

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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American Jews and Socialist Propaganda

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

The subject of the representation of Jews throughout the world among the ranks of those who constitute the Socialist Labor Party is of absorbing interest, especially in recent days, when improperly and ignorantly many non-Jews, imbued with anti-Semitic sentiments, identify the Jews with the Bolsheviki of Russia, who may or may not be Socialists. As a matter of fact the parties of the "left," as opposed to those representing the "standpatters" and the reactionaries, have always attracted Jews, who favor liberal policies by and large, even though many among the Jews belong to the older divisions of the "right."

Americans have always been interested in the growth of Socialism in this country, a plant somewhat exotic to our soil. For in a great democratic republic such as ours there should be little scope and less opportunity for Socialism to take root and develop. Yet, because the preponderating majority of American Jews is composed of poor people who must earn their daily bread in the sweat of their brows, Socialism, seeking to improve and ameliorate the condition of the workingman, represents a potential ideal. And the propaganda of Socialism, by which are intended its media of publicity, is eloquent of the force residing behind this point of view.

Quite recently there was compiled a chronological list of Socialist publications in Yiddish, which thus peculiarly and typically represent the Jewish response to the Socialist appeal, in this country. Before we summarize the result embraced in this investigation we take occasion to point out that at the present time there are no less than ten different Socialist publications in Yiddish, whether dailies, weeklies or monthlies, appearing in this country, eight of which issue from the city of New York, while the other two claim Chicago as their home. Naturally such publications must issue from and can only be supported by localities harboring a fairly large constituency sympathetic with their point of view and able to control the language of the publications themselves. New York, moreover, is the Eastern centre

of this propaganda, Chicago its Western.

The first Yiddish newspaper in the United States representing Socialism was *Die Jidische Volkszeitung*, a weekly, started in 1878 and succumbing to the inevitable in the same year. For some years, presumably in consequence of the events of the period in

nor the power to live, and passed away after a few issues. The *Jidische Volkszeitung* of New York, established in the same year, continued to appear for a considerable period; in fact, it existed for three and a half years—from June, 1886, until the end of 1890. During this time it saw several competitors rise and fall by

maintained in existence for upward of a dozen years. It was enabled to flourish apace through the circumstance that the United Hebrew Trades, the great union of Jewish workers, adopted it as the official organ of the Socialist labor movement among the Jews. It should be remarked that included among those who were ac-

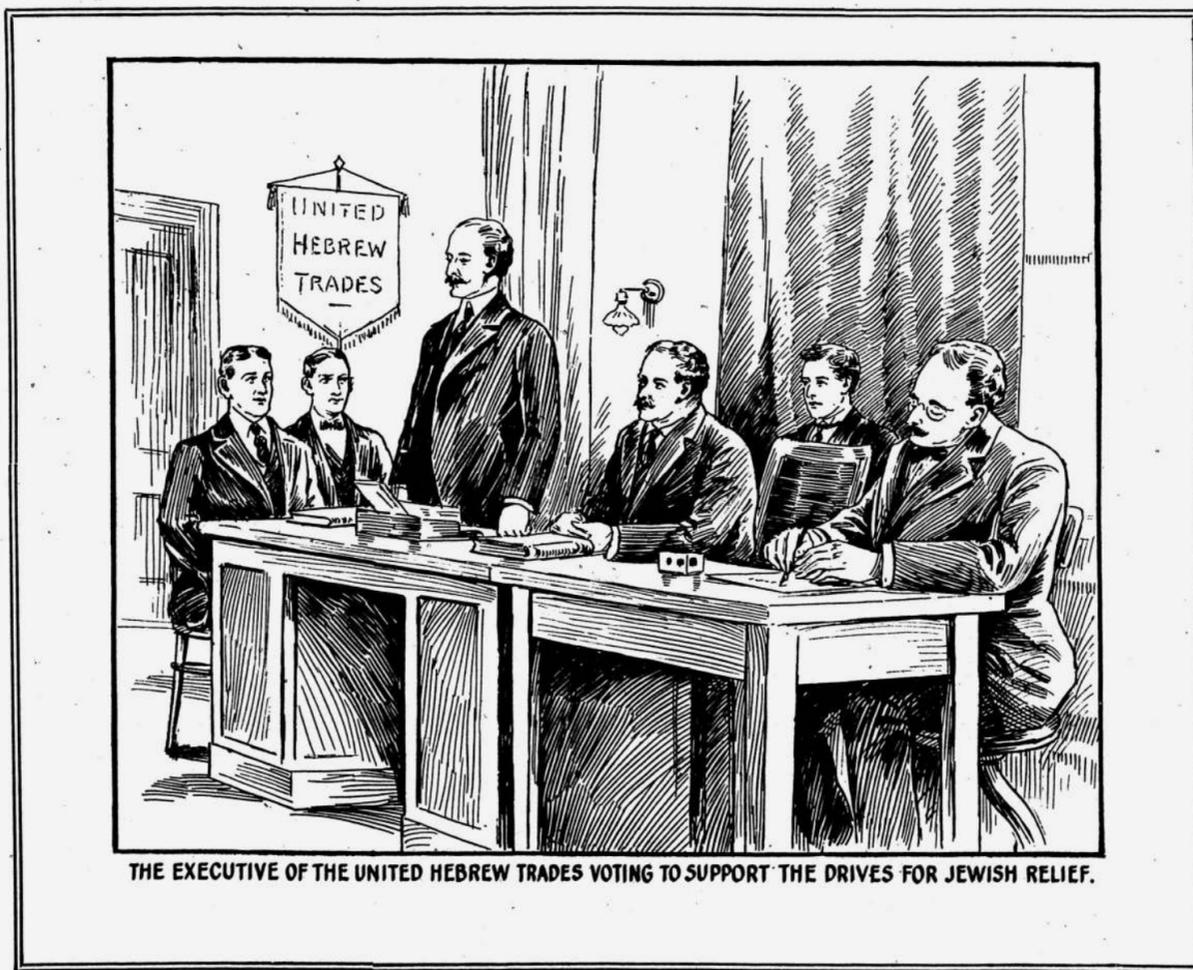
To return to our consideration of the chronology of organs devoted to Socialist propaganda. In 1897 there was started in New York the *Vorwaerts*, also known as the *Jewish Daily Forward*, this year celebrating its silver jubilee, which is thus sufficiently described by its title and which is at the present time one of the most important journals of its class in New York, if not in the whole of America. Its editor-in-chief is the veteran Abraham Cahan, previously referred to.

Here we may briefly consider a common feature of all Yiddish Socialist organs—the emphasis laid by them upon and the space in their columns which they accorded to material of educational value. In this respect, of course, they followed the lead of the other non-Socialist Yiddish journals. But the Socialist organs combined with their articles of an educational content such as related to the distinctive Socialist educational viewpoint. For example, the classics of Socialism, the writings of Karl Marx, were frequently serialized in one or the other of these journals. Thus their readers, the Jewish workers, were made familiar with intellectual expressions of enduring Socialist worth.

It must not be forgotten that the Jewish Socialists, in this country and elsewhere, are as a rule rather deficient in their Jewish consciousness. Very often they surrender their Jewish point of approach in favor of that offered them by Socialism. This feature also characterizes their organs, although it must be confessed that the horrors of the World War, as these were visited upon the Jews dwelling within the zones of the contending armies, jolted the United Hebrew Trades back into an alignment with Jews professing Judaism as a religion, from the standpoint of relief.

In short, the Jewish Socialist organs are Socialist first and foremost and only Jewish by the accident of their language and the racial affiliations of their conductors and constituents.

This brings us to a consideration of the problem of the inroads of Socialism among the Jews of the United States.



THE EXECUTIVE OF THE UNITED HEBREW TRADES VOTING TO SUPPORT THE DRIVES FOR JEWISH RELIEF.

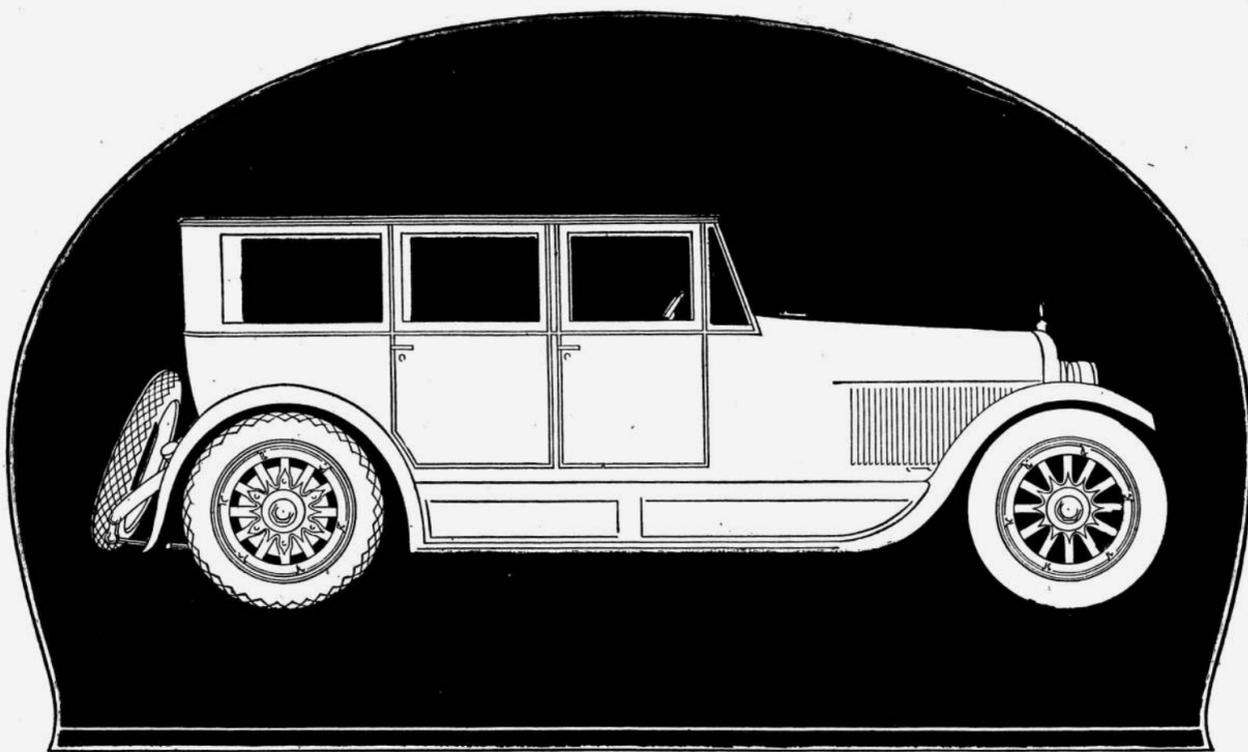
Russia, Socialism among the Jews of the United States had no organ to voice its sentiments. In 1886 Abraham Cahan, the veteran Yiddish-Socialist journalist and editor, and a well-known writer and novelist in English as well, started the weekly in New York known as *Die Neue Zeit*. This, too, had neither the will

nor the power to live, and passed away after a few issues. The *Jidische Volkszeitung* of New York, established in the same year, continued to appear for a considerable period; in fact, it existed for three and a half years—from June, 1886, until the end of 1890. During this time it saw several competitors rise and fall by

the wayside—the *New Welt*, the *Volksadvocat* and the *Morgenstern*, all located in New York. In 1890 Socialism among the Jews of this country entered on a new and more vigorous phase. The *New Yorker Arbeiterzeitung* was established as their organ in that year, and under a number of vicissitudes re-

tive in conducting the journal was Morris Hillquit, subsequently extremely prominent in general American Socialist political matters and the Socialist candidate for Mayor of the city of New York, who polled at the election of 1917 the greatest number of votes ever cast for one of his views and sympathies.

Continued on page 3



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scarlet moon rising under the tent of night—a
summer day undreamed of in a land like this.*



JORDAN

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What it is to be a Liberal in Religion

By REV. CHARLES W. WENDTE

Certainly a man is not a liberal simply because he holds advanced or radical opinions. Whether he is liberal or not will depend on the spirit in which he holds them. If that spirit is narrow, unsympathetic with others' thoughts, scornful, intolerant and irreverent—such a man is not a liberal. He is a bigot, no matter how freely he has discarded the traditional creeds or how vehemently he denounces the authority of pope, council, church or priesthood.

On the other hand, a man who still clings to these, who accepts the old dogmas and cherishes the traditional forms of piety, if he displays a broad and kindly temper towards those who differ from him in opinion, if he is ready to believe in others' sincerity and is charitable towards their views, if, in a word, he is "reverent towards others' reverence," that man is a liberal, no matter how orthodox his creed may be.

The Inquisitor in Spain believed, in common with his age, that God hated and punished everlastingly all heretics. This belief profoundly affected the acts of a Torquemada and his priestly colleagues. They thought they did right in torturing and destroying thousands of their fellow-men. Will any one claim, in the lurid light of such testimony, that it makes no difference what a man believes? How can his life be right if the interior convictions and principles of action which guide that life are not right? Our life, in true sense, is only the expression of our beliefs.

To be liberal, therefore, is not to hold this or that set of opinions. It is not to antagonize other people's opinions. It is not, finally, to have no opinions at all. Liberalism is a temper, an attitude of the mind—a disposition of the heart toward truth. Liberalism is the supremacy of the spirit over the letter in religion. It is the mind in a state of growth, and is thus distinguished from orthodoxy, which is the type of a mind that has stopped growing, which accepts finalities in religion and claims that its opinions are infallible.

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ed States. We have used the word "inroads" in the preceding sentence, but it is scarcely adequate. For Socialism makes no more "inroads" politically among those who are open to its converting force than any other and perhaps older political party. It is only as Socialism implies the complete sundering from Judaism and the Jewish community of him, and her as well, who subscribes to its doctrines that the word "inroads" may justifiably be used. Socialism is an approach to an ideal and a movement whereby men shall be enabled to better themselves along important human lines. It does, as a matter of fact, compel its followers, whether Jews or Christians, to doff all racial and religious ties and provides them only with its own hallmark. Yet Socialism and American patriotic loyalty are aught but incompatible terms.

Were it not for this gulf between Socialism and Judaism we should never hear anything of the Jews who subscribe to Socialist tenets or of the Jewish organs devoted to Socialist propaganda, which are the staple of this paper. There is no reason why in free America a man may not under the law, so long as he demean himself peaceably and quietly, harbor whatever intellectual thoughts he pleases. Socialism does this, much as did some of the historic causes and movements with which it is common-

Liberalism recognizes that all opinions are more or less fluctuating; but it clings all the more firmly to the interior principles, the great central convictions which determine the character of individuals and people.

Liberalism furthermore affirms that all thought is free, that no attempt to cram it into dogmatic formulas, and thus arrest its growth, is a crime against nature and an impiety against God. The true liberal recognizes that there should be progress in religion as in all else. He keeps his mind open to every influence that will increase his knowledge, enlarge his mind and improve his character. He seeks to grow as the plant grows, as the tree adds layer to layer, as the whole creation develops the ever-increasing purpose of its Maker. In a word, the liberal thinker is an evolutionist in his philosophy.

The true liberal maintains, moreover, that, while belief profoundly affects conduct, yet conduct in turn is the true test of belief; that man's deeds reveal and justify or condemn their creeds. He holds that thought is good, but life is better, and that he is most likely to lead a noble life who has the clearest vision of truth and is most faithful to his ideals.

Once more, liberalism believes in sincerity in matters of faith. It fearlessly utters its honest convictions. It abhors cowardice, it deprecates mental reserve, it despises hypocrisy. It speaks the truth fearlessly, but it speaks it in love. For love is the universal solvent which melts even the rigidity of dogma and tradition. No mind can truly be free which entertains a hateful, scornful spirit against another mind. The true liberal not only tolerates, but loves his fellow-man. He is charitable to their intellectual errors and sympathetic with their endeavors after truth. He reverences their reverences. He knows how gradual is the change from one set of opinions to another. Therefore he is not impatient with error if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity—a loveless heart, an intolerant mind.

ly associated and of which it is deemed the successor.

Now, if the organs devoted to Socialist propaganda would devote some of their space to inculcating an abiding loyalty to Judaism we would look upon it as a harmonization of the differences at present existing. During the period of our participation in the World War, so far as we now recall, none of these organs was successfully charged with having failed in its duty as the medium of law-abiding citizens of the United States. And yet the Socialists animadverted the great struggle as representative of a "falling out" of various camps of capitalistic "oppressors."

Finally, it should be pointed out that Socialist Jews in this country are not confined to such as are foreign born or unable to employ the vernacular. There are Socialists, American-born, English-speaking Jews, prominent in their party councils. None of them must be for a moment confounded with the anarchists, the I. W. W. adherents, even the Bolsheviks themselves, for Socialism is a far cry from such forms of irresponsible propaganda.

Socialism is a way of life, a means to an end. The end is as ideal, perhaps, as other similar ends; the means, especially where these require the complete separation of the Socialist from his cherished traditions, capable and in vast need of amendment.

AMERICAN JEWS AS SEEN BY AN ENGLISH VISITOR

Some of the impressions of Alexander Francis, an Englishman who made a visit to this country, are worth quoting. He discovered within ten days after his arrival in New York that here the scholar and teacher are quietly and surely taking the place of the money lender and financier as representatives of the Jews. The genius of this people, not only for commerce and trade but also for literature, law, medicine, music and the fine arts, is making its Americanized members, as artists, poets, philosophers, barristers and statesmen, an important factor in the highest development of the nation. They are among the most capable public school teachers and college and university professors; they are prominent as journalists, essayists and pamphleteers, and the extraordinary musical development of America is largely due to them. In this country many Jews have shown that it is possible for the Jewish race to maintain and develop intellectual and spiritual qualities even better when enfranchised than when enslaved. Being a Gentile who has lived much in Russia Mr. Francis, who had come in close contact with the governing classes there, was not easily convinced of this fact, which, however, now that he himself is at last enfranchised from prejudices to which he was too long enslaved, he finds no less a pleasure than a duty to now record.

