been entirely renovated, after a fire that caused a suspension of business, McDonald's restaurant in the Audubon Theatre building, Broadway and 165th street, resumed business last week. The restaurant is now one of the handsomest in upper New York, the decorations and furnishings are in the most approved style and everything about the place shows rejuvenation. Former patrons are

returning to McDonald's, and a gratifying business has resulted so far. The policy of giving only the best the market affords in ample portions, well cooked and properly served dishes continues. The table d'hote dinners are unsurpassed.—Adv.

The anti-Semites at Budapest last week again raided the restaurants and attacked many Jews.

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German Pogromists Arrested

Berlin (Jewish Press Association).—The local police arrested in the last three days many of the rioters who had taken part in the riots and attacks made upon the Jews a few days ago.

These attacks were made in the aristocratic section of Berlin, the upper West Side, on the fashionable street of Kurfurstendamm and its adjoining avenues. By mistake, however, the mob attacked and inflicted serious wounds upon several bona fide Gentiles—Russians and other foreigners—whom they mistook to be Jews. It was only then, when the police observed that others besides Jews were being assaulted, that it intervened and cut short the demonstration. It is obvious from the facility and ease with which the police halted the demonstration that it could have averted it altogether, had it so desired.

Jewish Revenge

Warsaw (Jewish Press Association—By Mail).—After having staged a demonstration against the appearance of Miss Kramer, noted Jewish prima donna, the local anti-Semites decided to give a Polish concert, at which a chorus concert consisting of 300 singers appeared as the special attraction on the program. The entire Polish press had carried on a vigorous propaganda for the support of this concert. But the Jews decided that they would not participate in this event as a protest against the anti-Semitic

demonstration, and the result was that the audience consisted of only twenty Polish men, who were willing to pay the price of admission to attend a concert at which their national music was featured. This was a fitting rebuke to those bigots who would not even allow a Jewish artist to perform for her own people.

Stranded Ukrainian Emigrants Forwarded to America

Rotterdam (Jewish Press Association).—There have been stranded here many Jewish emigrants from the Ukraine, who were brought here by a mean swindler, who has taken their money under the pretense of securing for them passage to New York, and who has left them in a most distressing condition. At a special conference of the Holland Montefiore Verein, held to consider means of aiding these unfortunate victims, it was decided to furnish funds to these emigrants for the completion of their voyage to America.

The Montefiore Verein of Rotterdam is a large Jewish organization whose principal aim is to help emigrant Jews in their passage through Holland for the promised lands.

Allied Governments Criticized for Their Support of Pogromists

London (Jewish Press Association).—The "Morning Post"—the mouthpiece of the anti-Semitic section of England—in its editorial denounces the policy of the "Allies" in their support of the "pogrom heroes," Generals Denikine and Wrangel, alienating the sympathies of the Jewish people and turning their affections to the Soviet regime, which has been most rigid in the protection afforded to its Jewish citizens.

To support its contention, the editorial quotes a translation of a published address sent broadcast by the Jewish workmen's organizations and educational institutions of Russia, soliciting the support of the Jewish people for the Soviet government because of the latter's protection of its Jewish population.

Arabs Invite Jews to War on Zionism

Jerusalem (Jewish Press Association).—A local Arab publication issued a public statement in which it invites all Jews of Palestine to unite with them in the war on "alien Zionists."

"Religious differences," writes the journal, "must be completely subordinated and submerged. The love of fatherland must be transcendent. Let us unite, therefore, in this sacred duty of ridding our land from the menace of 'alien Zionism!'"

It seems that there still are some Arabs who believe the fable that Jews in Palestine are opposed to Zionism.

Shoe Industry in Palestine in Critical Condition

Jerusalem (Jewish Press Association).—The shoe manufacturers of the land have addressed a memorandum to the government calling its attention to the menace which the importation of shoes holds for the shoe industry. Lack of machinery and other modern contrivances make it impossible for them to compete with the shoe manufacturers of Austria and Poland. They therefore petition the government for the imposition of a high protective tariff upon all imported leather products.

Jewish Children Arrested and Beaten

Lemberg (Jewish Press Association).—The Polish police in Berezne broke into the meeting room of the local chapter of the national youths' organization, "The Young Watchman," while a lecture on Jewish history was being delivered, and arrested the 74 members present, 36 boys and 38 girls. After they were kept in confinement for a whole day they were flogged with whips and sent home. The managing directors of the local were detained and are to face charges of criminal sedition.

The late Baroness Salomon de Rothschild has bequeathed to the French nation the whole of her art treasures, including valuable examples of French illustrated books of the eighteenth century, Chinese art, Hispano-moresque plates, Italian ceramics and Palissy salt-cellars. Limoges enamels of the sixteenth century are remarkable and total fully a hundred pieces. Some thirty years ago the collection received a highly important addition—a considerable portion of the art treasures of Baroness

Salomon's father, Baron Charles, of Frankfurt. It consisted of about 200 French snuff-boxes of the eighteenth century, a fine series of Renaissance jewels, and a large set of German silver plate of the sixteenth century. The late Baroness Salomon's house is to be turned into a museum.

Arrested for Speaking 'Yiddish'

Harbin (By Mail, Jewish Press Association).—At a relief meeting recently held here to consider means and ways of aiding the Jewish war orphans, a Chinese official interfered and adjourned the meeting under the pretext that some one—he could not remember who it was, had offered him a bribe for the privilege of speaking in Yiddish. The president of the Jewish Kehillah, Dr. Kaufman, as well as the chairman of the meeting, Mr. Potock, were placed under arrest, the former being released immediately and the latter being placed under ball. The following day, the preliminary trial, before a magistrate, of Mr. Potock was had and he was discharged from custody.

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The inspectors will be at the Borden's plants the whole week of Passover, from which the Kosher milk and cream will be shipped. Each inspector must seal the bottles of milk and cream. By so doing the milk and cream is strictly Kosher, so that the most pious Jew may use it for Passover. All utensils as bottles, cans, etc., which are used for Passover are absolutely Kosher.

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SOLOMON ELCHANAN HALEVY JAFFE, of New York.

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A STORY OF THE WILD WEST

(Translated from the Yiddish of
SADIE TOMARKIN
in the Jewish Daily News)

Mr. Grover was a widower, his wife having died ten years before this story begins. He never thought of marrying again. Mr. Grover has a daughter, named Olivia, who like her father would never care for any matrimonial bonds or nuptial knots, her reason for staying single being that she did not want to let her father become lonely and forsaken.

There were, likewise, advanced various reasons for Mr. Grover's refusal of marrying the second time, his love and devotion for his demised wife prevented him from taking another one in her place; again he would not have a step-mother leading the destinies and shaping the fashions of his only daughter. Later, in the long run and in the course of time, when the wound was somewhat healed, the dead was slowly passing from his memory and the need for a helpmate was badly felt, there appeared a silent love on the sceneries which, although hopeless and fruitless, checked, however, the matrimonial possibilities of Mr. Grover.

Rachel was the cause of the silent love and this is how it came to pass: Ten miles away from Mr. Grover's ranch, there was a woman by the name of Rachel who kept a grocery store, supplying the neighboring farmers and ranchmen with first commodities and usual necessities. Located in such a considerable distance, there certainly could not be anything in common between Mr. Grover and Rachel. It came to pass, however, one bright day, when Mr. Grover visited the neighborhood and ventured to enter the grocery store of Rachel, with the intention of buying some cigars, the shortage of which he discovered there and then. Observing a nicely kept store presided over by a young and beautiful woman, Mr. Grover could not withstand the temptation, purchased quite a number of articles and became somewhat talkative, telling the woman of his troubles and receiving in return news and tidings of her troubles and tribulations, how she struggled right along to make ends meet for herself and four young children, her husband having deserted her, being boisterous, disorderly and lazy, spending, in addition, his time and money on cards, drinks and women, never caring for his own family. Mr. Grover became a regular customer and a frequent visitor of Rachel and her store, stopping there, at times, bringing presents for Rachel's children and showing signs of care and affection for the pretty storekeeper, although knowing full well that there cannot be any tangible results or useful consequences out of his visits

and conversations, both being loyal and true to the God of Israel and the Jewish religion, and before becoming legally separated from her lawful husband, Rachel could never look upon Mr. Grover but as a friend and admirer. He, however, continued his visits quite often, under the pretext of seeing friends in the vicinity, buying cattle and similar devices, lingering at the same time at the grocery, entering the house, kissing the children and finding one reason or another for attracting Rachel's attention, getting her, likewise, into the house and engage her in talk and speech for hours, causing Rachel the loss of trade and the dissatisfaction of her best patrons, who would have to wait considerably before being rightly treated. Rachel, on the other hand, was heartily pleased to have Mr. Grover calling on her as often as he did, learning to cherish mutually love and esteem for the wealthy ranchman and the good-natured co-religionist. But then the curtain fell and sceneries changed, one gloomy night, turning disastrous and catastrophic for both Rachel and Mr. Grover. And this is what happened. Occupying a double story house Mr. Grover had the bedroom both for himself and his daughter on the upper story, the safe being stored in an adjoining room, while the servants slept down-stairs. A shrill cry issued by his daughter at about 2 o'clock in the morning awakened Mr. Grover from his sleep, and grasping his loaded gun, he ran to his daughter's apartment, where he came upon the nocturnal intruder. Seeing his finish, the latter made a dash for the roof and ran continually in quest of a place of safety, making, however, a mis-step and falling down to the ground. When Mr. Grover went down to the yard he found the burglar prostrated on the ground dead and mutilated, having, apparently, struck his face while being hurled down the cemented pavement and death following instantly.

The alarm was sounded, servants and neighbors gathered around, the sheriff followed, who took charge of the body and ordered Mr. Grover to appear before the magistrate the next morning, assuring him at the same time that no charges whatever would be preferred against him, since he never used his gun and did not cause the man's horrible death; Mr. Grover just wished to defend himself, his daughter and property and the thief invited his own doom. The sheriff told his deputies to take the corpse away and quietude was restored, once again, in Mr. Grover's household.

Grover's house filled up with people early before sunrise next morning. Friends and neighbors from all sides and directions came to see Grover and congratulate him on his fortunate escape from a sure death. Besides, the rumor spread rapidly far and wide of a murderous gang having infested the place with the intention of robbing and killing every

ranchman of the vicinity, and the fatal finishing of the leader would certainly frighten the rest of the outlaws and drive them away from the neighborhood to look for pastures new and other fields. And talking of the attempted murder and robbery, every farmer added fuel to the flames and each ranchman had his own tale of woe. Referring to the killed bandit one farmer was almost positive that the burglar was a dangerous desperado who slaughtered dozens of people and committed the most daring burglaries, being sought by police and detectives of innumerable cities, and the Detective Bureau of Chicago offered a \$10,000 bonus to the person who would bring him dead or alive. Another ranchman said he was sure the brigand was heading a company of kidnapers who wanted to kidnap the beautiful Olivia, in order to obtain from her father a big ransom. All were ready and eager to defend Grover in Court even at the risk of fighting the judge, sheriff, deputies and all their accessories, knowing his innocence and vouching for his good conduct. Grover, however, felt sorry and troubled, believing himself after all responsible for the man's untimely end. It is the particular Jewish psychology that shrinks from violence in any shape or form and implicates the innocent together with the guilty when one's life is lost, irrespective of the causes and reasons that prompted the crime and were instrumental in the catastrophe. And to cap the climax Grover beheld Rachel and her children sitting in the Court room, all dressed in mourning. Rachel, it flashed through his mind, his beloved Rachel in mourning? Why, was the burglar her husband? Never thinking or waiting any more Grover went over to the grocery woman and inquired about that possibility of being the wife of the killed man? Excited and ashamed Rachel turned her head away at the ranchman's approach; quickly, however, she changed her mind as well as her position, looked boldly into his face and nodded in the affirmative, a rivulet of tears accompanying her movement.

Mr. Grover went over to the sheriff and asked him whether the man's identity was established, in answer to which the sheriff told him that, owing to the man's defacement, none could ever tell who he was, but papers in his pockets told the tale, disclosing the fact of being the husband of the grocery woman, Rachel Weinfeld. Poor soul! She suffered privations during the rascal's life, and now they are increasing enormously by his death. Broken-hearted and down-cast, Grover could never forgive himself for being to a considerable extent the cause of the killing of Rachel's husband, and, absorbed in his painful thoughts and mental anguish he never heard the sheriff's report, the witnesses' testimony, the court's questions and his own vindication, though the clamorous

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demonstrations and the judge's repeated calling for order awakened Grover time and again from his apparent stupor and lethargic mood. He regained his senses once again when his daughter fell on his neck and amidst sobbings and kisses called him home and told him of his granted freedom.

All present, it goes without saying, rushed to shake Grover's hands and felicitate him doubly on his miraculous escape from the bandit's attack and the exonerated by the open court. The ranchman, however, hardly answered the congratulations and handshakes, rushing instead to Rachel and vehemently expressing his deep sorrow and profound regret over the misfortune and assuring the widow of his innocence in the horrible crime, never knowing the intruder or attempting to harm him. Her face downward, Rachel made a desperate endeavor to calm her friend, telling him of the shame and disgrace that this tragedy had brought upon herself and children, who hereafter would be looked upon as criminals and outlaws, forced to shun society and hide in obscurity. The farmers did their best to comfort the bereaved woman, while the sheriff advised her to be happy and delighted over the incident, since the rascally husband and brutal father neither supported his wife nor cared for his children.

But public talk and universal gossip will continuously connect her and the children with the attempted burglary and its disastrous results, replied Rachel, and a stream of tears checked her outburst.

Olivia took Rachel by the arm and pulled her gently aside, inviting her and her children to go to Mr. Grover's house for a little rest and recreation, which proposition the poor widow flatly refused, preferring to go home with her children and ponder in her own circle on the tragic event. She beheld in the crowd one of her neighboring ranchmen, and mounted his vehicle, bound home-ward, crying fiercely all the while.

If there was ever any spark of love and trace of devotion within Rachel's heart for her husband the last tragedy removed it altogether. The poor woman recollected past events and former occurrences, how that miserable wretch of a husband ill-treated her all the days of her unhappy life, never caring a bit or giving two straws for herself and children. Labor for a living and work for an existence would be out of the question with Rachel's spouse, his vocabulary never contained expressions of this particular brand. The honeymoon barely over, six months after the wedding Rachel found herself all alone in the wide world, her husband having gone without saying a word or bidding good-by, returning, however, after two years and finding an additional member in the unfortunate family. He begged her pardon, asked her forgiveness, fell on his knees, kissed her garments and promised to be good and stay with his wife and child forever. Refusing to support the family and spending his earnings on drinks, cards and women, he managed, however, to fool Rachel and play the

good husband all the same. The family increased, children coming into the world, but the wayward husband continued his tricks and pranks, leaving and returning alternately. Seeing no relief and fearing the worse, Rachel packed up and went West, where she succeeded, more or less, to eke out a livelihood for herself and children, free from the onslaughts and invasions of her parasitic husband. All would have been nice and smooth—the neighbors respected her, she made hosts of friends, and her children promised to make good men and women. But the last calamity crushed her entirely, yet picturing before her eyes his prostrated body, mutilated face and everlasting eternity, Rachel felt some sort of pity for her luckless husband, remembering the former days before they were married, how passionately he loved her, how sweetly he kissed her and how kindly he spoke to her. But, then, these are merely illusions, chimeras and dreams which quickly disappear, like soap bubbles before daily life, practical experiences and stern conditions. She is ruined, her reputation gone, her children brand-marked by the stigma of atrocity! The very wretched idea of coming to this place and heaping curses and indignation upon his own struggling family by invading the house of their benefactor in the shadow of night with the sinister intention of murder and plunder! No, such a brigand deserves no mercy, even so he was once upon a time a faithful lover, a kind husband and a tender father!

Again a voice within her bosom told Rachel to calm herself and prepare for a delightful and satisfactory future. Her shackles are broken, her fetters removed, and she is free to enjoy life and the latter's bliss and blessings. Grover, the wealthy ranchman, thinks the world of her and will certainly grasp the situation and make his proposals. But, then, that unfortunate attempt at burglary in his very house, and Mr. Grover, the very victim, to marry the wife of the bandit! What would the neighbors say? How would his daughter accept such a bit of news? And the public sentiment? No, she must drop that notion entirely, hiding, rather, her face in shame and quit the place at once, the wretched husband's death giving her, indeed, more trouble and anxiety than his checkered life.

While Rachel, the unfortunate widow, was thusly musing to herself, the following conversation took effect in Mr. Grover's house:

"Father," said Olivia, in an emotional voice, "it is a pity now to have Rachel and her little ones stay in the neighborhood after that terrible calamity, especially as a Jewess she will turn target for contempt and scorn; fingers will be pointed every now and then at her and her children as the partners of the villain and participants in his crimes. And the patrons and customers will likewise stop their patronage and look for other quarters. Under the circumstances it would be better for the widow to evacuate this section of the country and settle in a place where nothing is known about her. You want to see, father, that this is accomplished, and the sooner the better it will turn out for all the parties concerned."

Mr. Grover eyed his daughter sharply, wondering whether she suspected that something was going on between her father and the pretty widow, because of which Olivia wanted to send Rachel away, so as to have put a stop to their mutual affections and discountenance their reciprocal feelings. Olivia, however, unaware of her father's romance and unconscious of the woman's expectations, read her father's thoughts differently, the trend of which she promptly revealed right there. It would not be very expensive to have the woman and her children, she said, transported to New York or some other Eastern point, saving, this wise, both the honor of the stricken family and the esteem of the Jewish neighbors.

Seeing that his secret was not revealed to Olivia Mr. Grover breathed freely, telling his daughter that money was no object, he would gladly pay all the expenses. He, however, doubted the necessity of such a plan, maintaining as he did, that Rachel could continue her business and stay where she is, for the sake of her children, the devil never being as black as Olivia had him painted, the farmers and the neighbors will forget, sooner or later, the nightly incident and quietude will be restored once again. Olivia, however, kept on persuading her father of the needs of dispatching the Weinfield family away immediately, just for the sake of keeping their own honor in tact, one Jew always bringing trouble upon the entire race, its virtues, philanthropy and patriotism notwithstanding. And she ventured her willingness to go to the grocery store and see its keeper with the children leaving the place for good.

Leaving for good, repeated Grover after his daughter, the words piercing his very heart and making him feel worse than on that fatal night when he was confronted by Rachel's husband with the intent to steal or kill. He, however, would not permit his daughter to go and see Rachel, reserving, rather, that task for himself, for obvious reasons and ostensible causes, which mission he certainly achieved that very afternoon. Rachel was, indeed, very pleased to see her beloved man now after she first felt her freedom, but managed to suppress her emotions for the time being. Hearing, however, his suggestion of disposing of her grocery for any offered price and quitting the place soon after, she could hold no longer and let her tears come down in torrents, burning, scorching tears. In that state of sorrow and depression Rachel was never left alone, Grover soon joined her, his sturdy and

stern nature giving, likewise, way to his companion's broken spirit as well as his own gloomy prospects. But you love me, Rachel, issued mechanically from the ranchman's lips, amidst bitter tears and sobbing lamentations. An affirmative response was almost on Rachel's lips, failing, however, to come forth. She lifted up her tear-stained eyes and beheld the mutilated form of her erstwhile husband, who lost his miserable life on the very premises of this man, whose fortunes she is going to share, and thought she heard a warning, the ghastly vision continuously separating her from happiness, satisfaction and delight. Observing Rachel's lingering hesitancy Grover became the serious ranchman once again, buried his feelings deeply in his heart, resigned himself to life's severities and told the widow of his daughter's coming to arrange her disposing of the grocery, prepare her and the children for their journey and give her a considerable amount of money which would turn helpful to start another commercial undertaking. Having delivered his message in a somewhat perfunctory way Grover departed. Blaming himself for his peculiar conduct Rachel wanted to call him back, but somehow or other she lost control of her voice, and when she did utter a sound it was hardly heard by the ranchman. She rushed outdoors to see him once more and tell him to retreat and come back, but he could not be seen any more, the heavy clouds shutting him off from her view.

As a practical and experienced man Grover thought he should rather not see Rachel at all, leaving the widow's departure in the hands of his daughter. Rachel went East carrying a goodly sum of money along, added by the ranchman's promise to send her hundred dollars every month until she becomes the owner

of a paying store. Accompanied by his daughter Grover went to see Rachel leaving her place. There were tears in the eyes of all concerned and Olivia could have never suspected of anything but friendship that was responsible for the wholesale and profuse shedding of tears. A week later there came the first letter from Rachel informing the Grovers of the safe and satisfactory arrival of herself and children to their destination. She continued to tell of the fine reception, warm interest and the bright prospects that are in view, and ended her letter with the appeal not to send her any money, as she would get along on the capital she took with her from the West.

No tidings came from Rachel after that any more. Olivia wondered at the change that came in her father's conduct. At times he would speak to himself, never giving any explanation, when asked why he would follow such a peculiar trait? Occasionally, he would sit and muse to himself, ignoring all surroundings and never answering when spoken to. Matters went this wise from bad to worse until he expressed his desire one morning to go East and see how the former grocery woman and her children got along. Surprised at his determination, Olivia advised her father to write and wait for an answer, whereupon the ranchman told his daughter that he had sent a dozen of them, but no reply came from Rachel, his pleadings and entreaties notwithstanding. And then it dawned upon Olivia why her father was acting queerly of late, there being, indeed, a love affair in the back of his musings and quietude. However, the girl thought, her father must be brought to his senses and told him how ridiculous it would be on his part to marry the woman whose husband was killed in his very house in an unfortunate

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attempt to commit a robbery. Rachel, Olivia advanced her arguments, proved the wisest in this instance and refrains, therefore, from answering these nonsensical propositions. The chickens are wiser than the eggs, the father had to admit reluctantly and made up his mind to forget his love and affection for the sake of his daughter and her fair reputation; at least he never accomplished his contemplated trip Eastward.

Six months passed, in the course of which nothing in particular appeared on the scenic surface and Olivia was gratified to observe her father discontinuing his sad plights and sorrowful meditations, when lo and behold, another turn loomed up to the front! Accompanied by the sheriff, whose friendship we had the privilege to form during an early period of this narrative, there came into Grover's house a Chicago detective, who said, he had a story to tell, which would prove of interest to the ranchman. He related the following: A little over a year ago there was found a corpse on an empty lot in one of the outskirts of Chicago. The man appeared to have been shot and from papers in his possession his identity was established to be one of the dangerous criminals of the West known as Kid Royal. Later, however, this identification proved misleading, the dead body being of a homeless man by the name of Sam Weinfield, whose wife and children could not be located. A conclusion was reached at that Kid Royal murdered Sam Weinfield and put his own papers in Weinfield's pockets so as to make the police and detectives believe that Kid is dead, and he would be able

to follow his crimes without fear or dread of being caught for previous murders and former burglaries. Recently, however, the rumor spread that Sam Weinfield was killed a second time, on the premises of a Mr. Grover, in the course of an attempted robbery, and as a dead man cannot perform any crimes, it is but naturally that the second Sam Weinfield was none else but that dangerous gangster, Kid Royal, sailing as he did under the poor fellow's name for many months previous to his fatal end. Mr. Grover was certainly delighted to find out at last that no matter how bad Rachel's husband was, he was no murdered or burglar; and so was Olivia pleased to know that Rachel's husband was no criminal. Father and daughter looked at each other, and as the latter was responsible in a measure in preventing her father from going to see Rachel when he longed to do so, she thought she should atone her former transgression and go to inform Rachel of the last developments, that her husband was not the one broke into their house on that unfortunate night.

The Chicago detective, as a matter of fact, had instructions to secure the whereabouts of Sam Weinfield's widow and tell her of the mistake which would be announced in all the prominent newspapers of the country, so as to leave the widow and the orphans in their proper respect and honored rights. Now, he was rejoicing when he had Mr. Grover as his companion on his way to the widow and her children; and his joy multiplied when he became aware of the delicate feelings that sprang up between the two, which had been given up for some time, because of the mistaken identity and the confused reports, only being restored again to each other by the discovery formed through the detective agency, he being indeed one of them. Rachel became Mrs. Grover and Olivia accepted her as her mother with kisses and huggings.

NACHMAN HELLER.

Senator Lodge Pledges Support of Zionist Cause

A Zionist delegation from Massachusetts, accompanied by Speaker Cullitt of the House, called on Senator Henry Cabot Lodge, chairman of the foreign relations committee in Washington on Thursday, March 30, and presented the resolution passed unanimously by both Houses of the Massachusetts Legislature on Wednesday, urging "the Government of the United States of America formally to recognize and approve the yearning desire of the Jewish people for a national home in Palestine, the land of their forefathers."

Senator Lodge assured the delegation he would lend his influence to have the American Government facilitate in every manner possible the definition of the status of Palestine as the Jewish National Home, and declared his sympathy with the Zionist movement, reminding the delegation of the letter he had sent to the Zionist organization of America in 1919, in which he had said, "I should be glad to see action by the United States in line with the Balfour declaration. I feel that the effort of the Jewish people to establish a national home in Palestine is not only natural, but in all ways to be desired."

The delegation also called on Vice-President Coolidge, former Governor of Massachusetts, to whom it explained its mission in Washington. The Vice-President expressed his sympathy and best wishes for the success of their efforts.

After his reception of the delegation Senator Lodge had the resolution, as adopted by the Massachusetts Legislature, spread on the minutes of the Senate and ordered printed in the Congressional Record.

Downtown Talmud Torah

The Downtown Talmud Torah will hold its annual meeting on Sunday afternoon, April 16, 1922, at 3.30 p. m., in the auditorium of the institution, 394-396 East Houston street. The business of the meeting will include the reading of the annual report by the president, Mr. William Fischman, and the election of a board of directors. The principal address of the afternoon will be delivered by the well-known communal worker, Mr. Bernard Semel. The other speakers will include Dr. J. L. Magnes and Rabbi Frankel. An elaborate literary and musical program has been arranged, at which the pupils' choir will render several selections.

West Side Y. M. H. A.

On Sunday evening, April 16, at 8 p. m., at the West Side Y. M. H. A., 225 West Thirty-fifth street, there will be an Evening Mail concert. Though recently dedicated (on March 5), the West Side Young Men's Hebrew Association has shown splendid progress in membership and activity.

The building offers opportunities of a varied nature. Besides the social advantages, there are gymnasium, showers, billiards, game rooms, meeting rooms, music classes, dancing classes and library.

The building is open all day until 11 p. m., and invites all young men and young women to avail themselves of the opportunities afforded.

The authorities at Berlin have started legal proceedings against Count Puckler for delivering anti-Semitic speeches.

WHY PALESTINE LOOKS TO AMERICA

By HON. ISAAC SIEGEL

It was on the second day of November, 1917, that the Balfour declaration was made in the following language: "Foreign Office, November 2, 1917. "Dear Lord Rothschild: I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet.

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

"Yours sincerely,

(Signed) "ARTHUR JAMES BALFOUR."

Immediately a thrill was felt by all of our people throughout the civilized world. I meant that Palestine was to be restored to those of our faith and that the dream of centuries was about to become true.



HON. ISAAC SIEGEL

Four and a half years have passed away since that time. Peace has come to the world at large, but not to the Jewry of Europe. We must, therefore, face the facts as they are. No words of mine can adequately picture the intolerable wrongs which have been perpetrated in the Ukraine district upon hundreds of thousands of our faith. The cruelties and barbarities perpetrated on innocent men, women and children are such that many years will elapse before the world will have obtained a full and complete detail of this horrible story. We all know that at the present time in that part of Europe there are 300,000 orphans and 400,000 adults who are either without food or have very little of anything with which to start life up again. Many of them had their homes destroyed and families have been practically wiped out. That is the picture in Europe.

It had been the fondest hope that America was to continue to be the home of the oppressed and the persecuted of the world. When we entered the war, those of us who urged a full response to the country's requirements for men and service had no thought in our minds that the time would come that this country would close its doors to those who were flying, seeking an asylum from either oppression or persecution. Every hour seems to indicate that it will be many years before the citizens of America will come back to the normal condition of mind regarding immigration. The quota law for the present is here to stay. This is neither the time nor the place to discuss its inhumanities or the sufferings which it has caused. Whence, then, shall relief come? And how?

We all admit that very few of our faith will leave these United States for the purpose of permanently residing in Palestine. Here and there men of executive ability, education and culture will temporarily go to Palestine for the purpose of helping its development. As long as liberty continues here, and there is freedom of religious worship, with all the opportunities and privileges which this great, glorious republic of ours holds for its citizens, so long will those of us who are here live and die here. We must, however, not forget that a place of refuge for the oppressed and persecuted of our co-religionists must be found. I know of no place more fitting than Palestine. Here it is that another generation may rise of our own people by which it may become not only a center of learning and of art, but from there may go forth the preaching to the world of peace and friendship amongst the nations and their peoples.

Who is there among our people who can forget those words, "If I forget thee, oh, Jerusalem, may my right hand forget its cunning!"

I, therefore, feel that I am justified in saying that the time has come when the mandate should be affirmed by the League of Nations and a definite acknowledgment of that fact made known to the civilized world.

There is no half-way policy for those of our faith who have the benefits and the opportunities of these United States. Either we believe in the mandate and the changes that it is going to accomplish or we do not. There is no such thing as a middle road. The sooner we realize it, feel that way and spread the thought far and wide the more quickly will it become an accomplished fact. If we do not believe that we are fit to make a homeland

of Palestine for those of our people from Europe who desire to go there, then how can the non-Jew have faith in us?

There is much to be done in Palestine to make it a fitting place to live in for the numbers who will on account of conditions be compelled to go there. A sufficient water supply for all purposes must be obtained.

The Health Department properly organized. Encouragement given to those who are engaged in creating sanitary conditions. Cheering in every way for those who are engaged in agriculture. All this requires large sums of money. The Jewry of America must, therefore, respond, unless what it has heretofore said up to now has been purely lip service. It will take a spirit of constant optimism and indomitable courage so the dream of thousands of years may become a living and practical reality.

I have made a very careful study of the four elements that make up the givers among Jewry. First comes the individual who gives because he believes that the tenets of our religious faith requires him to give. Then comes the individual who gives because he has learned of the suffering and want among our people abroad and from the goodness of his heart he acts. Then comes the individual who desires to have himself known in the community as a sort of philanthropist, and seeks newspaper publicity for whatever he gives, and then comes the individual from whom contributions are obtained by dragging them out of him by nearly brute force and denunciation by his fellow-men and women. From all of these men and women funds for this great purpose must be obtained.

We have been in the past and are now idealists.

"Zionists Provoke Pogrom in Palestine," Says London Times

London (Jewish Press Association).—The London "Times" has again launched forth a bitter attack against the Zionists, stating in its editorial that the extremists among the Zionists are responsible for any possible outbreak of violence in Palestine during the coming Passover days. Spreading everywhere the sensational charge that the Arabs plan to attack the Jewish population, they persist in their policy of smuggling arms into the country, and are continuing the perfection of their so-called corps of defense, which they have named "Hagannah." The truth is that the Arabs are guiltless and free from any suspicion. It is only because of the Zionist policy and preparation that the Arabs, justly aggrieved at the Zionists' ulterior and ultimate motives, will perhaps take active measures to forestall the Zionist plans.

So speaks the London "Times." This may be interpreted as a sign that the Arabs still contemplate using the near-coming Passover days for the purpose of a bloody attack against Jews.

Dr. Emil G. Hirsch to Address Free Synagogue

"The Sermon on the Mount" will be the subject of the address to be given before the Free Synagogue on Sunday morning, April 9, at 10.45, by Dr. Emil G. Hirsch of Congregation Sinai, Chicago. Rabbi Hirsch is recognized as one of our foremost living Jewish preachers, and a great congregation will assemble to hear Dr. Hirsch, who has not spoken in New York for a number of years, on the question whether "The Sermon on the Mount" is the greatest Jewish sermon ever preached.

The fifteenth anniversary celebration of the founding of the synagogue will be held Monday evening, April 10, at 8.30, at the Pennsylvania Hotel. The addresses will be made by Dr. Hirsch of Chicago and the Rev. Samuel McChord Crothers of the First Congregational Church, Cambridge, Mass. The celebration will naturally relate itself to the building of the synagogue house, for which ground is presently to be broken, and the launching of the Jewish Institute of Religion, a school for the training of men for the Jewish ministry, of which Dr. Hirsch is to be honorary president and visiting professor of theology.

The Passover services will be held at the synagogue house on Thursday morning, April 13, at 10.30, and the community seder on the second Passover eve, Thursday, April 13, at 7 o'clock.

Dr. M. Hildesheimer of Berlin Praises Manischewitz Matzoh

Dr. M. Hildesheimer, Chief Rabbi of Berlin, in a letter recently addressed to one of the members of the B. Manischewitz Company, has expressed his thanks for a shipment of matzoh which this company made to Berlin. On this occasion he speaks very highly of the bakery of B. Manischewitz Company, which he had visited just a few months ago. To quote Rabbi Hildesheimer:

"The matzoh which I received from you were certainly a very welcome gift, because matzoh as good and tasty as yours it is impossible to procure in any European country.

"As to the Kasruth of your matzoh and cleanliness of your bakery I was thoroughly convinced about this when I visited your magnificent establishment on my last tour through the States."

Priests to Oppose Anti-Semitism in Hungary

Budapest (Jewish Press Association).—Last month a deputation of Hungarian Catholic priests, headed by Dr. Allapy, came to Budapest with the express purpose of waging an active campaign against the anti-Semitism now raging in Hungary. The deputation officially visited the important Jewish institutions of the city and delivered a number of public addresses, pointing out the ruinous effects of the policy of anti-Semitism upon the economic life of Hungary.

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PEACE IN PALESTINE DEPENDS ON RATIFICATION OF MANDATE

Dr. A. O. Freedman, of McGill University, Just Returned From Palestine, Gives Glowing Account of Zionists' Achievements

"As soon as the Palestine mandate will be ratified by the League of Nations, all the Arab anti-Zionist propaganda in Palestine will stop," declared Dr. A. O. Freedman, of Montreal, Canada, who has just returned from an eighteen months' stay in Palestine, where he was director of the Rothschild Hospital in Jerusalem, in an interview with the New Palestine, the official organ of the Zionist Organization.

"Before I left Palestine on January 15," he said, "I went for a visit to Jaffa and some of the colonies in Judaea and Galilee. There I noticed again and again that the relations between the Jews and Arabs were most friendly. I feel, as does everyone who has watched the situation with any care, that all the trouble in Palestine is stirred up by outside forces—by the effendis, who feel that Jewish influence will mean the emancipation of the Arab serf. The Arabs themselves are naturally friendly to the Jews, because in the wake of every Jewish settlement there is prosperity for the Arabs.

"Industrially, Palestine is developing quite rapidly. The silicate factory, which opened recently in Tel Aviv, is working at full speed, and turns out 20,000 bricks daily, with 40,000 when the double shift is used. Houses are springing up everywhere in Tel Aviv. Hundreds of Chaluzim

are being employed to do the building, which is progressing so well that the housing problem will soon be an unknown quantity there. In Jerusalem there are several new enterprises, the largest of which perhaps is the Danish-American Furniture Co., which employs about fourteen Chaluzim. The Marbadia Carpet Co. has an interesting plant, too, and manufactures the most beautiful rugs in Palestine. They employ about 115 girls and women, and are doing good work in spreading carpet-weaving as a home industry, so that each family can work on its own loom in spare hours. During the past few months I noticed time and again new American faces, men who had come to Palestine with private capital, who were interested in starting new industries. These men are needed more and more. The Chaluzim in Galilee are undergoing a rather difficult period of unemployment because of the scarcity of road work, but the two new k'vuzoth of Muris and Maloul are relieving the situation, partially at least. And here I want to say just one word about the Chaluzim. It really does one's heart good to see the activity and enthusiasm of the groups of Chaluzim who at last have the opportunity to work their own soil. They are magnificent, and all credit is due them.

"Of course, the thing that interested me most in Palestine was the work of the American Zionist Medical Unit (the Hadassah Medical Organization). Their sanitary work among the Chaluzim is particularly excellent and their hospital and other service can compare favorably with anything being done in America or Europe. The Rothschild Hospital, of which I was director, is a modern institution run along American lines. It has a large pathological laboratory, and is doing a tremendous amount of necessary work. It has been largely instrumental in raising the standard of medicine in

the whole of Palestine, and in acting as a control for the medicine of the country. The Hadassah Nurses' Training School, which recently graduated 26 nurses, whose competency and ability are second to none, is not only creating a new industry for women in Palestine, but is creating an influence whose moral value on the more intimate, private lives of those who come from Eastern Europe is incomparable. I consider that the nurses' training school is one of the finest things that the Hadassah Medical Organization has accomplished.

"A very important feature of the work of the unit is the experiment being carried on under the direction of the unit by Dr. Kligler, formerly of the Rockefeller Foundation, to eradicate malaria. This work, which has been made possible by the special donation of an American, is being done in Galilee, which is notoriously the worst malaria region in the country. What Dr. Kligler is doing deserves serious consideration as an example of what can be accomplished by a competent and sincere man.

"Of course I shall return to Palestine just as soon as the mission on which I have come is accomplished."

Dr. Freedman is a member of the faculty of McGill University, and was formerly president of the Montreal Zionist Organization and a member of the Canadian Zionist Executive.

Polish Police Refused to Apprehend Murderers

Lemberg (Jewish Press Association).—In the city of Oshwientchum several Jews have been brutally murdered during the last two weeks by bandits who infest the neighborhood of the railway. The building of the new technical school seek the murderer, claiming in each instance that the death was caused by heart failure.

THE THEATRE AND THE PULPIT

By DR. MORRIS BOROS,
Wichita, Kan.

Lately many pulpit orators, both Jewish and Christians, have devoted their sermons to the denunciation of the theatre and the actors for the obscene and unwholesome plays recently produced.

Some of the holy guardians and the watchmen of the public morals and chastity termed the theatres "pests that breed sin and immorality." Some suggested that if the theatre couldn't get decent plays, for them to go out of business, and some even stated that if the theatre didn't reform, they would be reformed.

Though it is laudable and becoming that clergymen should decry all tendencies to demoralize and poison the minds and feelings of the public, yet it seems that the praiseworthy pulpit orators forget that the theatre managers, actors, producers and play writers are just as innocent servants to the public as the preachers are to their holy church members.

Just as the preachers are not allowed to raise their voice to decry the apparent faults and sins of their flocks, or else they will lose their bread and butter, and must select topics that will flatter and tickle the vanity of the supporters of the church. So the theatre managers and play writers, feeling the praise of the public, give them what they want or else they will lose their profits. Nowadays things are valued by the truth, not by their virtues; not by the wholesome merits, but by the amount of dollars they can draw out of the pockets of the public.

Who among the greatest of actors and writers has been showered with dollars as has been Charlie Chaplin? Why is it so? Because his tricky feet draw larger crowds to the theatre than the brightest tongues to the pulpit. When decent posters appear on the streets or fences announcing the names of our best actors and moral, wholesome plays, then the theatre is but half filled, but let the posters be of female figures displaying their nakedness, then the theatre will be overcrowded and affect church attendance.

Why should the theatre be the scapegoat? Do not preachers exchange pulpits for those that pay better? Do not orthodox preachers accept reformed pulpits merely on account of a larger salary? Churches are sending members to the theatre, not theatres to the churches.

Let the preachers master courage enough to tell their flocks of their sins. Let them purify the members of their churches, let them raise their voices against the Sabbath desecrations, against the ignorance of religious education, let them decry the evil habits and immorality of their own members and the theatre will have to show better, purer plays or else face bankruptcy.

But do the preachers do this? Do they vaunt the sins of their members in their faces? No, they don't want to sacrifice their perquisites. Nor do the producers of plays sacrifice theirs.

A well-known New York rabbi said: "If they (the theatres) cannot get clean plays, let them go out of business." This advice is more becoming to preachers than to theatres. If the preachers cannot tell their members what they should let them get out of business, but they stick to their flocks because it pays; likewise with the theatrical people.

Another rabbi sounded a very horrible note of warning: "Reform or you will be reformed." Such a warning does more harm than any of the worst plays. Ye cowardly preachers who are afraid to speak to your own members and for the sake of the sensationalism preach of the theatre and its reformation. Go to your churches, reform and cleanse them of their irreligiosity of the gambling, of the drinking, of the vice which many of your members indulge in. Reform them of their habits of wearing clothes just as immoral as those of the stage, reform them of their modern dresses and you will not need to reform the theatre. Induce your church members to pay good money and see good, sane plays and the theatre will gladly provide them.

The preachers preach what their patrons wish to listen to, and the theatrical men offer them plays which they like to see and pay good money for. Let us not be ashamed to admit that we all, theatre managers, play writers, actors, business men, laborers serve the public to get the dollar and give them just what they want for the dollar.

Tourist Agency Founded in Palestine

Jerusalem (Jewish Press Association).—A new bureau has been opened here for the purpose of facilitating and encouraging the visits of tourists to Palestine. Special efforts will be made to protect the visitors against the greedy profiteering of unscrupulous tradesmen and merchants, as well as in the securing of comfortable accommodations for all.

This new association has launched forth a vigorous campaign of publicity to interest prominent foreigners in vacation tours in Palestine. Jews, Christians and Arabs are co-operating in this work of securing the patronage of the tourist world.

WHAT RABBI JEHUSHA SAID

Rabbi Jehusha used to say
That God made angels every day,
Perfect as Michael and the rest
First brooded in creations' nest,
Whose only office was to cry
Hosanna! once, and then to die;
Or, rather with life's essence blent,
To be led home from banishment.

Rabbi Jehusha had the skill
To know that Heaven is in God's will,
And doing that, though for a space
One heart-beat long, may win a grace
As full of grandeur and of glow
As Princes of the Chariot know.

'Twere glorious, no doubt, to be
One of the strong-winged Hierarchy,
To burn with Seraphs, or to shine
With Cherubs, deathlessly divine;
Yet I, perhaps, poor earthly clod,
Could I forget myself in God,
Could I but find my nature's clue,
Simply as birds and blossoms do,
And but for one rapt moment know
'Tis Heaven must come, not we must go,
Should win my place as near the throne
As the pearl-angel of the zone,
And God would listen mid the throng
For my one breath of perfect song,
That, in its simple human way
Said all the Host of Heaven could say.

"Anti-Semitism Will Be the Ruin of England," Declares English Statesman

London (Jewish Press Association).—Lord Beaverbrook, a prominent British statesman, and a former member of the cabinet, vigorously assailed the newest contribution of Hilaire Belloc to the literature of anti-semitism.

"The recrudescence of anti-Semitism in England," he said, "can lead to but one result—the destruction of England as a world-power. England's orientation and situation in the world of international politics does not permit her to indulge in any race antagonism and national prejudices.

Belloc declares in his book that the recent pogroms in East Europe retarded the process of assimilation which had set in at the beginning of the century, and that the only solution of the Jewish question was the organization of special ghettos, within the confines of which they were to be kept.

Schnitzler Versus Schnitzler

Vienna (By mail—Jewish Press Association).—A few weeks ago the local police, influenced by the anti-semitic demonstrations staged against it, forbade the production of Schnitzler's latest play, "Ragen." A vigorous protest against the action of the police was lodged by the "Lusttheater," with the result that the edict of the police was rescinded and full permission granted for the production of the play. But now an unexpected obstacle to its presentation on the stage arose in the prohibition of its production by its own author, Schnitzler, who does not desire to revive the agitations and demonstrations which its first production has aroused.

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- Top, new clear vision type
- New fashion nickel barrel lamps
- Fenders strong and beautiful
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IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St.).—Rabbi Norman Salit will speak this evening on "The Coming of Elijah." First day Passover, Mr. Vladimir Jabotinsky will occupy the pulpit.

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

ANSHEI EMETH TALMUD TORAH (Keap St., Brooklyn).—Sabbath morning Rabbi Yudel Eifenbeim will speak on "The Meaning of the Paschal Eggs."

BETH-EL (Fifth Ave. and 76th St.).—Rabbi Milton Ellis will speak Sabbath morning. Sunday at 11.15 a. m. Dr. Schulman will deliver a popular discourse on "The Night of Watching."

B'NAI ISRAEL (Fourth Ave. and 54th St., Brooklyn).—This evening Rabbi Goodman A. Rose will speak. Sabbath morning Rabbi Rose speaks in Yiddish on the Midrashic interpretations of the weekly portion.

B'NAI JESHURUN (257 W. 88th St.).—Col. Patterson, commander of the Zion Mule Corps at Gallipoli, will speak this evening. Rabbi Israel Goldstein will preach Sabbath morning and first day Passover.

BROOKLYN JEWISH CENTER (691 Eastern Parkway).—Rabbi Israel H. Levinthal will speak this evening on "The Synagogue and the Christian Science Movement" (closing lecture of the season). Sabbath morning Rabbi Levinthal will speak on the weekly portion.

OHAB ZEDEK (18 W. 116th St.).—Rev. Dr. Bernard Drachman will preach Sabbath morning on "Removing Modern Leaven." First day Passover, "Law and Liberty."

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Dr. Emil E. Hirsch of Chicago, Ill. will speak on "The Sermon on the Mount."

HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "Spendthrift America." Sabbath morning on the weekly portion. Passover eve, "The Stranger." First day, Passover, "Love, Liberty, Law"; second night, "The Brimming Cup"; second day, "Leaven and Heaven."

INSTITUTIONAL SYNAGOGUE (37-43 W. 116th St.).—Sabbath morning Rabbi Herbert S. Goldstein will preach on "Laws." Sunday evening there will be a Passover festival at 8 o'clock. First day of Passover, Rabbi Herbert S. Goldstein will preach on "Exodus." Second day, Rabbi Isadore Goodman on "Song of Songs."

KEHILATH JESHURUN (121 E. 85th St.).—Rabbi E. L. Solomon preaches Sabbath morning on "Preparation." First day Passover "Israel's Rebirth." Second day, "Healing Power of Judaism."

MONTEFIORE SYNAGOGUE (Hewitt and Macy Place, Bronx).—This evening Hon. Benjamin Antin will

speak on "The Work of the Legislature." Sabbath morning Rabbi Jacob Katz preaches on the weekly portion.

MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eiseman will speak this evening on "President Harding's Sermon to Americans." Sabbath morning, "The Great Sabbath." First day Passover, "A Modern Message of Passover."

MT. SINAI (305 State St., Brooklyn).—Rabbi Alex. Basel will speak this evening, Sabbath morning and first day of Passover.

MT. SINAI ANSHE EMETH (117th St. and Wadsworth Ave.).—This evening Rabbi Leopold Zinsler will speak. Sabbath morning Rabbi Zinsler preaches on the portion of the week.

MT. SINAI (305 State St., Brooklyn).—Rabbi Alexander Basel will preach this evening. Sabbath morning Rabbi Basel will speak on the weekly portion. First day Passover, "The Four Cups of Salvation." Second day, "Freedom."

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner will speak this evening on "Looking Ahead." Sabbath morning, "A Spiritual Awakening." First day Passover, "The Meaning of Passover."

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

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

PENI-EL (W. 147th St.).—Rabbi Joel Blau speaks this evening on "How Can the Jewish Sabbath Be Saved?" Sabbath morning, "The Sign Above the Door." First day Passover, "The Awakening of the Jewish Soul." Second day, "The Lord's First Supper."

PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—Rabbi E. Reuben Weilerstein will speak this evening on "The Common Bond." Sabbath morning on the weekly portion.

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

RIVERSIDE SYNAGOGUE (250 W. 108th St.).—Services will be held this evening at 8 p. m. Rev. Dr. Edward Lissman will speak.

SHAARI ZEDEK (Putnam Ave., Brooklyn).—Rabbi Harry Weiss will speak this evening, Sabbath morning and first day Passover.

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FRIDAY at 5:30 P. M.
Sabbath Morning Services at 10:15
Sermon by RABBI MILTON ELLIS
Sunday Morning at 11:00
Discourse by DR. SAMUEL SCHULMAN
"THE NIGHT OF WATCHING"

SINAI TEMPLE, (Stebbins Ave. and 163rd St.).—This evening Rabbi Max Reichler will speak on "The Human Quotation Mark" (in the series "The Grammar of Life"); Saturday morning "Fathers and Sons." First day Passover, "The Message of Passover."

SOCIETY OF APPLIED JUDAISM (610 W. 63d St.).—Rabbi Morris Lichtenstein, leader. Services Sunday morning at 11, Hotel McAlpin, sermon on "A Home Without Religion."

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

TEMPLE EMANU-EL (5th Ave. and 43d St.).—Sunday, at 11:15, Dr. Joseph Silverman speaks on "Are Reason and Faith Incompatible?—A Reply to Mr. Bryan."

TEMPLE ISRAEL (96th St. and Central Park West).—This evening Rabbi Maurice H. Harris will speak on "The Sanctuary and Its Possibilities." Sabbath morning Rabbi Louis I. Newman will preach on "Ungrateful Children."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (550 W. 181st St.).—This evening Dr. Joseph Silverman of Temple Emanu-El will speak on "What Is God?" Sabbath morning Rabbi Morris Silverman on the portion of the week.

TEMPLE SINAI (Arlington Ave. and Bradford St., Brooklyn).—This evening Rabbi Maxwell L. Sacks will speak on "The Great Day of the Lord." Sabbath morning on the portion of the week.

TREMONT TEMPLE (Grand Concourse and 180th St.).—This evening Rabbi L. A. Mischkind speaks on "Priests and Prigs." Sabbath morning Rabbi Mischkind preaches a sermonette. First day Passover "Sambation."

ZICHRON EPHRAIM (157 E. 67th St.).—Rev. Dr. Bernard Drachman preaches second day Passover on "The Task of the Redeemed Israel."

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning and first day Passover.

WILLIAMSBURG Y. M. H. A. (Rodney St., Brooklyn).—Rabbi Yudel Eifenbeim lectures this evening on "The Seder-ritus and Its Historic Value."

Conference of Relief Workers at Detroit

The large number of acceptances already received at the offices of the American Jewish Relief Committee of the invitation issued by Louis Marshall indicates that the conference of relief leaders at Detroit on April 9 will be one of the most significant gatherings in the history of the Jews of the United States.

The report of David A. Brown, national chairman of the \$14,000,000 appeal, narrating how that sum was exceeded by \$3,000,000 in spite of forebodings of failure and in the face of industrial and financial depression, crop failures and strikes, is looked forward to with great interest all over the United States. The experiences of Julius Rosenwald of Chicago, Rabbis Nathan Krass and Stephen A. Wise of New York, Rabbi Leon Harrison of St. Louis, Rabbi Abba Hillel Silver of Cleveland, Jacob Billikopf of Philadelphia, Judge Harry Fisher, James H. Becker and Rabbi Emil G. Hirsch of Chicago, Miss Irma May, Rabbi Horace Wolf of Rochester, N. Y., and others who toured the country in the interests of the campaign will be a feature of the conference. Reports will be made by Henry H. Rosenfelt, national director of the American Jewish Relief Committee, and by Dr. Cyrus Adler of Philadelphia, Eugene Warner of Buffalo, Charles Rubens of Chicago, Louis Kirstein of Boston, Victor C. Kriegshaber of Atlanta, Felix Fuld of Newark, Moses A. Gunst of San Francisco, Nathaniel Spear of Pittsburgh, David March of New Orleans, Nathan Frank of St. Louis, Milton Schayer of Denver and Governor Simon Bamberger of Salt Lake City, who were chairman of the zones into which the country was divided for the campaign.

Special interest attaches to the reports that will be made by David M. Bressler, chairman of the New York city campaign and by Jacob M. Loeb, chairman for Chicago, whose criticisms of New York's Jews at the opening dinner of the campaign in that city February 9 created a national sensation. Other State and city chairmen who will report include Jules Mastbaum of Philadelphia, Louis S. Borenstein of Indianapolis, Simon Lyon of Washington, D. C.; Judge Mitchell May of Brooklyn, Moses Levy of Norfolk, Va.; Fred Levy of Louisville, Mortimer Flesichhacker of San Francisco, Charles I. Shapiro of Bridgeport, Conn.; Nat Stone of Milwaukee and Eli Frank of Baltimore.

Felix M. Warburg and Herbert H. Lehman of New York will present the program for reconstruction and relief work of the Joint Distribution Committee in Central and Eastern Europe, the Ukraine and Palestine, and plans for the expansion of the Joint Distribution Committee will be discussed.

Messages from President Harding and Secretary Hoover will be read, the latter dealing with the Joint Distribution Committee's co-operation with the American Relief Administration.

The conference will terminate with a testimonial dinner at the Hotel Statler in honor of National Chairman Brown.

Chief Rabbi Dr. Disegni, of Vienna, has been appointed Chief Rabbi of the Sephardic community in Bucharest.

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French Jews to Found Mills in Palestine (Jewish Press Association).—Several French Jews have organized a corporation with a capital of 5,000,000 francs to construct a chain of mills in Palestine. The Palestine government has already chartered this corporation and it is expected that it will commence operations in the very near future.

STEINBERGER, HENRIETTA—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 Henrietta Steinberger, 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 Kantrowitz, Esberg and Behr, No. 320 Broadway, in the City of New York, on or before the 14th day of October, next.

Dated, New York, March 27th, 1922.

MAX E. BERNHARDT, SUSSMAN REINHARDT, BERNARD STEINBERG, DAVID MATER, Executors, KANTROWITZ, ESBERG and BEHR, Attorneys for Executors, Office and P. O. Address, No. 320 Broadway, New York City.

ASCHEIM, DAVID—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 David Ascheim, 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 Strasbourger and Shallek, his attorneys, at No. 74 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 19th day of October, next.

Dated, New York, the 28th day of March, 1922.

JULES ASCHEIM, Administrator, STRASBOURGER and SHALLEK, Attorneys for Administrator, Office and P. O. Address, 74 Broadway, Borough of Manhattan, New York City.

SOLOMON, MOSES—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Solomon, 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 Gettner, Simon & Asher, their attorneys, at No. 299 Broadway, in the City of New York, on or before the 19th day of October, next.

Dated, New York, the 29th day of March, 1922.

GEORGE SOLOMON, LOUIS SOLOMON, Administrators, GETTNER, SIMON & ASHER, Attorneys for Administrators, Office and P. O. Address, No. 299 Broadway, Borough of Manhattan, City of New York.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Indian Dispatch Sensation—Mr. Montagu Resigns—Sir Arthur Balfour on Zionism—Palestine Immigration Statistics—Children's Holiday Fund—Federated Synagogues Meeting.

London, March 10, 1922. In view of the meeting of the Foreign Ministers of Great Britain, France and Italy in Paris on the 22d inst., to consider the question of the Near East, the Government of India has taken important steps in making publicly known the principal points in which it considers the Sevres treaty needs revision. In a message from Delhi dated March 7 the Government of India has telegraphed to Mr. Montagu as follows: On the eve of the Greco-Turkish conference we feel it our duty again to lay before His Majesty's Government the intensity of feeling in India regarding the necessity for a revision of the Sevres treaty. The Government of India is fully alive to the complexity of the problem, but India's services in the war, in which Indian Moslem soldier largely participated, and the support which the Indian Moslem cause is receiving throughout India entitles her to claim the utmost fulfillment of her just and equitable aspirations. The Government of India particularly urges subject to the safeguarding of the neutrality of the Straits and of the security of the non-Moslem population the following three points: The evacuation of Constantinople, the suzerainty of the Sultan over the holy places, and the restoration of Ottoman Thrace (including Adrianople) and Smyrna. The fulfillment of these three points is of the greatest importance to India.

The Morning Post, commenting on the telegram, says, inter alia: "As for the suzerainty over the holy places, Jerusalem, which is a holy place of the Mohammedans as well as of the Christians, is now in the hands of Sir Herbert Samuel, and if Lord Reading and Mr. Montagu combine to relieve him of that responsibility we shall have to revise our opinion of the Jewish question. . . . Lord Reading has missed a great opportunity. He has shown himself at a crisis afraid of Gandhi, and it will not be easy for him to recover his prestige in the East, where they judge men chiefly upon courage and strength." This is the tone adopted by the anti-Jewish press, but does not necessarily express English opinion.

The Evening Standard's diplomatic correspondent says that: "Whatever the merits of the case presented, there is no doubt that the public message of the Indian Government to the Secretary of State for India . . . has created great embarrassment to the Home government and to the Foreign Office in particular. . . . The Cabinet is quite alive to the dangerously inflamed Moslem opinion in India. To follow the direction of the Indian Government would mean, of course, to pull down the kingdom of Hedjas and the abandonment of the British mandate in Palestine. . . . In Downing street it is pointed out today (March 9) that, as regards Constantinople, while its evacuation is no new considerations, its occupation constitutes the only lever which the foreign governments hold to safeguard the non-Moslem populations. As to the holy places, this matter, it is stated, does not rest with the British Government."

The Pall Mall Gazette and Globe says that the publication of Lord Reading's

dispatch to Mr. Montagu concerning the revision of the Turkish treaty has given rise in this country to feelings approximating to dismay. A very general opinion expressed is that the circumstances warrant a sweeping change in the personnel of the Government of India, continues that journal, while some go as far as to demand the recall of Lord Reading. Lord Sydenham's view is that the publication is "a most dangerous precedent and thoroughly unconstitutional."