Says Mr. Francis: "At every university and college that I have visited I have heard ungrudging praise of the exceptional ability of the Jewish, especially of the Russian Jewish, students—men who went as steerage passengers from Europe and on their arrival in America seemed to undiscerning eyes the most unpromising material that any country could import. But these dry sticks of a rotten branch, like the rod of Aaron and quite as miraculously, have "brought forth buds and bloomed blossoms and yielded almonds," and what these have accomplished many more will attempt in the great democracy where, to the educated men and women of any nation or race, all careers are open.

While prejudice asserts itself against the Jews, it certainly is not as intense as that against which in earlier times the Jew has stood; and in other countries in our own day the Jew still stands, helpless and dismayed. No more has he to endure personal disrespect and mockery; no more is he subjected to positive mockery and humiliation. Yet prejudice against him exists and must be accepted as a fact, deplorable in its extent and fraught with incalculable danger. Evidence of a vast prejudice abounds on every hand. It finds expression in the term "sheeny," which is American for Jew. "Do you think I would go and hear a sheeny talk?" an American whom I had supposed to be not illiberal, asked me, not without scorn, when I had suggested that he should come with me to a Reformed synagogue to hear a famous rabbi preach. "The house is full to overflowing," I heard an hotel clerk say to an applicant for a room, who, like myself, had neglected to make arrangements in advance of arrival. But when those who were behind, and of whom I was one, were preparing to go elsewhere we were told that there was accommodation for us all. At the cost of a lie the clerk, acting under orders, had protected us from contact with a Jew. And the Jew, doubtless, merely pretended to be deceived, and without any pretense was embittered by the ruse.

"One of the most charming women in the country whose women are supposed to excel in charm, proved to be a Jewess. Her features did not betray her, and for a time she found no necessity to declare her race, but when at last, under an obligation of

Detractors of the Jews Should be Condemned

By HON. JOHN W. LANGLEY, M.C., Kentucky



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JOHN W. LANGLEY, M.C.

I have always been a great admirer of the citizens of the Jewish faith, and cannot too strongly condemn the effort that is here and there made to stir up strife and to impeach the patriotism of the Jewish people—patriotism which has been so often demonstrated and never more signal-

ly than in the World War. I am not unmindful of the great service rendered to this nation by the Jewish citizens, and I shall deem it my privilege at all times to take my stand against any person or any force which seeks to take from them a tithe of the honor that is justly theirs.

honor, she made it known, she was treated as a pariah by many of those who had been her most trusted friends. A professor at a college upon which she sheds lustre, with whom I once discussed the racial problem, has a daughter, who came home in tears, complaining that her companions had charged her with having crucified their Lord. It then dawned upon the sensitive soul of the child that, although alike in heart and life and longing to her playmates, she was shut out forever from their world by a veil which even her father, for all his fame, could neither tear down nor creep through. I met an old fellow-student who holds an important academic position in America. While I was his guest it happened that a Jew bought a house in the street in which we were. Great was the indignation and loud were the protests of the other householders, although all of them confessed that they knew nothing against the man except his race."

JEFFERSON DAVIS' JEWISH FRIENDS

Long before he became head of the Southern Confederacy Jefferson Davis was in close touch with numerous Jews, and with several intimately related socially and politically. Fifteen years before the Civil War one of his associates was Lewis C. Levin of Woodville, Miss., who there taught school for several years. While residing in that State after leaving Charleston, S. C., where he was born, he fought a duel with Alfred Bynum, Davis acting as his second. Rifles were the weapons used, and Levin was seriously wounded. He later adopted the profession of the law, practiced in several States, removed to Philadelphia and served six years in Congress, where he held the chairmanship of the Committee on Naval Affairs. He died a month before the fall of Fort Sumter.

Davis also valued the friendship of

Judah P. Benjamin, also a Charlestonian and later of Louisiana, subsequently a member of the United States Senate, where he served with Davis, who appointed him successively Attorney General, acting Secretary of War and Secretary of State of the Confederacy, which position he held for two years, until the fall of the confederacy.

Another Charlestonian close to Davis was Raphael I. Moses, in early years a dry goods merchant of that city, then a lawyer, whose influence through Davis brought him an appointment of Chief Commissary of Georgia. He accompanied Davis and Benjamin in their flight on the train bearing the Confederate cabinet to the South when Richmond fell.

Davis was the guest of P. S. Weill of Charlotte, N. C., on this historic trip, which ended with his capture in Georgia, and remained in after years a warm friend of his North Carolina host.

Davis had good reason to think well of Gustavus A. Myers, a leading Richmond, Va., lawyer, who was also an intimate friend and admirer of Benjamin, he being, as was Horace Greeley, one of the sureties in the \$100,000 bail bond of Davis two years after his imprisonment following the war. Myers was in many respects one of the most prominent citizens of the seceded States. He was widely known as a Free Mason and was one of those who entertained La Fayette in Richmond in 1824. He helped much in securing subscriptions for the erection of a monument to Washington at Mount Vernon. He was one of a committee of arrangements to take action on the death of Thomas Jefferson, and served thirty years as a Councilman of Richmond. He wrote a play, "Nature and Philosophy," and served several terms in the Virginia Legislature. He was the first Jew qualified to practice in the Confederate States District Court of Virginia.

Contemporary Jewish Genius

SIGMUND FREUD
By HERMAN JACOBSON
(Copyright)

Theory

Perhaps no man since Darwin has created such an uproar in the intellectual world as Freud. There is hardly a civilized country where he is not revered as a sort of scientific divinity and not denounced as a lewd Prince of Darkness, menacing religion and morality.

George Mathewson Cullen, formerly the head of a large psychopathic institution and now a member of the Brotherhood of Saint Vincent de Paul, Ireland, has recently characterized Freud's teaching as a "lascivious farrago of nonsense," "a materialistic creed" which leads to a belief that "a brain cell generates thought just as a liver cell generates bile," not limiting its pernicious influence "to medicine, but is out to conquer the world . . . trying to set the seal of its interpretation upon religion, morality, history, folklore." He warns that by means of the science he has created—psycholanalysis—

and the devil. It was now in the hands of the one, now in the hands of the other. It is surprising how near the truth this assumption was.

The Conscious and the Subconscious

Modern psychology groups all mental activities under the term consciousness. It is a very loose word and roughly designates the awareness to reality characteristic of all life. It is represented in the textbooks by a circle. At the centre is the conscious, where awareness is most keen. As the radius of the circle increases this awareness is supposed to grow dimmer and dimmer till it becomes chaotic and vague. At this point awareness becomes subconscious. The boundaries of the subconscious are constantly shifting.

Both the conscious and the subconscious comprise all awareness—external and internal.



SIGMUND FREUD

"cure, indeed, may be effected in certain cases . . . only by fixing a permanent obliquity in the mind." But "the moral peril cannot be exaggerated."

Dr. J. Victor Haberman writes in the *Journal of Abnormal Psychology*: "The subconscious is a knavish word under whose cloak more ignorance has been hid than even under the convenient mantle of 'grippe.'" He concludes by calling for an uprising against the Freudian teaching.

On the other hand, Professor Trotter of England, one of the greatest living psychologists, declares that "when the twenty years just past come to be looked upon from the distant future, it is probable that their chief claims to interest will be that they saw the birth of the science of abnormal psychology." And Pfister, one of the foremost scientists in Germany, claims that Freud "has given us the solution for a mass of myths, religious hallucinations, ancient enigmas . . . and will accomplish still more."

Havelock Ellis, the most cautious and best known scientific writer in the English-speaking world, calls Freud ". . . the profoundest living investigator into the obscure depths of the human soul." He assures us that "the human soul will never again be to human eye what it was before Freud explored it. He has revealed . . . new depths, subtle ties, new complexities, new psychic mechanisms."

The Human Soul Before Freud

In the Middle Ages the soul was thought to be a fragment of both God

The Unconscious

But for a long time close observers of the workings of the human mind felt that the highest activities of man originated neither in the conscious nor in the subconscious. And it was not till Freud came that we definitely learned that such baffling phenomena as inspiration, hallucination, religious ecstasy, "supernatural" outbursts of physical strength, hysteria, etc., have their origin in the subterranean chambers designated as the unconscious. It is spoken of a sort of cellar where are confined a multitude of forces, which occasionally burst its cover and come into the open to work now for the weal and now for the woe of the individual or the race.

The Motor Theory of Consciousness

But the idea of a cellar-like compartment is misleading. It is a caricature in no way resembling reality. The more comprehensible idea and very likely approximating reality is the motor theory of consciousness. This theory assumes that every move leaves an impression upon the member of the body performing it. The hand wielding the hammer is as much influenced by the hammer as the hammer is by the hand. The finger striking the note on the piano is as influenced by the keyboard as the keyboard is influenced by the finger. The raw material which my brain is now shaping into form is in turn shaping my brain. This is very likely what Bergson has in mind when he remarks that we make our work and our work makes us. Briefly, every contact with reality, external or in-

ternal, leaves a phonographic record upon our organism.

The Record of the Past

From the moment a child comes into the world every contact with reality leaves a record upon his body and brain, moulding him as the sculptor moulds his clay. Every new experience of ours is a new song, major or minor, indelibly impressed upon a sensitive plate. But, unlike the phonographic plate, the grooves cross and recross in an almost infinite number of ways. As the child grows the grooves keep growing in number, the older ones superimposed by the newer. Looked at from this angle the adult is a walking record of all his successes and all his failures, all his loves and all his hates, all the mad dreams and the wild fancies he has ever entertained, all his intoxicating joys and all his bitter defeats.

Apply a sensitive needle rightly and you may get any one of them to the surface.

Our Racial Memories

Just as the adult is a walking miracle embodying all the experiences of his life, just so is the babe newly born the embodiment of all the experiences of those who brought him into being. He is merely a new edition of them—a bundle containing all their experiences and the experiences of their progenitors and their progenitor's progenitors, reaching back tens of thousands of generations. And in that bundle are embodied all the tender caresses and all the clicking teeth of the primeval forest, all the Madonnas and all the Cleopatras, all the Ophelias and all the Carmens, all the sages and all the fools that have ever lived. This marvelous record is the racial consciousness, the soul of mankind, which every child brings with him.

But even this does not tell the story. Away back of our animate existence is an immeasurable stretch where is no light and no life. In their wild billowing the cosmic forces left the record of their charotic conflicts upon one another—have formed thus the many forms of matter we know—and then upon man, the chance offspring of their furious passions. And in us are thus recorded not alone the animate life which has ever existed, but all the inanimate life as well—all the trees and all the plants and all the flowers and all the grasses that ever grew, all the sun rays and all the rain drops, all the stocks and all the stones.

And our consciousness at any moment, no matter how keen, is but the play of ripples on the surface of a bottomless ocean, which has remained unsounded and unknown till Freud came. This is why he has been called the Columbus of the soul. It was he who pointed out that our wishes, our desires, our hopes and our aspirations, as well as our loves and our hates, our inspirations and our hysterias, are not the children of our consciousness. He showed that they have their origin in the depths of this bottomless ocean—the unconscious. He shows that the highest intellectual faculties are but the slaves of the emotions that rise from those depths, toiling incessantly to do their bidding.

Complexes and Constellations

All our willing, feeling, thinking group themselves around certain definite centers, such as sex, hunger, sociability. Any one of such groups is known in Freud as a complex. A group of complexes is a constellation. Freud says that the sex complex is the most powerful known. There might be others equally powerful, but they have not been discovered so far. In his sex complex he includes many emotions which are far removed from it. For instance, the leaping of a mother into the sea to rescue her child would be included by Freud in the sex complex, whereas others might include it in the mother complex.

And it is here that the storm rages most furiously. His opponents are uncompromising on this theory. Sex, they insist, does not play such an important role in the economy of human life. There is ambition, the creative instinct, the accumulative instinct, etc., each as powerful as sex. Freud seems too busy for battle, but he has plenty soldiers in his cause. Havelock Ellis replies:

"In the matter of sex we are all a little medieval. 'Hunger and love,' says Schiller, 'are the two great pillars which support the world. It shocks us not at all when the importance of the pillar of hunger is emphasized and even exaggerated, as it may be by the economist. But it is another matter when we find the pillar of love emphasized. . . . It is only the child of genius, trained to deal with facts and follow nature wheresoever she seems to lead, who is innocent of the prejudices and bewildered by the outcries he unwittingly evokes.' Another writer says: 'If the Freudian interpretation . . . be sound, it is just as valuable whether it is fit for family reading or only for the expert's library.'"

A great part of the literature on Freud is full with the conflict. It is impossible to give a resume of it in the space at my disposal. Yet the reader need only be reminded that everything in nature, from a Shakespeare and a Moses to a blade of grass is subject to sex; that all the fruits and flowers and grains found on earth are but sexual instruments; that even dead matter has its chemical affinity or sex relation; that the vast majority of created things toil and sweat throughout life for home and offspring; that all adornment, from the bright feathers on the tail of the rooster to the silk hat on the head of his majesty, have their origin in sex; that our Sunday manners as well as the cut of our coats and the shape of our noses rest on sex. Then let him sit down alone in his closet, weigh the evidence carefully and decide whether the truth is with Freud or with his opponents. He must be warned, however, against mistaking faded desire for effective proof.

Conflict and Repression

From the moment we open our eyes for the first time we find that life is so constituted that we cannot possibly realize all our desires. We reach out for the moon, but find it a bit too far off. We are sent to school, but would rather stay home with mother. We must get up to work, but would rather lie in bed. We pass a display window and feel a hankering for the patent leather pumps, but pay day is far off and the policeman near by. We meet a ravishingly beautiful girl, but find that some one else has been ahead of us. We are certain we cannot live without her, but it is equally certain that we cannot live with her. We entertain a consuming desire to be an artist, a composer, an author. There is a slashing and a tearing and gnawing all over our insides that would not give us peace. But our energies prove too scanty, our purses too short or the atmosphere in which we move is pregnant with beans, jazz or baseball instead of Beethoven or Shakespeare. And we go down and take a job soliciting ads for the Evening Thunderbolt or to impound dogs for the municipality.

Of course we imagine that we have suppressed these hungers and shall be bothered by them no more. "We imagine that we can destroy our childhood and our primitive impulses by some miraculous process and change them into nothing. Nothing is farther from the truth." (Freud.)

Psychic Savage Survivals

Our physical make-up contains many survivals which date back to a time when they were needed for the proper functioning of the body. The vermiform appendix served as a second stomach during our vegetarian

period. The muscles in the upper part of our ears enabled us to turn them in whichever direction we wanted to, as animals do. Now and then these survivals give us no end of trouble—even cause death occasionally, as is the case with the appendix.

Darwin has counted eighty-one such physical survivals in the human body. But no one has counted, no one could count, the thousands of our psychic savage survivals. We are all of us, the most rational of us, full of magic cures, mystic faiths, rituals, divinations, incantations, astrology, alchemy, "sciences" of names and numbers, with hates, loves, bigotries, prejudices, suspicions, primordial passions to maim and kill, belonging to a distant past. It were interesting to turn to any page of the most rational and scientific book and find how many expressions refer directly and indirectly to the darkest superstitions of bygone ages.

The Censor

Education, society, higher culture, the policeman's club and Mrs. Grundy have managed to inculcate in us a sixth sense, which Freud calls the censor. This fellow is sometimes very rational. It is at all times very conservative and practical. It is there to see that we always act in accordance with approved opinion. It always asks, "What will the neighbors say?" His powers are very great, since it has all the social coercive agencies on its side. The moment our noble hungers or our savage survivals rise to the surface he thrusts them back into the unconscious with a cuff and a kick unless they can show proper credentials.

The Pain Incident to the Growth of Character

The conflict between the inner cravings themselves and between them and the censor occasions the building of character. Our censor constantly changes with the triumph or defeat of this or that impulse. But whether we or the censor changes, the result is always pain—the pain incident to the need of adapting oneself to a reality not always in harmony with our inner hungers. The struggle at all times is terrific, especially in childhood and adolescence, when one has to learn a thousand thou-shalt-nots; has to learn how to eat, to walk, to talk, to differentiate between mine and thine; to bend the bone and stretch the flesh to make them fit particular circumstances. Despite all the heralded joys of childhood these years are now shown to be the most painful. The joys are the joys experienced by adults watching childhood. It is from them that we get our notions about its raptures.

Sublimation

The censor is responsible for the suppression of many of our beautiful hungers. He is also responsible for the transformation of many of our ugly hungers, our savage cravings, into harmless or even highly useful channels. When a primitive craving is shunted off, as it were, and is turned into a useful channel, it is said by Freud to be sublimated. Many such cravings, especially those belonging to the sex complex—because the censor forbids their parading in the open—undergo a change and come out in altogether different forms.

The tough-minded fellow who craves blood, finds his cravings sublimated into channels of fishing, hunting, soldiering, lady-killing and other violent sports in which a fellow stands a reasonable chance of getting his neck broken. These individuals are among those who travel across continents to see a bullfight or a football game, and storm the box office if they are denied the pleasure of a full view of the entrails of the gored

horse before it is dragged out of the tereo.