Latest advices show that Lord Montagu has resigned and that when Mr. Chamberlain announced the resignation in the House of Commons there was a great outburst of cheering. Mr. Chamberlain has made it clear that the Secretary of State for India has been guilty of a blazing indiscretion, says the Times, and as a consequence he has tendered his resignation and His Majesty has been pleased to approve its acceptance. Combined with the cheering the Labor members were heard to cry out, "Poor old Reading." It is believed that the Viceroy will also resign.

The English Zionist Federation has decided to cancel the public meeting which was to have been addressed by Sir Arthur Balfour next Monday in consequence of the following letter which Dr. Weizmann has received from Mr. Balfour: "Dear Dr. Weizmann—I greatly regret that unforeseen and pressing demands upon my time make it impossible for me to be present at the meeting which I had hoped to have the pleasure of addressing on March 13 under the auspices of the English Zionist Federation. From the point of view of the Zionist cause this, I am glad to say, is quite immaterial. Nothing that could have been said at the Queen Hall and nothing that could have been done by the audience whom it would have been my privilege to address could add to the strength and value of Mr. Churchill's recent statement. Neither you nor I ever doubted that the declaration of November 2, 1917, still expressed the policy of this country. But in the intervening years there have not been wanting attempts either to read into it what it never contained or to empty it of its legitimate meaning. The clear and statesmanlike utterance of the Secretary for the Colonies will, I hope, put an end to all such attempts, and supporters of the Zionist movement like myself, while not underrating the difficulties that have to be surmounted, may look forward with confidence to its success. Yours sincerely, Arthur James Balfour."

An official statement has been issued on the immigration statistics for Palestine during the year 1921, giving the number for the twelve months up to December 31 as 9,149. Immigration is still limited to persons falling within the following categories: Travelers who do not intend to remain in Palestine for a period exceeding three months; persons of independent means who intend to take up permanent residence in Palestine; members of professions who intend to follow their callings; wives, children and other persons wholly dependent on residents in Palestine; persons who have definite prospects of employment with specified employers or enterprises; persons of religious occupations, including the class of Jews who have come to

Palestine in recent years from religious motives and who can show that they have means of maintenance there, and returning residents.

The sub-committee, appointed by the representatives of the Jewish Children's Country Holiday Fund and other kindred interested societies to take in hand the question of establishing a permanent holiday home for Jewish children, girls and women, met Sunday last. Various aspects of the scheme were discussed. Ultimately the meeting adjourned for the collection of statistics that would enable the committee to place a definite proposal before the community. In the meantime the committee realizes that to raise the funds necessary to insure the success of any scheme a large number of workers will be required, says a message from Liverpool.

The Rt. Hon. Lord Swaythling presided over a largely-attended meeting of the Federated Synagogues at the club rooms on Thursday evening, March 2. An adjourned application made by the Lucas Street E. Synagogue to be admitted as a branch was dealt with, it having been pointed out some time back that the arrangements of this synagogue, sanitary and structural were not all that should be desired. The report of the architects says that the synagogue is situated in a dangerous position and under the most unsanitary conditions and is entirely unfit for a synagogue. In the case of a panic or a fire the loss of life would be very serious. The application for admission to the federation was unanimously refused.

London, March 21, 1922. Mr. Chamberlain declared on Wednesday that the only questions involved in the resignation of Mr. Montagu were those of constitutional propriety and Cabinet responsibility. In the exercise of that wide discretion which must be left to ministers as to what should or should not be brought before the Cabinet he made a wrong decision. Immediately after Mr. T. P. O'Connor had moved the adjournment of the House Mr. Montagu rose to state his case. He defended his reference to the private letter written by Lord Curzon, denounced the action of the Cabinet in not dealing with the grave breach of constitutional usage alleged, repeated the charge that the publication of the telegram was a pretext for his dismissal, confessed to have used a clumsy, loose and regrettable rhetorical expression in referring to Lord Curzon's letter, and finally gave reasons why he had not resigned before as a protest against the absence of collective responsibility of the Cabinet. He spoke with warmth and emotion and his peroration, in which he described the fascination which India had exercised over him, was moving in its eloquence. He said it was alleged that he had been guilty of a constitutional outrage. The Cabinet had dealt with it entirely by private correspondence and by private conversation. He was seeing his colleagues every day, and not one ever said that he had committed a grave constitutional outrage. "I believe," he asserted, "and I cannot ease my mind that the reason for my resignation was a pretext." Mr. Asquith regarded the procedure of Mr. Montagu as incompatible with the elementary rules of Cabinet government. At the same time, he expressed regret that the career of one who had been associated with so much good and remarkable work in the interests of India and the Empire had, for the moment, been checked.

Harold Sherwood Spencer, whose sentence of six months imprisonment for publishing a defamatory libel concerning Mr. Sigismund Goetze was recently imposed, applied on Monday for leave to appeal from the sentence. Mr. Cecil Whiteley, K. C., for the appellant, admitted that the fact that Spencer cross-examined to say that Mr. Goetze was a Jew was an aggravation of the offense, but he contended that Spencer's career should be taken into account in sentencing. In refusing the application, the Lord Chief Justice said that the sentence would date from March 6.

The seventieth birthday of Rabbi I. H. Daiches, the venerated rabbi of the Beth Hamedash Hagodol Synagogue, was celebrated last week, when an address and testimonial were presented to the rabbi from the local community on his

Continued on page 12

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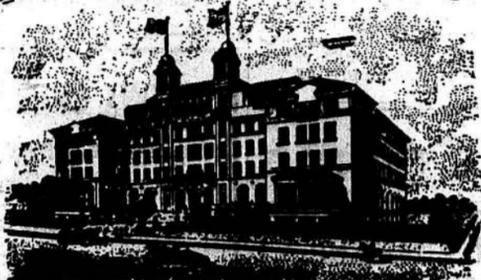
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attaining the seventieth anniversary of his birth and in appreciation of the services he had rendered to the cause of Judaism, rabbinic learning and Talmudic literature during the twenty-one years since his arrival in this country. Telegrams of congratulation were received from a number of rabbis and lay leaders and communal and Zionist organizations. In reply to the toast of his health, Rabbi Daiches said that he had given his life to the cause of Jewish learning and Jewish tradition, and had endeavored to spread a knowledge of the Torah among both young and old.

The second meeting of the Jewish Constituent Assembly, says a cable just to hand in this country, was opened recently. The High Commissioner sent a message wishing the deliberations success and recognizing the official status of the assembly. Speeches criticizing the Jewish National Council were made by Mr. Itamar Ben-Ava (editor of the Doar Hazom) and others, and were replied to by Messrs. Yellin and Benzva. Finally, a vote of confidence in the council was passed. Mr. Ussischkin, who had a great reception, said he had every confidence that the mandate would be ratified by the League of Nations, and that he was not opposed to the newly drafted Constitution for Palestine. Jews must preserve friendly relations with the Arabs and must associate themselves with them both culturally and constructively. He deplored the dissensions in their own ranks. The assembly resolved to meet again immediately after the confirmation of the mandate and to demand the convening of a world Jewish congress. It will hold elections every three years, and when the assembly is not in session the Jewish National Council elected by it will act in its name. The council is authorized to collect taxes and deal with communal and municipal matters, subject to the approval of the government.

Lord Stanmore, replying to a request by Lord Raglan for statistics regarding Jewish immigration into Palestine month by month since July, 1921, specifying those immigrants for whom employment had been guaranteed by the Zionist Organization, said: "The total number of Jewish immigrants during the period mentioned was 4,784, of which 1,374 were guaranteed by the Zionist Organization. All immigrants, whether guaranteed by the Zionist Organization or not, entered the country in one of seven categories, all of which are designed to provide that each immigrant shall have definite means of subsistence. Avenues are being explored with a view to finding a means of giving the inhabitants of Palestine a voice in the policy of immigration, so that the number of immigrants shall be always in closest relation with the economic factors of the country. As, however, this matter is still under consideration, I am afraid I cannot go into details. The figures asked for are: In July, 1921, 572 Jewish immigrants, 208 not guaranteed, 364 guaranteed; in August the respective numbers were 616, 279 and 337; in September, 833, 367, 466; in October, 815, 611, 204; in November, 746, 743, 3; in December, 1,202, 1,202, nil.

The total for six months, 4,784, 3,410 and 1,374.

In the House of Commons, in replying to a question of Mr. A. Baldwin Raper as to when the Mixed Council of the Greek orthodox community in Palestine would be reinstated, and if it would cooperate with the commission of financial control in the sale of church property, Mr. Churchill writes: "I understand that the Mixed Council of the orthodox community in Palestine is likely to be summoned during the coming summer. It is not proposed that the Mixed Council should be associated with the Commission of Financial Control. The task of the latter body has already been rendered difficult by the increase of its membership at the instance of the Advisory Council. Any further addition to its numbers would seriously hamper its efficiency."

MUSIC AND DRAMA

Two operatic arias and three groups of songs constitute the program which Claire Dux will present at her farewell recital of the season at Carnegie Hall tomorrow (Saturday) afternoon. There will be many novelties on the program, including a group of Bohemian folksongs arranged by Stephan, which Mlle. Dux will sing in English, especially prepared for her by Gustav Davidson. Mlle. Dux will also sing a group of songs in English by her accompanist, Richard Hageman. Another novelty will be the aria from "Jaguarita," which, it is said, has never before been sung in this country. The remainder of the program will consist of lieder by Brahms and Strauss and the Countess aria from "Figaro."

The Philharmonic season will close with the concert at the Metropolitan Opera House under Mengelberg's direction on Sunday afternoon, April 9. Myra Hess, the assisting artist, will play the Grieg piano concerto in A minor. Strauss' tone poem "Death and Transfiguration" and the Beethoven Fifth Symphony will constitute the purely orchestral offerings.

The Philharmonic Society completes eighty years of continuous activity with the conclusion of the present season. In observance of its eightieth anniversary the society will give two special performances of the Ninth Symphony of Beethoven, the first on Wednesday evening, April 26, at Carnegie Hall, and the second at the Metropolitan Opera House, on Sunday evening, April 30. In the presentation of the last of the Beethoven symphonies the services of the chorus of the Oratorio Society of New York will be enlisted. For the four solo voices the Philharmonic will have the assistance of Florence Hinkle, soprano; Merle Alcock, contralto; Lambert Murphy, tenor, and Royal Dadmun, baritone. Mengelberg will conduct.

"The Gold Diggers," the latest Avery Hopwood comedy, which David Belasco will present at the Bronx Opera House or one week beginning on Monday night, April 10, is a charming novelty of clean fun. Indeed it would be difficult to imagine a wittier entertainment or one that is more replete with conversational surprises, canny sayings and sympathetic qualities that touch so lightly the borderland between laughs and tears. In "The Gold Diggers" Mr. Belasco has turned his practiced hand to a humorous yet real revelation of the chorus girl. Out of deference to his best known characteristics, Avery Hopwood, who wrote the play of this phase of life for the eminent manager, called it "The Gold Diggers," which is only another way of saying chorus girls. The frou-frou of the story, the incidental views of life and the gold digger character in which it abounds is an unending delight and source of laughter. The contrasting types of girls are all there—the mercenary, the pretentious, the ignorant and the natural—brilliantly acted and furnishing a deliciously droll picture of an existence not to be resisted as a source of fun. "Lilies of the Field" will be the attraction at the Bronx Opera House week beginning Monday evening, April 17.

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THE ETERNAL VALUE OF MIRACLES

A Rabbi's Answer to the Latest Challenge of the Word of God.
By **RABBI DR. ISRAEL ELFENBEIN**

We live in an age of cold facts and scientific data. Everything around us seems a matter of course. Formerly everything new was wonderful, thought compelling and nerve exciting. Today nothing is wonderful. We are becoming blasé about miracles. God's wondrous works no longer excite and surprise us. Lessing, in the dialogue between Nathan the Wise and the foster daughter, apply characterized the present age: "The wonderful powers of God, by which we are daily surrounded everywhere, became too familiar and commonplace to us and we are gradually losing hold of the miraculous element in life—its meaning, its value and usefulness." Our fathers ascribed everything, even ordinary happenings, to the intervening of the divine power from above. But we men of the twentieth century go to the other extreme and ascribe everything, even the things we do not comprehend, to the so-called "physical laws of nature and order."

In short, the age of ours has become accustomed to wonders and fails to discern the miraculous element in the phenomena of nature. Even Emerson, the finest specimen of American idealism and transcendentalism, calls out: "I see miracles everywhere, but definite miracles nowhere."

It will not, therefore, surprise us to read in some of the high class literary magazines of this country, like the "Atlantic Monthly" and the "North American Review" of recent date, of a bold and brazen proposal made by a writer to this effect: To save the intelligent laity for church and synagogue, the Bible must be revised, re-edited and recast by a committee of ten representative men of all denominations, with the definite purpose in view "to leave out the objectionable and irrational features of the Holy Scriptures, to omit the miraculous accounts of the Bible and to collect all 'myth and fancy' of the Holy Writ and have it classified under one label, 'Legend,' cherished only for its literary value, but completely deprived of its divine holiness." This statement, referred to above, best characterizes the evil tendency of the present age.

Has the synagogue an answer to this bold challenge of the Word of God, which is bound to provoke severe criticism? Does Judaism take an authoritative and firm stand on this vexed and complex problem? If so, what should be the proper approach of the modern man to a thorough study and full appreciation of the miracles of the Bible, their import and significance? Must we accept them literally as they stand in their full value and consider the belief in them still binding on catholic Israel? Or shall we attempt to throw them overboard as old, obsolete, meaningless and valueless mythological recrudescences of a remote past, which are to be completely eliminated or at best merely tolerated with some mental reservations and literary

emendations, of course? In a word, are we prepared—God forbid!—to attempt the impossible and compromise the miracles of the Bible, to temporize and tinker with them? We find no better answer, we need no stronger challenge to these absurd vaporings and bold attempts of the past and of the present than the Book of Esther, with its Purim miracle. Esther herself to the Talmud marks the climax of all miracles, and the very reading of the Megillah is preceded in Jewish ritual by the following introductory blessing: "Sha'osoh Nisim la Avosanu. . . . For only the Almighty God could have wrought this singular Purim miracle. He alone could have turned the wheel of fate through the instrumentality of Mordecai and Esther and converted the Fourteenth Day of Adar from a day of sorrow and destruction to the Persian Jew into a day of festivity or a day of supreme joy and happiness. Purim, therefore, without the belief in miracles could never have been possible. It would have remained a gap and an empty blank in history—a mere misnomer and an anachronism. Purim, more so than the other festivals of the Jewish calendar, can only justify its very existence by the most dramatic appeal of the Scroll to the miraculous element of Providence in history."

Let the semi-rationalist reject every word recorded in the Scroll, for to him it can hardly be justified at the bar of human reason. Graetz, the historian, and most of the modern critics may consider the entire book of Esther a piece of pure fiction and myth, historically untenable and psychologically unreal. The synagogue, however, will not be swayed by these academic arguments. Its authoritative view remains, as ever, unshaken.

To Catholic Israel the history of Purim recorded in the Megillah, is of eternal significance not through its historical continuity or logical sequence, but rather through its mystic appeal. This unique chronicle more than other historic chronicles best taught the Jew in exile a powerful and perennial lesson of implicit faith in the will of God never to despair even when danger is most threatening and persecution most cruel. For this reason one Talmudic Sage remarked: "Dilkriat la Negiloh he lilulo." We need no special psalm of praise on Purim. The reading of the Megillah per se is a most masterly song of praise—a most comprehensive recognition of the hidden, mysterious workings of a deeper divine law invoked by the Eternal from above. This sense of mystery alone made Purim outlive all other minor festivals enumerated in Megilas Taanit.

(Cf. Midrash on Proverbs.)
Indeed, the mysterious sense of the Unknown pervades the atmosphere of the whole book to such an extent that the primary factors in this Biblical drama remain hidden. God's name, Adonai or Elohim, is not even once explicitly mentioned in the entire book. Also the name Esther, the Talmud explains, implies secret or mystery. Even Mordecai instructs Esther to hide her Jewish identity and keep her Hebrew associations under cover until the opportune moment appointed by Divinity calls for its disclosure.

However, this sense of wonder is not the dominant keynote of Purim alone. All other festivals, including the Sabbath, center around some miraculous note in the history of Israel. Chanukah,

for example, stripped of the spiritual struggle between Hellenism and Judaism as symbolized in the miracle of the Chanukah lights, would remain one of the average records of human wars waged to a victorious conclusion, and would be entirely unworthy of eternal preservation in the annals of our people as a unique festival.

Passover, also, deprived of God's wondrous redemption and Israel's mysterious crossing of the Red Sea, would lose all the fervor and zest of its spiritual message.

Again, Pentecost, notwithstanding its agricultural origin, assumed great historic significance of universal import only in post-Biblical times, when it had made the miraculous revelation of the Divine on Mount Sinai and the proclamation of the Decalogue the dominating motive for its festive observance. Thus it still brings home to the present age the everlasting message of the orthodox belief in "Torah min ha Shomayim"—that the "Law Revealed from Heaven" is still necessary, today as ever, for the human mind to grasp God's eternal truth.

And the Sabbath itself, the Kuzri remarked, serves as a double reminder of God's creation of the world and of Israel's redemption from Egypt; for both feats were made possible neither by accident nor by physical law of nature, but rather through the medium of Divine law mysteriously invoked by the will of the Eternal.

In short, even the latest crusaders against miracles must concede this fact: that the miracles are at the root of Jewish life, and manifest themselves in its symbols, its ritual, ceremonials and festivals. The very soul of Israel, with the Torah as its authoritative expression, galvanized by the powerful appeal of miracles, used not for a ritual or ceremonial purpose alone, but also as a vehicle of pedagogical and moral value and, to the Oriental mind, as a most convincing symbol of the omnipotence of God.

Let us not, therefore, repeat the mistakes of the last quarter of a century by dissecting the individual miracles of the Torah. Let us rather apply the functional standard and judge them by "the doctrines they are intended to convey by the belief they confirm and the providential purpose they reveal." Thus alone will the place of miracles in the Torah consciousness of Israel become

clear and their supreme value and usefulness be properly appreciated.

We are now prepared to consider briefly the three alternatives suggested by the various schools of thought and the authoritative answer of Catholic Israel to each.

The pseudo-scientist may dogmatically deny miracles because to their limited mind they are physically impossible and, with the English philosopher Hume, they regard them as a violation of all the accepted laws of nature. The synagogue, however, remains consistently firm in its belief, though it never attempted to have the miracles of the Bible petrolied in the form of creed or dogma. It regards God's law above nature's law, beyond physical limitations but not necessarily in violation of nature. In the words of the Bible it cries out "hayad Adonai tikzor"—Is the Divine hand waxed short? Can anything be impossible or unnatural when the will of God is involved? He who rejects miracles, ipso facto, deprives God of real divine freedom to subject the material forces of nature to a higher spiritual order. To judge the works of the Eternal intelligently and philosophically we must view them through the Divine spectacles of Eternity and not gauge them by the human standard exposed to change and limitation. Our sages aptly remarked: "EnChodosh tachath ha Shemesh; avol lema'aloh min haShemesh yesh chodosh"—Whatever is impossible with man on earth is most feasible with the will of God on high.

Again, while I have a good deal of sympathy with those who deny miracles altogether—for they are at least consistent—I must confess to have very little sympathy with those fifty-fifty believers who have not the courage of their conviction to consistently let the Bible alone. They would rather compromise the God of Israel, tinker with everything that is holy, than modify their own half-baked theory and fancy. Let the semi-rationalist inconsistently attempt the impossible to rationalize or allegorize the Bible and try to explain away miracles by reason or parable with the unfortunate result that the original, pristine form gradually loses its identity. The orthodox synagogue, however, is opposed to these tactics. It accepts the miracles literally at their one hundred per cent. value and allows them to stand or fall on their own merits or demerits. It flat-

ly refuses to compromise them by reason. With Goethe it claims "Wunder ist des Glaubens liebste Kind." And miracles, like faith, from which they spring, are not founded "upon what we do know," but rather upon what "we do not know." They have their roots in the very deepest instinct of wonder, a sentiment which can (and need) hardly be rationalized.

Their primary appeal is to mankind's mysterious sense of the "Unknown and Unseen." It is therefore futile to endeavor to establish them upon so-called scientific proof or syllogistic reasoning. I personally prefer the real genuine article of Bible miracle with a one hundred per cent. mysterious ingredient to the new fifty-fifty hybrid—an adulterated imitation—hardly to be identified or classified as miracle.

Of course, it goes without saying that the synagogue does not take seriously the last alternative recently proposed in the Atlantic Monthly to consider the miracles of the Bible pure fancy of mythological and legendary value alone and to eliminate them altogether from the Scriptures. Such a proposal is not in the least a reflection on the Holy Word of God, but rather on the intelligence of the modern writer and critic.

Indeed, even if they were nothing else but myths they well deserve to remain untouched. Has not Hegel, the German philosopher, repeatedly stated: "Myth is of all true statements of truth the truest—if it does not tell us what has happened it at least informs us what should have happened." Besides, miracles are built into the very structure of our sacred text—a vital thread of the warp and woof of the Bible spun by the collective consciousness of Israel at the loom of history. They must therefore remain inseparably and inextricably woven into the complex fabric of Israel—the living witness of the Living Word of the Living God.

The Synagogue considers it the limit of ignorance and irreverence to violate every canon of literary criticism by juggling the Hebrew text, by tearing out parts of their proper setting, and concluding with an air of superficial finality and inverted dogmatism that miracles should be either totally "scrapped" from the Book of Eternal Life or at best ac-

(Continued on page 16)

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ITEMS OF INTEREST IN THE JEWISH WORLD

The Posen authorities are boycotting and preventing the attendance of Jews at the local fairs.

Dr. Adolf Stern, president of the Union of Rumanian Jews, has been elected Deputy at Bucharest.

The Polish Government has suspended the publication of General Petlura's organ, the *Ukrainska Tribuna*.

After serving as cantor of the Central Synagogue of England for the past forty years Rev. E. Spero has resigned.

The only Jewish sanatorium for children in Poland has been closed in consequence of the lack of means.

Rabbi William Goldberg, at present of Brooklyn, has accepted a call from Congregation E'nai Israel of Ansonia, Conn.

Rabbi Bernard J. Stern has been elected as a member of the Board of Trustees of the Jackson (Mich.) Welfare Bureau.

The Galician Jewish Press complains that the Polish income tax authorities levy taxes even on Jews who receive relief from America.

A reform Jewish congregation was organized at Glens Falls, N. Y., last week, with former Mayor Julius Jacobson as president.

The Jewish World Relief Conference has opened free kitchens to feed the starving children in Kiev, Cherson, Berdichev and Sztomir.

Rabbi Adolph Steiner of Temple B'nai Israel, Salt Lake City, Utah, was elected a member of the Board of Control of the Social Welfare League.

Julius Schevitz, twenty-four years old, who was general secretary of the Oklahoma Health Association, died at Oklahoma City last week.

Samuel S. Rosenstrauch, formerly a freeholder of Newark, N. J., died last week. Mr. Rosenstrauch, who was fifty years of age, was a bachelor.

Mr. Albert M. Urding has been re-elected a member of the Liverpool (Eng.) Board of Jewish Guardians. He is the only Jewish member of the board.

A Jewish Ladies' Aid Society has been organized at Brighton, Col., to create a center from which all local religious and charitable activities may be directed.

Forty Jewish pogrom orphans were brought to Paris from the Ukraine, who will be cared for and supported by M. Rosenthal, a Jewish millionaire of the city.

Temple Israel Congregation, Jamaica, L. I., and Sinai Congregation, Sumter, S. C., have recently affiliated with the Union of American Hebrew Congregations.

Rabbi Dr. Disegno of Verona has left for Bucharest to head the Sephardic community there. Prior to his departure he was received very cordially by the King of Italy.

In the city of Lagawitch, near Kreminez, the Polish commandant took charge of the Jewish synagogue and appropriated it for the use of the soldiers as a barrack.

Sir Robert W. Kahn, of London, president of the Zionist economic council, has arrived in Palestine to make an extended and detailed study of the economic life and status of the country.

The Polish Parliamentary Committee has approved of the bill for the redistribution of Parliamentary seats. The new system will reduce the number of Jewish representatives to five.

The New Jewish Centre at 926 Grove street, San Francisco, Cal., was dedicated on Sunday, April 2. Rosa Raisa, who is appearing with the Chicago Opera Company, was the guest of honor.

Rev. J. F. Stern has declined re-election after serving as a member of the Mile End (London, Eng.) Board of Guardians for the past fifteen years. His wife has been nominated in his stead.

Oscar Mandel, a leading citizen of Bloomington, Ill., died last month at the age of 67. For over ten years Mr. Mandel was a member of the Bloomington Board of Education, and in Jewish matters was chairman of the Jewish relief drive and a liberal contributor.

Rev. Dr. Moritz Speier, for the past eight years at Newport News, Va., has resigned and accepted a call from Congregation E'nai Shalom of Rockville Centre, L. I., succeeding Rabbi Theodore Josephs. Rabbi Speier is a graduate of the Jewish Theological Seminary, and before going to Newport News was in charge of the Orach Chaim Talmud Torah of this city.

Councillor Henry Florian Barnet has resigned his seat on the St. Kilda Council (Melbourne, Australia). Mr. Barnet had been a councillor for twenty years, including one year of office as mayor.

The University of Athens has announced that it will confer the degree of doctor honoris causa upon Dr. Georg Brandes, the noted Danish critic, who has just celebrated his eightieth birthday.

The new \$200,000 synagogue and Talmud Torah being erected for Congregation Avavath Zion of Newark, N. J., is rapidly approaching completion, and the dedication will take place early next month.

District Grand Lodge No. 4, which includes the far Western lodges of the Independent Order B'nai B'rith, met in annual session on April 2 at Sacramento, Cal. Over 150 delegates were in attendance.

The Latvian Parliament has enacted laws making Sunday rest compulsory upon all. The demand of the Jewish deputies that those who observe the Sabbath be exempted from its operation was tabled.

The building of the new technical school at Haifa is almost completed, and it is expected that before summer has passed the institute will begin to function. An unusually large attendance of students is looked for.

Max A. Lyons, for over a quarter of a century a leading factor in the Jewry of Utica, N. Y., passed away last week after a long illness. For some years Mr. Lyons was president of the House of Israel Congregation.

Gan Eden Lodge No. 110, Independent Order B'nai B'rith, celebrated its golden anniversary with a banquet on March 29 at Terra Haute, Ind. Two of the charter members are still living, and one was a guest at the banquet.

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

In a letter to a friend dated March 5, 1922, from Jericho, Miss Ella Lipsky tells that she is the nurse in charge of the High Commissioner, Sir Herbert Samuel, who has been very ill. Miss Lipsky is one of the Hadassah nurses connected with the unit.

A number of Lynn, Mass., Jewish organizations have protested the renaming of Blossom street to St. Stephens street. The street in question is in a distinctly Jewish neighborhood and a large Talmud Torah is now in course of erection.

A new Jewish paper, named the "Jewish Daily," has made its bow to the Jewish reading public of Warsaw and province. It is to appear twice daily, morning and evening. A capital fund of 100,000,000 marks has been raised to finance this new publication.

Raphael Hachim, one of the Jewish aldermen of Haifa, has donated twenty acres of land on Mt. Carmel for the purpose of founding a sanitarium there to care for sick Jewish workmen. The land is located on the most healthful spot of the entire neighboring country.

The Deutsche Zeitung, notorious because of its avowed anti-Semitic policy, has been fined 20,000 marks by a local court because of its libel upon Wirth, the German Chancellor, accusing him of having made some concession to Jewish financiers at a much lower figure than their actual value.

In keeping with a gradually growing customs on ocean liners the Royal Holland Lloyd Steamship Line has equipped the steamer Zeelandia with a kosher kitchen under rabbinical supervision. The Zeelandia traverses between Amsterdam and Buenos Aires and usually carries over 300 Jewish emigrants on a voyage.

H. N. Bialick, well-known Hebrew author and poet, left Trieste last Friday for Palestine, where he is expected to land before Passover. On the same ship with him were a great number of "chaluzim" as well as many other Jews from different lands who are making a pilgrimage to Palestine in order to pass the "holy days" there.

The Dutch rabbinate has successfully taken up the question of the provision of kosher food for Jewish soldiers, and the Minister of War has sanctioned the regular supply of food prepared under ecclesiastical supervision for Jewish soldiers stationed at Hardewijk. Where the smallness of the numbers at any barracks does not warrant special arrangements being made Jewish soldiers at such barracks are allowed leave for the purpose of taking meals at Jewish households, where the exigencies of the service permit.

The B'nai Israel Congregation which was formed last year at Leonia, N. J., and neighboring localities has purchased a plot of ground on which it proposes to erect a synagogue.

A petition favoring the claims of the Jewish people to Palestine as a national homeland was presented to the Joint Rules Committee of the Massachusetts Legislature last week by Representative Coleman Silbert, of Boston. It was signed by Dr. Charles W. Elliot, president emeritus of Harvard University, Attorney-General J. Weston Allen, and others.