The tender-minded transform these cravings into day dreams, art, music, literature or insanity. In fact, it is sublimation that, according to Freud, is responsible for our whole civilization, especially sex sublimation. The animal is allowed by nature to mature sexually within a year, two at most, and its life is thereafter nothing but a busy round of food and procreation, improving its manner of living—its "civilization"—imperceptibly if at all. But the man cub, though subject to vague sex impressions the moment it takes the mother's breast between its lips, just as its kin of the field finds them diverted to purposes of education—civilization. It remains none the less aware of them, though remotely, is constantly puzzled by their manifestations in himself and others. At puberty they break out in full blaze; but if education and social standards require it the emotions are repressed and sublimated, though not for very long if the whole organism is to function in all its beauty and might. At this period or a little later, either because the sex impulses are denied outright, the proper mate not found or found and then lost, or is checked or defeated in any other way, one of two things happens: If the organism is weak and the circumstances adverse, the individual finds his mind unsettled, becomes despondent, shy, nervous, irritable, old maidish or lands in an asylum for the insane. If the intellect and the physique are strong and the circumstances favorable, he or she finds ways to sublimate the impulses into civilization-building agencies—into a mastery of the outside forces and into the type of character that under no circumstances brooks the distortion of reality for the benefit of a wish or an impulse, conscious or unconscious.

The tough-minded, on the other hand, rarely suffer much sublimation. To them one woman is as good as another. They are no more disturbed by misplaced or displaced affection than by missing a street car. There is always another one coming. They do not supply the genius of the world. Nor do they fill the insane asylums. They do, however, often fill the prisons.

Rationalization

The impulses, under any circumstances, do not take defeat without a terrific struggle. Be the censor ever so clever, they manage to outwit him quite often. When our cave impulses want to come out into the open they usually don patrician togas and chin whiskers before doing so. If we want to take away a particularly rich territory or a lucrative market from our neighbor we do not commit the blunder of coming out with it in the open. The censor in ourselves and in others would make short work of such unhallowed desires. So we tell ourselves and others that our neighbor does not go to church regularly, pilfers from the collection plate when he does go or desecrates the Sabbath with steel and flint. Till our savage impulses manage to convince the censor in us and others that nothing but immediate and ignominious destruction of him is sure to halt the wrath of heaven from descending upon a world so wicked as to give birth and harbor such a brigand. The chin whiskers and patrician togas usually appear cut to the measure of patriotism, love for country, fight for democracy, war to end all war or a fight for God.

Again, the many-form restraints imposed by civilization become very irksome at times. We are now and then seized by an impulse to yank off our starched collars, dash out into the

street and leap, hop, grin and make faces, shout and bleat and grab somebody by the whiskers and lead him a merry dance around the block, as if we had never read Mrs. Highstyle on how a gentleman should behave. Of course, the censor is right there on the spot with a contemptible sneer: "What will the neighbors say?" and we are cowed, for the nonce. But our impulse soon gets busy and invents something that would pass the censor—a wild party, a moonlight dance in pajamas or a halter around the neck of a college freshman, and "the spirit of youth" is "allowed to effervesce." And we have our "fling" in full view of the censor.

Dr. Sigmund Freud was born in Freiburg, Moravia, in 1856. He studied medicine at Vienna and took post-graduate work in France with some of the greatest psychopathologists of the day—Dr. Carcot, who possessed the greatest collection of hystericals the world has ever seen," and Pierre Janet, second only to Carcot. It was while studying with these men that he discovered that hysteria did not have its origin in physical pathology, but in mental. This led to the discovery that most other nervous ailments had their origin in the mind. At first he treated such cases with the old-fashioned cures—diet and rest, the only things known at the time. Then he tried hypnotism, an adaptation from his teacher, Dr. Carcot. But he soon found that he could not hypnotize certain individuals (those who are very strong physically or refuse to be hypnotized cannot be hypnotized), and that the cure by hypnotism did not last, the patient soon relapsing into his former state. It was then that he evolved the method of psychoanalysis.

When he came back from France he became nerve specialist at the Vienna General Hospital and then professor of neuropathology at the university of the same city. Some twelve years ago he was brought over to lecture in the United States by the faculty of the Clark University.

The first years after the pronouncement of his theories were years of heart-breaking disappointment. They met him with a storm of protest, not alone from theologic circles, but from scientific as well. The whole fight fought by Darwin was fought over with more bitterness, his Jewish origin being hurled at him from all sorts of unexpected quarters. His own disciples broke away from him because he would not compromise on his theory of the sex complex, which was reviewed in the last paper. His theories had been bruited about, and when he was to deliver his first lecture on them he met with an audience of three.

Today, however, much of the storm has already blown over, and some of the foremost thinkers of our day, like Jung, perhaps the greatest living psychologist, prides himself on being a disciple of Freud. Not alone is his system of healing acknowledged to be effective by both friend and foe, but it is freely admitted that he has discovered a new psychology.

The picture for which his admirers must have made him sit shows a pointed whiskered gentlemen—dignified, prosperous, not unlike a successful banker. But the photograph caught by the reporter during a moment when the disciples had no opportunity to groom the master shows a toil-worn, grooved and thought-knotted face in the pitiless grip of the superhuman powers that distress and occasionally overwhelm genius. Here he looks reticent, solitary, alone. A touch of pathos, the pathos of the Jew, tinges his physical make-up. And this may be read between the lines of most of his work with even greater clearance than on his physique.

WAS A JEW AMONG THE PILGRIMS AT PLYMOUTH ROCK?

The Rev. Dr. Paul Sturtevant Howe, rector of the Church of the Advent, of Cape May, New Jersey, is a direct descendant of Moses Simonson, who came to this country to Plymouth Rock on the good ship Fortune in 1621. Dr. Howe has a belief that Moses Simonson may have been a Jew from the settlement of Amsterdam, Holland. He has not been able to verify his belief on this matter, but he thinks that the subject is of real interest and should be investigated.

Rebecca, daughter of Moses

Simonson, married John Soule, whose father, George, came in the Mayflower. Their son, Benjamin, married Sarah Standish, granddaughter of Myles, and also granddaughter of John Alden and his wife, Priscilla, immortalized by Longfellow in his famous poem.

The name Simonson was corrupted into the spelling "Simmons." If it can be proved that Moses Simonson was from the Jewish settlement of Amsterdam, as Dr. Howe, judging from his ancestor's Jewish name believes it is possible to verify, a great many historical and religious points of interest will be settled to the satisfaction of many of us, and to the discomfiture of snobbish blood-proud "Mayflower aristocrats." Be-

fore pressing the investigation into the religious and racial antecedents of Moses Simonson, the delver into pedigrees should consider prayerfully the caution that a recent writer has wittily offered, namely, that we Jews ought not to claim all of the great men as kindred, but should leave a few of them undisputed Gentiles. To some minds the problems of pedigree have a deep fascination: when added to the interest attaching to the investigation of family trees is the historical determination of the fact that Jews were among the American Pilgrim Fathers, we have a problem in history that is worth the attention and the time of any investigation.—*Kansas City Jewish Chronicle.*

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The Jew Needs Our Sympathy*

By MICHAEL J. HOGAN

Member of Congress, Seventh New York District

Let us not be sparing in our indorsement of a cause so thoroughly American, so near to the heart of liberty, so truthful to national aspiration, so fraught with meaning to the welfare of the human race as the return of the Jew who desires to go to what he has always loved to term the "Glorious Land."

It should be as natural for the Congress of the United States to extend sympathy for the downtrodden and oppressed as for us to breathe the air. Our government was founded upon the principle that governments derive their just powers from the consent of the governed; and surely the governed are entitled to the government of their homeland. Our Declaration of Independence averred that all men should be assured equality of oppor-

Hebrew prophets who asked, "What doth the Lord require of thee but to do justice, to love kindness and to walk humbly with thy God?" In spite of the fact that our Savior, who taught us so much of the brotherhood of the human spirit, was a Jew, his race has been the victim of persecution and injustice for more than 2,000 years. In all the bitterness with which the struggle of the Jew for independence was put down by the Romans, in the terrible hatred with which he was pursued in the darkest period of Spain, in the worst pogroms under the Romanoffs, he was never pursued more relentlessly than by the Slavs of present Europe. Out of the hatreds engendered in many countries he calls to a world which makes much pretense of enlighten-

ment and brought credit to our institutions. A good Irishman or a good Jew cannot make a bad American citizen. Both having attained the blessings of liberty and equality of opportunity, both desire that the original homeland shall be free to the parent race. I am for both. I think every American should be for both, because both Irish and Jew seek merely the application of the most fundamental of American principles. And because the resolution expressing satisfaction at the re-creation of Palestine as the national home of the Jewish race is couched in the best American spirit, every member of this Congress ought to vote for it.

The grant of opportunity to the Jew in his own homeland will be a benefit not only to him, but to the world, because so long as the Jew remains a problem the peace and order of the world will be disturbed, to however slight or great an extent. No problem can be permanently settled until it is settled right. The Jewish problem cannot be settled right until justice is done to the Jew. And justice cannot be done the Jew until he has found all of the joy and happiness under liberty and opportunity in his own land and under his own institutions which we Americans have found in America under American institutions.

HOW TO COMBAT ANTI-SEMITISM

An interesting discussion on "How to Combat Anti-Semitism" was recently opened by Mr. Laurie Magnus in the hall of Oriol College at the Jewish Summer School of Oxford University, England. Mr. Magnus pointed out the diversity of texts on the question of answering fools, as exemplified in verses 4 and 5 of the twenty-sixth chapter of Proverbs, and suggested that any answer which might be given to the attacks of anti-Semites should deal rather with first principles than with small points and petty scores. He referred with appreciation to the unfinished work of Dr. Joseph Jacobs, part of which had been posthumously published, and which dealt with the topic of anti-Semitism in its popular and scientific aspects. Mr. Magnus showed that there was an historical deposit of anti-Jewish feeling in Europe left by the legends, tales and early dramas of the Middle Ages, and that this deposit formed a kind of inflammable material always ready to burst into fire when the ignition spark was applied by some particular anti-Semitic attack. Such sparks had been applied with increasing frequency of late, owing to causes arising out of the war. As in 1871 in Prussia, so in 1918 in England, the close of a long and bitter conflict of nationalities had stirred intense national feeling among all the belligerent powers and had caused the alien and the stranger by nation, race, and even by religion, to be looked upon with suspicion by those among whom he dwelt. A contributory cause to anti-Semitism Mr. Magnus traced to the expression which had been given to the national sentiment among Jews, which, by an obvious confusion of language, had been mistaken to clash with the patriotism of the same Jews in the countries of their birth or naturalization. The terms of the British mandate in Palestine put a definite close to such mistakes, and imposed upon every Jew the duty and privilege of co-operating with the British Government and with Jewish settlers in Palestine in rendering the mandate a success. No better man than Sir Herbert Samuel could have been entrusted with this responsible and inspiring work. The defense of Judaism lay with those who most speedily accommodated themselves to the new conditions created by the Peace Conference. Judaism required from its adherents not cleverness in dialectics, but goodness in conduct. The

Jews in Palestine and outside of it would be judged by how they lived, not what they said, and Mr. Magnus concluded an impromptu address with an appeal to the common Jewish sentiment of all sections of opinion among his co-religionists.

JEWES ARE WONDERFUL, NOTED ARTIST DECLARES

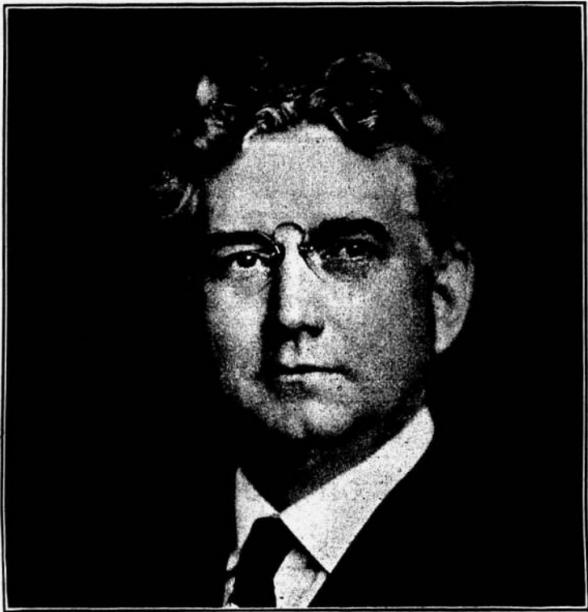
Mrs. Clare Sheridan, the English sculptress who created a sensation by her revelations of details of Russian life and its leaders, after spending some months there, is now equalling that sensation by making public her impressions of American life and its leading men and women. Mrs. Sheridan made a lecture tour of this country and also modeled the heads of many prominent Americans. Writing in her diary as she went along of all that impressed, she gives expression to some remarkable and occasionally very brilliant remarks. The Metropolitan Magazine is now publishing her diary, and in the first two installments so far published, considerable space is devoted to some Jewish leaders. Otto H. Kahn, Louis D. Brandeis and the Baruchs figure prominently. Bernard Baruch, who, she declares, "has one head in a million," tried her temper badly by

refusing to have his head modeled. In the course of her various remarks she relates how Mr. Baruch entertained her and goes on to say:

"He talked to me a good deal about his father and mother—she must be a very wonderful woman. I always like to hear a man eulogize his mother and it makes me realize my own responsibility toward Dick. If a man can remember the things his mother said to him in early life, then my talking to Dick is not as vain as it would seem.

"Jews are wonderful parents and wonderful children. Moreover, they are the cultured people of the world. It always amuses me in this country when people ask me if Russia is entirely run by Jews. I did not meet half as many there as I have met here!

"Innumerable people tell me that I should do a head of Barney Baruch. Of course, I should, and the suggestion goads me to rage. Barney Baruch is one of those modest Americans of whom I have met so many, who says that it is vanity for a man to have his bust done. 'The reptile eagle with a kindly eye,' as some one here (Washington) described him to me—has the head of one man in a million.



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MICHAEL J. HOGAN, M. C.

tunity. In our early days as a people sparsely strewn along the Atlantic seaboard we fought British tyranny and with the assistance of France won the opportunity to prove what liberty and right could do under a flag which guaranteed them both. Because we were once small and inconsequential in a world of mighty empires and because we depended solely upon our God, our conscience and our effort for the attainment of might, we have become the greatest servant of mankind. Three-quarters of a century ago we extended sympathy to Hungary when she fought the power of Austria. In 1898 we gave our sympathy to Cuba and helped her shatter the shackles of Spain. In 1917 we did not withhold our sympathy from the allied people who were menaced by the autocratic lords of Germany and Austria, and as a result we freed the world. Two years ago we declared sympathy for Ireland, and now, largely as the result of that expression of opinion by this Congress, she is emerging from darkness and chaos to order and opportunity and a greater measure of liberty than she has enjoyed for 800 years. We should not be less generous to the Jewish race.

Certainly if ever any people was downtrodden and oppressed and deserving of the hand of fellowship from us it is the Hebrew people. In spite of the fact that the Jew first gave to humanity the idea of the one infinite God and of His love and mercy to man; in spite of the fact that it is a Jewish commandment to love thy neighbor as thyself; in spite of the fact that it was one of the great

ment and civilization for a little spot in Palestine, the original home so dear to Catholic, Protestant and Mahometan, where he may at last find rest from persecution, where he may tend his flocks as David did of old, and where he may gather his own unto himself and find full and unhampered expression.

Let us remember that we in this Congress are the representatives of the nation which has guaranteed to each citizen the right to worship God in his own way, the right of conscience, the right of opinion. Under that guaranty Catholic and Protestant and Jew alike have thrived in America as nowhere else. The age of bigotry is passing. As men turn from persecuting their brothers of other faiths in the name of God, they learn to love both God and each other more. He is the best Catholic or Protestant or Jew who has most of the love and kindness and mercy of the Son of Man toward all. And it is a striking fact that the empires which have most oppressed the Jew have crumbled and fallen, while this nation, which has given him most of liberty and opportunity, has prospered more than any in history.