Chief Rabbi Samuel Hirsch Margulies of the Jewish Community of Florence, Italy, died suddenly last week as the result of a paralytic stroke while delivering a lecture at the Rabbinical College, of which he was the head. Rabbi Margulies, who was born in Galicia in 1858, occupied his post since 1890. He was the recognized head of Italian Jewry and the author of many essays and religious works. He was also the editor of the "Revista Israelitica."

The will of Mrs. Julia Seligman, of 11 East Sixty-ninth street, who died at her summer home at Deal, N. J., on March 2, disposes of more than \$100,000 in charitable bequests.

The laying of the cornerstone of the new Northern Liberties Hospital, 808-810 North Seventh street, Philadelphia, Pa., will take place on the morning of April 9. The institution will contain sixty beds, and house a modern X-ray clinic and medical laboratories and a dental department. The equipment will cost \$100,000, of which \$35,000 has been raised.

Although Bialystock, Poland, today has a population of over 75,000 Jews out of a total population of less than 100,000, no Jew holds any municipal office; neither is there a Jewish policeman, letter carrier or government official. Jews are taxed for general educational purposes, in addition to which they must provide, equip and support their own schools.

The B'nai B'rith lodges of Central Michigan held a successful council last week at Grand Rapids. There were nine lodges in the organization.

On the site of the land given by the Palestine government to the Jewish Legionnaires near Hebron, a new colony has been founded by eighty Jewish legionnaires, former soldiers in the English army. Another colony named "Tel David" and colonized by French Jews, was founded on the road between Tibboreth and Zefath. This colony is a workers' colony, with adequate facilities to provide for a hundred colonists.

Manuel Halle of Cleveland recently gave \$12.00 to the charities of that city in honor of his ninetieth birthday anniversary. He gave \$1,500 for use in the establishment of a special help fund to be used in the care of the wards of the Welfare Association for Jewish Children, \$5,000 to the Federation of Jewish Charities, Mt. Sinai Hospital \$5,000, and \$500 to the Hebrew Free Loan Association.

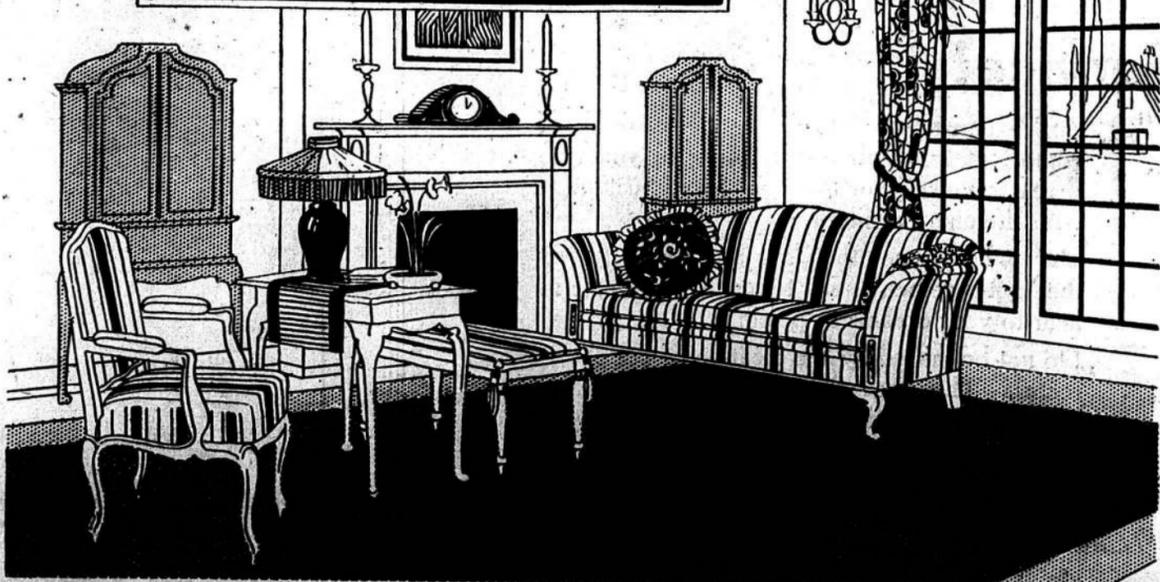
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ENGAGEMENTS

FALK-WEILL.—Mrs. Marie Weill, of 408 West 150th street, announces the engagement of her daughter Helen to Mr. Herbert Falk, son of Mr. and Mrs. Jacob Falk. Reception Hotel Commodore, April 9, after 8 p. m.

HERSHBERG-MAYER.—Mrs. Rose Mayer, of 1385 Stebbins avenue, announces the engagement of her daughter Selma to Mr. Samuel Hershberg.

KURTZER-GREEN.—Mr. and Mrs. Jacob Green, of 27 East 111th street, this city, announce the betrothal of their daughter Jean to Mr. Harry Kurtzer.

LOTT-NADLER.—Mr. and Mrs. Philip Nadler announce the engagement of their daughter Lena to Mr. Morris Lott.

NEWMAN-MANN.—Mr. and Mrs. Morris Mann, of 305 West 116th street, announce the engagement of their daughter Bessie to Mr. Max Newman.

RUBEL-BRANDT.—Mr. and Mrs. Louis Brandt, of 260 Riverside Drive, announce the engagement of their daughter Minna to Mr. David Lubin Rubel.

SCHNEIDER-BIRNBAUM.—Mrs. Kate Birnbaum, of 24 Mount Morris Park West, wishes to announce the engagement of her daughter Pearl to David Schneider. Reception at the Me-Alpin Hotel Sunday night, April 23.

MARRIAGES

BAUMAN-OPPENHEIMER.—Mr. and Mrs. Herman H. Oppenheimer announce the marriage of their daughter Miriam to Dr. Emanuel W. Bauman at the St. Regis on Thursday, March 30, 1922, by Rev. Dr. Edward Lissman.

BLUMENTHAL-GUTERMAN.—Mr. and Mrs. Charles Guterman, 53 West 113th street, announces the marriage of their daughter Minerva to Abraham Blumenthal on Sunday, April 2, at their home. Rabbi Aaron Eiseman performed the ceremony.

LEVI-KOHN.—Mrs. Ludwig Kohn of 107 West 120th street announces the marriage of her daughter Elinor to Mr. Albert H. Levi, son of Mrs. Gertrude Levi, on Thursday, March 30.

MASBACK-REISMAN.—Miss Janet H. Reisman, daughter of Mr. and Mrs. I. Reisman of 71 East Ninety-sixth street, and Chester A. Masback, son of Mr. and Mrs. Fred Masback of 370 Central Park West, on Thursday, March 30, at Sherry's, by Rev. Dr. Rudolph Grossman.

POTESKY-LOWENSTEIN.—On Sunday, April 2, at Temple Peni-El, Mr. John Potesky to Miss Sadie B. Lowenstein of 543 West 147th street, by Rabbi Joel Blau, assisted by Cantor H. Kleinert.

RUSKIN-HARRIS.—Mr. and Mrs. B. Harris of 229 West Eleventh street announce the marriage of their daughter Myra to Mr. Irving A. Ruskin of 640 Riverside Drive at Hotel Gotham on March 28, 1922.

SCHWARTZ-KATZ.—Tuesday, March 28, at the Royal, Mr. Hyman Schwartz to Miss Mildred Katz, daughter of Mr. Herman Katz of 200 West 112th street, by Rabbi Joel Blau.

GOLDEN WEDDING

GOLDBERG.—Mr. and Mrs. Meyer Goldberg of Lawrence, L. I., will celebrate their fiftieth wedding anniversary on Sunday, April 9.

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BIRTHS

FREEDMAN.—Mr. and Mrs. Lou Freedman, 645 West End avenue, announce the birth of a daughter, Wednesday, March 29.

MORRIS.—Mr. and Mrs. A. S. Morris (nee Gussie Marks) of 1180 East Fourteenth street, Brooklyn, N. Y., announce the birth of a daughter, Janet, on March 22, at St. Mark's Hospital, New York.

MELTSNER.—Mr. and Mrs. Robert E. Meltsner (nee Regina Eder), 615 West 150th street, announce the birth of a daughter, March 31, at the Community Hospital.

REDERER.—Mr. and Mrs. Harold W. Rederer (nee Gertrude Weiss), 116 East 92d street, announce the birth of a daughter, Thursday, March 30, at Misco-ricordia Hospital.

SCHWETZ.—Mr. and Mrs. Abraham Schwetz (nee Rose Markowitz), of 925 Tiffany street, the Bronx, announce the arrival of a daughter, Dorothy Shirley, on Tuesday, March 28, 1922.

SHAMPAN.—Mr. and Mrs. Louis Shampam (nee Florence Baron), of 285 St. John's Place, Brooklyn, announce the birth of a daughter, on April 1, at the Jewish Hospital, Brooklyn.

BAR MITZVAH

HECHT.—Mrs. A. Hecht, of 2172 Nosstrand avenue, Brooklyn, announces the Bar-Mitzvah of her son, Raphael Lester, on Sabbath morning, April 8, at 10 o'clock, at the Mt. Neboh Temple, 150th street and Broadway.

KAHN.—Mr. and Mrs. Joseph J. Kahn announce the Bar Mitzvah of their son, Arnold W., on Saturday, April 8, at Temple Rodeph Shalom, Lexington avenue, corner Sixty-third street.

KEMP.—Mr. and Mrs. Abraham Kemp, 424 East 157th street, announce the Bar Mitzvah of their son, Melvin Leon, on Saturday, April 8, 9 a. m., at Riverside Synagogue, 250 West 108th street.

SOCIAL NOTES

Mr. and Mrs. Joseph Roth and their daughter have just returned from a two months' sojourn in California and will occupy their new home recently purchased at Beach 144th street, Belle Harbor, L. I.

Mr. and Mrs. Meyer Goldberg, now of Lawrence, L. I., but for many years residents of Manhattan, will celebrate their golden wedding anniversary on Sunday, April 9, on which occasion there will be a family gathering to commemorate the event.

On March 26 the religious classes of the New York section of the Council of Jewish Women, of which Mrs. Julius Levy is the chairman, celebrated Purim as the guests of Mr. Julius Salzman of the Mansion, 57 St. Mark's place. Miss Nell Axelrod wrote and coached the play, which was witnessed by over 500 people.

A monster vaudeville and entertainment will be held at Gabel's 116th Street Theatre on Tuesday evening, April 11, for the benefit of the Convalescent Home of the Bikur Cholim of Harlem and the Bronx. The theatrical divisions of Marcus Loew, B. F. Keith, J. J. and Lee Shubert, F. F. Proctor, Irving Berlin and Gabel's all-star cast, including Max Gabel and Jennie Goldstein, have promised to send some of their best stars to make the evening a big success.

Napthali Lodge No. X, I. O. F. S. of L., celebrated its sixtieth anniversary by a dinner and ball at the Pennsylvania Hotel on Sunday evening, attended by about one thousand persons. Nelson Ruttenberg was toastmaster, and addresses were delivered by M. Samuel Stern, Maurice B. Blumenthal, S. J. Liebeskind, Henry J. Hyman and P. M. Goodhart. A silver service was presented to Jacob Hirschman and writing sets to Charles J. Newman and Emanuel Turner, all veterans of the lodge.

Society for the Advancement of Judaism

The Society for the Advancement of Judaism has recently been organized, with Rabbi Mordecai M. Kaplan as leader, and, as its prospectus states, it is "dedicated to the interpretation and advancement of Israel's Torah, to the restoration of Israel's ancient land and to the establishment of universal freedom, justice and peace."

"The society purposes to revive the idea that Torah—the study of social and spiritual problems—must again become the principal form of Jewish self-expression. Torah today cannot be limited to the passive study of texts, either Biblical or Rabbinic. Its scope must be enlarged to include the study of all the factors that determine human conduct. Such study, it is hoped, will lead to an appreciation of the forces that operated in the past of the Jewish people, and to a better understanding of the present day environment as it affects the inner and outer life of the Jews."

"In all the lectures, study hours, forums and conferences the primary purpose is to stimulate clear thinking and to call forth honest expression of opinion."

Aided by the Zionist Organization, the community of "Tel Aviv" has purchased additional land in the suburbs for the extension of the Jewish district there. Immediately after Pass-over there will be built 300 houses on that land, all of which have already been sold to prospective inhabitants.

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THE INFLUENCE OF BOOKS

By RABBI STEPHEN S. WISE

The People of the Book—Am el Kitab—was the striking name given in the Arabic tongue to the Jewish people. It had reference to the Bible. To be accurate rather than terse, the title should have read, The People of a Great Literature. For the Bible is just that—a literature running, roughly speaking, for a thousand years and touching many of the varying fields of life and its interests. The Hebrew people were the makers of this literature, and this high and noble literature in turn made and remade them.



DR. STEPHEN S. WISE

Next to the personal and immediate contacts of the home life, no influence that touches a people is more pervasive than that of the books which it reads and loves.

It is not true that "a book's a book." Things may be printed in the format of books which are not books at all, though outwardly like unto books. A book may be good, bad or indifferent, noxious or innocuous or beneficent. But can any book be called harmless the reading of which makes impossible the reading of another and a nobler book? Jazz may touch and defile letters as well as dancing. No better service can be rendered our youth than to guide them to the reading of the best that has been thought and done and said by the world's worthwhile ones.

Ex-Servicemen to Honor Trumpelder's Memory

A meeting of Jewish ex-servicemen who served in the American Army, as well as the Palestine Legion to be held on Sunday, April 9, at the Jewish Center, 128 Stanton street, will be addressed, among others, by Vladimir Jabotinsky and Lieut.-Col. J. H. Patterson. The meeting is called on the occasion of the second anniversary of the death of Joseph Trumpelder, a captain in the Zion Mule Corps, which fought in Gallipoli, and who was later killed by Arab raiders at Tel-Hai, Palestine, while leading the defence of the Jewish settlement in that remote corner of Northern Galilee.

The United Hebrew Veterans and Legionnaires of America at 201 East Broadway announces that ex-servicemen are especially invited to this memorial.

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(Continued from page 15)

cepted with mental reservations. It appears to be the latest fashionable craze to regard any new-fangled theory, a modern critic may hazard, more credible than the Hebrew Scriptures, sanctioned by Divine authority and by Israel's two thousands years of martyrdom. In the words of the Talmud we say out: "One must not sling mud at a fountain of water," surely not at the sacred fountain of the Living Waters of Life which help to quench the spiritual thirst of mankind for the eternal word of God's truth. "Hanaroth Halolu Kodesh Ham, Ven Lonu Reshuth Lehishtamashbohan." "The Divine Lights must be regarded sacred and no one dare handle them profanely or sacrilegiously."

There is only one alternative left, either to accept the word of God in its totality or to reject it altogether and consistently sever our association with the synagogue and the Torah, its authoritative expression. But no one man or even a group of representative men of all denominations can arrogate to themselves the right of compromising the Bible, the authoritative and final word of Divinity. The inspired word of God can stand on its own record and no one dare violate its holiness or "wholeness."

The latest "crusade" against the Bible reminds one of a beautiful poem which I venture to paraphrase in a rather prosaic language. The American poet paused one evening beside a blacksmith and listened attentively to the noisy music of the anvil and the hammer. As he looked inside he saw on the floor in-

numerable old hammers worn out by the anvil. The poet inquired of the blacksmith, "How many anvils have you had to wear out and batter down all these hammers?" Just one, he replied, one mighty anvil will suffice to wear out all the hammers. The Bible also as the "Eternal Anvil of God" has outworn all assaults of the past and will wear out the latest attack of a most destructive nature. Have not various hammers been applied to the "anvil of God's Book" by the skeptic and agnostic, by the rationalist and the naturalist? All of them endeavored to deliver the final death-blow to the very existence of the Bible. But while all these hammers lie at the bottom battered down, one anvil remains as ever the same, unshaken and unharmed.

We need not fear. "Heaven and earth shall pass away, but the word of God shall not." "The grass may wither, the flowers may fade away (the laws of nature are uncertain and variable), but the word of God will stand firm forever." (The higher and deeper divine law is eternal and infinite.)

Two new organizations have been formed in Hartford, Conn., namely the Jewish Ladies' Free Aid and Shelter Association to provide meals and lodging for strangers and the Jewish Ladies' Free Burial Association to provide proper burial for the Jewish poor. The organizations are remodeling the building at 147 Wooster street, recently purchased for their purposes.

Palestine Needs American Capital

The place that one American Jew found in Palestine is told in an interesting letter to S. B. Komaiko, of Chicago, by his friend Mr. S. J. Goldstine, of Terre Haute, Ind., who went to Palestine several months ago. Mr. Goldstine is now with the American-Danish Company, a modern furniture establishment, which employs about seventy-five people, and runs about fifteen modern power machines. Recently, Mr. Goldstine's firm received an order from the Palestine Government for furniture, amounting to about £6,000, or \$25,000.

"There is plenty of towns here for all the American Jews who have a little capital to come," writes Mr. Goldstine, "and who want to establish themselves on American principles. The country is new; everything has to be created anew, which gives the very best of commercial and economical opportunities."

Mr. Goldstine, who is also interested in the Jerusalem Printing Works, has recently acquired a beautiful site immediately next to the Bezalel Art School, where the Jerusalem Printing Works will be located.

A seven-day campaign to raise \$400,000 for a new building for Temple Beth El, of Detroit, Mich., will begin on April 17.

PALESTINE FROM DAY TO DAY

(The items below are gleaned from various news reports that come out of Palestine. They indicate in unmistakable terms the general progress of the country.)

The "Palestina-Amt" (The Palestine Office) reports that during the months of November and December, 1921, 1,266 Jews left Poland for Palestine. This number includes 130 agricultural workers, 109 carpenters, 149 builders, 70 smiths and 163 various artisans.

The "Shemen" Company, which was organized to develop the soap and oil industry in Palestine, has just laid the foundation of its new factory in Haifa, which will be the center of the soap manufacture. The brothers Willbuschewitsch, who founded the company, have decided that Alexandria will be the center of the oil production, and Haifa of the soap.

The Department of Commerce and Industry of the Government of Palestine reports that during December, 1921, 120,000 cases of oranges were exported to England.

It is reported from Palestine that a company called "Les Grands Moulins de Palestine (Societe Anonyme)" has been registered under the Companies Ordinance of 1921. The object of the company is the construction, acquisition and exploitation of flour mills, breweries and distilleries. The authorized capital of the company is 5,000,000 fcs, of which 3,000,000 has already been paid up. The company has been promoted by a group of influential French Jews. The directors are Messrs. Lucien Baumann, G. E. Weinstein, Henry Frank, Charles Bauer, Colonel Raine, Robert Schuler and George Loevl.

A new sawmill and store for building materials has been recently established in Nevi-Schalom (Jaffa). The business will in the near future be considerably extended. Thirty-six laborers are already employed in the works.

From January 25 to February 10, 3,919 tons of various goods were imported into Palestine. During the same period 120,044 cases of oranges and 227 tins of other products were exported.

The Association of Jewish Wine Growers has lately been active in opening up new markets for the Palestine wines. Representatives have been sent to various countries of Europe and of the Far East. The prospects are particularly hopeful in regard to such countries as Japan, India and China. The prices have been considerably lowered in order to encourage the export of wine to countries with a low rate of exchange.

The Palestine government has instituted a new Department of Labor, which is working in close touch with the Department of Immigration and Travel. Mr. A. M. Hyamson, the assistant director of the Department of Immigration and Travel, has been appointed Controller of Labor.

The Commerce and Industry Department of the Zionist Executive is preparing for publication a guidebook in several languages, which will contain recent and useful information for Palestine tourists. The editor of the book is Mr. Joshua Press.

The Director of Agriculture of the Palestine government reports that his department has distributed tobacco seeds of Turkish and Syrian varieties to 63 villages and colonies, together with detailed instructions for cultivation and subsequent treatment.

According to a communication received from the Agricultural Colonization Department, more than 1,215 immigrants have been given employment by this department. Of this number, 500 men are now working on the lands of the Jewish National Fund, both in the newly established settlements in Emek Jezreel and on the old Jewish National Fund farms.

A trading company was formed in Roumania at the end of 1920 for the purpose of establishing trade connections between Palestine and Roumania. The founders of this company include many well known business men and Zionist leaders of Roumania, such as Messrs. A. Bernhardt, A. Zissu and Shalom Myer. It has succeeded in bringing to Palestine a large quantity of Roumanian timber and other building materials and of marketing a considerable amount of Palestine products in Roumania.

The Federation of Judaeon Colonies has received a letter from the Governor of Jaffa informing it that the High Commissioner has consented to reduce the tax on ground under tobacco cultivation from £E1 to £E2 per dunam.

According to the report of the Department of Commerce and Industry of the government of Palestine, the Norwegian Consul General in Palestine is considering the possibility of shipments of timber, tinned fish and granite to Palestine in return for shipments of oranges, olive oil and soda.

Messrs. Margolin and Trop have just opened a distillery in Jaffa. The spirit manufactured should have a good market in the country and should in time replace the hitherto imported. The by-products of this industry are being used for cattle feeding.

Fifty steamers called at Jaffa during the month of December, 1921.

Louis Marshall Endorses Work of the Jewish Education Association

In a letter addressed to Mr. Israel Unterberg, president of the recently formed Jewish Education Association, Mr. Marshall writes:

"I am very much concerned with the problem of Jewish education not only in Manhattan, but throughout the city of New York. I regard the extension of religious education as the most vital need of the community; more important even than hospitals, orphan asylums, homes for the aged and all other philanthropic institutions, however valuable I consider them to be. If the Jews of New York do not deal adequately with that problem at once, the consequences will be calamitous.

"I am convinced that grievous injury has been done in the past by delaying the performance of the greatest public duty that the Jews of this city owe, not only to themselves, but also to the State: that of providing adequately for the religious education of their children."

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—to see that everything is healthy and clean—you would need no stronger recommendation. If you could visit the spotlessly clean plants in which Borden's Eagle Milk is prepared, you would be more than pleased. And then, if you could personally visit the laboratories where each batch of Borden's Eagle Milk is carefully tested by scientific men who are chemical experts, you would see how each batch of Borden's Eagle Milk is safeguarded in advance to insure your child getting only the finest and the best.

These are some of the reasons why mothers do not experiment when they give their children Borden's Eagle Milk. They are giving them nothing new that may or may not be good for them. They are following in the foot-steps of Armenian mothers in this country and insuring their children the safest and finest of infant foods next to mothers milk.

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Purchases made in the Passover Department will be held for delivery until April 12.



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Friday, April 7th, 1922 : : Nissan 9th, 5682

May the Matzoth taste good to you.

Let Pesach see you in full accord with Jewish traditions.

Eat Charoseth and ponder the trials of our ancestors in Mizraim as well as the outrages of fortune to which our war-stricken brethren in foreign lands are still subject.

Of course, from the point of view of the Hebrew Union College, the Jewish Theological Seminary is "Orthodox." Between the theology of these two institutions there is more than the famous difference of tweedle-dum and tweedle-dee.

Sir Arthur Balfour in a recent public pronouncement reaffirmed the virtue of the Balfour Declaration of 1917. He added: "But in the intervening years there have been not wanting attempts to read into it what it never contained or to empty it of its legitimate meaning."

Senator Carlo Schanzer, the new Italian minister for foreign affairs, is, it turns out after all, a Jew. During the time he was in this country in attendance on the Washington Conference it was rumored that he was a Jew, but the rumor was denied. Now the mooted point has been authoritatively cleared up. It is not an important matter, but clearly one of some interest.

Pesach is here once more, and this time, as usual, our observant brethren-in-faith may celebrate it in the customary way. That is to say, despite the fact that this country has gone "dry," they may employ wine for the ceremony. But this is a privilege which imposes an obligation. We Jews make proper and legitimate use of wine in this connection, and the government knows it and acts accordingly. And we should see to it that, making legitimate use of wine as we do, none other in our name pervert this legitimate use to his own nefarious purpose.

Rabbi Marius Ranson, of Albany, suggests that Pesach be utilized as a revival season for our faith every year. The word "revival" is employed by him somewhat in the sense one associates with Methodist pastors who go up and down the land and seek through spell-binding to draw the people nearer to God. Rabbi Ranson thinks that Pesach is the opportune occasion each year for bringing Jews into contact with their faith, for reclaiming the unsynagogued, etc., etc. The suggestion for the Reform wing has some merit, and we shall be glad to learn how it will work out practically.

That eternal vigilance is the price of liberty is once more demonstrated by the course of legislative policy respecting immigration into this country. Years ago it was the proud boast of Americans that their country was open to all good people, drawn from the four corners of the earth, who were prepared to make it their home. Some years since a restrictive tendency in this regard was making itself manifest and thereafter felt. Latterly the admission of aliens has been punctiliously and restrictively regulated, and the time may well come when all immigration will be interdicted for a season. We are glad to note among these manifestations the ceaseless vigilance of Jewish immigration agencies in aid of liberality.

Sabbath begins at 6:10 p. m. Zav. Sabbath Hagodol. Lev. 6:1-8:36. Prophetic reading, Mal. 3:4-24.

JEWISH CALENDAR

5682	1922
FIRST DAY PESSACH.....	THURSDAY, APRIL 13
SEVENTH DAY PESSACH.....	WEDNESDAY, APRIL 19
*ROSH CHODESH IYAR.....	SATURDAY, APRIL 29
LAG B'OMER.....	TUESDAY, MAY 16
ROSH CHODESH SIVAN.....	SUNDAY, MAY 28
FIRST DAY SHABUOTH.....	FRIDAY, JUNE 2
*ROSH CHODESH TAMMUZ.....	TUESDAY, JUNE 27
FAST OF TAMMUZ.....	THURSDAY, JULY 13
ROSH CHODESH AB.....	WEDNESDAY, JULY 26
FAST OF AB.....	THURSDAY, AUGUST 3
*ROSH CHODESH ELLUL.....	FRIDAY, AUGUST 25

* 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 REVISED HAGGADAH

(Continued from last Pesach; to be continued a year hence.)

If the bootleggers had been content to obtain their supplies of booze for their customers through the ordinary channels and had not implicated the Orthodox Jewish community in the traffic in which they engage, *Dayenoo*.

If New York Jewry had doubled its quota for the great drive for the relief of Jewish war sufferers and had not just about equaled what was expected from it, *Dayenoo*.

If the *Keren Hayesod* were compellingly supported by all sections of Jewry and the Zionists not opposed by adversaries of their own household, *Dayenoo*.

If Palestine had, indeed, become already as Jewish as England is English and the Arabs residing within its borders had ceased from agitating against the Jews, *Dayenoo*.

If Germany were to buckle down to its gigantic task of overcoming its tremendous military setback and leave its Jews alone to work out their own salvation with the rest of the nation, *Dayenoo*.

If our Jewish leaders were always in the van in all good causes and let their performances speak for them rather than their professions, *Dayenoo*.

If by the *Pesach* of the next Jewish year we shall behold our community throughout the world fully united and not seeking to emphasize the differences between Jew and Jew, *Dayenoo*.

But for all the manifold blessings which the Holy One, blessed be He, has vouchsafed to us and our people everywhere since last *Pesach* we bless, magnify, sanctify and glorify His holy Name forever.

Of course it belongs to the advocacy of those of us who must appeal for moneys for one worthy Jewish cause or another to exaggerate triflingly their case. Did they not do as much we should have an end to all solicitation very soon and ultimately to advocacy itself. There may and probably are very many smug individuals in Jewry to whom all advocacy, because of the solicitation which proceeds in its wake, is extremely distasteful. But such persons do not make the Jewish world, and if they connoted Jewry our reputation for charitableness, for taking proper and abundant care of the poor and the unfortunate of our own household would be irretrievably injured and lost. We are grateful to the Almighty that so long as there are Jews left in this world we shall have advocates and solicitors among us.

"The Society of Applied Judaism has been organized to counteract the inroads of Christian Science in our midst by offering to the Jew through his own religion what Christian Science offers through Christianity. We show the way to health, happiness and spiritual comfort through the application of the Jewish faith. We teach the Jew to conquer the ills of life through the intensification of his spiritual consciousness. We rebind him once more to his ancestral religion." Thus reads in part a new prospectus just issued by this newest Reform ex-crescence which is thus making a bid for new adherents and grounding this on its answer to the claims of Christian Science. Orthodox Judaism is essentially the religion of health, happiness and spiritual comfort; its followers are in need neither of Christian Science nor of its antidote, the Society of Applied Judaism. In fact, they succumb to neither. The Society of Applied Judaism is intended to be, and in fact is, an attempt to prevent Reform Jews from succumbing to the snares of Christian Science. It is this and nothing more or less. The Society of Applied Judaism has drawn upon itself the fires of the Reform rabbis, who are thus oblivious of the circumstance that they themselves, and their failure to hold to our traditions and to preach these to their congregations are altogether responsible for the inroad made by Christian Science among our Reform Jews. Whether the Society of Applied Judaism will succeed where the Reform synagogue has ignominiously failed is something which remains to be seen.

Early last month a meeting was held in London under the auspices of the newly formed Organization of Observant Traditional Jews. Its object was to take counsel on the present position of Orthodoxy in the British Isles and to devise means whereby recent backslidings from the Orthodox position may be righted. Thus the meeting went on record as being strongly opposed to the teaching of the New Testament in synagogue classes, a matter concerning which there cannot be two opinions. It also voted in favor of the establishment of a strong and truly Orthodox rabbinical seminary for England, an institution for which there is immediate and compelling need. This was the constructive side of the work of this meeting which is very likely to become destructive if its resolutions will not speedily crystallize into affirmative and positive action. The difficulty with Anglo-Jewry is, to quote the apt language of *The Jewish Chronicle*, that "there flourishes among us a pseudo-orthodoxy which is to a very large extent mere make-believe, an adoption of mere disguise. It thus forms both a stumbling block in the eyes of the blind and a cankerous element in Jewish traditionalism. It is a chaotic and uncharted sort of Jewish allegiance and practice, which while doing lip service to authority incontinently rejects it, and while paying external or official homage to Jewish Law, as interpreted by rabbinical doctrine, regards deviation from it as a venial offense, even if it be thought to constitute an offense at all." These are strong and, we must add in view of what has recently transpired in Anglo-Jewry, truthful words, and it devolves on Anglo-Jewry immediately to live them down.

TRANSITIONS

"And he shall put off his garments, and put on other garments, and carry forth the ashes." (Lev. vi. 4.)

AS it only a change of garment? As the priest passed from office to office, was it sufficient that he should lightly doff one kind of garb and don another kind? Or was the change inward: a new sense of consecration for a new task, a new mental attitude, a fresh orientation, a shift from one mood to another? And was the change of garment but a symbol of that inner change of the soul, an outward manifestation of the subtle transformation of the Self in keeping with the altered call of the moment? Or was the change of garment more than a symbol—a direct agency to bring about the change in mood and mind? This too is possible, since it is patent that at least as often as the lift of the soul causes a lift of the hands does the lift of the hands cause a lift of the soul.

But can we pass as lightly from mood to mood as from garb to garb? If the change be from the higher to the lesser task, as indicated in the text, the problem appears hard enough. Our life is not a collection of high moments in unbroken succession. We do not always stand on the peak; there must be a descent into the valley. Climax leads inevitably to anti-climax: every light casts its shadow, every cup has its dregs. There are bitter memories of bygone joys; regrets cannot be kept away from the door by which have fled our exalted hours. To change from the heights to the hollows of life, often unexpectedly, without spiritual preparedness, is not easy. Such sudden transitions try the best of us; they form the crises in which most of us succumb. To issue forth from these crises ennobled, to turn to the humbler task, to occupy with good grace a lower level, requires a rare heroism. Such heroism is only possible for those whose ultimate reference is to the mystic back-ground spaces against which the big and the little appear in the same light of eternal worth. Yet, even these know what a severe tax it is upon all the resources of faith to grope in such crucial moments for a new vision, a readjustment of the spirit to the new situation. But this new wisdom they all must learn: the priest who but a moment ago worshipped at the altar of the most-High must perform the menial task of carrying forth the ashes; the King who but recently had princes at his beck must himself go forth and eat the bread of exile; as we all must sooner or later remove the cold ashes from our burnt-out altar; as we all must sooner or later fare forth, discrowned exiles of the high moments of the heart.

When the change is not from the higher to the lesser but from the lesser to the higher, the problem of spiritual readjustment appears still more difficult. Many a call finds its man unprepared; the life that has never sought the heights cannot rise suddenly to the summits. There is a sudden glow in the heavens: but eyes that have looked on the mean things of life are too weak to sustain the unexpected burst of illumination. There is a knock at the door so gentle that ears attuned to the noisy mart cannot perceive the approach of the God asking to be admitted. There is a rustle of wings in the air, and a hymning as of invisible choirs, and a praying as of beatified souls aspiring to reach still loftier spheres: but they whose skirts are bedraggled with the commonplace cannot at once join in this sublime invisible life of the universe, when presences unseen send out their vast suggestions that make the very atmosphere we breathe strangely vibrant. To pass from the ridiculous to the sublime, from the commonplace to the exalted, from the profane to the holy; nay, to pass while the liberated soul shakes off with one light gesture all dust and dross: show me the man who can effect this transition readily, with lightning change of mood! Thus, the high moments come and we wonder why we were not touched by them. Solemn bells are ringing, but we are not carried away as if by a tidal wave of inspiration. We are arrayed in festal garb: but where is the joy, the spontaneous expansion of the heart? Our soul has remained drab and grey and dull. The moment has arrived, but not its mood.

Strange is this relation between moods and moments in the life of man! All our posturings and theatrical contrivings cannot call forth the magic of those other more blessed moments when tender and sacred moods steal unawares over our hearts. Not with our hands can we bind the spell around our lives; not with cunning fingers can we weave the golden net of enchantment around our fascinated hours. The bride in her veilings, the priest in his mitre, the monarch in his crown, they all must learn that a change of raiment does not produce a change of heart: the commonplace and the trite inevitably cling to the hem of the most gorgeous robe. It is the nemesis of man's self-exaltation: to find that he is but of the earth, earthy. Still, perhaps in this very quality lies the strange wayward attraction of life: that contraries are so closely packed together, and we are often called upon to negotiate the most sudden transitions. And if our nature is thus frequently subjected to shocks and jolts, here at least lies the possibility of those divine surprises whereby men are tested and tried, found worthwhile or wanting.

Nature on the whole manages her transitions with much better grace. Gently does the mountain slope down into the valley; gently do the banks descend towards the lake; softly does day glide into night and night yield to the dominion of day. The seasons imperceptibly follow one another, and the stirrings of the spring are felt by the age-hardened trees while snow still covers the earth. Nightfall and dayspring; the gradual blending of colors in the rainbow and the flower-petal; the crescendo and diminuendo of God's world-song, they all testify to the nicety of nature's transitions. Yet nature too has her swift-changing moods, and wild regions, and changing sea-scapes, and shifting cloudshapes tell us that freedom is the keynote of creation; and everywhere the unexpected and unforeseen make sport with man's little devices and baffled vision.

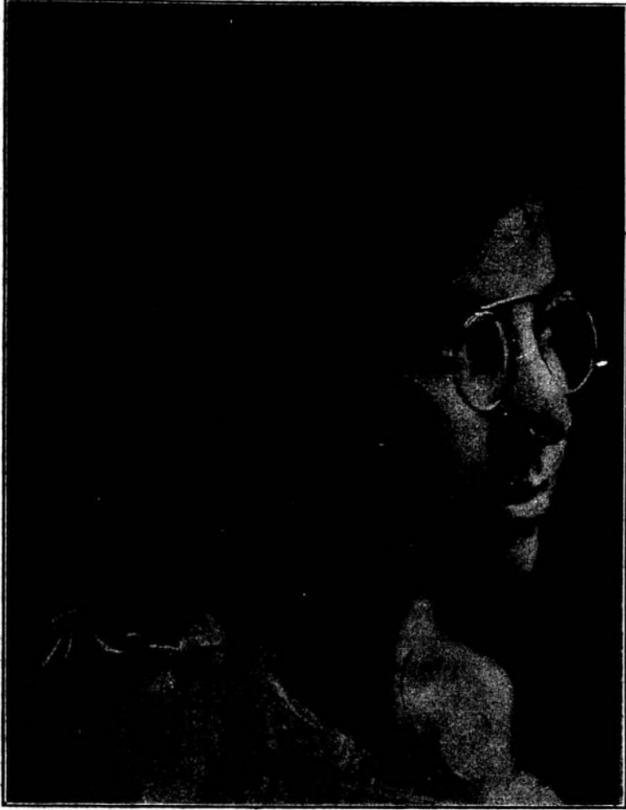
JOEL BLAU.

PERSONALITIES

When we first heard that Elma Ehrlich Levinger wrote about seventy stories a year and published them all, we were forcibly struck with the fallacy of going far afield for material for your weekly entertainment, while so attractive a talent was, litterly, at our doors. Therefore this week we will have the pleasure of introducing you to the personality of this widely read—probably best known—of the fiction writers for the English-Jewish journals.

In our literary peregrinations we once interviewed Fanny Hurst and at the end of our visit asked her for the biography, without which no

for plays of Jewish interest and that helped me to specialize in the field I know a little about. So about three years ago I contracted to write a sketch of Jewish life once a week for the *Jewish Criterion* of Pittsburgh. This started me. I have been turning out a story of Jewish interest weekly ever since. About a year ago I decided that more than one paper should be privileged to read my fiction and began to syndicate my stories, which means that they appear in from two to twelve English-Jewish papers scattered throughout the country—to say nothing of an occasional one lifted by our British friends. A paper



ELMA EHRLICH LEVINGER

interview is one. Miss Hurst, ever a stickler for detail, wrote out her life episodes, herself, conferring thereby a double privilege upon ourselves; similarly, Mrs. Levinger has favored us with a personal written story of her activities, which in turn, we shall favor our readers with. Mrs. Levinger says:

"I was born in Chicago between thirty and forty years ago; the exact date is nobody's business. I was educated in the public schools of Chicago and took some literary courses at the University of Chicago. Then I gave myself the pleasure of a year with Baker Radcliff—Baker's famous 47, you know; the class that is famous for turning out playwrights and sometimes does.

"Embarked on a professional career I did a lot of odds and ends; teaching a country school in Iowa, playground work in Chicago, conducting an Ethical Sunday School group in Boston and then I returned to Chicago to become the "society editor" of the *Chicago Sentinel*. The *Sentinel* lead to call to New York to edit the now defunct *Jewish Child*, a magazinelet for children that was established by the New York Jewish Bureau of Education in the days before Dr. Benderly took to commerce.

"For the *Child* I wrote all sorts of things, and the same can be said for my general work for my productions ranged from Purim plays for the juvenile periodicals to notes for business girls on the woman's pages. My reputation was supposed to be enhanced by winning several prizes

published in China wrote and asked me for terms; I've never gotten over the disappointment since they published anything of mine.

"This last year I wrote my regular fifty-two stories (modern Jewish life—humorous—satirical—I hope; once in a while with a message and usually historical for the holidays); also about twenty children's stories and an odd thing like a libretto for a children's operatta and several one-act plays; revised a heap of stuff in preparing a book on Jewish entertainments for the holidays (now on the press) and outlined a lot of things I haven't got around to yet.

"People sometimes break through my natural reserve and ask me: 'How do you get so many different ideas? How do you find the time?'

"With modesty I reply that the trouble is, keeping track of the ideas. I put them in a card index but still they bother me; I get 'em every place; sometimes an incident in real life can be worked over; sometimes I clip a story from the newspapers; once in a while I deliberately build a story around an idea. There is also great fun rewriting historical incidents in a new way—this year I believe I got a new angle on Queen Ester by making her a pacifist.

"The time complex is harder to manage. However I run my home, look after my three young children, keep up with my friends and see an occasional play.

"When I'm too tired to do anything else I read. I find that if I use up all my spare moments—say, write a page between lunch and the time the baby wakes up and howls for me—

and concentrate so hard that I don't know whether the house is burning down or not, I can get a good deal done in a very short time. The fact that I've had the training of a professional typist helps me out, too, and I've learned to work with all sorts of disturbances around me. I never waste time in waiting for inspiration. If I can't get my mental machinery working I at least can do plain copy or read proof.

"To get down to personals. I was married six years ago to Rabbi Lee J. Levinger, at present executive director of the Ninety-second street Y. M. H. A. in New York. As I have already mentioned we have three children. As soon as they're old enough to inflict upon an overworked and underpaid school teacher I expect to settle down and turn out more work and also to find more time for cooking. You see, it's the pride of my life that in the first year I was married I won the second prize—\$10—for a model menu in a home magazine contest.

"My published stuff includes 'The Burden,' a one-act prize play of Jewish life; 'Jeptha's Daughter,' another prize play; 'Jewish Holiday Stories'; 'The New Land' (children's); 'The Boys Who Fit In' (a story of school life); 'Playmates in Egypt' (historical, children's); 'Handbook of Jewish Entertainment' (on the press), and, of course, lots of odds and ends generally, like stories and sketches and verse.

"And—that's about all."

Now you can find new enjoyment in reading Mrs. Levinger's "stuff." There's nothing like knowing the author you read.

* * *

Mrs. Levinger and Jewish literature leads us to speak of another Jewish woman writer—Nina Salaman, chairman of the Federation of Women Zionists of England, who has just published a book, "Apples and Honey."* "Apples and Honey," which, by the way, owes its title to Mrs. Zangwill, is designed as a reader for children and is a compilation of all sorts of things, as Mrs. Levinger would say, from stories and verse to the inevitable "miscellaneous."

To our mind the book is somewhat out of element. It is too austere got up to make it in any way attractive for children and is too composite to be of more than passing interest to adults. Perhaps sometimes, in Palestine, when we shall have Jewish public schools, "Apples and Honey" may be found to be a suitable reader with which to alienate children's interest from literature.

As an apology for the above, let us hasten to say that the individual pieces in the book are generally interesting, containing some fine translations of Hebrew poetry by Nina Salaman and translations of Yiddish fiction by Helena Frank.

* * *

Albert Wolff, well-known to patrons of the Metropolitan Opera as a conductor, and composer of the opera, "The Blue Bird," has been made a Chevalier of the Legion of Honor, in recognition of his services to music in France.

M. Wolff is now in Paris, where he is musical director of the Opera Comique. On March 25, as he was conducting Bruneau's opera, "L'Attaque du Moulin," he was informed by M. Bertheaux, French Minister of Public Instruction, that the President of the republic had conferred the honor upon him.

M. Wolff is a native Belgian, but became a naturalized Frenchman. During the war he was in the air corps and played a heroic part. It was also during his war service that he composed his opera, "The Blue Bird," which was very successful

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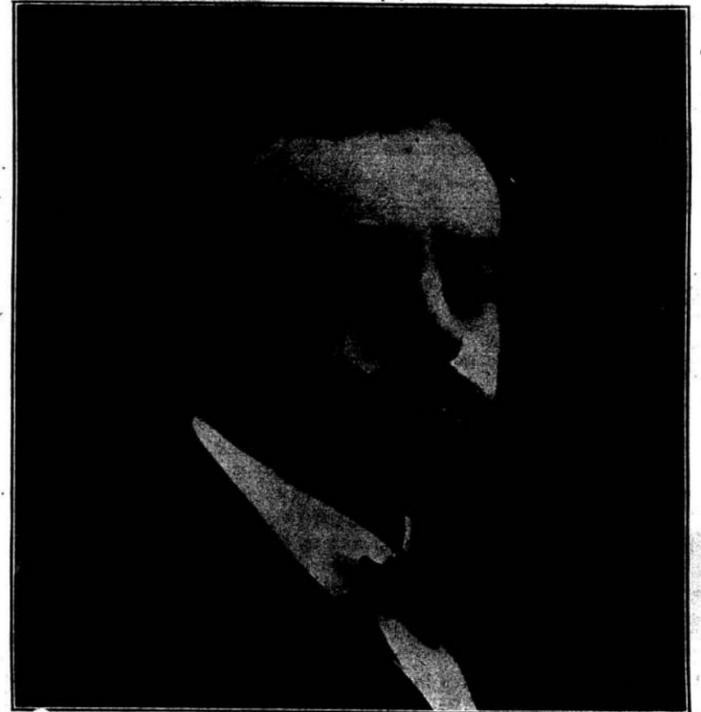
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both in Brussels, Paris and at the Metropolitan.

He joined the Opera Comique about fifteen years ago, acting as singing master; then he became conductor of the same institution and later was appointed director, which was an unusual proceeding in view of M. Wolff's comparative youth.

Galina Kopernak is a young Russian actress who has suddenly become a favorite in New York. As unknown as Nazimova was when she came to this country, Miss Kopernak was giving the leading role in "Montmartre," a play produced by a group of players on the co-operative basis, and was hailed at once as a notable



ALBERT WOLFF

SMALL-TALK

The Theatrical Division

Bert Levy moralized the other day. He heard, so the tale was retailed, some people lamenting their fate, and spoke as follows: "When I hear men talking as you have been doing I think of the story of the house with the golden windows. A small boy, growing up on a hillside farm used to look across a valley at daybreak every morning to a house miles away on an opposite hill, the windows of which, illuminated by the rising sun, were golden-hued. And as he gazed on the burnished glitter he became dissatisfied with his lot in life and yearned to journey across the valley to the wonderful house.

"So years later, when he had grown up to be a youth, he obtained permission of his parents to make the journey out. All day he trudged and walked, and when evening came he arrived at the hill. But, strange to say, the house of the golden windows was not there. Instead there stood an old house with mud-stained and cob-webbed windows. Sorely disappointed he sat down on a stone and wept.

"He had not sat there long when a little girl came along and asked him why he was crying. The lad wept out his heart to her. 'Oh, but you have made a mistake,' the little girl cried. 'This is not the house with the golden windows. It is over there.' The youth raised his eyes. Sure enough there, across the valley, stood the house with golden windows. It was his own."

find, to quote conventional language.

Miss Kopernak comes from Moscow, where her father in pre-Bolshevik days was a prosperous merchant.

The Divine Sarah still defies Father Time and is about to produce a new play by Sascha Guitry. The elder Guitry—Lucien—will be with her in the cast.

Sophie Tucker has left jazz-bound America for jazz-infected England.

Joseph Schildkraut, one of the stars of "Liliom," will return to Vienna next fall to join the Deutsches-Volks Theatre as guest player. He plans to play Romeo, under the direction of Max Reinhardt's pupil, Alfred Berman.

The elder Schildkraut is still experiencing disillusionment in New York.

Theda Bara is to be with us again on the screen shortly.

Louis Wolheim, who played in the lamented production of the "Idle Inn," is now making a new name for taken a degree of mechanical engineering in the title role of Eugene O'Neils' new play, "The Hairy Ape," with the Provincetown Players. Mr. Wolheim goes to great pains to explain that his muscular build and his nationality are not evidences of his being a prizefighter. He has neering at Cornell and is familiar with books. JOSEF KAYE.



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ZIONISTS PERSECUTED IN POLAND

(Special Correspondence From Warsaw)
By G. Z. M.

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The Zionists in our land are persecuted and hounded on two distinct fronts and from diametrically opposite quarters. On the one hand, they have to contend against the discriminatory and repressive measures of an unscrupulous officialdom. On the other, they find themselves exposed to the malevolent fury of bigotry and fanaticism—the bias and prejudice of Jewish Orthodoxy, organized under the name of "Agudath Israel."

The latter organization recently held its general convention at Warsaw, at which convention were present over 1,000 delegates. Notwithstanding the fact that most of these delegates were self-constituted spokesmen, representing no one but themselves, even though the achievements of this convention were insignificant and barren, the presence of so imposing a number of delegates had its desired psychological effect upon Polish governmental circles. The "Agudath Israel" has come to be regarded as a force to be reckoned with and respected. And since it is a virulent anti-Zionist organization, the authorities now feel at perfect liberty to continue and perfect their policies of repression aimed at Zionists and Zionism.

And the practices of the government with regard to Zionists and Zionism represent a well defined, sustained and coherently systematic policy. For this same government, which has demonstrated its absolute ineptitude to cope with the problems of organizing its own people and to bring order out of chaos in the operation of the government machinery, is showing remarkable ingenuity and resourcefulness in its war on Zionists.

Zionism is not forbidden in Poland. To do so would be to violate the sacred principles of freedom and equality, the inherent and fundamental characteristics of a democratic republic. 'Tis not illegal, therefore, to be a Zionist in Poland. On the contrary, they have the right of maintaining their own organization, general and local; of opening their own schools and of spreading their cultural and political ideals among the Jewish population of the land.

When the attempt is made to effectuate these rights, however, the Zionists find the government's attention always directed toward them, and invariably it finds some plausible excuse or reason for interference with and disruption of the work attempted.

In the city of Suwalk the Zionists own their own building for their use for meeting rooms and lecture halls. During the last Polish-Russian war this building was appropriated for the use of the government, and it was not until several months ago that the Zionists succeeded in reclaiming the building for their own use. Unbounded was the joy of the Suwalk Zionists at their ability to meet again in their own home. But their joy was not to endure for long. Several weeks later the government, under the pretext of administrative need, again

took control of this building, and once more the Zionists find themselves homeless.

If the Zionists would organize an open meeting, they cannot be prevented from doing so; but they are prohibited from the collection of money, so that the purpose of the meeting is too often nullified.

Not only are the Zionist "vereins," but even their cultural and educational institutions, harrassed and hounded by the bureaucratic officialdom.

In Berezne, Galicia, the Zionists organized a branch of the "Young Watchman," a youths' organization, engaged in cultural activities only. One day while a meeting of the branch was being conducted the police raided the assembly and arrested all the children there assembled, 38 boys and 36 girls. After being detained for a whole day, they were flogged and sent home, with the exception of the leaders, who are being held for trial on the charge of criminal sedition.

If permission is sought for the establishment of a Zionist school obstacles of every kind are placed in the way, and it takes months before the red tape is unbound and permission given. The regulations governing the question of national minorities are so constituted that each local official has well nigh unlimited authority and discretion, and they are certain to find all sorts of technical objections to any request for permission to establish educational and cultural institutions.

Certain it is that the government would not have dared to wage so open a warfare on the Zionists and their institutions if it were not certain that it is supported by the sympathetic acquiescence of the Orthodox Jews organized in the "Agudath Israel."

The latter organization itself conducts an independent fight on the Zionist elements of their community. Too often the manifestations of their hostility are such as would be believed impossible in the present century.

For example, in Michenitz they antagonized all Zionists, with the consequent results of actual battles between the "Zionists" and "Agudists" and especial difficulties for the nationalist youth still living in the homes of their parents.

In another city—in Biske—the Agudists preach constantly that the "Chaluzim" are worse than apostates; and these constant harangues inflame the fanatical and ignorant mothers to such an extent that their children, who may be sympathetic with Zionism, find life at home to be a veritable hell.

The Zionists at Millinoff succeeded in opening a Hebrew school with an enrollment of 120 students. The Agudists then

persuaded a Pole, a friend of the priest, to open a Polish school, and then they carried on an agitation against the Zionist school, with the result that most of the scholars transferred themselves to the Polish school.

All these and more yet are the manifold persecutions of Zionists in the provinces. Repeatedly there come calls to the Central Zionist Committee and Jewish deputies at Warsaw for aid and moral support for the Zionist youth hounded so mercilessly. Powerful, indeed, is the combined strength of this partnership of anti-Semitism and fanaticism, and long is the road which must be traveled to down and crush these forces of darkest yesterday.

British Anti-Semites Gain New Recruit

London (Jewish Press Association).—The "National Political League," one of the large independent political parties in England, has recently manifested its avowed hostility to the cause of the Jewish people. In a statement recently issued by its official press bureau it accuses the Jews of having been deliberately responsible for the Jaffa riots.

Within the last two weeks a monster Pan-Arab mass-meeting was held under its auspices, at which resolutions of protest against the Palestine mandate were adopted. When the Zionists of West London demanded that they be given an opportunity to hold a meeting under its supervision, in order to present their view of this question, the management of the "National Political League" asked a number of offensive and insulting questions, which the Zionists refused to honor by an answer. It was therefore impossible to hold the meeting as desired.

It is impossible yet to estimate the meaning and significance of this additional foe to the Zionist cause. In Zionist circles, however, there continues to prevail confidence that the mandate will be ratified at the coming League Conference at Geneva.

Rishon-le-Zion a Suburb of Jaffa

Jaffa (Jewish Press Association).—A new state road has been built between Rishon-le-Zion and Jaffa, and special automobile buses will carry passengers between these two places at a very reasonable rate of fare. It will require only fifteen minutes' ride, and as a result many Jews who have their places of business in Jaffa will live in Rishon-le-Zion, where the housing shortage has not yet been felt, commuting daily to and from their business. As the cost of buildings and lands is cheaper in Rishon-le-Zion, a boom is expected in that colony.

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THE SEDER FEAST

By HERMAN JACOBSON
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As a feast, the Seder has no equal. It is the most beautiful we have. Its symbolic ceremonial, its dignity and solemnity, its atmosphere of delicious joy and miraculous hominess, make it unique among the festivals of the nations of the earth. There is hardly another to equal it. No wonder that when the Catholic church needed a ceremonial for its most solemn occasion, the mass—needed something grand, imposing, dignified—it adopted our Feast of the Seder.

The Seder is not a religious ceremonial only. In addition to many other things, it is essentially our annual family reunion. It is the yearly occasion for the gathering of the whole family around the hearth. In the Old World of a decade and a half ago, no matter how distant one was from home, he managed to get there for the Seder. The peddler laboring the year round in far off provinces shouldered his pack around Purim and turned his face homeward, where amid the glow of welcoming faces he forgot his toils and was king for a day. The merchant in distant cities left his business unfinished and sped home to join his folk. The international financier ordered an extra load of steam on the boiler at the head of his private car to fetch him home in time for the Seder. Nothing short of death served as an excuse for an absence from the Seder.

The house was scoured and scrubbed days before. Indeed, three months before the housewife began preparing dribbles and giblets, began to render shortening and fat for the innumerable dainty dishes served during the Passover week. Wine for this occasion was made in some places half a year in advance. A special brew of mead from honey and hops was made a few months ahead. A month before the house was permeated

by a pleasant fragrance of Passover borsh. Matzoh was baked weeks in advance. There was a stir, a busyness, an atmosphere of mystery about the very important act of selling "Hametz" and cleansing dishes.

The night before the Seder the pater familia came from the synagogue with an air of extraordinary importance. His whole domain (reshut) had to be purified. All leavened bread had to be gotten out of the house—Bedikat Hamez. He took a tuft of feathers and a wooden spoon and set out upon the search, accompanied by someone holding a wax taper. He made for the window sill, where a few crumbs had been deposited to serve as a lucky starting point. Of course, every bit of leavened bread had been cleared away beforehand, but he went upon the search as if he had not known it. As he sweeps the few crumbs into the spoon he says in Aramaic: "All leaven which perchance remains in my domain and which has escaped my observation shall be destroyed and be like unto the dust of the earth."

Then the spoon and the feathers are tied together and stuck under a spar in the ceiling, that no rodents may get at them. The next morning both are burned before 10 o'clock, when the family is to have its last meal of leavened bread.

Of course, there are many other little details to go through with, such as the terumah or the priestly portion, and the matzoh shemurim, etc.

II

At last the table is set for the Seder. The choicest plate in the possession of the family is brought out. Numerous lamps and candles radiate an illumination rapturous and spiritual. The women are dressed in their best, fresh and joyous, adorned with the finest their jewel cases afford.

In black silk gaberlines, girdled at the waist with silk sashes, with an abundance of fringe dangling in front, the men come in from synagogue with a cheery "Good Yom-tob! Good Yom-tob!"

and a delicious flutter runs through the whole house. A hushed commotion thrills the light-gilded air, and the family gathers around the table. The head takes his place at the plate of three mazzoths, covered with a snow-white napkin on which the oldest daughter has exerted her utmost skill in embroidery. A silver cup is filled with wine and he pronounces the Kiddish in a joyous chant ringing with dignity and exaltation. After tasting it he passes it on to the "queen"—every Jewish mother being queen on Passover night. She in turn passes it on to the other members of the family in order of seniority. After donning his Kittle and skullcap, he goes through with the ceremony of abluition, pouring the water on each hand three times up to the wrist. Then he seats himself on a couch laid with cushions, on which he is to recline on his left side in an abandon of freedom and well-being—in true Oriental fashion.

In front of him on the table the three mazzoths tell him of the three social divisions in Israel—Priests, Levites and Commons, or Israels. To one side is a piece of the shank of a lamb roasted on coal to the degree of charring. This represents the Paschal lamb, which in the days of the Temple was killed by the priests in the Forecourt while singing the Hallel. In those remote day it was taken home and eaten by a group in one of their homes, where they portrayed in pantomime the Exodus from Egypt—eaten "with haste, shoes on feet, staves in hand, loins girdled."

The mazzoth signifies for him another thing. It is this: After Pharaoh had been made to see the folly of his keeping his forefathers in bondage, he hurried their departure so much that they had no time

to wait for the dough of their bread to leaven. The moral of lamb signifies for him that (since it was taken from "the first born"), Jehovah had slain all the first born in Egypt and spared the first born of Israel.

Nearby is a dish of Haroseth, a chocolate colored paste made of nuts, raisins, apples and spices, betokening the mortar and brick the Israelites kneaded and baked to build the pyramids. A dish of horseradish, rather excessively pungent, typifies for him the bitterness of slavery. This dish none of the family may miss. An egg roasted in ashes further symbolizes for him the slavery of Egypt.