The Turk as an oppressor of the territory of Palestine has been destroyed. He, along with the Romanoff, Hohenzollern and Hapsburg, has disappeared as a tyrant. Under the new order of things in Palestine and throughout the world the Jew should be given a chance to work out his problems in his own way. Together with the Irish he came to our shores to escape from oppression, and with no capital but his intelligence to seek opportunity in a free land. And like the Irish he has toiled and saved and

PROFIT

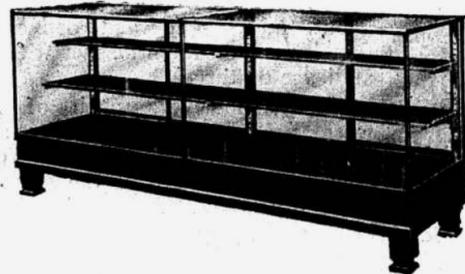
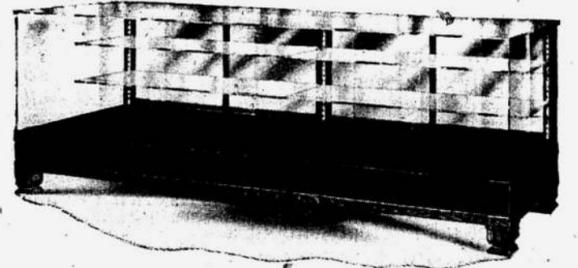
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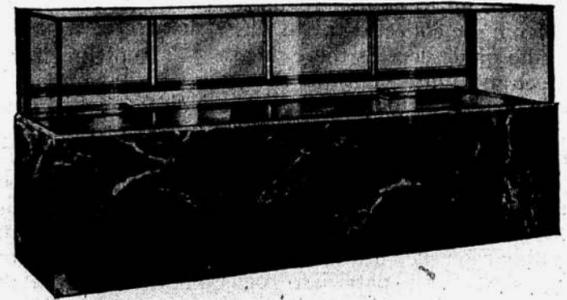
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Was Columbus a Jew?*

Analysis of the Spanish Theory
By DR. ABRAHAM A. NEUMAN

Early last winter, newspaper dispatches from Spain reported the appointment by the government of Madrid of a special commission to investigate a series of documents purporting to reveal the Spanish-Jewish origin of Columbus. From the same sources, we were also informed that at a formal meeting of the Portuguese Academy of Sciences, held on January 13, 1922, a member of that distinguished body advanced the theory that Portugal was Columbus' birthplace. A cable dispatch from Alexandropol, Armenia, dated April 26th, announced that Armenian savants who based their claim on the alleged Spanish origin of Christopher Columbus now claimed the great discoverer for Armenia. In an interview given out in New York, Manager Ray Soto, who is described as an eminent Spanish churchman and friend of Alfonso

than six other towns who claimed this honor for themselves. Today the number of aspirants to this distinction has more than tripled. His mysterious personality, his obscure antecedents, and the mystic, confused, and conflicting motives of his life cast a cloud of doubt and uncertainty about him. This cloud, Spanish scholars claim, was dispelled in the last, twilight period of the nineteenth century, and now all Spain, it seems, is about to hail Columbus as Spaniard and Jew. If this theory is flattering to Spanish pride, what lustre would its vindication shed on the Jewish name! If Spanish statesmen and churchmen, men of letters and science, the flower and intellect of the Spanish nation find such joy in the thought that Columbus belonged to the family of step-children whom Spain cruelly expelled from its home in 1492—that he

Society, and by his father, who stimulated and made possible the researches of Dr. Kayserling and his important volume on Christopher Columbus in his relation to the Jews. These contributions are lasting; they have endured the test of criticism. They bring us to the very gate of the present Spanish claim. They prove Columbus' frequent association with Jews, his indebtedness to the scientific works of his Jewish contemporaries, the presence of Jews on his voyages of explorations, and above all, the indispensable support which he received at the hands of prominent Jews and influential Marranos at the court of Ferdinand and Isabella, who personally advanced considerable sums of money to render Columbus' expedition possible. The statement of manager Joseph H. McMahan, which was reported in the *New York Times* on November 20, 1921, in which he is alleged to have discredited the part that the so-called Jewish bankers played in financing Columbus' expedition—if correctly reported—is not even intelligible, for the question is not whether Luis de Santangel was repaid from the fund of

more effectively. During his lifetime and immediately after his death, while his sons and brothers were still living and many of his friends and associates were among the living, controversy raged about these elemental questions. Yet all these mooted questions were such as could easily be resolved by an authoritative statement on the part of Columbus or one of the members of his family, but no word of finality was spoken. His natural son, Fernando, though fully aware of these debates, some of which were discreditable to his father's memory and writing presumably a voluminous biography in defense of his father, was so vague and allusive as to strengthen rather than dispel suspicion. Now Columbus himself was not a reticent person. His journal, or diary, his book of prophecies and other writings fill several well-sized volumes. But one searches in vain for the simplest statements about his early life. Volumes have been written about the date of his birth alone, and there still is no agreement. He was born, according to various historians, on sixteen different dates, ranging over a period of twenty-six years. Furthermore, Fernando, his son and biographer, and Las Casas, his most important historiographer, are equally baffling and uncommunicative. Henry Vignaud, who emphatically repudiates the Spanish

theory, nevertheless writes: "Their silence, under all the circumstances, leads to the belief that they were intentionally mute, and that for some reason or other which we cannot fathom they did not wish to convey to us what they knew, what, indeed, they could not help knowing on the subject." Now this evasiveness characterizes every detail touching his early life. Was he actually born in Genoa? He certainly does state words to this effect. But why were not his words accepted at face value in his own time? Did his contemporaries instinctively sense mystery? Did his sentimental references to Genoa sound to them hollow and artificial? How else could one explain the confusion which is already described by his son Ferdinand: "So it is that some, who would cast a cloud upon his fame, say he was of Nervi, others of Couguero, and others of Bugiesco, all small towns near the city of Genoa, and upon its coast. Others, who were for exalting him, say he was a native of Savona, others of Genoa, others, more vain, make him of Piacenza." Assuming that Christopher Columbus was descended from Italian stock who were definitely settled in Genoa perhaps for generations, how easy it would have been to silence all doubts. But we have it on the express testimony of his own son that Colum-



THE DISCOVERY OF AMERICA

On the momentous first voyage of discovery of Christopher Columbus, Luis de Torres, the Marrano, first spied out the land which he thought was Asia but which was, in reality, San Salvador of the Bahama Islands. Our picture shows de Torres, the Jew, announcing the news to his companions of the voyage.

XIII., declared: "It seems to have been established beyond all doubt that Columbus was a Spaniard and not an Italian, and that he was a Jew. Columbus concealed the facts as to his identity from Isabella because he knew that if she knew him to be a Jew she would not have given him money for his voyage." What a unique example of the spiritual mutation of the ages is thus presented to us. A Catholic prelate of the Spanish Church now prefers to claim his kinship of Columbus as a disguised Spanish-Jew, rather than an Italian Catholic and a canonized Saint. Whatever the ultimate verdict of history may be as to the truth about Columbus, if, indeed, a supreme verdict there ever will be, in the present stage, one cannot escape the conviction that national prejudice and intense local pride are proving valiant auxiliaries in this battle for truth. Indeed from the first, everything surrounding Columbus invited controversy and fed prejudice. Arogonese rivalled Castilians in protestations as to which of the royal consorts rightly belonged the lion's share of credit for the exploits of Columbus. In Italy, during the lifetime of the admiral the preeminence of Genoa as the birthplace of Columbus has been contested by no less

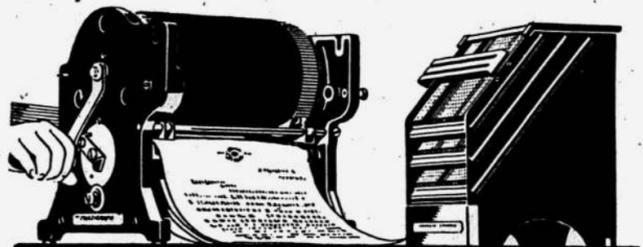
was possibly related to the Coloms who were burned at the stake at Tarragona in the summer of 1489—how significant would be the claim of the race to whom the discoverer belonged in body and soul. If, in the light of history, men of faith have fondly seen the Hand of Providence steering the course of Columbus' little fleet as it set out in search of the new world on the morrow after the Spanish Jews began their exile, what a glorious manifestation of divine justice would be the revelation that the tool of the Great Explorer of the universe was a child of the Chosen People, that he who beheld the light of the new world was a son of the people who were then doomed by Spanish decree to walk in the valley of the Shadow of Death. What unique significance would be attached to the otherwise strange opening sentence of Columbus' journal, "After the Spanish monarchies had expelled all the Jews from all their kingdoms and lands in January, in that same month they commissioned me to undertake the voyage to India with a properly equipped fleet." The fascinating possibilities of this subject, of the Jewish student are patent. One cannot help but admire the fine insight which was displayed years ago by the Hon. Oscar S. Straus, who was then president of the American Jewish Historical

the Hermandad or any other source. The crucial fact is that Santangel had the courage and the vision to stake a fortune on the successful outcome of a venture that was decried as insane—and this fact is clearly admitted by the Monsignor. While Kayserling brought us to the very threshold of the Spanish theory, it would seem as if Jewish scholars have been content to pause there for a while and have adopted a policy of "watchful waiting." No doubt there are both wisdom and dignity in this attitude of reserve. The very allurements of the subject urge caution. And it is altogether meet that we who are not eaten with the desire to make proselytes during life, should also not plunge headlong to claim posthumous conversions. In view, however, of the intrinsic, compelling interest of this subject, which is arousing renewed discussion and in view of the new light that may be shed by the commission, which the Spanish government has appointed, I ventured to feel that it would be desirable at this time to present an account of the general foundations on which the Spanish theory of the Jewish origin of Columbus rests. If Columbus had consciously aimed to mystify posterity and to obscure the place of his origin, his parentage, the date of his birth and the life of his youth, he could not have done so

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* Read at Annual meeting of the American Jewish Historical Society.

bus deliberately aimed to obscure his true country and origin. "As God gave him all the personal qualities for so great an undertaking, he wanted to have his country and origin more hid and obscure." In explanation of this strange desire, Fernando loses himself in incoherent, fantastic symbolism, plainly indicating a desire to abet his father's purpose. Is there really no explanation, however, for this obscurantism? It has been hinted that Columbus was consumed by an ambition to found a family that should take its origin in him, but, argue his Spanish protagonists, may not this apparent display of colossal egotism be but a mask behind which a great secret was guarded? When Columbus, with defiant evasiveness, writes to the nurse of Prince John of Castile, "I am not the first admiral of my family, let them give me what name they please, for when all is done, David, that most prudent King, was first shepherd and afterwards chosen King of Jerusalem, and I am servant to that same Lord who raised him to such dignity," is he to stand convicted before the world as an ingrate son, who was shamed to name his father and mother, or was the veil of secrecy essential to his safety and to the success of the great ambition of his life?

Turning now to another phase of his personality, one cannot help being struck by his complete Hispanization. All his writings were either in Castilian or Latin. Not a single scrap of his writings have come down to us in Italian. Even his correspondence with the Bank of Saint George—if authentic—was written in Spanish. He refers to Castilian as "our romance tongue." His Spanish rings true. It has all the flavor of a native tongue. It even betrays a dialect, the Galician dialect of the Northern Spanish coast. How is this to be accounted for? It was in 1476 that Columbus first landed in Portugal. It was in the beginning of 1485 that he entered into Spain. Whatever date we adopt for the year of his birth, he was a full-grown, mature man. If any of the earlier dates be adopted, for instance, Columbus was fifty years old when he entered Spain—if 1451 be the year of his birth, and Vignaud regards this as indisputable, then he was at least well advanced in his thirties. The question then naturally arises—was it possible for Columbus at such an age to have attained complete native mastery of a foreign idiom—and, strangest of all, as even Vignaud admits, "to have become so thoroughly Spanish as to have lost the use of his own mother tongue."

Equally strange is the complete spiritual metamorphosis which the son of Italy must have undergone in the process of becoming the Spanish Almirante. He insists that his direct descendants shall bear the Spanish form of the name Colon. He beholds in his own person the fulfillment of a prophecy that out of Spain would come forth one who would render possible the conquest of the Holy Land. The scenic beauties of the new world reminded him of fair lands of Spain without ever a thought of his supposed native country. The names which he applied to the lands of his discovery were all reminiscent of Spain, and very significantly, the first name appears to be taken from the coast of Spanish Galicia, whose dialect, it is claimed, can be detected in Columbus' writings.

Now, it was in Pontevedra, a town situated in Galicia, that documents were discovered which, in the eyes of the Spanish critics, are the key to the riddle of Columbus' career. They consist of a series of notarial records belonging to the fifteenth century, which were found in the archives of the city, showing that the first half of the fifteenth century there lived in Pontevedra a Domingo Colon, Bartolome Colon and Blanca Colon, corresponding to the names of Christopher Columbus' father and to the latter's brother and sister. During the same period, the documents further show a family by the name of Fonterossa established in the same city, a member of the family Benjamin Fonterossa being associated in a business transaction with Domingo Colon. Now Susanna Fontenarossa, which in Spanish would be Fontenarossa, was the name of Columbus' mother. Assuming that the Fontenarossas intermarried with the Colons, or, more specifically, that Domingo Colon, whose name appears on the same document with that of Benjamin Fonterossa, married a Fontenarossa whose name was Susanna, and we have before us the parents who may have begotten our Christopher Columbus.

Accept the plausibility of this combination, and we have a brilliant theory before us. The Fontenarossas were Jews. This is not stated openly, but the context offers ample warrant for this assumption. As Jews would not and could not at that time legally intermarry with Christians, the Colons too were Jews, Colon being a popular Jewish name, as illuminated by the Inquisition on the funeral pyre at Tarragona in 1489. Consequently, Christopher Columbus was the offspring of Jewish parents in the land of Spain in the Province of Galicia.

In a flash all the difficulties which we raised before and which are undoubtedly serious are solved. The mystery enveloping his early life, the obscuring of his origin, the studied avoidance of his ancestry, all become perfectly clear. The great explorer and navigator who braved the uncharted ocean was fearfully oppressed by the dread secret that he was of Jewish descent and consequently a logical prey for the Inquisition! And withal he was a Spaniard. Like the Marranos and the exiles who suffered tortures at the hands of Spain, he loved the land passionately with a tragic love.

Furthermore, it is not excluded that he resided for a time in Genoa. Indeed, it is highly probable and must even be assumed. There is a gap of over forty years in the Colon-Fonterossa records at Pontevedra, from 1454-1496. Insurrections are known to have broken out in Galicia in the middle of the fifteenth century. It would have been, therefore, very natural for Columbus' parents to seek safety through emigration, and their settling in Genoa is also natural on account of the active maritime relations that existed between the two countries. In Genoa, Colon took on the Italian form of Colombo, which Christopher

Columbus was later at great pains to restore to its original Spanish form making it mandatory for his direct descendants in the male line henceforth to retain the name Colon unaltered in any manner.

We thus have before us the main foundations of a theory which was first heralded by the discoverer of the Ponteyedra documents, the late Don Garcia de la Riega, a distinguished Spanish scholar and man of letters, and which has profoundly stirred the imagination of his countrymen, and fired their patriotic ardor.

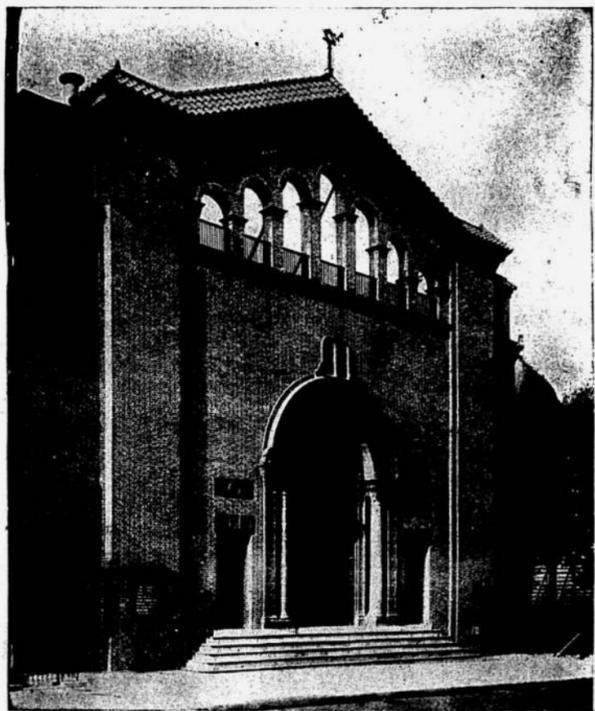
What reception has this theory received outside of Spain? A cordial appreciation was hardly to be expected from Italian scholars. Competent Columbists elsewhere have also rejected it. This, too, was to be expected. The theory is startling in its novelty. It is revolutionary. And it must be confessed that anyone who is not blinded by partisan zeal is compelled to admit that the chain of evidence lacks important links. For, while the reasoning is cogent and the assumptions are possible, or shall we even say plausible, there must be further documentation. The existence of a Susanna Fonterossa at Pontevedra requires corroboration. Her marriage to Domingo Colon has still to be sustained by documentary evidence. A record of their children

is yet to be found. Their migration to Genoa too must be traced more definitely.

For, at best, the difficulties besetting the theory are most formidable, to say the least. The standard biographies are no longer based on the narratives of the old authorities. The accounts of Columbus or his son or Las Casas could be motivated. They could be argued with, explained, and explained away. Not so the new sources which are based on the finds in the archives of Genoa and Savona. They consist of notarial records, affidavits, court documents and the like. Their information is not subjective, but definite and concrete. That which is conjectural in Pontevedra is established as a certainty in the Italian cities. Domenico Colombo appears with his wife, Susanna Fontanarossa, and their children, Christopher and Pellegrino. Furthermore, a most significant document has been produced, dated August 25, 1479, in which Christopher Colombo attests under oath that he was then twenty-seven years of age, and this, combined with another document, proves him to have been born in the fall of 1451, thus rendering his birth in Pontevedra untenable.

Despite this, however, the Spanish theory is not demolished. For the identification of our Columbus with

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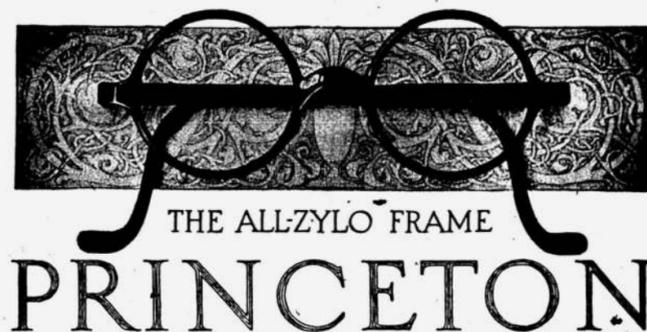
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By JOSEPH I. FRANCE, U. S. Senator, Maryland



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I was bitterly opposed to any legislation which prevented Jews coming to this country and settling, as I felt that because of the unjust persecutions to which they had been subjected abroad an exception to the im-

migration laws should be made for them. I have always found the Jewish people loyal, industrious and thrifty, and those who have come to this country become splendid citizens and a credit to their community and the country.

the young man who was twenty-seven years old in 1479 involves belying every statement that Columbus made about his early career. He cannot have sailed for twenty-three years prior to his appearance on the Iberian Peninsula, which he constantly reiterates. He could not have crossed, as he puts it, all the known seas, and it was absurd for him to have written that for over forty years he had studied the secrets of nature. What possible motive could he have had to pretend an exaggerated old age? Surely Bernaldez, who knew him intimately, could have no motive in ascribing an age of seventy years to his friend, if the latter died at the age of fifty-four or five.

There is, therefore, much to be said in favor of there having been more than one Christopher Columbus traveling between Genoa and Savona, precisely as we must assume that the Christobo de Colon who appears in the archives at Pontevedra in 1496 was another person. If this be so, the Pontevedra theory is again a possibility calling, however, for more concrete proof, more documentation and less abstract reasoning to raise it from its position in the realm of brilliant hypothetical conjecture.

Has such evidence been brought before the investigating commission of the Spanish government? It is not to be assumed that all the needed documents are still in existence, or will even be forthcoming. Complete detailed records dating back four and a half centuries are not to be expected in a place like Pontevedra. Documents of the greatest value, whose worth was recognized contemporaneously, have been lost. How much more so records which at the time could have had no special significance. But every additional link strengthens the chain and who can tell what results may after all be produced by an organized, systematic search at the hand of competent investigators. We may look, therefore, with eager interest to the report of the commission and to the developments of further research. Stranger revelations are

known to history and the world of letters.

And in the meantime we can well afford to suspend judgment. If the theory be vindicated, we shall certainly be happy to restore Columbus to his proper place; if it be definitely rejected, we will also gratefully thank Divine Providence for having given the world this son of genius, while always gratefully recalling to mind the important service which Jewish scholarship, wealth and vision rendered to make possible through him the discovery of our New World, America.

HENRY FORD "POOREST AMERICAN"

By HON. JAMES REED, U. S. S.

The poorest American is one who will condemn a fellow American on account of his race or religion. The most contemptible character in public life today is Henry Ford. I don't care how much he talks of his Americanism. Any man who can deny the right of religious freedom to a race is a disgrace to this public, an enemy of the country.

All of his charitable acts sink into miserable insignificance when he assaults the foundation of liberty on which our government rests.

Why did men and women come to this country, with its rocky coast and expanse of forest? The French came here because they were burned at the stake. Catholics came because they were persecuted in some countries. The Puritans came because they were expelled from their native land. Quakers came because the kindly doctrine of William Penn was execrated where he lived. The Irish came because they were persecuted then as they are now. Political systems denied men religious freedom. Gentiles came here because they preferred the hardships of forests and

the danger from wild beasts and savage tribes to persecution. The Jews came for exactly the same reason.

The persecution they endured was a part of the system that at one time dominated all Europe. One man said, "I believe in this form of government; those who believe in any other kind shall be dragged to prison." Another man said, "I believe in this religion; those who believe in any other shall be burned at the stake." Upon these narrow lines the civilization of the world was built.

Our fathers came here and made a

discovery. They saw that there was no divine right of kings. They struck off their shackles, and out of this act sprung the principles that all men are created equal. And what has been the result? Our country has made more progress in 150 years than the Roman empire in its 1,500 years of existence.

From the English we obtained the kind of government that we believe to be the soundest; from the French we received art and song; from Germany science; from the Irish enthusiasm and from the Jews the Ten

Commandments. In them we find every moral principle that has stood the test of the ages.

Their shackles having been struck off, no avenue of life has been closed to the Jews. There is no height of glory which they have not attained. In art, music, jurisprudence, as in all other lines of endeavor, they stand in the foremost rank.

We find in the Jew the same elements of success as in other races. But in the Jew there is no divided allegiance. He has no other country to love except America.



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The Enlistment of Jewish Women in Social and Humanitarian Service

By RABBI BERNARD H. ROSENGARD

It is perhaps superfluous to emphasize the place and position women hold in society and the community generally. It would be preaching to those already convinced of the irrefutable nature of a well-established doctrine and principle, whose truth and necessity are so self-evident that any argument in their favor is a needless expenditure of effort and vital energy.

The perfect equality of woman in every department of life's endeavor—and, indeed, in every field of useful and beneficent activity—has been from time immemorial a generally recognized principle in Judaism.

One is impelled to consider this subject, gratifying and congenial as it doubtless is, from the inspiring circumstance that in this far-famed city the daughters of the covenant have demonstrated the potentialities for good that are in them as well as their organizing ability and administrative powers, which augur well for the future well-being and the stability of our community.

We read in Holy Writ, at the birth and inception of the universe, of the high esteem of the fair sex in the economy of creation and of the estimate the All-Wise Creator had formed of womankind.

Scripture attests her worth and indispensability in the following phraseology: "And the Lord God said, It is not good for man to be alone; I will make him a helpmeet for him." In this pronouncement we have proof incontestable of the eminent position assigned unto woman and of the power for good she exerts upon society.

This proposition is so well established that its assertion and iteration seem well-nigh superfluous.

But having regard to the false and illiberal assumption made by the opponents of Judaism in regard to this all-important question the duty and necessity become ours to refute this statement as to the inferior position alleged to be held by women of our race and religion.

In casting a glance across the vast

stretch of time dividing us from antiquity we shall not fail to find at every stage of our history the most gratifying and even privileged position woman has held in the home, where she is queen regnant; in society and communal assemblages, where her voice was raised with authority on many questions of the day and her opinion and ratiocination commanded universal respect.

So pronounced was her position that she was regarded as the guardian angel, shedding the irradiating beams of her benignity and tenderness far and wide. The home, we are told by many ancient authorities, where the gracious presence of the wife and mother is eliminated is an abode of darkness and lacks blessing.

The success that often attends a man's enterprise are in major instances to be attributed to the peerless guidance and foresight of the responsible mater familias in whose discretion and prescience the major domo reposes implicit confidence. The wisdom and foresight of women have been abundantly demonstrated on numerous occasions of supreme moment. Her authority in disputed and debatable cases over her husband, her "lord and master," was sustained by the Almighty Himself.

Exempli gratia: When a controversy arose between Abraham and Sarah, in which the position and prescribed privileges of Hagar were seriously compromised and her summary dismissal was insisted on by Sarah, God approved of her stern attitude.

"In all that Sarah hath said unto thee, hearken unto her voice." (Genesis xxi:12.)

No woman, whatever be her ambition and legitimate aspiration to attain unto eminence and popularity, could wish for so unparalleled an honor and recognition as that bestowed upon our historic matriarch. For it is the acme of glory to have received, as it were, the imprimatur and stamp of approbation of heaven.

When Moses, the immortal lawgiver, was the victim of the imperial despotism of Egypt's monarch, whose inflexible edict consigned him to a watery grave and a brilliant fixed star was about to be obliterated, it was the woman of Israel that averted the threatening catastrophe. Miriam, his elder sister, maintained an unflagging vigil, and her unwearied watchfulness and circumspection secured him to our nation as their leader, legislator and liberator.

A further inspiring illustration of the power, great mental acumen and skillful diplomacy of woman is furnished by the praiseworthy action of Abigail, wife of the misanthropist Nabal, whose opportune intercession with David averted a great disaster.

During the reign of Nebuchadnezzar the destruction and disestablishment of Israel was averted by a wise, heroic and resourceful woman of the race in the person of Judith, who by a remarkable stratagem succeeded in decapitating Holofernes, the generalissimo of the Babylonian legionnaires, thus achieving a great and signal victory for Israel.

The succession of Solomon to the crown of the undivided kingdom of Israel was due to and accelerated by the wondrous astuteness of his mother, Bath-sheba, who so urgently pleaded the cause of her gifted son before David that his elevation to the exalted office was beyond the realm of potential or conceivable doubt.

It is impossible not to verify and indorse the asserted statement that the equality of woman with man had received the amplest recognition in pre-historic times before the dawn of civilization. Her entrance into the arena of communal, social and cultural activities was a valuable acquisition.

A notable episode during the formative and reconstruction period in the life of primitive Israel was the acquisition of the coveted services of

the women of Israel in the rearing of the tabernacle of the wilderness. For does not the sacred historian record the gladsome fact: "And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen"? (Exodus, cxxxv:25.)

The feminine activity found an outlet in many an unexpected field, her versatility secured for her a recognized status and communal esteem. Her scope of labor was not circumscribed nor limited, for, happily, sex disability was alien to the disposition and sense of justice of ancient Israel. Her enterprise was co-extensive with that of man. No restriction was, as a matter of prudence and expediency, apart from the solemn dictates of justice, placed upon any of her legitimate endeavors.

Her beneficent co-operation was eagerly sought, fostered and encouraged by the authoritative exponents of communal polity as calculated to enhance the repute and assure the prestige of the whole race.

Her presence, her counsel and admonition were meriting and have received condign appraisal.

All high offices were open to her. The academies and university provided on more than one occasion professorial chairs for scholarly women.

Dr. Meyer Kayserling of Buda-Pest in his admirable work, "Die Juedische Frauen in de Geschichte, in Literatur und Kunst" ("Jewish Women in History, in Literature and in Art"), tells us that many a daughter of our race attained distinction in jurisprudence and on the bench of equity. They were consulted on intricate points of law and their decisions commanded unquestioning acquiescence. In a word, all avenues of promotion in art, in science and the concomitant humanities were open to her; even her political aspirations, so far from being thwarted and proscribed, were unstintingly encouraged.

The only distinction rigidly denied her by statutory or canon law is the crown of sovereignty. This irrevocable exclusion of woman from assuming the exalted position of reigning monarch is based on the command of God, "Thou shalt in any wise set him king over thee" (Deut. cxii:15). This Deuteronomic ordinance specifically precludes the feminine entity from the occupancy of the throne and from wielding the sceptre. Melech v'lo Malkoh, a male sovereign, but not a Jewish queen regnant.

The line of limitation to women's sphere of activity was to be drawn somewhere. But barring this most coveted of all positions, ample indeed was the field for the gentle sex to

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It is with a feeling suffused with expressionless gratitude that we view the fine public spirit demonstrated by our sisters-in-faith of this vast metropolis. Their administrative and executive ability almost borders on the phenomenal. The new settler, dowered with impartiality and with a reflective capacity, is seized with veritable amazement upon being confronted with an elaborate and State-wide network of institutions administered with conspicuous ability and with perfect thoroughness, evoking profound admiration. Nay, these shrines of loving kindness bear the impress of the divine in man. The intensive humanity so amply and generously expressed by the distribution of largess to the poor by the apportionments of permanent domiciliary grants to those in mellow age and in the declination of their human faculties in the veritable communal palaces reared by gracious brothers and sisters-in-faith of this renowned city, and, furthermore, the housing of those oppressed by the melancholy consciousness of mental and physical disability, in the administration, maintenance and fair ordering of which our esteemed sisters-in-faith

take a most conspicuous part, all these outstanding and laudable features in the life and government of our community are matters for profound thankfulness.

A European statesman in a public laudation of women's multifarious activities has remarked: "They (the gentle sex) have laid us under a tribute of obligation. They combine earnestness with grace of manners. It is astonishing how hard-headed and practical they are in the administration of a public charge.

"Frippery and triviality are foreign to their make-up. Having accepted the marital responsibilities as well as those of motherhood, which they discharge with ready and cheerful sacrifice and with unbounded love, they surely assume all the other functions of a social and philanthropic character with equal thoroughness and perspicacity. In these fields they are our guides and exemplars."

The foregoing is high praise indeed.

On recalling to mind noble types of Jewish womanhood, represented by Grace Aguilar, Emma Lazarus and Rebecca Gratz, the last two being American sisters-in-faith of literary and poetic eminence, and their number is legion, our obligation to

them can but haltingly be discharged.

The royal author of the Book of Proverbs, a far-seeing statesman and a ruler of extraordinary genius, whose sagacity enabled him to gain an introspection into the hearts and motives of men, had been so powerfully impressed with the sterling worth of the woman of virtue, pursuing high ideals, that he had written a chapter in her honor that will ever be regarded as one of the world's greatest classics.

Any apprehension is unjustified which postulates that the woman of today falls short of the glowing delineation of her character and her worth, as limned with a masterhand by Solomon. Give woman a favorable opportunity in a fair field of endeavor and she will rise to the height of excellence, for human nature has not deteriorated with the onward flight of time nor has the lustre of her innate virtues dimmed.

In a word, woman has ever proved the prop of civilization and the foundation of well-ordered government, contributing to the weal and progress of humanity and shedding the irradiating splendor of her sunny character, her gracious disposition and divinely inspired sympathies upon all.

APROPOS OF A PREJUDICE

The appointment of Lord Reading as Viceroy of India has been criticised by a considerable number of English papers because Lord Reading is a Jew. It should neither be criticised nor commended for that reason. Lord Reading, once Rufus Isaacs, presumably is made Viceroy because he is Lord Reading, not because he is a Jew. He is known to be a man of ability and discretion. That, and the fact that his ideas and actions are in harmony with those of the Government which appoints him, ought to be enough in the case. It is probable that when Lord Reading was the special envoy of Great Britain to the United States, the circumstance of his creed was not taken into account by half a dozen persons in this country, except in the most casual way. Certainly it was not held against him. Why should it have been? When they used their private funds to sustain the drooping cause of the American colonies in the Revolutionary War, we did not hold it against Salomon and Gratz that they were Jews. When Isidor Raynor was elected a senator from Maryland, no one thought of the fact that he was a Jew, and when Judah P. Benjamin became the "brains of the Southern Confederacy," serving actually, at different times, as Attorney General, Secretary of War and Secretary of State, our Southern brothers made no account whatever, even in private circles, of his Hebrew origin. Benjamin Disraeli's similar origin may often have been quoted against him by rivals or enemies, but it surely made no difference with his advancement to the highest place among British subjects and to a dominant influence in the politics of Europe. Time certainly was when this matter cut very little figure in the consideration of a man's fitness for the public service.

Nor should it cut any figure now. It may be argued by Mr. Henry Ford, perhaps, that if, in the nineteenth century, in this country or in Britain, Jewish origin was not considered in the case of a public servant or of a public character of any kind, it was because Jews were then so much fewer in either country than they are now. But is it to be supposed that, being more numerous now than then, they should consequently have less representation? Would not one rather expect a larger representation—not, to be sure, because Jews should be recognized as Jews, but because there are more of

them to come forward? And if, as Mr. Henry Ford seems to be able to point out, Jews are "getting in everywhere," is not that very fact a proof that they are found useful in many capacities? Let us repeat that this racial origin is not a matter, in appraising a man or woman's fitness for a public position, that should be considered one way or the other; but surely no one can be either surprised or legitimately displeased because a gifted and eager race, now become numerous, is found numerously represented in public and private employments, from the vice-royalty of India down to the throne of the office boy.—Boston (Mass.) *Transcript*.

NEGLECTING SOMETHING

We note various resolutions of protest by Hebrew and Roman Catholic societies against the activities of the Ku Klux Klan and are glad to see them. Both the Jews and the Roman Catholics should protest against and work against any organization which endeavors to restrict their constitutional rights for both the Jew and the Roman Catholic can say that they countenance no societies which meet

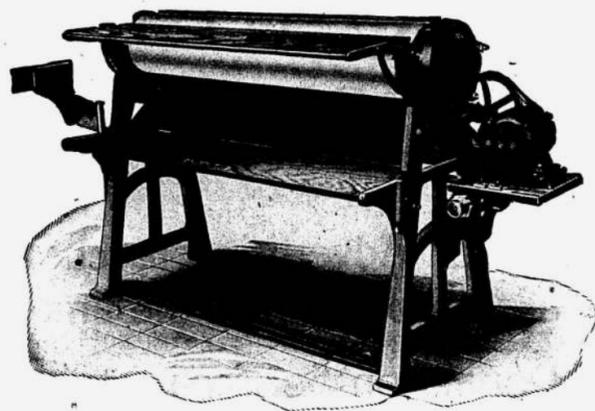
in darkness and insists that members must be masked at meetings.

It will be very unfortunate if the protests are confined to two races and one religion as it is clearly the duty of the white Protestant to show his regard for the constitution and his love of fair play; to object against the propaganda of this secret order which was born in sin and conceived in iniquity. The white Protestant who cares greatly for his country, who believes in equality, is the one who should protest with all his energy for his protest cannot be met by the accusation that he is biased by his own birth or creed.

It will not do for him to say that he is not interested. A fool society like the Klan, if it gains a measure of success, may beget some other which will be directed toward him. It invites a coalition of races and creed which is utterly hateful to the free spirit of the country and to Christianity as well and it is time that this thing from Georgia is taught that the United States has no place for it.—Hartford (Conn.) *Courant*.

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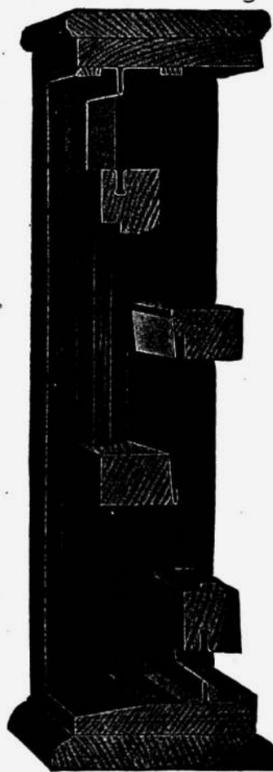
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New York's Jewish Community Fifty Years Ago

Add a cipher to the estimated Jewish population of the city of New York thirty-five years ago and we have probably the figures of today—1,250,000. Verily a stupendous increase! Going back twenty-five years still earlier, say about 1862, we find in the City Directory some records, incomplete and unreliable as they are, of no little value in contrasting past and present men and conditions, such, for instance, in that volume appeared at that time the names of only sixteen synagogues, one of which was at the extreme end of the Bowery, at Chatham Square; the most northerly was 204 West Thirty-third street. Sixty years ago, also, only twenty Hebrew societies were listed in the City Directory. Some of the well-remembered citizens then among the leaders in business and social circles may here be mentioned.