A flask of wine and cups for each member of the family—including the servants and guests—complete the setting of the table.

After the abluition he breaks one of the three mazzoths and rises as he chants: "Lo! this is the bread of affliction which our forefathers have eaten in the land of Egypt. Let all those who are hungry enter and eat hereof and all who are in need come and celebrate the Passover."

He takes half the mazzoth and puts it away to one side as "Afikomen"—desert, which is to be eaten in lieu of the usual sweetmeats that serve as dessert, as a reminiscence of the duress of Egyptian slavery. And many are the good-natured pranks played by the frivolous members before the pater familias sees it again. Many are the promises of gifts extorted at the threat that it shall never be returned.

Then the youngest male of the family asks the "Four Questions." The sum total of them is that he wants to know why this night is so different from all the other nights in the calendar. The

moment he has had his say the whole family respond:

"Because we were slaves unto Pharaoh in Egypt, and the Eternal One, our God, brought us out from thence with a mighty hand and an outstretched arm; and if the Most Holy One had not brought our ancestors from Egypt, we and our children and our children's children would still continue to be slaves to the Pharaohs in Egypt."

Then follows, in language spirited and picturesque, the story of the Deliverance, accompanied by clever remarks and ingenious explanations. The tale trips along vivaciously and nimbly, pausing four times for the narrators to refill their cups with sparkling red wine. It is a tale full of stories within stories, tinged with the atmosphere of the Arabian nights so far as glamor and mystery are concerned. Miracles are recounted. Prodigious wonders are related. Pharaoh's stubbornness and dogged disregard of the will of Jehovah are told with a note of enmity, and his ultimate discomfiture vividly portrayed in the Ten Plagues visited upon him, accompanied by symbolic motions, such as letting a drop fall from the cup for each separate affliction—somewhat a la Rubaiyat. All this is known as the Haggadah.

Then Hallel is recited in a tone leaving much to the vocal accomplishments of the individual. And the ceremony ends with "Next Year in Jerusalem!"

III

A special cup is filled for the Prophet Elijah, who, somewhat like Santa Claus during Christmas night, is supposed to visit every Jewish home from Abyssinia to the North Pole and from Hong Kong

(Continued on page 23)

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CHILDREN'S PAGE

THE DEMON DOUBT

Dear Children:
Moses, continuing to rebuke Israel, showed them how the demon doubt was gnawing at their vitals, and would not let them believe that the Lord would make good his promise to bring them into a land flowing with milk and honey. And thus did he say to them, "And ye all came near unto me, pell-mell," whilst further (Deuteronomy 5) he says, "Ye came near unto me, even all the heads of your tribes and your elders and said, Behold, the Lord our Eternal, hath caused us to see his glory, etc." That coming near was proper, the young honored the elders and the elders honored the heads of the tribes to let them take precedence, but here you, all came near to me, in confusion, the young pushing the elders and the elders pushing the heads of the tribes (Rashi, quoting the Sifri). Ye said, "Let us send out men before us, that they may search out the land and bring us word again. Telling us what language they speak, concerning the way by which we must go up, for there is no way that has not crooked paths in it. And the cities to which we shall come to conquer first. And the thing was pleasing in my eyes—in my eyes but not in the eyes of the All Present."

Now if it was pleasing in the eyes of Moses why did he mention it when rebuking Israel? But it may be compared to one who says to his neighbor, "Will you sell me your donkey?" "Yes," says the neighbor, "will you allow me to try him first?" "Surely! On hills and mountains of course?"

Seeing that the neighbor is ready for any test of his animal, the would-be purchaser thinks, "I guess there is nothing wrong with the animal," and instantly says, "Here is your money, I will not test him."
I, also, agreed to everything you said, thinking that you would reconsider your intention to send spies, seeing that I do not prevent you from doing so, but ye did not reconsider. And I took of you, of the choicest of you, of your finest men, twelve men, one man for every tribe. Hence we infer that the tribe of Levi was not with them (as otherwise there would have been thirteen, Ephraim and Menasseh each sending their man—Sifse Chachomim). And they turned and went up into the mountain and came unto the valley of Eshcol, so-called because of the spies taking "a cluster of grapes" ("eshcol") from there. And spied it out. This teaches us that they went in four directions, in its length and breadth. And they took in their hand some of the fruit of the land and brought it down unto us. This teaches us that the land of Israel is higher than all other lands.

And they brought us word again and said, "The land which the Lord our Eternal doth give us is good." Who spoke well of it? Joshua and Caleb! And ye murmured slanderously and said, "On account of the hatred of the Lord toward us," whereas, in fact, He loved you, but ye hated him. It is a common saying, "What you have in your heart against your neighbor you believe your neighbor has in his heart against you." On account of the hatred of the Lord toward us, hath He brought us forth out of the land of Egypt. His bringing us forth was actuated by hate. It may be compared to a human king who had two sons, also two fields, one well-watered and the other dry, to him whom he loves he gives the well-watered field and to him whom he hates he gives the dry field. The land of Egypt is well watered, as it is irrigated by the River Nile, but the land of Canaan is dry, and he brought us forth from Egypt to give us the land of Canaan. And you said the cities are great and fortified up to heaven. The Torah here uses figurative language. And in the wilderness which thou hast seen, where the Lord thy Eternal bore thee. This connects with the previous passage. "All just as he did for you in Egypt," and even now in the wilderness thou hast seen that he bore thee as a man doth bear his son. "As I have explained it," says Rashi in (Exodus 14). And the angel of the Eternal that went before the camp of Israel, etc. It may be compared to one who traveled on the road and his son was walking in front of him. Robbers came to kidnap him and he took him from in front and hid him behind his back; wolves came behind him, he took his son in front again; robbers came in front and wolves behind, he put him upon his arm and fought with them, etc.

Yet in this thing, that he promises you to bring you into the land, do ye not believe in him. To him (Caleb) will I give the land upon which he hath trodden, Hebron, as it is said, "And he came unto Hebron" (Numbers 13). But as for you, turn you and take your journey into the wilderness. I thought of causing you to pass through, across the width of the land of Edom, towards the north side, that you should enter into the land, ye have sinned, and caused yourselves the delay. Turn you backwards towards the Red Sea, for the wilderness through which they passed was on the south of Mount Seir. It intervened between the Red Sea and Mount Seir, so now they were drawn away to the western side, and they had to travel around Mount Seir, its entire southern side, from west to east. "Go not up," it will be a downfall instead of an advance, but you were presumptuous and went up into the mountain.

And the Emorites, who dwelt in that mountain, pursued you as the bees do—just as a bee dies instantly after stinging a person. So they, when they attacked them, they died instantly.

And ye returned and wept before the Lord, but the Lord hearkened not to your voice. Ye caused His measure of mercy to turn as though He were cruel. And ye tarried in Kadesh many days—nineteen years. As it is said, "According unto the days that ye tarried in other journeys, altogether thirty-eight years, nineteen in Kadesh and nineteen spent in journeying, then they return to Kadesh." As it is said, "And he made them wander about in the wilderness" (Numbers 32). Thus says Rashi have I found in the Seder Olam. Then we turned and took our journey into the wilderness. If ye had not sinned ye would have passed through Mount Seir and entered the land from its southern to its northern part, but because they sinned they turned toward the wilderness, which is between the Red Sea toward the south of Mount Seir and went towards its southern part from the west to the east by the way of the Red Sea, the way they went forth out of Egypt, which is in the southwestern corner, from there they traveled toward the east. And we traveled around Mount Seir, its entire south side, until the land of Moab.

בו אהרן

CORRESPONDENCE

The Orthodox Delegation and Lord Northcliffe—Agudah and Mizrahi Leaders Against Zionist Methods.

Editor of the Hebrew Standard:—

A few days ago I received an authentic account of the memorable interview which the delegation of the "Wa'ad Ha'ir Hoashkenasi" in Jerusalem had with Lord Northcliffe, as well as of the subsequent deplorable incidents. It seems beyond doubt that the well known excesses committed against two venerable rabbis met with the unanimous disapproval of all parties, Zionists and non-Zionists alike.

It is regrettable, though, that the Mizrahi Prof. de Haan, who, together with the Agudist Rabbis Bernstein and Tiktin, formed the delegation, should be mercilessly attacked by the "Haarez," the paper of the extreme nationalist group, who started a violent agitation for the removal of Dr. de Haan from the teaching staff of the Law School in Jerusalem. The same paper also attacked the Agudas Israel for an alleged treacherous attack on Zionism.

The Zionist paper, "Doar Hayom," on the other hand, was responsible enough, before condemning the action of the delegation, to address an open letter to both the president of the Agudas Israel in Palestine, Rabbi Sonnenfeld, and to the speaker of the delegation, Prof. de Haan, inquiring if it was true that the delegation had attacked the economic activity of the Zionists in Palestine.

Rabbi Sonnenfeld replied as follows: "The delegation which in the name of Orthodox Jews called on Lord Northcliffe acted on my instructions. They handed him a memorandum composed by the Council of the Ashkenasi Community in Jerusalem. It was also necessary that the delegation should make certain definite statements on that occasion.

"My personal favorable attitude towards the upbuilding of Jewish colonies in Palestine has not undergone the slightest change. I still entertain the same opinion that I did two years ago and when I first arrived in Palestine, viz.: My devotion to the holy idea of colonizing Erez Israel (Yishur Erez Israel), derived, as it is, from the fountain of our Law, has not decreased by one iota.

"We Jews who are faithful to the Law are affectionately devoted to the idea of Palestine reconstruction and are prepared to sacrifice our life for it. "What we are striving for is that the colonies should develop on a basis that would insure also to Orthodox Jews the building up of their communal life on a foundation of justice, so that all congregations and religious convictions should have full liberty and that each should be able to conform to the Torah and Mizwah in accordance with its own ideals.

"The statement addressed to Lord Northcliffe contained only a protest against the self-assumed authority of the Zionists, who are bent upon oppressing the Kehilloth and who are trying to rule us by force, against our will and against our convictions.

"In the subsequent exchange of opinion the delegation followed the publicly expressed protest of the World Organization Agudas Israel against the usurped authority of the Zionists, who appear before the government as the accredited spokesmen of the entire Jewish people, as a result of which orthodoxy has at present been denied the right of participating in the Jewish agency.

"Israel's task is in essence the duty of preserving Jewish tradition, Torah and Mizwah, whose paths are paths of pleasantness and whose ways are all peace—this alone safeguarding the internal and external happiness of the individual and of the nation. This task should be realized in the Holy Land. It is due to our sins that we are in exile.

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Only through a joyous return to our Law shall we again participate in divine grace—and the Redeemer shall come to Zion."

Prof. de Haan wrote: "It is absolutely incorrect to say that the delegation which called upon Lord Northcliffe in the name of the 'Wa'ad Ha'ir Ha'ashkenasi' opposed the idea of a national home or the Balfour declaration. The delegation has only expressed its desire that in the mandate over Palestine the religious rights and the freedom of conscience of non-Zionist Jews should be guaranteed in exactly the same way as in the case of non-Jews, and also that the Agudas Israel should be represented in the 'Jewish Agency.'"

The paper "Doar Hayom," commenting on these letters, declares: "It is gratifying to see that even the independent orthodox Jews, who regard the nationalism of the left wing of the Zionists as a danger to the Jewish religion, should, in spite of this, act like good Zionists and that their aims should in essence be identical with ours.

"The words of Rabbi Sonnenfeld will not fail to impress those circles who were ready to interpret the orthodox views as an opposition to our 'national home.' Perhaps it will be due to these explicit statements that mutual accusations in our own camp will cease. Indeed, even amongst ourselves it has become customary to call each others' opponents 'traitors.'"

The editor of the "Doar Hayom" assures his readers that he has read the memorandum which the orthodox delegation has submitted to Lord Northcliffe and that he has not found one single word directed against the Zionist Organization or the "national home."

I think comment is superfluous. Yours faithfully,
M. JUNG,
Late Honorary Secretary Agudas Israel, Central Bureau, London.

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Alpha Epsilon Phi

The national collegiate sorority Alpha Epsilon Phi donated \$1,000 to the Jewish War Sufferers' Fund. In addition to the many responses they made to the drive outside of college, they wanted to show what they, as college women, could do to help alleviate the suffering abroad. For two reasons they set their goal at \$1,000—a comparatively large sum for girls still dependent on home resources. One was to make it hard for themselves to attain it, and the other was to stimulate similar college organizations on to equal them or exceed them. This sum represents the combined efforts of the chapters of Alpha Epsilon Phi in the following universities:

Alpha Chapter, at Barnard College.
Beta Chapter, at Hunter College.
Gamma Chapter, at Teachers' College.
Delta Chapter, at Adelphi College.
Zeta Chapter, at New York University.

A successful convention of the Rhode Island-Connecticut sections of the Council of Jewish Women was held at Providence last week.

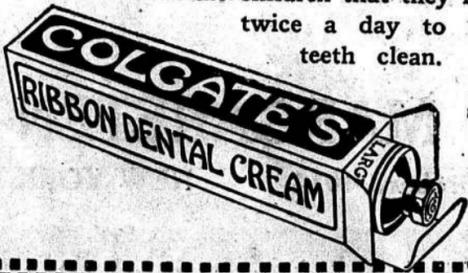


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(Continued from page 21)

to Peru. At one point of the Haggadah the door is flung open and the Prophet is bidden welcome. It is a beautiful ceremony, but it often ends tragically, sometimes comically.

Sometimes when the door is opened a riotous mob rushes in and takes to robbing, sacking and even murdering. The cry is that the Jews at table were using the blood of Christian children to kneed their mazzoth, and, of course, that they had killed Christ. The real reason is the opportunity the evening offers for loot, since all the valuables are brought out from their secret places. But this reason is rarely given—only acted upon.

In the churches the priests enacted the crucifixion of Christ and then the assemblies rushed out to look for him and throw themselves on the Jews, who, since he was a member of their race, ought to know where he was. This is why most of the pogroms were staged at this time.

Again, sometimes the opening of the door ends in very humorous situations. A stray animal occasionally rushes in. Popular fancy has it that at one time a billy goat made his way into the Seder room and attacked the table with special good will. The mistress withdrew respectfully for a moment. But, as she noticed the visitor doing more damage than was worthy of a prophet of Elijah's reputation, she cried: "Mr. Elijah! Mr. Elijah! Eat and drink to your heart's desire, but don't smash the dishes!"

IV

In ancient times the Paschal lamb constituted one of the main features of Passover celebration. Indeed, it preceded the Passover celebration enjoined by Moses. The Jews of Egypt made the sacrificing of the Paschal lamb the point of contention in their dispute with Pharaoh. They demanded permission to go into the wilderness to make the sacrifice, and the refusal precipitated the rebellion.

As already hinted, during the existence of the Second Temple groups of Jews made up a company, selected a male yearling "without blemish" and took it on the tenth of the month to the Temple, where it was sacrificed according to a special ritual. Then it was brought home and the meal eaten on the fourteenth, after sundown. It was a solemn feast, a tryst with God and a holy covenant.

Modern Biblical criticism assures us that this particular rite dates back to the time when Israel was still a group of disorganized nomadic tribes engaged in pastoral pursuits—in the business of herding flocks. Before setting out with their flocks for distant pastures they sacrificed one lamb to God that He might be propitiated for past offenses and induced to allow the flock to thrive and prosper. The belief that nothing could thrive unless a portion of it—the first of the flock, the first member of the family, if male—be sacrificed to God was the first article of the credo of the whole ancient world. It was based upon the phenomenon in nature we find in spring, when the previous year's plants, fruits and flowers die and decay, but rear upon the decayed dust a new crop—a most miraculous wonder, to which we moderns are blinded by the unending recurrence of the phenomenon. A living, blooming thing suddenly begins to turn yellow and then dies—and a new life rises upon the mass of the one which had just died! Wonder of wonders! Indeed, unbiased scholars are agreed that this belief is responsible for the story of the crucifixion and resurrection of Christ. Thus, when the non-Jewish world adopted Christianity, an offshoot of Judaism, it foisted upon it the story of the man-god sacrificing himself for the whole community and then for all the believers.

The leaders of Israel had long before substituted the sacrifice of a lamb for the sacrifice of a human being.

The unleavened bread, the same authorities assure us, dates back to the time when Israel was a group of husbandmen—agriculturists, cultivating their fields and using as a token accompanying their covenant with God, the grain of the field—a meal offering in the form of cakes.

WINTER RESORTS—LAKEWOOD, N. J.



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The two rituals, falling approximately at the same time, in spring, were merged into one when agriculture and stock raising were merged into one industry with the rise in the level of civilization. On the liberation from Egypt a historic setting was given the two rites and, with the desire to consolidate the different tribes into a single people, the time of the ritual was proclaimed a "Hag," a pilgrimage feast, when every Jew was expected to visit Jerusalem. And the dictum went forth: "Ye shall observe this for an ordinance to thee and to thy sons forever. And it shall come to pass when ye are come to the land which I will give you, . . . when your children shall ask, 'What mean ye by this service?' ye shall say, 'It is the sacrifice in Jehovah, Who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our households.' . . . This is the night of Jehovah to be observed of all the children of Israel throughout all generations. . . . Thou shalt keep this ordinance from year to year."

V

This "Hag" was of immense importance socially and politically. During Roman supremacy it is recorded that as many as three million Jews visited Jerusalem. The Holy City was so crowded that tents had to be erected outside the city walls. It was also an occasion for Rome to muster out a large army in Palestine, as it was in constant dread lest, fired by the inspiration of the Festival of Liberation, the Jews rebel against the ruthless despotism which was strangling them. At such times, if Rome detected the least rebellious note, she visited the direct punishment on the whole nation, and threatened to run a plover over Jerusalem—a threat she finally made good.

This is one of the reasons, if we take the stories of the New Testament as authentic, why the Jews became so terror-stricken when they discovered that a certain Jew coming to Jerusalem to celebrate the Passover was proclaiming himself "King of the Jews." They knew that coarse-grained Rome, who understood only the language of the soldier, would take the words literally and make good her repeated threat to annihilate the whole nation if it did not stop struggling for liberty. The Jews, therefore, quickly informed Pilate, the representative of Rome in Palestine, saying that

they washed their hands of this unknown man's absurd claims to royalty. It was the only way to save themselves from extinction. It was not done, as some well-meaning but inadequately informed historians say, because our forefathers were wicked and would not listen to "the true and only teaching."

It was Jesus' celebration of the Seder Feast that in the subsequent centuries moved his followers to turn it into their most solemn and at the same time most beautiful ceremonial—the mass. For many centuries they tried hard to deprive the Jew of it. But this only served to root it the stronger in the Jewish heart—till today even those Jews who have forgotten all things else of Judaism remember the Seder Feast with pleasure.

Fewer Austrian Jews Adopt Christianity; More Gentiles Accept Judaism

Vienna (Jewish Press Association).—According to the latest census, during the year 1921 there were 1,200 Jews in Austria who joined the Christian faith, and 332 accepted Judaism, some of them being former Christian converts.

This is the first time since 1914 that the number of Jewish-Christian converts should decrease.

In 1914 the number of Jewish-Christian converts was 532, and that of Christian-Jews, 104; and so the number increased until in 1920 the number of Jewish-Christian proselytes was 1,401 and that of the Gentile-Jewish proselytes was only 234.

Arrested for Speaking 'Yiddish'

Harbin (By Mail, Jewish Press Association).—At a relief meeting recently held here to consider means and ways of aiding the Jewish war orphans, a Chinese official interfered and adjourned the meeting under the pretext that some one—he could not remember who it was, had offered him a bribe for the privilege of speaking in Yiddish. The president of the Jewish Kehillah, Dr. Kaufman, as well as the chairman of the meeting, Mr. Potock, were placed under arrest, the former being released immediately and the latter being placed under bail. The following day, the preliminary trial, before a magistrate, of Mr. Potock was had and he was discharged from custody.

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CROST'S VICTORIA HOTEL
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Mrs. Wolf Crost announces the opening of the Victoria Hotel in Saratoga Springs, N. Y., on May 15, 1922, for the coming summer season, and begs to state that the hotel will be conducted the same as heretofore and in strict accordance with the Jewish dietary laws. The hotel has been renovated, redecorated. Rooms single or en suite, with or without bath. New York Booking Office: 121 St. Nicholas Ave. MRS. WOLF CROST, Prop.

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50,000 Jews in Russia Ready to Emigrate to America
Riga (Jewish Press Association).—The Soviet Government is registering all those wishing to emigrate to America who have close relations there willing to aid them. Until now 50,000 Jews have already handed in applications asking for permission to leave the country.
The majority of these potential emigrants have not the necessary affidavits and other documents which would enable them to proceed, and in order to get these documents from America it would involve great difficulties. The Soviet government has therefore decided to establish a special bureau in Berlin, which will act as an intermediary between the emigrants and their American friends.
The expense of this office will be covered by the Jewish World Emigration Association, which will be officially represented there.

Chief Rabbi Herz Protests to Lord Northcliffe Against Orthodox Anti-Zionists
London (Jewish Press Association).—Chief Rabbi protested against Lord Northcliffe's statement that the Orthodox Jews of Palestine are opposed to Palestine. The Chief Rabbi declares that he himself sympathizes and collaborates with the Zionist leaders and further reminded him that the Zionist world movement included the Mizrahi organization, consisting of a membership of over a quarter of a million Jews, all of them being Orthodox. It is only three individual Orthodox rabbis in Jerusalem who are anti-Zionist, and it is an error to state or conclude that all the Orthodox Jews in the world are opposed to Zionism. On the contrary, the hope and aspiration of all pious Jews is to rebuild and restore the Jewish homeland in Palestine.

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Easter
In a few weeks the great and welcome Easter holiday will be here. We all welcome it for the reason that it brings to us a change of feeling, rest and enjoyment.

It is just at this time of the year also that a change of nature occurs. The veil of winter is thrown off, and nature begins to blossom forth in its radiant colors. The trees begin to shed their winter coating, the grass begins to become green, flowers begin to bloom, birds begin to sing. Nature changes to make its admirers happy.

And so it is with man. He begins to shed his winter apparel—his home begins to have a new atmosphere and color.

The sun shines more than it did during the winter months and his friends begin to feel happy and take a new interest in life.

The women begin to find something new to display. They purchase spring articles of dress, hats, household needs, and other little requirements, for their personal good looks. They, too, desire to throw away the yoke of the dull winter and blossom forth in radiance.

Invariably at Easter they make little purchases in order to maintain their youthful appearance, so that when the holiday comes along they can feel that they possess something which is in accord with the feeling of Easter.

Most times they regard it as important to purchase and use a good perfume, a good face powder, soap or talcum powder to make their dressing complete. Such women find Colgate's Florient, "Flowers of the Orient," best suited for their appearance and satisfaction. Florient products have that perfumed elegance of flowers of the Orient. Like the blooming flower, they give forth a fragrance which pleases and satisfies all.

You, too, should enjoy Easter and have your friends admire you. Go to your favorite store and ask for Colgate's Florient Perfume, Soap, Face Powder, and Talcum Powder. They will help make a delightful Easter for you.

A Deluge of Blood Predicted in Palestine Next Passover
London (Jewish Press Association).—Lord Sydenham, the well-known anti-Semite, in supporting the rising demand for an investigation of Palestine conditions, insists that the members of the commission be impartial and unbiased Christians. He also demands that the commission present its report before the ratification of the mandate by the League of Nations, obligating England to carry out the Balfour Declaration.

"If the present condition continues," declared Sydenham, "there will take place in Palestine next Passover a deluge of blood seldom paralleled in history. Three hundred thousand armed Mussulmans are ready to cross the Jordan to aid their co-religionists in Palestine, and the Christian population there will also join hands with them in their 'work.' The 5,000 British soldiers now stationed in Palestine will be helpless before this wave of hatred and aggression, and until military aid comes from Egypt they will be obliged to be quiescent.

Ukrainian Orphans in Distress
London (Jewish Press Association).—Many of the Ukrainian orphans who have been brought to South Africa are in difficulty again. When they were first brought here from Ukraine, they were each adopted by some Jewish family in South Africa and it now appears that in many families these orphans cannot adapt themselves, and the result is that many of their foster-parents have lost the appetite of caring for them. They, therefore, served notice upon the Ukrainian Committee in London that they give up all concern for these children, and insist upon the making of some provision for ridding them of their burden. The only feasible plan now open to this committee is to arrange for the erection by the South African Jews of a special orphanage, where these unfortunates might be cared for and protected.

Poles Would Become Chaluzim
Warsaw (Jewish Press Association).—According to the Palestine Bureau in this city, Polish laborers and artisans have manifested an interest in emigrating to Palestine. The Palestine Bureau as well as other Jewish institutions have been requested, time and again for information, with regard to possibilities in Palestine. This sudden Polish interest in Palestine is attributed to the influence of the antisemitic propaganda, which constantly emphasizes the wealth and power of the Jews. As a result, fancy has been stirred by the thought of Palestine, being once more the land of milk and honey, where they might amass great fortunes.

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WINTER RESORTS—ATLANTIC CITY, N. J.

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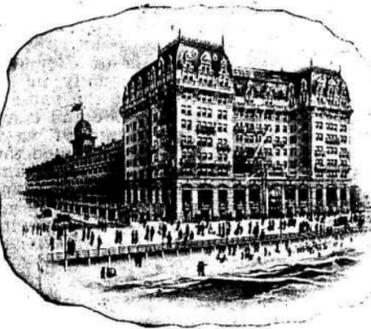
Rock Island Avenue, near Boardwalk

HAS THE BEST FEATURE OF ATLANTIC CITY
HOT AND COLD SEA WATER IN ALL BATHS
Seder Services for Passover. Dancing. Attractively Appointed Solarium
Overlooking Beautiful Lawn. Open Surroundings. Rooms with Ocean View.
WM. MALAMUT, Proprietor.

ON OCEAN FRONT, FIREPROOF The BREAKERS ATLANTIC CITY, N. J.

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



Shapiro's HOTEL BRITAIN

RE-DECORATED, NEWLY FURNISHED
Make Your Passover Reservations Now
PHONE 92 ATLANTIC CITY

SOUTH VERMONT & ORIENTAL AVENUES
OPEN ALL YEAR — FIREPROOF — NEAR BOARDWALK — STRICTLY KOSHER

STEIN'S ROYAL PALMS HOTEL

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

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

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ADELPHIA HOTEL

Oriental and Victoria Avenue
Near Boardwalk ATLANTIC CITY, N. J.

This beautiful fireproof hostelry is known for its unexcelled cuisine and distinctive service. Convenient to all places of amusement. Ball room. Spacious sun parlor. Special rates for Easter.

PIERREPONT HOTEL

NEW JERSEY AVE., NEAR BEACH, ATLANTIC CITY, N. J.

ANNOUNCES REDUCED RATES

Beginning Sept. 7, 1921, to June 1, 1922. No advance in price over holidays. Room for two, per week (American plan), \$45 without running water; \$50 and \$55 with running water; \$60 and up with private hot and cold salt water bath. Public baths, hot and cold; sea and fresh water baths free of charge. Booklet.

HOTEL DAVIS

St. Charles Place
(Near Beach)
Atlantic City, N. J.

Mrs. Yetta Davis, 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. Make Passover reservations now. MRS. YETTA DAVIS, Prop.

NEW SEABRIGHT HOTEL

109-11 So. Rhode Island Ave., ATLANTIC CITY, N. J.
The old, reliable Mrs. G. Davis announces that the New Seabright Hotel has been renovated, redecorated and furnished and equipped with all the modern, sanitary improvements and appliances. Large, airy rooms. Hot and cold running water in every room. Unsurpassed table in strict accordance with dietary laws. Special rates for Passover. MRS. G. DAVIS, Prop.

HOT AND COLD SEA WATER BATHS, ELECTRIC LIGHT
CABINETS AND SWEDISH MASSAGE

BELL PHONE 616 **SCHLITZ HOTEL** Boardwalk and Ocean Avenue
OPEN ALL YEAR ATLANTIC CITY, N. J.

ATLANTIC CITY, N. J.

Victory Catering Co.

BOARDWALK,
(Opposite Steel Pier)

RESTAURANT

OF DISTINCTION

Table d'Hote—A La Carte—Club Service.

OUR SPECIALTY

SEA FOOD

STEAKS CHOPS

Finest Eating Place on the Atlantic Coast

FRENCH PASTRY PAR EXCELLENCE

The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.

BEST AND QUICKEST SERVICE

OPEN ALL YEAR

FRIEDMAN'S HOTEL

CONNECTICUT AVE. and ORIENTAL AVE.
ATLANTIC CITY, N. J. NEAR BEACH
Now making Passover reservations. Observance in accordance to Ritual with Seder, and Strictly Kosher. Hot and cold running water in all rooms. Phone 3172-J.