On Broadway, near Canal street, was one Marcus Wise, an optician,

who competed with Henry Waldstein, a few doors away, the father of the present Sir Charles Waldstein, now of England, who married the widow of one of the New York Seligmans, she being a daughter of a New York Einstein. Wise and Henry Waldstein did a thriving business and coined money, as did still a third optician in Broadway, opposite Bond street, named Semon, by the introduction of what he called an unbreakable wonderful glass called "pebbles." Semon's place adjoined the theatre known as the Winter Garden, where Isaac Newton Gotthold often appeared on the stage with Edwin Booth in various places, he being best remembered by his role of the Ghost in "Hamlet." Rabbi Samuel Adler was one of the many Jewish admirers of Gotthold, and was often seen at his plays. In the course of time he owned a theatre of his own in Pittsburgh, Pa.

This recalls the existence of the

Standard Club, at the northeast corner of Sixth avenue and Forty-second street, opposite what is now known as Bryant Park, where dramatic entertainments of a high order were given by its friends and members. Lewis Gotthold, Adolph L. Sanger and Bertha Markens were among the players. In this same Standard Hall Felix Adler introduced his series of Sunday talks to large audiences, under the auspices of the Ethical Society, Edward Lauterbach being at that time head of the society. Those unable to attend could read the much-sought-for lectures the following day in the New York *Herald*, as accurately reported by the late Lehman Israels, brother of the famous Dutchman, Josef Israels, and who for some years after service in the Union army had presided at the desk of the city editor of the *World* when Manton Marble was his chief. Lehman Israels was a son-in-law of Solomon Lazarus, a one-time wealthy New Yorker, who came from Kingston, Jamaica, where he was known as "King of the Jews." Here he joined the congregation Shearith Israel, to which he presented shortly before his death a magnificent perpetual lamp.

Mention of this congregation calls to mind a dapper, dark-complexioned, keen-eyed, aristocratic man who once served as its Parnass, if I am not mistaken—J. S. Abecasis, who monopolized the india rubber brokerage business, was a well-known figure in lower New York, especially in the Wall Street and shipping district. In the same section of the city, and well known to Abecasis, might be seen daily at his desk in the office of one of the great shipping houses of the metropolis, in a high clerical capacity, Rafael I. De Cordova, also of Kingston, Jamaica, known far and wide as a lecturer on the platform. At the age of thirty-three he first appeared as such in Yonkers, N. Y., choosing as his subject "Money," and for thirty years thereafter he was prominent on the platform throughout this country and Europe as well. He spoke on several occasions at the Temple Emanu-El on the subject of "Fairies and the Fairyland," and for a long while occupied the pulpit at the regular weekly services. His home was in Ninth street, west of Fifth avenue, his neighbor being S. B. Mills, one of the most distinguished pianists of the day. Near by was the home of Samuel Kaufman, a wealthy merchant, who married Rosa Mayer, daughter of Elias Mayer of Cincinnati and a cousin of Constant Mayer. She attained prominence in later years as a writer. One of her nieces was the wife of Edgar M. Johnson, law partner of Governor George M. Hoadley of Ohio. Kaufman during the Civil War accumulated a fortune through the accumulation of cotton in Texas and other States within the Confederacy and shipping it to European ports despite the blockade of Federal ships. Elias Block, also a Cincinnati, was another Ninth street resident, and son-in-law of the same Elias Mayer, who for some years later on made his home in what was then known as Amity, later Third, street.

Why Joseph Winn Moses did not serve in the ranks of the Confederate army was always a mystery to many citizens. The fact was he was during that period acting as chairman of the then flourishing Gold Exchange and one of the busy men of the town. A then familiar figure also was Noah Content, brother-in-law of James Seligman. Round face, swarthy complexion, coal-black hair, rotund, wearing glasses, Content was one of the characters of Wall Street, known everywhere as a dealer in stocks and bonds on an enormous scale.

In the same part of town Alexander Henriques might be seen presiding over the Stock Exchange, of which his father, George Henriques,

was one of the charter members. When eighteen years old young Henriques was private secretary to President Sam Houston of Texas, and as commander of the Old Guard was a conspicuous figure for over forty years.

One of the best-remembered New Yorkers of the last century was Lazarus Rosenfeld—tall, handsome, dignified, active and liberal in all charitable movements, whose home was on East Eleventh street, adjoining and overlooking the churchyard where repose the remains of Peter Stuyvesant, the Dutch Governor, who had little love for those of the race of Rosenfeld. Rosenfeld was a leading importer, with an extensive establishment at the northwest corner of Broadway and Franklin street, over the magnificent confectionery of Taylor, the finest on the continent.

Among the manufacturing establishments was that of the Mayer brothers, Bernhard and Gabriel, who manufactured varnish. The home of the first named was on Thirty-second street, on a spot now occupied by the Pennsylvania Railroad Station. The Mayers came from North Germany, and waxed rich. So remarkable was their success that numerous branches of their family embarked in the same

business, including several Mandels, Louises, Calmans, Cohens.

On West Twenty-third street, opposite London Terrace, lived Naph-tali Rosenfeld, brother of Lazarus and Louis, with whom he was in business. His culture and broad knowledge brought him the sobriquet of "Professor," and he looked it. After "feathering his nest" to the full he returned to his native town, Frankfort-on-the-Main, where he died.

Well remembered is Isaac, youngest of the eight Seligman brothers, who outlived them all—handsome, light complexioned, with short side whiskers, something of a society man, graduate of the old Free Academy, now the Free College, who represented his banking firm in London for sixty years.

There was in New York many years ago a big firm engaged in the jobbing of tailors' trimmings, the mere mention of whose name caused a smile—Sulzbacher, Gitterman & Wedeles. Joseph Sulzbacher, Henry Gitterman and George Wedeles composed the firm, all more or less kinsmen of the Seligmans.

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not far distant on the same block, on Broad street, might be seen daily Uriah Hendricks 2d directing the affairs of his metal business, the most extensive in the country some sixty years ago and later, about which time several branches of the many of that name had a home on Fifth avenue, near that of Alexander T. Stewart, who built there the most palatial mansion in America.

Flitting all about lower Manhattan half a century ago and more was Daniel Wolf, a tall, sharp-eyed, white-haired, ruddy-complexioned man, restless, nervous and ever on the jump, engaged in the business of public weigher, handling as such entire cargoes from foreign ports. The same Wolf was a shining light of the Masonic fraternity, known far and wide as high priest of Ancient Chapter No. 1, Royal Arch Masons of the State of New York. Viewed in his robes of office while officiating as such it is generally conceded that he outshone all predecessors or followers in the chair.

As worshipful master of Adelphi Lodge No. 23, Joseph Blumenthal is also ranked high as one of the most efficient presiding officers of a blue lodge half a century ago. While master of Adelphi Lodge he was elected to the New York Legislature, where he served with distinction.

Blumenthal was one of the founders of the Jewish Theological Seminary.

One Kahn was the proprietor of a curious establishment on lower Broadway, known as the Museum of Anatomy, the attraction being an array of wax figures disclosing portions of the human anatomy of a character which excluded the presence of female visitors. At the box office of this museum presided for some time Jacob Valentine, a disabled Confederate officer, who had fought in the Mexican War and fired one of the first guns on Anderson's beleaguered forces in Charleston Harbor in 1861.

In a row of English-basement houses in West Forty-sixth street lived Rabbi Samuel M. Isaacs, editor of the *Messenger*, with his four sons, Myer S., Isaac S., Jacob S., Abram S., the last named being for many years successor of his father in the publication of the *Messenger* and later professor of Hebrew in the University of New York at the time of his death, in 1921. In the same row of houses was the home of the Wolf family, recent comers from South Carolina. Wolf conducted a small store in Brooklyn, following the disruption of vast interests in the South consequent on invasion of his State by the Federal troops, which he sought to repair. He had a daughter,

who became the wife of the late Dr. Simon Baruch, also of South Carolina, and their married life covered a period of fifty-two years.

To have known Solomon Nunes Carvalho was to know a patriarchal striking-looking man with full white beard, wearing glasses, son of a South Carolina rabbi, who lived in New York much of his life. He was a painter of portraits and author of many scientific works, such as "The Two Creations," and a man of profound scholarship. He was artist and assistant to John C. Fremont on his famous transcontinental expedition, and remembered as the father of one son, a well-known expert on chirography and another a journalist.

On a West Side street known as Hammond lived Joseph Fatman, long prominently identified with Mount Sinai Hospital. Ephraim Karelsen enjoyed life with a large family in his commodious home on Spring street, off the Bowery. Coming from Holland, he built up a large trade in the handling of glazier diamonds. Victor Loewenstein was known as an expert jobber in leaf tobacco in Water street, after many years' residence in Charleston, S. C., as a tailor.

Before his induction as sexton of Temple Emanu-El, Seligman Kakeles might be seen daily at the tail end of a Third avenue car engaged as conductor. He wore spectacles, and always a smile. On Stanton street, far east from the Bowery, Joseph Gerstle, in a little narrow fancy-goods shop, toiled contentedly in founding a snug fortune for the enjoyment of his now prosperous descendants.

When Moritz Ellinger was elected a coroner of the city of New York some sixty years ago he appointed as his deputy Dr. Joseph Cushman, a well-built, round-faced, handsome looking man, who figured much in the newspapers in connection with important criminal happenings of the day. Ellinger himself, a man of short stature, of literary bent and founder of the weekly *Jewish Times*, an unsuccessful candidate for Congress, had his home on West Forty-Ninth Street adjoining that of Lazarus Straus, father of Oscar S. Straus, who was helpful in the conduct of Ellinger's weekly, although at the time he had no more than attained his majority.

There was a time when co-religionists were attracted to the National Guard, known in earlier years as the State Militia. One of those often seen in public parades was Joseph Seligman, an officer of the Fifth Regiment. Mordecai Hendricks was one of the few Jewish members of the famous Seventh Regiment. Jacob Hess was prominently identified with the Old Guard and Seventy-first Regiment. Julius Lyons was judge advocate of the Eleventh Regiment.

Josef S. Moore, known as the "Parsee Merchant," was one of the best known apostles of free trade for many years following the close of the Civil War. He was ruddy-faced, stockily built and somewhat resembled Noah Content in figure, though unlike in face. He had an office in Broad street, the rendezvous of all students of economic questions.

Immediately opposite the private entrance of the Fifth Avenue Hotel, on the south side of Twenty-third street, lived Benjamin Nathan in a high-stoop brown-stone house, who met his death in 1871 at the hands of an assassin whose identity was never discovered. The house has long since disappeared, likewise the famous hotel opposite. A house still more pretentious was that of Michael Hart, a wealthy Virginian, which stood on the north side of Fourteenth street, west of Fifth avenue. Dr. Aaron Van Praag, a dentist and prominent Free Mason, ranked high in his profession.

West Twenty-ninth street attracted the Palache Sisters, who there conducted a young woman's school after

many years' location in Thompson street as early as 1853.

On Centre street, opposite the present Police Headquarters Building, was the residence of the notorious pugilist, Izzy Lazarus.

Solomons & Hart, at Union Square, and Henry B. Hertz, on Broadway, adjoining Grace Church, led the trade in their respective lines, the former in curtains and laces, the latter in furniture and decorations.

One of the leading wholesale drug houses of New York sixty years ago, down in Old Slip, was that of Lanman & Kemp, the manager of which was Julius Hallgarten, one of the sons of Lazarus Hallgarten, the banker, and known far and wide in commercial and banking circles, as business man and as a gentleman.

JESUS AND THE OLD TESTAMENT

By F. C. EISELIN

The Hebrews prepared the way for Christianity. The historical books of the Old Testament are a continuous illustration of the reality of a Divine Providence. Only as we trace the history of the Hebrews can we understand the unfolding in the mind of man under the influence of the Divine spirit of the great religious

ideals and conceptions which have become the mainspring of human progress. Prominent among these conceptions is the idea of one personal holy and righteous God. The Hebrews were also the first to teach man that the supreme goal of life is righteousness, and thus they became the ethical teachers of the human race. Jesus, according to the flesh, was a descendant of Abraham, reared in a Jewish home and under Jewish influence. He studied Jewish literature, and Jewish ideals were held up before him. He and his teaching can be understood only if he is studied in the light of Jewish thought and Jewish religion reaching back to the very beginning of Hebrew history. All this shows how important is the study of the historical books of the Old Testament to one who desires to appreciate fully the Christian religion. The Old Testament must remain an ever-flowing fountain of living truth.

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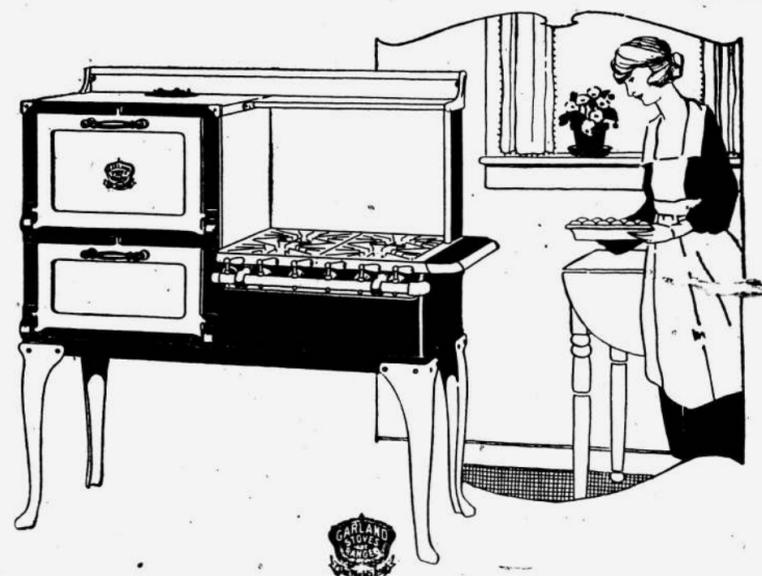
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The Biblical Sanitary Code to Prevent the Spread of Contagious Diseases

By DR. AARON BRAV

In these days of advanced medical science we consider isolation the most important and effective means to prevent the spread of contagious diseases. By this simple sanitary process we are able to reduce the number of contagious diseases and their subsequent high rate of mortality. Epidemics are less frequent and less mortal. If isolation had been practiced in the past the various plagues that decimated mankind would have been checked ere they extolled the high sacrifice of millions of human lives.

The practice of isolation as a municipal or State institution is only of recent origin, probably not older than half a century, although the system of quarantine can be traced to the fourteenth century. The Italian Government had first adopted the system of quarantine against the merchant vessels that came from areas in which contagious diseases are prevalent. The vessels then were detained for forty days before they were permitted to land. This system is in vogue

today in every civilized country, and is the most efficacious means to prevent the transfer of contagious diseases from one country to another. This is, of course, an international medical problem solved on a rational basis. The problem of preventing the spread of contagious disease within the city is solved on the principle of isolation. Quarantine deals with international, while isolation deals with State and municipal problems. The system is in the hands of a properly constituted board of health.

By isolation we understand the separation of an infected individual or an individual presumed to be infected from those likely to suffer from infection.

The term isolation includes under its comprehensive meaning detention and segregation.

Detention is practiced where the contagion is not well established or until a definite diagnosis is made, when a more definite procedure is formulated. Isolation is practiced where the contagious element is defi-

nitely known. Segregation is a form of isolation for an indefinite period as practiced in cases of leprosy.

In dealing with contagious diseases isolation is applicable in three periods or stages of the infection. First, during the period of incubation; second, when the individual is actually suffering from a contagious disease; third, the convalescing period, when the individual is still liable to transmit the infection to others. The authority for carrying out these principles is vested with the health officers of the community.

While the system of isolation which we consider the acme of hygienic advancement is only of recent development the biblical student cannot fail to trace this process back to the ancient Hebrew nation.

The first nation to recognize the value of isolation as a means to prevent the spread of infectious diseases was the Hebrew nation. In the sacred record of the ancient Hebrew nation we find a complete and efficient system of isolation which differs from our modern system only in the details of procedure and mode of expression. The principle in general is the same. There is sufficient reason to believe that contagious diseases were common among the Hebrews especially during their nomadic period, and it was a part of wisdom of the great lawgiver to so regulate the mode of life of the people as to minimize their danger. There are, of course, numerous hygienic rules in the Bible pertaining to personal hygiene; our concern, however, is with municipal sanitation.

The object of biblical moral and hygienic precepts seems to be the health of the community, to live long and prevent disease. Time and again do we read that the precepts and ordinances are given in order that "your lives may be prolonged." "Choose ye life!" is the slogan of the Torah.

There can be no doubt that the simple life advocated by the Hebrew lawgiver is conducive to longevity. Restrictions, though occasionally difficult to see their rationality, have an influence for the physical good of the individual and his progeny.

The subject of uncleanness receives considerable attention in the Bible. There is a physical as well as a moral uncleanness; both are expressed by one term, namely *Tomeh*.

Tomeh is the official or technical term to denote some contagion or unclean element. This term is employed to express moral, religious and physical uncleanness. Physical uncleanness was considered dangerous to life, as can be seen from the warning given by the lawgiver, "Thus shall ye separate the children of Israel from their uncleanness that they die not in their uncleanness." (Lev. xvi: 31.) This clearly indicates the dangerous nature of physical uncleanness. This rule has special reference to the contagious diseases (*Nega Zoraath*) that require isolation. We use the term contagious in reference to some biblical conditions advisedly because in many forms of biblical uncleanness we find it expressly stated that whosoever comes in direct contact with the uncleanly becomes officially unclean.

Isolation as practiced in the ancient Hebrew commonwealth and as found in the Bible is especially conspicuous in reference to a certain group of diseases of the skin known as *Zoraath* or *Nega Zoraath*. The word "nega" means touch, and indicates a contagious element transmissible by touch, and stands out prominently in contradistinction to the word "machla," which denotes sickness.

In this paper we shall not attempt to analyze the various types of *Zoraath* and classify them according to modern nomenclature. On the one hand this is impossible, as the various terms used are not intelligible to us; on the other hand, it is of no importance to us to know the type of disease that required isolation. The es-

sential thing for us, as far as this paper is concerned, is to show that isolation was practiced and its principle was recognized.

The point of interest to us is the usual mode of procedure in biblical isolation. It is well to mention the fact that the Bible is not a textbook on medicine and the subject presented is merely from the legal and sanitary point of view. The biblical law is in form of instruction to the health officer as to his duties in these cases.

From the way the text is given in the Bible one must come to the conclusion that there must have been a legally authorized body of municipal officers to deal with such cases. Aaron and his sons, the priestly family, were, according to the text, the first health officers of the Hebrew nation. (Lev. xiii: 2.)

Infectious diseases with skin manifestations were reportable to the sanitary officers, who had to decide what disposition should be made of the case. *Wehovu el Hacoheh* (Lev. xiv: 2) means that he was reported to the priest or officer, and not, as usually translated, "he was brought before the priest."

The priest after being notified went to investigate the case and if the diagnosis was clear and there was present a contagion the case was considered

dangerous and was officially declared infectious or *Tomeh*, and he was at once isolated in a special place outside the city gates. This place was popularly known as *Mokom Tomeh*. Later, however, it became known as the *Beth Hachofshith Mezoraath* or, as the *Targum* has it, *Beth Segurutha*, literally translated, isolation house. *Mokom Tomeh* can only mean a special municipal institution at some special point outside the city or camp. The English equivalent for *Mokom Tomeh* is the pesthouse, a term still in use today in many places. The ordinary translation of *Mokom Tomeh*, an unclean place, has no meaning. It only becomes intelligible when we think of it as a definite place for special purposes.

In disposing of the leper we find an interesting procedure, which, however, in the English version of the Bible is practically meaningless and unintelligible. The English version is: "And the leper in whom the plague is, his cloth shall be rent and his head bare and he shall put a covering upon his lip and shall cry unclean, unclean." There is no meaning in this sentence. A man cannot keep his mouth covered and cry unclean, unclean. Again, supposing the infected is mute or a child unable to talk, what then? The leper, according to the Bible, was isolated outside

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the city. Why should he go about crying unclean, with no one to hear him? Besides there would have to be a watchman to see to it that the leper carries out the order and really repeats the formula *Tomeh, Tomeh*, all day. There is apparently some mistake in our translation and interpretation of the sentence. It should be remembered that Moses attaches great importance to this subject, and it is reasonable to suppose that he provided for the carrying out of his orders. The Hebrew word *Jaathe* probably means a sign upon which was inscribed the words *Tomeh, Tomeh* which was attached to the leper. This was a municipal provision to keep strangers away, something similar to our own practice of placing a placard at the door so as to warn the people against entering.

Isolation was practiced for other conditions, but the sign or placard was employed only in the so-called disease of *Zoraath*.

When the diagnosis was clear and there was present a contagion the man or woman was declared *Tomeh*; he was at once transported (means of transportation is not given). When the disease was not contagious he was

declared clean and permitted to follow his usual mode of life.

Doubtful Cases

Where the diagnosis was doubtful he was placed under temporary isolation or, rather, detention, for the period of seven days, when the officer or priest came to make another examination. If the changes after the first seven days did not warrant a definite diagnosis he was kept separated for seven more days, after which time in nearly all the cases a definite diagnosis was made. He was either declared *Tomeh* and sent outside the city to the isolation camp or he was found clean, free from contagion and set free. Detention was thus practiced for not less than seven and not more than twenty-one days.

What Happened to the Leper in the Isolation Camp

Zoraath was considered a curable disease and when the affected was cured he reported again to the sanitary officer, who went out into the isolation camp to examine him (Lev. xiv:3). It is not stated in the text who reported to the officer or the priest, but since the leper could not enter the city it is reasonable to as-

sume that someone specially appointed for the purpose of guarding the camp reported the case. As a matter of fact there were watchers in charge of the camp, and they were known under the name of *Shearim* or *Gate-man* (II Kings vii:10). It is possible that the men who watched the city gates also had charge of the camp, which was outside of the gate.

When the priest found the infected cured he was removed from the camp into the city after a public religious ceremony had been performed and he was detained for seven more days ere he was permitted to return to his house. I suppose this was done with the intention of making sure that there was no recurrence. The text does not say where he was placed during these seven days, but there must have been a municipal building where he was taken care of during these seven days. The Midrash, in fact, claims that there was a *lishchath mezorium* within the city where the cured from the isolation camp were held for seven days. After a public ceremony he was officially declared clean and allowed to go to his house. The mode of life of the infected in the isolation camp is not described, but we assume that the authorities supplied their needs as well as medical attention, as they could never report them cured. There is one indirect evidence that the affected were watched. We find that during the war between the Hebrews and Syria four lepers outside the gate stealthily at night broke through the leper camp and entered the Syrian camp, and when they returned they reported their finding to the shoar or watchman, who reported the matter to the authorities of the king. (Kings ii:7, 10, 12.)

Isolation Enforced

There seems to be sufficient evidence in the Bible to convince us that the laws of isolation were rigidly enforced.

Priest and king no more than laymen were immune. From one authentic case reported in the Bible the entire Army of Israel had to stay, because of a suspicious case of *Zoraath* that had to be detained for observation. This was the case of *Miriam* who was suspected of *Zoraath* and she was detained for seven days. The case of *Miriam* was not *Zoraath* and belonged to the type requiring detention, and after seven days she was declared free from contagion and the army marched on.

Men afflicted with *Zoraath* had probably difficulties in entering the country. There is no direct evidence on the subject; there is, however, one case on record and we may draw conclusions from it. We find that *General Naamen*, the great hero at Syria, was afflicted with leprosy and a Jewish maiden told him that *Elisha*, who lived in *Shomron*, cured leprosy. It should be remembered that *Shomron* had a leper colony and *Elisha* apparently was known as the healer of the disease. The King of Syria gave him a letter to the King of Israel asking him to have his general healed. The fact that *Naamen* required a letter from the king would indicate that he might have had some difficulties in entering the land of Israel. Of course this is very meagre evidence but it is the only one found in the Bible from which conclusions may be drawn.

A question open for discussion is whether these laws in reference to isolation had a hygienic basis or a purely religious significance.

In considering this problem let us state the conditions that required isolation. According to the biblical text (No. 5-2) "Commend the children of Israel that they put out of the camp every leper and whosoever that is defiled by the dead."

We find different forms of uncleanliness that required isolation.

In cases of cleanliness from the dead (probably from an infected dead body) isolation was practiced for seven days. There is no question of diagnosis, nor any discussion on the number of days of detention nor any provision for a cure. The law is clear, "He that toucheth the dead body of any man shall be unclean for seven days"; the purification shall begin on the third day and shall be concluded on the seventh day when he shall be clean again and permitted to partake of all holiness.

The provision for leprosy we stated above.

Careful analysis of the various forms of *Tomeh* and the different modes of isolation for each of them suggests to me with almost certainty that the chapter in dealing with the various forms of *Zoraath* has a distinct hygienic basis and was no doubt prompted by an earnest desire to protect the interest of the community by preventing the spread of the contagious element. In all other forms of ritual uncleanliness we find that they shall be unclean until the evening when they shall wash and be clean again so that they can partake of holiness. There is no isolation except in the so-called *Tomeh-Lameth* where one week's isolation

is practiced ere he can be permitted to enter the holy places. This form of isolation is either purely ritual or has reference to those cases where the dead had an infection before. In leprosy this is not the case. The isolation is indefinite until a cure is obtained and then he is permitted to go to his house. No reference is here made to any holiness or holy place. Again in the minuteness with which this chapter deals, even after the cure, certainly indicates more than the ritual "*Tomeh*." In all other forms we find the reason given "*Be ye holy for I the Lord am holy*," while in this chapter of *Zoraath* the word *Kodosh* or holy does not appear, but the reason stated for the isolation is "that ye die not in your uncleanliness." The fact further that the destruction of buildings and clothing is advised in some forms instead of the usual washing of the material, certainly proves that the primary act for the rules of segregation were to safeguard the health of the community. In fact the text reads "if the *Nega* has spread," indicating that the danger is from the spread of the disease, from the sanitary point of view. It may be mentioned, however, that a priest had to undergo a physical examination and

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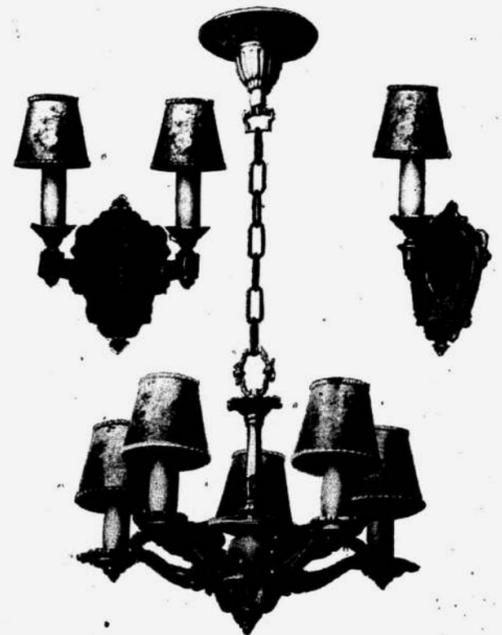
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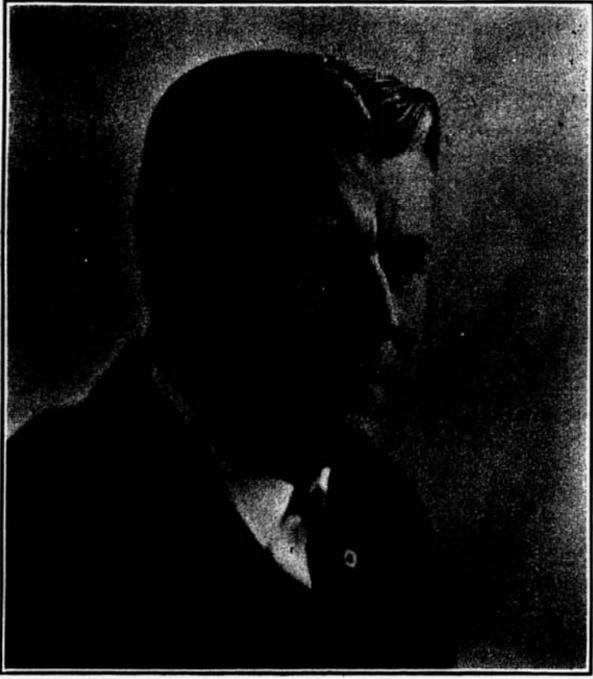
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Racial Attacks are Wholly Un-American

By HON. E. F. MORGAN, Governor, West Virginia



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GOV. E. F. MORGAN

Attacks on the Jewish people arising from religion or racial prejudices are wholly un-American and ought to receive the most severe condemnation by those who cherish American ideals.

Happily, I believe it can be truly said that the extent of this prejudice against the Jewish people is confined

to a smaller per cent. of our population than is generally believed. We are very prone to base our estimates on the amount of noise made by those who are interested in seeking to create prejudice.

Here in West Virginia the Jews are active in every phase of our com-

mercial, political and civic life. One West Virginia district is represented in the national Congress by a Hebrew. They are capable, industrious, law-abiding, and I feel that in our State there is little if any of the prejudice that has been manifested elsewhere.

WHAT THE WORLD OWES TO THE JEWS

By REV. WILLIAM H. BRUNDAGE

The world owes to the people of Israel the Bible, the Old and New Scriptures, the greatest literature of spiritual power; it owes to them the greatest leaders and teachers of positive social religion, the greatest masters of the good life, that have thus far appeared in human history; it owes to them that religion of the spirit which most elevates and glorifies human life and without which human society could not permanently endure and modern political democracy would prove impossible. Certainly it was a divine voice that spoke to Abraham away back in ancient Haran: "I will make thee a great nation and I will bless thee and make thee name great . . . and in thee shall all the families of the earth be blessed." Few are the families, the peoples of the earth, that have not been blessed by the moral achievements of the descendants of Abraham, the Hebrew. Where you find one hostile critic to challenge the truth of this assertion you will find a thousand to verify it. And these exceptional protests only bear the clearer and stronger witness to the practical unanimity of the thinking world. There can be no possible justification for outrageous treatment of the Jews. It is our shame, our grievous shame. What we need is a greater intelligence, first of all; more of the religion of justice and mercy, more of the religion of the great prophets of Israel, more of the religion of Jesus, the Jewish prophet of Galilee.

OPPORTUNITY

If God writes "opportunity" on one side of open doors He writes "responsibility" on the other side.—*J. T. Gracey, D. D.*

Continued from Page 15

among the blemishes that disqualified the candidate Zoraath is also mentioned, showing that it belonged to the category of physical defects and not to ritual uncleanness. We recapitulate them:

- (1) That Zoraath was considered a contagious condition.
- (2) That isolation was practiced from the sanitary point of view.
- (3) That suspicious cases were detained for about two weeks within the city.
- (4) That the permanent isolation place was outside the city.
- (5) That the cases were reported to the sanitary officers.
- (6) That after the cases were cured another seven days isolation was practiced within the city and not within the leper camp.
- (7) That watchmen were employed to have charge of the camp which were employed by the city.
- (8) That the public religious ceremony was employed for the benefit of the sick as well as the public so that the affected and cured individual could return publicly to his home without inconvenience.
- (9) Lastly from what we have learned it is clear that the great modern principle of isolation was known to the Hebrew law giver and has been practiced among the ancient Hebrew people.

The Jewish Problem

By C. W. EAKELEY

Written in 1914

One of the remarkable signs of the times is the prominence that the daily press is giving to the conditions which affect the Jews in all parts of the world. The awful war brought these matters to the front and persecuted Jews and their more prosperous brethren in free America are looking to this country to help solve the problem.

The solution of that great question is to arrange for their return to Palestine and the setting up of a national life and government there. The time is ripe for it. Not only do conditions warrant it, but the time for the fulfillment of the prophecies in relation thereto is at hand. Then, and not till then, will persecutions cease, for when Palestine is restored to the Jews and they set up a government there, be it never so small,

they will naturally be recognized by other governments and have alliances with them and be able to look to their stronger allies in time of national peril. It will not be required that every Jew in the world shall make his home in Palestine, any more than it is necessary that every Englishman should live in England, but the national life of Israel must be restored. Then, if Jews are persecuted in any land, there will be a government with the right to make protest and offer protection and do so on the strength of their alliances with stronger powers. The chief difficulty in the past has been that there was no government which could or would take the responsibility to interfere in their behalf.

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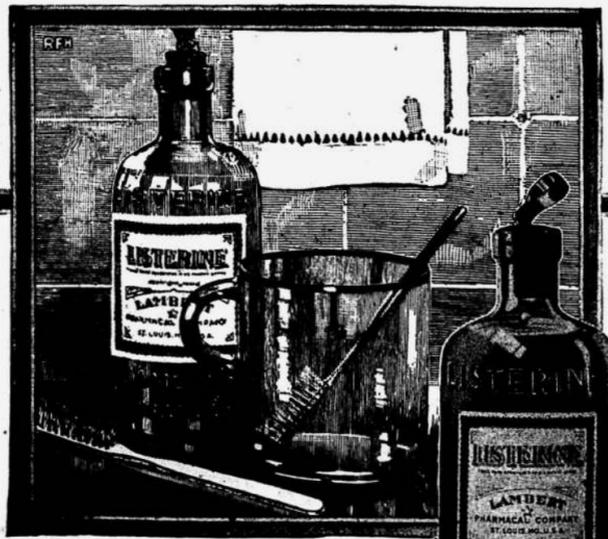
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sible? The ancient Hebrew prophets wrote, spoke and sung of these things, and the "glory of the latter day" so many times that we are forced to believe them. These prophets lived in many different periods of time and their writings covered such long periods of years and they agree so well with each other that we are compelled to believe they spoke, not of themselves, but by inspiration, and were, as we have been taught to believe, the mouth-piece of the God of Israel, who revealed His plans to the children of men.

The Jews are the miracle of history. They have been "scattered" and "peeled" (Isaiah 18:2, 7) and are today without a country, without a kingdom, without a king, without a government, without a national life, and yet they are a distinct people, easily identified as such, though scattered in every quarter of the globe and found in every nation. This unity under such circumstances is a miracle. Why is it? Their prophet Amos (chap. 9:9) said: "I will command and I will sift the house of Israel among all nations as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." There is a plan and a purpose in it all and the plan and purpose are clearly revealed by the prophets of old.