What Hadassah Does

After covering a long strip of floor space from the entrance elevator to the Zionist Organization of America to the other end of the hall, in the shape of the letter L, one comes to a miniature workshop. Shelves and counters are filled with towels, sheets, bolts of material, vari-colored tam o' shanters, toys, sweaters, etc. On one counter stretched across its length are several thicknesses of cloth, sometimes muslin, sometimes flannel, through which Norman, with an electric cutting machine, runs along pattern markings. At a typewriter and a sewing machine are two young women, and at a desk, planning and plotting, sits another woman. "What does it all mean?" asks the stranger. "How interesting," remarks the visitor, and "Oh, how wonderful," exclaims the member of Hadassah. This corner on the fifteenth floor of 55 Fifth Avenue is known as the Palestine Supplies Department and is a clearing house for 380 sewing circles for their contributions through Hadassah, the Women's Zionist Organization of America, to Palestine. Sometimes the contributions are knitted or sewed garments for the orphans, sometimes linens and blankets for the Hadassah Medical Organization in Palestine; sometimes flannel pajamas for the Halutzim and sometimes linens for the immigrant reception houses.

The constantly arriving packages and cases from all parts of the United States are from time to time packed into large cases according to overseas shipping regulations. On January 27 seventeen cases, valued at \$6,500, were shipped and will reach Palestine at about Purim. Already there are supplies sufficient for another shipment.

The woman at the desk is Mrs. A. H. Fromenson, who, for nearly five years, has given devoted volunteer service and has brought about, through her untiring efforts and organization ability, ever increasing interest and more perfect standards in the work of the sewing circles. It is not infrequent that one finds women devoting themselves to a cause when there are servants at home to prepare meals and do domestic chores, but Mrs. Fromenson meets her house-keeping demands by herself in the time she spares from Hadassah. Her reward has increased from year to year by added joy in accomplishing for Palestine a model of standards and efficiency.

Among the 380 sewing groups are represented all Hadassah chapters, many sections of the Council of Jewish Women and Temple Sisterhoods. Materials, cut ready for sewing, accompanied by a finished model, are sent to the groups to be sewed. The fancy stitching on the baby layettes tell what a labor of love the work is.

Visitors are cordially welcomed at the Palestine Supplies Department at 55 Fifth Avenue.

Dr. Abraham S. Friedman, of Montreal, who has been away as head of the American Zionist Medical Unit, returned to New York city this week and reported that malaria in the hitherto unhealthy valley of the Jordan had almost been wiped out.

J. L. ROTH & SON

UNDERTAKERS and EMBALMERS
435 ATLANTIC AVE., ATLANTIC CITY, N. J.
The only Jewish Undertakers in town with up-to-date funeral parlors. Bell Phone 1073-W.

Phone Orders Promptly Attended. Tel. 1311W

I. J. BROWN MEAT MARKET

All Kinds of Poultry—Beef, Veal and Mutton.
CALL and DELIVERY
921 ARCTIC AVE., Atlantic City, N. J.

WINTER RESORTS—ATLANTIC CITY, N. J.

TELEPHONE 3201-J

HOTEL RODMAN

149 S. Carolina Ave.

Atlantic City, N. J.

NEAR THE BEACH AND NEW CONVENTION HALL
STRICTLY KOSHER —OPEN ALL YEAR— STRICTLY KOSHER
THE LEADING HOTEL IN THE HEART OF THE CITY

The management announces that special preparations have been made for the coming Passover, and Seder services, in strict accordance with the dietary regulations, will be conducted by a Rabbi.

The hotel is newly decorated and refurbished. All modern conveniences. Steam heat and running water in every room. Make your reservations for Passover now. Reasonable rates. J. SHUMAN, Proprietor.

BERMAN'S STRATMORE HOTEL

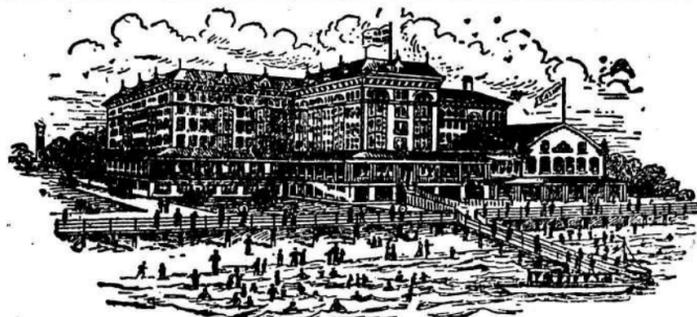
MARYLAND AVENUE and BEACH,
ATLANTIC CITY, N. J.

Hot and Cold Sea Water Baths.

We are now open for business. The house has been newly renovated and improved. Hot and cold running water in rooms.

The Stratmore's wholesome home cooking, which is strictly in accordance with the dietary laws and has become a by-word among visitors, will still prevail under the supervision of Mrs. Berman.

Special Seder service as usual. Special rates for the Passover Holidays. Phone, 1538. BERMAN'S STRATMORE HOTEL.



ROYAL PALACE Hotel and Cottages

ATLANTIC CITY

NEW JERSEY

At the Brink of the Ocean, on the famous Boardwalk. Attractive Environments, Homelike, Appeals to Select Family Patronage. Hot and Cold Sea Water in all Baths. Delightful Ocean Solarium; Broad Promenade Porches; Convenient to Amusements. Golf, Orchestra, Dancing. Diet Kitchen; Special Grill. Moderate Rates.

C. L. HANSTEIN, President. LYMAN J. WATROUS, Sec.-Mgr.
CAPACITY 600. OPEN ALL YEAR DIET KITCHEN

The HOTEL IMPERIAL

Maryland Ave. and Beach

Atlantic City, N. J.

Open all year. Newly furnished and decorated. Equipped with all improvements. Elevator from street floor. Sun parlor. Rooms single or en suite with or without bath. Running water in every room. Write for rates. B. HEVESSY, Owner and Prop.

SIDKOFF'S HOTEL

165 S. VIRGINIA AVENUE

ATLANTIC CITY, N. J.

Strictly Kosher. Centrally located. Large rooms, each with hot and cold running water. Private baths. Entirely redecorated and refurbished. Homelike surroundings. Reasonable rates. Passover bookings now being made. J. B. SIDKOFF, Prop.



THE GILBERT COTTAGE

164 STATES AVENUE, NEAR BEACH, ATLANTIC CITY, N. J.

Open all year. Best location. Delightful rooms. All modern comforts. Hot and cold water in every room. Strictly Kosher, wholesome cooking. Reasonable.

THE BAYLE

212 SO. MASSACHUSETTS AVE.,
Near Beach Atlantic City, N. J.

Strictly Kosher. Wholesome home cooking. Hot and cold running water in each room. Tel. 4067-W. Make your reservation now for the coming Passover. MRS. J. JACOBS.

HOTEL MAJESTIC

VIRGINIA AVENUE, NEAR BEACH

B. PELLISOFF and MRS. S. FRANKEL

Open All Year 'Round.

Telephone ATLANTIC CITY 3070-W

ATLANTIC CITY, N. J.

DODGE BROTHERS Eastern Motor Co.

2207 Atlantic Ave.,
Atlantic City, N. J.
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A. FRIEDMAN משרד Meat Market

BEEF VEAL LAMB MUTTON POULTRY Phone 3910-W
610 ATLANTIC AVENUE ATLANTIC CITY, N. J.

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Starting and Ignition. Storage Batteries New, Recharged and Rebuilt. Automobile Repairs. Day and Night Service. Phone 3575-W. THOMAS J. TRUBY, Prop. ATLANTIC CITY, N. J. 119 N. PENNSYLVANIA AVENUE

BOARDWALK GARAGE

NEW YORK AVE. and BOARDWALK. ATLANTIC CITY, N. J. Phone 3428-W. EXPERT BATTERY SERVICE.

CIRCLE GARAGE

18 NO. VIRGINIA AVENUE
1010 ARCTIC AVENUE
ATLANTIC CITY, N. J.
Bell Phone 2585 F. C. FELS

**SOUTH STREET
OCEAN FRONT**

HOTEL TRAYMORE

**FAR ROCKAWAY
LONG ISLAND**

This beautiful new hotel has made special preparation for the Coming PASSOVER. Seder will be given on both nights and everything will be in the strictest accordance with the traditional requirements.

Avoid the bother of making preparations at home and come here and enjoy your Passover amidst the most pleasant surroundings. Apply early for rates and reservations. L. FRIEDNER, Prop. Phone Far Rockaway 4260-61.

A leading figure in the commercial, social and philanthropic world of Holland has passed away in the person of Mr. H. Koppel of The Hague in his sixty-fifth year. For a long period the deceased was successively vice-president, president and honorary president of the People's Society, an important organization. He was several times re-elected

to the Town Council of The Hague. In his capacity of president of the Chamber of Commerce he introduced several reforms having important bearings on industry. For nearly thirty years he acted as State expert on questions dealing with import duties and for nearly twenty years was a member of a commission dealing with the fixation of taxes on personal incomes.

WINTER RESORTS—LONG ISLAND

Phone 2506
Far Rockaway

The frontenac
"Edgemere's Select Hotel"

Beach 29th Street
and Lewmay Road
Edgemere, L. I.

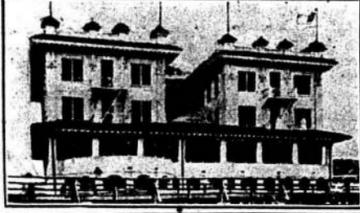
OPEN ALL YEAR

Equipped with all the latest sanitary and scientific improvements. Large, airy rooms with or without bath. Single or en suite. Cuisine conducted in strict accordance with Hebrew dietary laws. Special Passover accommodations. GOLDSTEIN & LYONS, Proprietors.

THE OCEAN CREST

OPEN ALL YEAR

Beach 62d Street, Arverne, L. I.
On the Ocean



Newly renovated, redecorated and refurbished. Steam heated throughout. All modern improvements. Dietary laws observed. Hot sea baths. Phone: Belle Harbor 1400. J. LIPSCHITZ, Prop. An ideal place to spend Passover.

MORRIS BERGIDA'S RESTAURANT

80 EAST 92nd STREET, NEW YORK

Dietary Laws Observed. Catering for All Occasions. Furnished Apartments for Families and Single Rooms. Summer Season—

WAVE CREST HOTEL

Central Avenue, Near the Ocean.

M. BERGIDA, Prop.

FAR ROCKAWAY, L. I.
REOPENS DECORATION DAY FOR SEASON 1922

ELIZABETH HOTEL

191 Storm Avenue—Beach 59, ARVERNE, L. I.

This most modern hotel, newly decorated, will be open for Passover and the strictest Orthodox laws will be observed. Two nights Seder. Will remain open for the coming summer season. Make your reservations early. Phone Belle Harbor 934. M. JACOBSON, Proprietor

MRS. E. M. DALKOWITZ

of HOTEL AMIGO, EDGEMERE, L. I.

NOW OF LONG BEACH, L. I.

Will open her hotel at Park Street and Riverside Boulevard, Long Beach, L. I., formerly known as Abell Inn, May 1st, 1922.

Winter Season, HOTEL AMIGO, San Antonio, Texas

REINER COTTAGE

32 FULTON AVENUE
FAR ROCKAWAY, L. I.
MRS. C. REINER, Prop.

Ideal location near beach. Equipped with all improvements. Electric lights, running water in every room. Jewish dietary laws strictly observed. Home comforts.

WHY BELIEVE IN GOD?

By RABBI HARRY LEVI

Boston, Mass.

Science tells us of God. Yesterday most scientists were atheists; today almost every reputable scientist is a theist. Evolution does not contradict religion; it confirms it. "Man's remote ancestor may have been a jellyfish, but only infinite intelligence could have made a jellyfish become an Isaiah or a Shakespeare. I do but think Thy thoughts after Thee," confessed Kepler. An undevout astronomer is mad.

Nature tells us of God. Only a higher power could have fashioned its beauty or its serviceableness, or, for that matter, its order. We speak of the laws of nature; but laws presuppose a law-maker. We marvel at the power of the steam engine. What of the power of the universe? Of the power, the capacity, the genius of man? Must not the creator be greater than the things created?

Yesterday we counted war inevitable; now we know it to be impossible. Yesterday we were slaves; today we are free, for residence, for speech, for worship. Matthew Arnold was right: "There is a Power not ourselves that makes for righteousness."

We come upon God by way of conscience (What is conscience but the voice of God within us?), by way of joy and sorrow, by way of friendship and love, by way of sympathy, by way of service, by way of life. "Between beings wholly unlike there can be no communion," says Claude Montefiore. It is when we become Godlike that God becomes a reality to us. It is when we "cease to do evil and learn to do right" that our eyes are open and we see, where before we were blind.

Even intuition leads us straight to our goal. We feel that God is, even when we cannot mathematically demonstrate the certainty of His being. "Deep answers unto deep" and assures us that what we feel represents objective reality. And "God is not a man that He should lie" or disappoint us. "We see," said the old philosopher Bachya, "we see, but not with the eye; we hear, but not with the ear; we speak, but not with the tongue."

Delegation of Jewish Farmers Visits President Massaryk

Prague (Jewish Press Association).—A deputation of Jewish farmers of Checko-Slovakia was today received by President Massaryk. The deputation complained of and protested against the new Agrarian laws which the Parliament had recently enacted.

Formerly the Jewish farmers would employ peasants to help them till the soil, paying for their wages in the products of the soil. The new laws, however, make it mandatory upon all small land proprietors to pay their employes in currency or in turn to sell part of the land to them, for cash also. And this new order militates against the interest of the small Jewish farmer.

The President listened attentively to the grievances of the Jewish deputation and promised to consider means of lightening, so far as possible, the injurious effects of the new law's operation.

LATNER VILLA

183 BEACH 115th STREET,
ROCKAWAY PARK, L. I.

PASSOVER MEALS served in strict accordance with the Dietary Laws. Make reservations now. Phone, Belle Harbor 195.

Arrange Palestine Crafts Exhibit

A Palestine Crafts and Industries Exhibition will be held in April at the Citadel in Jerusalem, according to a report received by the "New Palestine," the official organ of the Zionist Organization of America, from Mr. Edwin Samuel, son of the High Commissioner, who is secretary to the subcommittee which is arranging the exhibit. A committee consisting of Mr. Bowman, chairman, and Mr. Antonius, Mr. Ashbee, Mr. Epstein, Sherif Eff Nashashibi, Mr. Ruppin, Mr. E. H. Samuel and Mr. Whiting has been appointed.

The exhibit will exclude all products made by aid of mechanical power and all food products except products of the olive. It will be divided into "traditional industries" and modern industries, and for modern industries it has been decided to circularize all known modern manufactures in the country, as well as chambers of commerce and the press, inviting them to send in samples for the exhibition. Manufacturers in each town may arrange with their chambers of commerce to have a joint agent in attendance at the exhibition to take orders. A sales section is being arranged, where some of the duplicates of the exhibit (samples are not for sale) can be bought. It is hoped to show groups of Palestinian craftsmen actually at work at the exhibit grounds, and where the craftsmen cannot be shown at work photographs of the more important processes will be on view. It is expected that a catalogue will be compiled of all exhibits and will be on sale in English, Arabic and Hebrew.

Daily Mail Urges Palestine Investigation

London (Jewish Press Association).—The "Daily Mail," a Northcliffe organ, editorially supports the demand of Lord Northcliffe for the appointment of a special committee for investigation of conditions in Palestine. The editorial continues: Lord Northcliffe has always been a sympathetic supporter of the ideas and ideals of Zionism, but now, having been personally in Palestine, he has observed that the same land which formerly was pacific and tranquil is now in a constant state of war. Armored cars and aeroplanes police the highways and byways of the Holy Land. And for all these the British taxpayer must pay. It is, therefore, imperative that a special committee be appointed to investigate all the conditions there obtaining, especially devoting itself to the following questions:

1. What is the annual budget of the Palestine administration?
2. Is it true that the Zionists import undesirable elements into the country to displace the local inhabitants?
3. Upon whom is the blame of the Haifa disorders to be placed?
4. Does the Palestine administration discharge British officials, replacing them with Jews?

All these the people of England have a right to know in order to judge intelligently whether the charges and counter-charges which have been flying thick and fast are true or false. Then and then only will a decision be arrived at as to the policies to be pursued in Palestine.

THE SHELBOURNE HOTEL

Directly on the Ocean

Beach 30th Street

EDGEMERE, LONG ISLAND

MR. and MRS. HERMAN WINKLER

announce that they will open the above magnificent hotel for the coming summer season. The hotel, which is directly on the ocean, is the most ideal location in the Edgemere section; and every modern convenience which can be devised for the comfort of guests has been installed.

The cuisine will be under the personal direction of MRS. REGINA WINKLER, famous for her culinary capabilities, and will be in accordance with the strictest Jewish Dietary Laws.

The hotel will be open for inspection on May First and bookings may now be made. Until May First address: WINKLER'S HOTEL, LAKEWOOD, N. J.

**BEACH 31st STREET
ON THE OCEAN**

HOTEL STRAND

**EDGEMERE
LONG ISLAND**

MR. AND MRS. MESNER

Take pleasure in acquainting their many friends and patrons and the general public that they have purchased THE HOTEL STRAND, which they will conduct as a high class all-year-round family hotel. The hotel is now being refurnished and redecorated and every device making for comfort is being installed.

THE HOTEL STRAND will be open for the coming Passover and Seder services will be conducted by a Rabbi. The dietary laws will be observed in the most exacting manner. Make your reservations at once.

Where Your Patronage Is Solicited and Appreciated

WHERE EPICURES FEAST
JACKS FAMOUS for
SEA FOOD, Etc.
 JOHN DUNSTON & SON, Proprietors
 759-761-763 Sixth Ave. New York City

Table d'Hotel
DINNER \$1.00
NICHOLAS Good Food at Moderate Prices
 178th St. & St. Nicholas Ave.
SHORE DINNER \$1.25
 MUSIC OPEN ALL NIGHT A LA CARTE AT ALL HOURS

CHARLIE formerly of the **GARDEN RESTAURANT**
 WISHES TO ANNOUNCE THAT HE IS NOW CONNECTED WITH
FABACHER'S 105 WEST 48th STREET
 OPPOSITE FRIARS CLUB

1446 BROADWAY When Tired of Cabaret and Tango — Eat Here. A la Carte all hours. Day and Night.
Gertner's
 1380 BROADWAY (near 38th St.) Special Ladies' Lunch & After'n Tea—Pastry — Prices Reasonable.

THE LAKESIDE Real Home Cooking and Luncheon a la Carte.
 Table d'Hotel Dinner \$1.00, 5:30 to 8 P. M.
 Afternoon Tea. Convenient to All Theatres and for Shoppers. Good Service.

Zionist Official Organ Raps Agudath Israel

The New Palestine, the official organ of the Zionist Organization of America, in a recent issue, takes to task the so-called representatives of the Agudath Israel in Palestine for their irresponsible action calculated to undermine the authority and prestige of the Zionist Organization in the eyes of the British government. In an editorial entitled "The Agudath Israel at Work," the New Palestine says among other things: "As was to be expected, the 'representative orthodox Jews' who waited on Lord Northcliffe in Palestine to place before him their 'grievances' against the Zionist Organization, were none other than a few satellites of the Agudath Israel. Our suspicions have been confirmed by the cable dispatch from Jerusalem, which is printed elsewhere in this issue. The New Palestine has had occasion previously to call attention to the irresponsible manner in which the Agudath Israel proposes to undermine the authority and prestige of the Zionist Organization has earned during twenty-five years of endurance, while this new claimant to recognition was engaged in combating the very thing in which it now claims a share. Failing in its attempt to secure recognition from the British government as the Jewish agency, the Agudath Israel has embarked on what would seem to us an equally difficult course, namely, to displace the recognized and hard-earned position of the Mizrahi in Palestine as the representative body of orthodox Jewry. The quick and prompt action of the Orthodox Jewish Organization in Palestine not affiliated with the Mizrahi to dissociate itself from and denounce the despicable act of 'Professor' de Haan and his friends is a gratifying indication of the mood of orthodox Jewry in Palestine. Stranger than the action of the Agudath Israel is the fact that a keen observer like Lord Northcliffe should mistake two batonim and one psychopathic individual for the representatives of orthodox Jewry in Palestine.

'Chassidim' to Found a Colony in Palestine

Warsaw (By Mail, Jewish Press Association).—The Skiernevitze Chassidim here in Warsaw, have organized an association for the purpose of founding a colony in Palestine. Two hundred members have already joined this association and all of them are ready to settle in Palestine as colonists and tillers of the soil. The necessary funds for this enterprise have already been raised and envoys have been sent to Palestine to investigate and make all preparations needed for the definite organization of this colony.

In Greenwich Village
 144-146 BLEECKER STREET

Sand Brick Silicate Factory Opened in Jaffa

A new plant for the sand-brick silicate factory of Jaffa has just been completed, according to a report from Palestine. As long ago as 1914 the Silicate Society had bought a stretch of sandy land of 55 dunams, between Tel-Aviv and the sea. It is expected that the activities of the factory will revolutionize the building industry in Palestine, states the report. Most of the buildings in the country have hitherto been made of stone. Despite Palestine's wealth of rocky hills, lack of facilities in transport and in quarrying have always handicapped building work. Since the British occupation bricks made of sand have been used in building operations, and the experiment has proved so successful that most builders now make their own cement bricks. The establishment of a silicate factory will be the means of organizing this brick industry on a large scale, and will thus provide cheap and abundant building material. The bricks used are made of a mixture of chalk and sand, abundant supplies of which are at hand. The making is likely to develop as an important subsidiary industry, which in time will be able to supply all the needs of the country and make Palestine independent of France as far as this industry is concerned. The tiles can be produced at a comparatively small cost. The work is under the direction of a specialist, with a long experience in Central Europe.

Jewish Congress Opened in Prague

Prague (Jewish Press Association).—The Jewish Congress of Checko-Slovakia opened here yesterday. The order of the day contemplated the presentation of a report concerning the activities of the National Council of Jews in Checko-Slovakia, and the consideration of plans looking to its reorganization. All Jews who hold any sort of a political office throughout the land and special delegates of established Jewish organizations comprise the membership of this congress. Dr. Ludwig Singer is president of the congress.

The Jewish community of Hodmezovasarhely, Hungary, has subscribed 20,000 lei to a fund in the name of Balthazar, bishop of the Debreczin district, who was the only ecclesiastic leader to protest against the atrocities on Jews organized by the "Awakening" movement. In a letter of thanks to the community, Bishop Balthazar remarked that spiritual improvement always brought with it religious tolerance.

Bercseny's Orchestra
 Italian Kitchen
 Phone Spring 8056

ZION RESTAURANT
 REAL HOME COOKING
 SANITARY KITCHEN, SUPERB FOOD
 MODERATE PRICES
 A RENDEZVOUS FOR ZIONISTS
 197 LENOX AVENUE, Near 120th Street

The ROSE CASINO
 STRICTLY HIGH CLASS CATERING
 for Weddings, Banquets, Confirmations, Etc.
 Phone Morningside 8634. Bet. 121st & 122d Sts.
 M. H. KLEIN, Caterer
 235 LENOX AVENUE, NEW YORK

Boycott Scandals Uncovered in "Sein"

Warsaw (By Mail, Jewish Association).—No less prominent a member of the "Sein" than Deputy Stapinsky, former leader of the Agrarian party, unearthed in his recent address delivered from the rostrum of the Sein a scandal in the boycott campaign of Polish anti-Semitism, the effect of which cannot yet be foretold. To support his charges that under the guise of patriotism and Polish solidarity the anti-Semites waging the boycott secured for themselves individual gain and profit, he related how his own party associates, former Premier Witos and other members of the cabinet, gave large forest concessions to ultra-Polish organizations, which in turn reaped harvests of gain in selling these very same concessions to Jews. At another time the same administration gave a certain Polish organization 5,000,000 marks to build a bridge by a stated date, under penalty of forfeiture of 200 marks. On the date appointed, the bridge had not yet been begun. So this organization paid the penalty and pocketed the 5,000,000 marks. The speech of Deputy Stapinsky was like a bombshell in the camp of the anti-Semites. Taking advantage of this startling disclosure, the Jewish deputies have moved several interpellations, which show the injurious effect of the boycott upon the government treasury itself. In Slonime, the state lands were leased to a Pole at a much smaller figure than that which the former lessee, a Jew, paid to the government. The former Jewish lessee had been in possession of these lands under lease from the government for about forty years.

Churchill's "Chaluzim" Speech Pleases English Zionists

London (Jewish Press Association).—The latest speech of Churchill, Minister of Colonies, delivered in Parliament in defense of the Chaluzim, absolving them of the charge of Bolshevism so frequently hurled at them, has caused profound gratification to Zionist circles here. Special satisfaction is noted in the hearty and manifest approbation of his speech accorded him by the overwhelming majority of Parliament. This is regarded by the Zionist organization as an auspicious omen of the probable attitude and sentiment of the English Parliament to the Zionist problems connected with the Palestine mandate. In his address Minister Churchill took the pains of reminding his hearers that of all the "Immigrant Chaluzim," only 15 per cent. came from Russia, which ought to be sufficient to allay the disquieting fears of Russo-Bolshevik infection in Palestine. The remainder of the Chaluzim came from different countries in the following percentages: Poland, 33 per cent.; Roumania, 5 per cent.; Ukraine, 11 per cent.; Central Asia, 10 per cent.; Britain and Dominions, 3 1/2 per cent.; United States of America, 2 per cent., and 20 per cent. from all the remaining countries of the world.

Phone: 442 Rye Phone: 487 Rye

Cudia's Rye Beach Hotel
 OPEN ALL YEAR
 Accommodations for large parties a la Carte.
 ITALIAN KITCHEN. CABARET and DANCING

THE ANNEX RESTAURANT
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Balfour Reaffirms Faith in Jewish Palestine

In connection with the meeting which was to have been held in London on March 13, but which was later cancelled, Sir Arthur Balfour sent the following letter to Dr. Weizmann: March 7, 1922.

Dear Mr. Weizmann:
 I greatly regret that unforeseen and pressing demands upon my time make it impossible for me to be present at the meeting which I had hoped to have the pleasure of addressing on March 13, under the auspices of the English Zionist Federation.
 From the point of view of the Zionist cause, this, I am glad to say, is quite immaterial. Nothing that could have been said at the Queen's Hall and nothing that could have been done by any audience whom it would have been my privilege to address, could add to the strength and vaule of Mr. Churchill's recent statement.

Neither you nor I ever doubted that the Declaration of November 2, 1917, still expressed the policy of this country. But in the intervening years there have been not wanting attempts either to read into it what it never contained, or to empty it of its legitimate meaning. The clear and statesmanlike utterance of the Secretary of the Colonies, will, I hope, put an end to all such attempt, and supporters of the Zionist movement like myself, while not underrating the difficulties that have to be surmounted, may look forward with confidence to its success.
 Yours sincerely,
 (Signed) ARTHUR JAMES BALFOUR.

Reading in the Home
 By DR. HENRY BERKOWITZ
 Chancellor, Jewish Chautauqua Society, Philadelphia, Pa.

No word in our vocabulary is so full of beautiful and tender meaning as is the word home. Be it a palace or a hovel, it may still be the dearest spot on earth if it be really a shrine in which are cherished those qualities of mind, heart and soul that bind with invisible yet enduring bonds those who cluster about the hearthstone. These sentiments are best cultivated when all the family circle share in reading and discussing good books. The noblest and most helpful sentiments are those found in the best books; those that contain the thoughts of the wise, the noble and which have the power to comfort, strengthen and fortify men, women and children to meet the duties of life.

Of these books the Bible is the chief. It has given the inspiration to many noble volumes of the best in the world's literature. After all, our time in life is short and in these days our leisure for reading is limited. Why not then read the best, the most worth while books and get the most joy, the best help instead of squandering our precious moments on the shallow, empty and worthless outpourings from the press.
 This is the rich suggestion that comes with the observance of Religious Book Week. It is a message more needed than ever in a world filled with irreligious bigotries, race rivalries, class hatreds and national enmities. These would not be were religion a real force in our lives. Come, let us give religion a chance.

Freedom of the Press in Poland — For Anti-Semites

Warsaw (By Mail, Jewish Press Association).—A delegation of Jewish merchants visited the Polish Minister of Commerce and transmitted to him the resolution adopted by the recent Jewish Merchants' Congress at Briske, which demanded active measures on the part of the government to curb and suppress the anti-Semitic propaganda of hate. In replying to the delegation the minister assured them of his profound interest in their well being and the government's desire to help them in every possible way. To suppress the anti-Semitic propaganda, however, he could not. For that would be to subvert and violate the sacred principle of "Freedom of the Press," which the government could not consent to do.

Members of the 92d St. Young Men's Hebrew Association were recently prize winners in three diversified championships. I. Falkenstein won the Metropolitan A. A. U. boxing championship in the 126-pound class, Leon Brown won the chess championship in the High School of Commerce contest, and N. Barrow won third place in the City Athletic Club 60-yard swim.

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Palestine Lakes to Go to Jewish Colonies
 London (Jewish Press Association, by mail).—The Palestine government has given the Jewish colony of Petach Tikvah control over all of its neighboring lakes.

These bodies of water, although under government supervision until now, were not only unexploited and unused, but were allowed to become stagnant and polluted and grow a menace to the communities about them, being breeding places for disease-carrying insects, such as the malaria fly. Now that these lakes are in the hands of the Jewish colonists, it is proposed to undertake energetic steps for their purification and utilization, so that instead of a menace they will be a blessing to all the neighboring communities.

Arabian Editor Sympathetic to Jews Assaulted
 It is reported from Haifa that Abraham Krim, the editor of an Arabian publication sympathetic with the aims of the Jewish people, has been attacked by several unknown Arabs and severely wounded, being dealt four blows on the head. The editor was removed to the hospital in a critical condition. When questioned he stated that his assailants told him they were punishing him for his opposition to the Arabian nationalist aspirations and movement.

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BETWEEN TWO FIRES

By JONAH ROSENFELD

(Authorized translation. Copyright, 1921, by National Jewish Press Association, Inc.)

Dear Adolph: You asked me to write you as soon as I reached home. I have now been home a week, have not written you a word, and am in a positive state of despair, not knowing whether I should write you at all, not knowing if I have any right to write you.

Do you remember, my dear, how we stood before the carriage, and when the last bell rang were unable to part? Do you remember how you frequently embraced me, passionately pressed me to you and gazed at me with moist eyes? You were thoughtful and your expression seemed to say that you still have much unsaid to tell me. You gazed into my eyes and searched my soul with your loving and dreamy look, as if you could not believe the reality that I am really at your side, that I am in fact yours. Your longing gaze wandered helplessly from myself to the waiting carriage, and suddenly, I remember, you snatched me in your arms and questioned: Do you love me?

Had you then already noticed the pair of eyes that stared at me from the carriage by pretending not to notice them? I saw those eyes, and to this hour I know not what kept me from pointing them out to you. This much I do remember, I felt very pleased that those two eyes saw how I am being loved. Such is the habit of women in love, they want the whole world to know and see how they are being loved.

When the train pulled out of the station, when you were still so near to me that I could see you waving your white handkerchief, he was already occupying as much of my mind as you did. I thought of him without any desire to do so, because I felt him staring at me, and felt that he was anxious to have me enter the carriage, I stayed the longer on the platform, even while you were nervously waving that I should go inside.

When I had waived you my last kiss, riage window, and that I concealed them I entered the carriage, to be confronted by the familiar eyes which now glowingly and smilingly gazed at me. I triumphantly took a seat near him and he changed his to seat himself opposite me, asking as he did so: "Are you traveling far?"

When I told him where I was going he smiled endearingly and said that he was going even farther. I understood his smile and was pleased, feeling gratified that he who was seated opposite me knew that I had left behind a lover. I felt a sort of protection in the knowledge. You know how the male element generally behaves toward women who are traveling, and how they are often forced to listen to all manner of cynicisms and banalities. Although this individual conveyed the impression of being a distinct aristocrat, he was nevertheless a man, and a handsome man at that, one who might venture far in his confidence in himself. But after all he had witnessed, he surely had nothing to look forward to. I confess that I was greatly pleased that he had seen all he did, and I coquetted with the fact. Oh, my dear, you don't know how egotistic women are. A woman who is being loved feels like shouting from the rooftops:

"Somebody loves me! Somebody loves me!"

When the train was well under way and all traces of the city had been left behind, its place being taken by widely stretching fields, he suddenly said: "Your fiancée?"

He had apparently been thinking of this all the time, and I was pleased that he asked me this rather than anything else, smiled pleasantly, and replied: "Even more than that!"

"I took it for granted," he said, smiling broadly, and adding, "You are happy, of course?"

I felt particularly happy that he had seen us together, for we found ourselves somewhat isolated from the rest of the passengers.

"This is, indeed, the greatest happiness life affords," he continued, "to love and to be loved," and as he said it his eyes glistened as if he were at that moment himself in the role of a lover.

I was overjoyed. Such is human nature. When one is intensely happy or very unhappy, one desires the rest of the world to share one's feelings.

"Are you also in love that you speak so enthusiastically of the happiness it yields?" I anxiously asked.

"Yes; I am in love. I have only just contracted it. It is very much like a contagious disease."

I smiled at what he had said and moved nearer the open window through which gusts of air from the fields without were breaking through. I was filled with joy and happiness and freely breathed in the fresh air. I had never before felt so happy. It seemed to me as if my happiness would never end. The wide green fields all around us seemed to beckon to me and stirred in me curious feelings. Everything seemed so charming, so enticing. It seemed to me as if every grass blade, every corn stalk is reflecting my own feelings and silently telling me of a sweet, fantastic life, the sort of life which is completely unknown to the men and women of the city, those creatures hemmed in between the stone walls of large apartment houses.

For quite a while my neighbor remained silent. He looked out through the window and conveyed the impression of being genuinely and truly in love himself. His silence appealed to me, for I found in it much that resembled you. His thoughtfulness recalled to me some

great moments when you sat beside me, pale and passionately tender.

Suddenly he turned from the window; looked at me with his dark, dreamy eyes, and said:

"The weather is in complete accord with your present mood. I see your happiness reflected in the smile on your lips. I feel that your heart beats in harmony with nature's beautiful surroundings. Just look at the glory and brightness reflected in the fields. Don't you imagine that everything is in love with you? Don't you feel drawn toward the fields in a desire to escape from some one? Would you not feel happy there, although you are supposed to be a stranger to the surroundings? And yet, if the opportunity came your way, you would not take it. You are already tied to the city. We are all slaves of habit, trained upon principles and an invented morality from which we cannot free ourselves. Just take myself at this moment, and ask me why I am not seated at your side. Why? Because I am an individual with a sense of what is moral. You are not mine; you belong to some one else and that other loves you, and you love him. For all of which reasons, morality decrees that I have no right over you, although I feel with all my being that you are as near to me as you are to the other. You are as near to me as the fields and the sun. Your eyes shine with a happiness which is heavenly. Are not the heavens free to all of us? Then, let me look into your eyes. I love you because you are so happy."

His words and the glowing fire in his eyes hypnotized me, and, like fuel warmed and heated by the rays of the sun, will ignite from a mere spark, my feelings of warm love for you became intensified with every word he uttered. I felt that the more he speaks the greater becomes my love for you, and for that reason alone could not remain indifferent to the speaker.

After he had gazed at me steadily for some moments, he stretched out his white aristocratic hand, covered with a shining starched cuff, and in the same hearty manner, said:

"Give me your hand."
Curious to know what he wanted my hand for, and feeling it inappropriate to ask and less appropriate to refuse his request, I did not hesitate and gave him my hand.

"Now I see that you are really in love," he exclaimed, enthusiastically, and pressed my hand warmly. "I am happy to meet one possessed of such pure affection as you are. You need tell me nothing more, your action speaks more than any words could. You give me your hand as you would to any woman. The action is no longer of consequence to you, otherwise you would have stopped to think of it, wouldn't you?"

He was quite right, but to have admitted it would have been unkind, almost insulting, so I remained silent. And he continued to press my hand more firmly, then slowly drew it to his lips and kissed it warmly. All this time he looked into my eyes and I read there that if I was displeased he was ready to drop my hand. There seemed, therefore, nothing untoward, and I thought to myself, "Let him keep my hand, let him go on kissing it, for your sake. Let him realize that I have nothing to fear, that I have enough confidence in myself and in my love for you."

Pressing, caressing and kissing my hand, he suddenly jumped over from his seat to mine, and when he was already at my side, said:

"You won't mind my sitting by you?" He was making me giddy, and I really did not know whether I minded or not, so I said:

"You are already seated."
"What is the name of your lover?" he suddenly questioned.

"Adolph," I said, rather eagerly.
"Adolph," he repeated, ecstatically; "what a romantic name? I noticed that he loves you deeply and you love him also. You are surely both deserving of it. But I noticed that his love for you is stronger. He appears to be a man of much temperament. You will pardon my asking, when are you to be married?"

My blood surged to my face and I no longer heard what he was saying. I only felt that he was talking of you. At the same time he continued to draw nearer to me, and already I felt as if you rather than he were pressing against me, you and he together. And the more he spoke of you the nearer he drew to me, and the more intensely I thought of you. In some remarkable manner he identified himself with you, and the more I felt his presence the more passionately I yearned for you.

When he had drawn so near that I felt his breath, he quietly put his hand around my waist, and I distinctly remember that I thought to myself at the time: "Just look at him; he is trying to embrace me." All this time he kept on talking of you, and spoke of you in such a way that I felt as if you were embracing me. I grew giddy and lost every desire to keep him from embracing me. I could not clearly account to myself whether you or he was doing it. At the same time I was curious to know what else he might do.

Suddenly I felt a hot kiss on my cheek and then another and another.

My head started swimming, my eyes grew misty, and I thought earth under me was sinking. At that moment he embraced me, and I thought that some one was trying to save me from falling. A little later I imagined that you were that some one. My thoughts were one chaotic muddle, and until the very last moment I did not believe that I could so lose myself. I completely lost consciousness. Due to my great love for

you, which was intensified by another, I became weak and powerless. In the strangest and cleverest manner he excited my feelings for you, and in the meanest possible way he took advantage of it for himself.

My dearest, I do not ask for forgiveness. I know the anger and disgust this will stir in you. I only desire to tell you that I love you as deeply as ever, and that my soul was never unfaithful to you. Your Unfortunate Regina.

"Not Israel, but England, Need Fear the Loss of Palestine," Declares Mond, British Member of Cabinet

London (Jewish Press Association).—"Tis England who might lose the control of Palestine. The tenure of the Jewish people in that land is assured." This was the salient feature and outstanding theme of Sir Alfred Mond's latest political address upon the question of Zionism, delivered before the Zionist students of Oxford University. "In the present perplexing situation, only one of the following two methods of political orientation to the problem of Palestine is possible, he declared. "Either England will proceed to carry out the principles of the mandate which has been given her to aid in the erection of a Jewish homeland or she will be obliged to relinquish control of Palestine and restore it to the League of Nations for it to appoint some other mandatory power for the carrying out of the mandate provisions." He further stated that it was not within the power of England to make any alteration in the mandate provisions just because some influential statesman was dissatisfied with them. There were other European nations who were willing and ready to take over the responsibility of the Palestine mandate, but Mr. Weizmann, the president of the World Zionist Organization, having confidence and faith in the pledged word of the English Government, brought his influence to bear in awarding the mandate to England.

The Balfour declaration, it must further be remembered, was not given as a mere gratuity to the Jewish people. Rather was it a compact between the Jewish people and the other allied and associated nations, and it is in accordance with its promises and obligations that the Jews supported the Allies throughout the war. Then, at the Peace Conference, the Balfour policy was adopted and made an integral part of the Versailles Treaty of Peace. It was, therefore, impossible to change that policy without disturbing at the same time the harmony and balance of many other related and intertwined interests and thus causing the collapse of the peace structure so laboriously and painstakingly erected at the conclusion of the World War.

Even though there be some politicians of power and influence, who would like to make nugatory the provisions of the Balfour declaration, the speaker declared that the British Government had not the slightest intention of deviating in the smallest degree from its terms and provisions.

The Jewish anti-Bolshevik leaders, Messrs. Gots, Zeilin and Gendelman, are still imprisoned at Moscow.

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IS THIS A CHRISTIAN COUNTRY?

By RABBI SOLOMON FOSTER

Last week, Rev. Warren P. Coon, Assemblyman from Essex county, raised the old issue of sectarianism by declaring: "I thank God that this is a Christian nation," in connection with his bill to make the reading of the Bible mandatory in the public schools of the State. If he meant that the nation is composed of an overwhelming number of citizens who profess the Christian religion in either the Protestant or Catholic branch of the church he was absolutely correct. But if he desired to state, as his words implied, that our nation officially and practically is linked with the Christian religion, or is dependent upon the Christian faith, he is absolutely wrong, and our development as a sound and progressive government in the future demands that we keep this issue clear and distinct.

Our government recognizes no religion because it is friendly to all and protects all with strict impartiality. The Constitution prohibits the recognition of any religious faith. Even the oft-quoted personal opinion of Justice Brewer declares nothing more than that the majority of the people of this land belong to the Christian religion.

Thomas Jefferson relates in his autobiography a most interesting incident in connection with the establishment of the principle of religious liberty in Virginia: "The bill for establishing religious freedom, the principles of which I had drawn in all the latitude of reason and right. It still met with opposition, but with some mutilations in the preamble it was finally passed, and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed by inserting the words 'Jesus Christ,' so that it should read a 'departure from the plan of Jesus Christ, the holy author of our religion.' The insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and Mahomatan, the Hindoo and Infidel of every denomination."

The United States Supreme Court used this Virginia Bill Establishing Religious Freedom for a definition of religious freedom and recognized it as a standard of the American idea of religious liberty.

In 1796 George Washington signed a treaty with Tripoli in which it was stated: "The Government of the United States of America is not in any sense founded on the Christian religion."

If our country is to be designated by the religious influences which have shaped it, have we Jews not the clearest right to claim that this is really a Jewish country? The very foundation of the government is the immortal document of righteousness which Moses delivered unto the children of Israel in the wilderness. The civil and moral codes which we use are for the most part the reflection of ancient Jewish prophets and statesmen. The Pilgrim Fathers used the Mosaic laws as a guide in establishing the new commonwealth.

In all truth, our noble country is not Christian, nor Jewish, nor Mohammedan, nor infidel, but American, implying as it does the precipitate of a thousand different elements fused and refined into a unique civilization, thus far the noblest known to man.—Newark (N. J.) Jewish Chronicle.

Alien Jews Hounded in South Africa

London (Jewish Press Association).—Reports reaching us from Johannesburg indicate that the police there are staging wholesale mass raids and arrests of Jewish "aliens," charging them with complicity in the last Rand revolt.

The police are working under the theory that the strike was instigated and engineered by the Russian Bolsheviks as part of their general world revolution program. They therefore detain each newly-arrived immigrant under suspicion of being a special envoy and propagandist of the Bolsheviks.

Anti-Semitic Libellant of Alfred Mond Sentenced to Prison

London (Jewish Press Association).—The well known anti-Semite Spencer, who had recently slandered and libelled both Sir Alfred Mond, British Minister of Labor, and the well known artist Goetz, will be obliged to serve his sentence of six months in state prison. This sentence was imposed upon him some time ago, but it was not until yesterday that the Court of Criminal Errors and Appeals, to which court he had appealed from his conviction, affirmed the judgment and sentence of the lower court.

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PASSOVER RECIPES

In response to a popular demand we are repeating our annual custom of printing a number of recipes for the Passover. These recipes appeared in our columns some years ago and they have since been adopted as standard in a large number of Jewish households.

Almond Cake

One pound of almonds, pounded; one pound sugar, one or two eggs and enough cinnamon to give a strong flavor. Bake in a shallow pan and while still hot cut into small sections.

Matzoth Kleis

Soak four matzoth in cold water and after they are thoroughly saturated (if not well soaked they become tough and leathery), press out the water. Add pepper, salt, a pinch of ginger, chopped parsley and half an onion, chopped fine and browned in a tablespoonful of dripping. Beat four eggs, yolks and whites together, and add them to the other ingredients. Then put in enough matzoth meal to make the mixture of sufficient consistency to be formed into balls. The less meal used the lighter the kleis.

Put the balls into the soup twenty minutes before serving. This recipe can also be used for filling poultry.

Coconut Pudding

One grated coconut, six eggs, six apples, grated rind of a lemon, the juice of one orange and one cup of sugar. Beat the eggs together until light, and gradually add the other ingredients. Stir until thoroughly mixed, and bake in a moderate oven for about half an hour. Serve cold.

Matzoth Shalet—I

Three soaked matzoth, eight eggs, two cups of sugar, two grated apples, one and a half cups seeded raisins, one tablespoonful cinnamon, grated rind of an orange and a lemon, a few pounded almonds and one and a half pounds of suet or rendered fat.

Beat the eggs, sugar and cinnamon until light. Then add the raisins, apples, almond and the rind and mix well. Drain the matzoth, gradually add them to the mixture and beat until very light. Melt the fat in the dish in which the shalet is to be cooked and then pour in the mixture. Bake in a moderately hot oven for one and a half or two hours and serve hot. Slower and longer cooking is required for suet than for rendered fat.

Matzoth Shalet—II

Soak four matzoth in cold water and then squeeze them dry as possible. To ten well beaten eggs add plenty of brown sugar, a little salt and a tablespoonful of cinnamon, a cup of seeded raisins, a sliced apple, the grated rind of a lemon, a few pounded almonds, and a cupful of suet, rendered fat or butter.

Mix these ingredients with the soaked matzoth and bake for about two hours. If suet or rendered fat is used, serve hot; if butter, either hot or cold.

Matzoth Shalet—III

Four soaked matzoth, eight eggs, one cup granulated sugar, one cup seeded raisins, one tablespoonful cinnamon, grated fine and juice of one lemon, a few pounded almonds and one-quarter pound rendered fat.

Beat the yolks of the eggs, the sugar and the cinnamon together until very light. Then add the raisins, almonds, lemons and drained matzoth and finally the whites of the eggs, beaten stiff. Melt the rendered fat in the dish in which the pudding is to be cooked. Then pour one-half of it to the mixture and

return the whole mass of ingredients to the dish. Bake from one and a half to two hours. Serve hot with lemon sauce.

Charoseth—I

One-quarter pound almonds, with a few walnuts, filberts, cream nuts, etc., all pounded together; two tablespoonfuls grated cinnamon, one-half pound seeded raisins cut into very small pieces, two grated apples, two tablespoonfuls brown sugar.

Mix the nuts, cinnamon, sugar and raisins together thoroughly; then gradually add enough of the grated apple to make the mixture of a consistency to be formed into small balls. More or less than two apples may be used according to their size. The charoseth can be used in one mass or can be made into small balls rolled in cinnamon.

Charoseth—II

One-quarter pound almonds, pounded fine; three grated apples, three tablespoonfuls granulated sugar, one scant tablespoonful cinnamon. Mix the ingredients thoroughly together and form into small balls if desired.

Raisin Wine

Raisin Wine (non-alcoholic)

To two pounds of raisins (cut in half if desired), add three quarters of cold water. Either place the mixture on a corner of the range and let it simmer for two or three days or boil it until one-third of the water has evaporated. A few tablespoonfuls of sugar and a handful of stick cinnamon can be added if additional sweetness and flavoring are wished. When cold strain through a fine cloth. The strength of the wine depends largely upon the quality of the raisins.

Almond Pudding

One pound blanched almonds, one pound sugar, six or eight eggs and cinnamon to taste. Beat the eggs and sugar together until light, then add the almonds and cinnamon. Bake in a shallow pan and serve cold.

The Pendulum Has Swung Back to Zionism

London (Jewish Press Association).—A remarkable change in the tone of the English press towards Zionism has taken place the last two days. Suddenly, and without any explanation, the press has opened its columns to public expressions of sentiment friendly to the Jewish rights and claims in Palestine and the policy of the government as expressed in its Balfour declaration.

This wholly unexpected development is undoubtedly the result of the vigorous defence of Zionism made a few days ago by Minister of Labor Mond, as well as of the aggressive and militant attitude assumed by the "Daily Chronicle" and other journals reflecting the viewpoint of Lloyd George.

The Northcliffe press alone, aided by the reactionary and antisemitic "Morning Post," keeps on its agitation against Zionism.

BLUMENTHAL, ALFRED ISAAC.—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 Alfred Isaac Blumenthal, 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 David L. Weil, his attorney, at No. 51 Chambers Street, in the City of New York, on or before the 9th day of October, 1921.

Dated, New York, the 14th day of March, 1922. JESSE B. PERLMAN, Administrator. DAVID L. WEIL, Attorney for Administrator, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

NEUMAN, SAMUEL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Neuman, also known as Samuel Joseph Neuman, 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 Benjamin H. Wickes, his attorney, at No. 362 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of September, 1922.

Dated, New York, the 17th day of March, 1922. BERNARD KIRSCH, Executor. BENJAMIN H. WICKES, Attorney for Executor, Office and P. O. Address, 362 Fifth Avenue, Borough of Manhattan, New York City.

LEVY, ERNEST M.—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 Ernest M. Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of M. S. & I. S. Isaacs, their attorneys, at No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 25th day of September, next.

Dated, New York, the 14th day of March, 1922. ELGAR A. LEVY, THEODORA G. LEVY, JACOB STEIN, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, No. 52 William Street, Borough of Manhattan, New York City.

KUHNBERG, DAVID.—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 David Kuhnberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Louis L. Ginsburg, his attorney, at No. 41 Park Row, in the Borough of Manhattan, City of New York, on or before the 20th day of September, 1922.

Dated, New York, the 10th day of March, 1922. ESTHER KUHNBERG and JOSEPH KUHNBERG, Administrators. LOUIS L. GINSBURG, Attorney for Administrators, Office and P. O. Address, No. 41 Park Row, Borough of Manhattan, New York City.

LEVY, ADOLPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Levy, 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 Lee, Aron & Wise, his attorneys, at No. 7 Dey Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of September, 1922.

Dated, New York, the 11th day of March, 1922. JACQUES LEVY, JR., Executor. LEE, ARON & WISE, Attorneys for Executor, Office and P. O. Address, 7 Dey Street, 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, 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. 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, 135 Broadway, Borough of Manhattan, New York City; and KORNBLITH & POLLACK, 27 East 22d 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, ADORÉ A. RAFF, Executors. SAMUEL B. POLLAK, Attorney for Executors, 63 Park Row, City of New York.

LUBARSKY, ABRAHAM 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 Abraham F. 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 R. 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 R. 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.

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

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, 30 Broad Street, 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, his 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, ANNE G. PHILLIPS, Executors. AARON A. FEINBERG, Attorney for Executors, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

LOEWENSTEIN, 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. Loewenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of 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 18th day of August, 1922.

Dated, New York, the 14th day of January, 1922. MAX LOEWENSTEIN, SIEGFRIED H. KAHN, LILLIE LOEWENSTEIN, Executors. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

GINSBURG, 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 Ginsburg, 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 GINSBURG, Administrator. GLAZE & FINE, Attorneys for Administrator, Office and Post Office Address, No. 217 Broadway, Borough of Manhattan, City of New York.

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 Rossmann, his 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 28th day of December, 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.

SCHLESINGER, ISAAC.—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 Isaac Schlesinger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of their attorney, Sampson H. Wayne, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of September, next.

Dated, New York, the 27th day of February, 1922. RAY JACOBSON, MAURICE F. SCHLESINGER, Executors. SAMPSON H. WAYNE, Attorney for Executors, No. 290 Broadway, 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 Maurice B. Blumenthal, W. Blumenthal, their attorneys, at No. 85 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of April, 1922.

Dated, New York, the 28th day of September, 1921. MAURICE B. BLUMENTHAL, SIMON B. BLUMENTHAL, DANIEL W. BLUMENTHAL, CHARLES S. RITMETHAL, BERTHA BLUMENTHAL, and EDWIN EPSTEIN, Executors. MAURICE B. & DANIEL W. BLUMENTHAL, Attorneys for Executor, Office and P. O. Address, 85 Nassau Street, Borough of 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. SCHEUER, SADIE S. STEIN, JACOB H. SCHEUER, THERESA SCHEUER, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and Post Office Address, 25 Broad Street, Borough of Manhattan, New York City.

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

Dated, New York, the 28th day of September, 1921. KLARA SELIG, Executrix. SAMUEL S. BISGIER, Attorney for Executrix, Office and P. O. Address, 215 Montague Street, Borough of Brooklyn, New York City.

FEINSTEIN, RAVENET.—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 Ravenet 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.

FELDMESSER, BERNAT.—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 Bernat 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.

Dated, New York, the 3d day of February, 1922. HENRY FELDSTEIN, LOUIS WOHL, LOUIS ROGENICHT, Executors. MAX STEINDLER, Attorney for Executors, Office and P. O. Address, 116 Nassau 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 Behr, 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. LOUISE AARONS, Administratrix. BENJAMIN BEHR, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

KRAUS, JOSEPH.—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 Joseph Kraus, 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 Weiss, their 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 28th day of August, 1922.

Dated, New York, the 17th day of February, 1922. CHARLES RECHT, JULIUS C. KRAUS, Executors. ROSE WEISS, Attorney for Executors, Office and P. O. Address, 110 West 40th St., Borough of Manhattan, New York City.

ROSENTHAL, 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 Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis Werner, his attorney, at No. 52 William St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of August, 1922.

Dated, New York, the 3d day of February, 1922. THE EQUITABLE TRUST COMPANY OF NEW YORK, Executor. LOUIS WERNER, Attorney for Executor, Office and P. O. Address, 52 William Street, Borough of Manhattan, New York City.

FRIEDLAND, ANNIE.—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 Annie Friedland, 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 Morrison & Schiff, their attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of September, 1922.

Dated, New York, the 6th day of March, 1922. ABRAHAM BEAVER, VICTOR BEAVER, Executors. MORRISON & SCHIFF, Attorneys for Executors, Office and P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

WHALE and KRINGEL, Attorneys for Executors, Office and P. O. Address, 23 Broadway, Borough of Manhattan, New York City.

ROSENFELD, SIGMUND 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 Sigmund L. Rosenfeld, 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 Gustave H. Schiff, his attorney, at No. 147 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of September, 1922.

Dated, New York, the 20th day of March, 1922. JACOB A. SEGAL, Executor. HERMAN B. GOODSTEIN, Attorney for Executor, Office and P. O. Address, 147 Broadway, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 15th day of April, next.

Dated, New York, the 28th day of February, 1922. RALPH J. JACOBS, SOLOMON J. JACOBS, HENRY S. GERSTLE, 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, 230 Grand Street, in the City of New York, on or before the 1st day of October, next.

Dated, New York, the 14th day of October, 1921. GUSSTIE GELLIS, Executrix. JACOB RITZ, Attorney for Executrix, 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.

LUBL/NG, 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 Lubl/NG, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Leon B. Ginsburg, her attorney, at No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next.

Dated, New York, the 18th day of October, 1921. IDA LUBLANG, Executrix. LEON B. GINSBURG, Attorney for Executrix, 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 24 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 & Sellgaber, their attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922.

Dated, New York, the 20th day of October, 1921. GUSTAV BLUMENTHAL, EDWARD E. SPITZER, Executors. WISE & SELIGBERG, 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. Birckahn, their attorney, at No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of May, 1922.

Dated, New York, the 5th day of November, 1921. THEODORE K. MCCARTHY, ABRAHAM FLAXMAN, Temporary Administrators. ROBERT C. BIRKHAHN, Attorney for Temporary Administrators, Office and P. O. Address, 42 Broadway, Borough of Manhattan, New York City.

FREED, PHILIP.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Freed, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Bernard Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next.

Dated, New York, the 17th day of October, 1921. SAMUEL B. POLLAK, WILLIAM H. LEE, NATHAN RITTER, Executors. BERNARD POLLAK, Attorney for Executors, 63 Park Row, City of New York.

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

Dated, New York, the 25th day of October, 1921. JACOB LIPPMANN, Surviving Executor. MOSS, MARCUS & WEIL, Attorneys for Surviving Executor, 233 Broadway, Borough of Manhattan, City of New York.

HYMES, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is

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ATLAS, SAM.—In pursuance of an order of Hon. John P. Cahalan, 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 thereof, to the subscriber, at his place of transacting business, at the office of Charles S. Rosenberg, his attorney, at No. 27 Rutgers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of June, 1922.
LOUIS ATLAS, Administrator.
CHARLES S. ROSENBERG, Attorney for Administrator, Office and P. O. Address, 27 Rutgers Street, Borough of Manhattan, New York City.

KAHN, BERNARD F.—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 Bernard F. Kahn, also known as Benjamin F. Kahn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Samuel W. Levine, his attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of August, 1922.
Dated, New York, the seventh day of February, 1922. ALBERT H. KAHN, Executor. SAMUEL W. LEVINE, Attorney for Executor, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

MOSLER, MOSES.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Mosler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, on or before the 25th day of September, 1922.
Dated, New York, the 3d day of March, 1922. JENNE C. MOSLER, EDWIN C. HYMAN, GUSTAVE M. GOLDSMITH, Executors. LIND & PFEIFFER, Attorneys, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.

RUBIN, SOLOMON.—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 Solomon Rubin, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at No. 874 Broadway, in the City of New York, on or before the fourteenth day of August, next.
Dated, New York, the sixth day of December, 1921. MORRIS RUBIN, Administrator. CHAS. S. ROSENTHAL, Attorney for Administrator, 874 Broadway, New York City.