No proof of their dispersion is needed, but the same prophets who foretold of their scattering, told also of their restoration. Here are a few quotations: Deut. 4:27, "And the Lord shall scatter you among the nations." Lev. 26:33: "And I will scatter you among the heathen." Deut. 28:64: "And the Lord shall scatter thee among all people from one end of the earth even unto the other . . . and among these nations thou shalt find no ease." Ezek. 12:15: "I shall scatter them among the nations and disperse them in the countries." Hosea 9:17: "My God shall cast them away . . . and they shall be wanderers among the nations." There are many more of similar import and even more careful in detail as to their sufferings while dispersed.

The one and great reason for the call of Abraham and the institution of the nation of Israel was, that they should be the repository for the truth among men, "there is one God," and but for the nation of Israel that truth might have perished from the earth and the human race degenerated, for idolatry tends to ignorance and mental and spiritual degradation. Israel was repeatedly warned and threatened with punishment and dispersion if they went into idolatry. Their dispersion was

because of that sin. They have learned the lesson and the notable thing about the Jews is, they stand strongly and uncompromisingly for the doctrine, "there is one God."

But it is always pleasanter to look upon the bright side, and the same prophets foretold their restoration to Palestine and their latter day glory. Jesus Christ said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24), as if there were a set time for Gentile domination over Palestine.

Here are a few of the very many references to the return of the Jews. It would seem as if the plan dated away back of the time when Israel became a people, for we read in Deut. 32:8, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

Palestine belongs to the Jews by right of deed from Almighty God. Genesis 15:18, "In the same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land." Genesis 17:8, "And I will give unto thee the land wherein thou art a stranger, and all the land of Canaan for an everlasting possession; and I will be your God." Genesis 22:18, "In thee and thy seed shall all the nations of the earth be blessed."

Promises of the restoration:— Deut. 30:1-5, " * * * and thou shalt call them to mind among the nations whither the Lord thy God hath driven thee * * * then the Lord thy God will turn thy captivity * * * and will bring thee into the land which thy fathers possessed and thou shalt possess it," Nehemiah 1:9, " * * * though there were of you cast out unto the uttermost part of heaven, yet will I gather them unto the place that I have chosen." Jeremiah 16:14-16, "Behold the days come * * * the Lord liveth that brought up the children of Israel from the land of the north and from all lands whither He had driven them and I will bring them again into their own land that I gave unto their fathers." Jer. 31:

8-10, "I will bring them from the north country and gather them from the coasts of the earth * * *. He that scattered Israel will gather him and keep him." Many, very many more such prophecies could be quoted. The time has come for the literal fulfillment of these predictions. The

Jews are back in Palestine and an effort is being made to get possession of the land. The Turks will be driven out, and the latter day glory will surpass that of Solomon's day. Then will the nations not only respect the Jew, but want to be like him. Instead of slurring and perse-

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cutting him, the prophet Zachariah (8:26) tells us, "Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you.'"

But before that time comes there will be "wars and rumors of wars," and the Jews will suffer another persecution called "the time of Jacob's trouble" (Jeremiah 30:7), "alas! for that day is great so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." It is the time referred to by the Psalmist (2:1), "Why do the heathen rage * * * the kings of the earth set themselves against the Lord and against His anointed?" Revelation 16:13, 14, "I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of Almighty God." Of that time Jesus Christ prophesied (Luke 21:25, 26), "* * * upon the earth distress of nations, with perplexity

* * * men's hearts failing them for fear and for looking after these things which are coming on the earth."

The time is here. Let us be on the lookout. We are living in the most remarkable period of the history of the human race. The time of "restoration" is here. Judah is seeking to return to Zion. The "House of Israel," commonly called the lost ten tribes, will soon be known to the world, and when the twelve tribes find each other and are reunited after the lapse of centuries, then shall the world see and believe that there is a God in Israel, who keeps his covenants. Jeremiah (3:18) says, "In these days the house of Judah (Jews) shall walk with the house of Israel (10 tribes), and they shall come together out of the land of the north to the land, that I have given to your fathers," Ezekiel (37:1-22) gives us a prophecy of the union of the tribes. "And I will take the children of Israel from among the heathen * * * and make them one nation in their land upon the mountains of Israel and one king shall be to them all; and there shall be no more two nations, neither shall

they be divided into two kingdoms any more at all."

When the kingdom of Israel is re-established in Palestine, and the center of world government is in Jerusalem, then will come to pass the promise made to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." Then will be universal peace and "good will to men." The high destiny of Israel is to rule the world. The outcome of this world war will find the Hebrew nation re-established in Palestine. But where are the ten lost tribes? They must appear and find themselves. Ezekiel (chap. 37) relates a vision he had of a valley of dry bones, which under divine treatment came to life and God said, "Son of man these dry bones are the whole house of Israel," and they are getting together (unconsciously) to return to their own land.—Newark, N. J., July 1915.

THE MARTYRDOM OF THE JEWS

A Chapter of Jewish History

By PROF. W. E. H. LECK

The persecution of the Jewish race dates from the very earliest period in which Christianity obtained the direction of the civil powers, and the hatred of the Jews was for many centuries a faithful index of the piety of the Christians.

Insulted, plundered, hated and despised by all Christian nations, banished from England by Edward I and from France by Charles VI, they found in the Spanish Moors rulers who were probably not without a special sympathy for a race whose pure monotheism formed a marked contrast to the scarcely disguised polytheism of the Spanish Catholics, and Jewish learning and Jewish genius contributed very largely to that bright but transient civilization which radiated from Toledo and Cordova and exercised so salutary an influence upon the belief of Europe. But when in an ill-omened hour the Cross supplanted the Crescent on the heights of the Alhambra this solitary refuge was destroyed, the last gleam of tolerance vanished from Spain and the expulsion of the Jews was determined.

This edict was immediately due to the exertions of Torquemada, but its ultimate cause is to be found in that steadily increasing popular fanaticism which made it impossible for the two races to exist together. In 1390, about 100 years before the conquest of Granada, the Catholics of Seville, being excited by the eloquence of a great preacher named Herdando Martinez, had attacked the Jews, quartered and murdered 4,000 Jews. Martinez himself presiding over the massacre. About a year later, and partly through the influence of the same eminent divine, similar scenes took place at Valentia, Cordova, Burgos, Toledo and Barcelona . . . and more than once during the fifteenth century. At last the Moorish war, which had always been regarded as a crusade, was drawing to a close, the religious fervor of the Spanish rose to the highest point and the Inquisition was established as its expression. Numbers of converted Jews were massacred; others who had been baptized during past explosions of popular fury, fled to the Moors in order to practice all their rites, and at last, after a desperate resistance, were captured and burned alive. The clergy exerted all their energies to produce the expulsion of the entire race, and to effect this object all the old calumnies were revived and two or three miracles invented.

It must be acknowledged that history relates very few measures that produced so vast an amount of calamity. In three short months all uncon-

verted Jews were obliged, under pain of death, to abandon the Spanish soil. Multitudes, falling into the hands of the pirates, who swarmed around the coast, were plundered of all they possessed and reduced to slavery; multitudes died of famine or of plague or were murdered or tortured with horrible cruelty by the African savages. About 80,000 took refuge in Portugal, relying on the promise of the king. Spanish priests lashed the Portuguese into fury, and the king was persuaded to issue an edict which threw even that of Isabella into the shade. All the adult Jews were banished from Portugal, but first of all their children below the age of fourteen were taken from them to be educated as Christians. Then, indeed, the cup of bitterness was filled to the brim. The serene fortitude with which the exiled people had borne so many and such grievous calamities gave way and was replaced by the wildest paroxysms of despair. When at last, childless and broken hearted, they sought to leave the land they found that ships had been purposely detained, and the allotted time having expired they were reduced to slavery and baptized by force. A great peal of rejoicing filled the peninsula and proclaimed that the triumph of the Spanish priests was complete.

Certainly the heroism of the de-

fenders of every other creed fades into insignificance before this martyr people, who for thirteen centuries confronted all the evils that the fiercest fanaticism could devise, enduring obloquy and spoliation and the violation of the dearest ties and the infliction of the most hideous sufferings rather than abandon their faith.

Persecution came to the Jewish nation in its most horrible forms, yet surrounded by every circumstance of petty annoyance that could destroy its grandeur it continued for centuries their abiding portion. But above all this the genius of that wonderful people rose supreme. While those around them were groveling in the darkness of besotted ignorance; while juggling miracles and lying relics were the themes on which almost all Europe was expatiating; while the intellect of Christendom, enthralled by countless superstitions, had sunk into a deadly torpor, in which all love of inquiry and all search for truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skillful physicians, the ablest financiers and the most profound philosophers.



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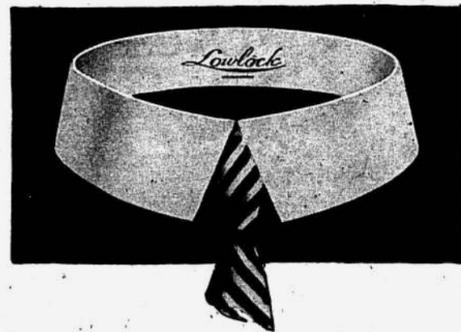
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10 CENTS PER COPY



BETTY BUYS A ORPHAN

By ELMA EHRLICH LEVINGER

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Betty Stern, "named after" (a long way after) her sainted grandmother. Rebecca, a stout old lady with imperfect English, but an excellent heart, was sadly out of humor. You might have guessed it by the way she pulled off her chic little satin hat and flung it on the dresser. With vicious jabs she thrust her hatpins into their Frenchified blue and pink holder. Her eyes glittered with anger as she dabbed a bit more powder on her already whitened nose and adjusted a stray hairpin. Even a casual observer might have decided that Betty was out of sorts.

"Excuse me, Mrs. Stern," this from the young woman in the doorway, "but it's past time for the baby's supper already. I've been waiting twenty minutes for you to come home and feed him before I put him to bed."

Betty fairly glared at the blue and white, stiffly starched figure as she swept into the nursery. Wasn't it enough to have given up a year of dances and parties and the like so soon after her marriage without being tied down now, rebuked by an unpleasantly efficient nurse every time she forgot to rush home from her card club or the "Ladies' Aid." Yes, she supposed she did love the baby, and if Marjorie's hair only curled when she grew older she knew she'd be the proudest mother on earth. But when one is twenty-two, pretty and married to a prosperous and devoted husband, it is hard to be burdened with responsibilities, no matter how necessary or pleasant.

Marjorie's coo of welcome—she was really hungry, and mother meant supper—did a little to drive the hard glitter from Betty's eyes. Sitting in the dim white nursery, the tiny body lying warm against her breast, Betty grew sunny natured once more. In fact, she almost forgot her grievance until dinner time.

"A good time at the 'Aid' today?" asked her husband over the coffee. Joe Stern was a well set up young chap, simple, unaffected and almost old-fashioned in his love for his home and family. Betty often lamented his queerness to her friends; it was hard to understand a man who actually liked to put on slippers in the evening and sit with his nose in a book or magazine.

"I never have a good time at anything any more," pouting. "I come late because I have to feed Marjorie

The man frowned a little, for they had discussed the matter so many times before. "He says the baby

ness reflected in the buffet mirror. "Anything on at the 'Aid'?" glad to change the subject.

hadn't had to hurry back to Marjorie."

"What's troubled the dear ladies?" his tone grown slightly satirical.

"That Mrs. Bowman started it. She's always starting something. During the war she kept us all almost crazy with her Belgian drives and Red Cross sewing. And now she wants the 'Aid' to adopt five Jewish orphans for next year."

"That's only \$500. I should think you women could manage it. You've got money in the treasury, haven't you?"

"Of course we have," indignantly. "But we can't spend it all. And we're always having appeals—and appeals—till I'm sick of it. Chanukah baskets or toys for the crippled home or a new day nursery or something. And then they make special collections. With things so high, and all the expense we have with Marjorie, too"—she paused for breath. "We've got to draw the line and economize somewhere," declared Betty virtuously.

"That's what I told you last month when your dressmaking bills ran way over our budget," murmured her husband with one of his rare ironical smiles. "Well, what did you prudent ladies do about it?"

"About the orphans? Well, we just couldn't pledge ourselves to give \$500 this year. We can't take it away from the treasury, and it would have meant about \$10 apiece to each of the members. So we decided to adopt one orphan. Anyhow, things can't be as bad in Europe as the papers make out. And we've done our duty if we look after one child."

Her husband rose abruptly from the table. "Ten dollars apiece," he exploded. "And you couldn't afford it? For God's sake, Betty, where's your sense of proportion? How much did you pay for matinee tickets for that theatre party you gave last week—without counting tea afterwards?"

"I had to do something for Sadie's cousin; she's visiting here and everybody's entertaining her."

"Of course, of course!" with the impatience of a man who is restraining himself with difficulty. "How much did you spend for favors at your last luncheon?"

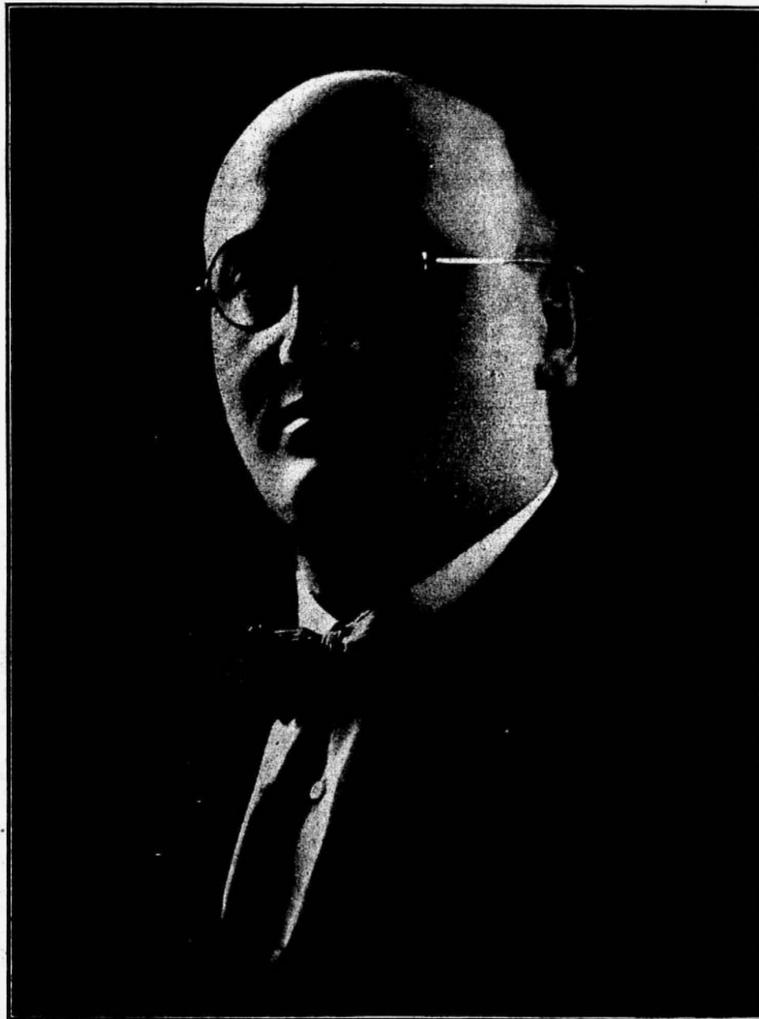
"I had to have the table look decent, didn't I?"

"But how much?"

—I have to run off in the middle of the refreshments to feed her before she goes to sleep. I don't see why Dr. Marcus won't let me wean her."

isn't strong enough"—
"I'm not either. I'm just worn to a shadow looking after her," with a complacent glance at her slim pretti-

Betty, nibbling at a cake, nodded. "Yes, the usual thing. A big fight. I was so mad that I think I'd have got up and left anyhow, even if I



ALBERT B. ROSSDALE

Although he has been serving the Bronx District as a congressman for over a year, many of the Jewish residents of that borough are still unaware that their representative, Albert B. Rossdale, is a co-religionist. Congressman Rossdale is a typical New York boy who worked his own way through the world unaided, and his interesting career is outlined on another page of this issue.

A CRY OF DISAPPOINTMENT

By EZEKIEL LEAVITT

Misfortune I receive in cash, but joy
In drafts on Heaven or on the winds that blow.
—The Luzumiyat of Abul-Ala.

I am bereft of all in life!
Shall I begin anew the strife
And fight with stubbornness my fate?
Methinks it is too late, too late.
My youth has gone, and every day
My head becomes more gray, more gray,
And in the air I hear, it seems,
A tale of sweet, forsaken dreams,
Of shattered hopes, of bygone aims,
Of half forgotten youthful claims,
Of bold ambitions and of care,
Of disappointments and despair. . . .
Shall I, resigning, meet my doom
And perish hopelessly in gloom?
Or should I fight and bravely try
The Gordian knot of fate untie,
And smash Procrustes' bed, where pain
Took hold of me with might and main
And keeps me in its clutches tight
Incessantly by day and night?
I am a captured eagle, which
Beats strongly with his wings against
Its cage's bars, and cannot reach
Its aim, although it is advanced
Its freedom's yearning more and more. . . .
I drain the cup of pungent grief
And see no hope and no relief,
No rescue and no resting shore. . . .

II

I never belonged to the heads that kotow
To luck's golden calves and to Mammon's few chosen,
Whose kindness endures as in fire a straw,
Whose hearts and their feelings are often so frozen. . . .
I always was ready to side with the right
And lend my assistance to children of sorrow,
Whose life is a starless, a dark, joyless night,
Without a trace of a brighter tomorrow. . . .
I fought and I lost all my battles in life,
With all my ambitions fate forced me to sever;
No more shall I see them, for time's bloody knife
Remorselessly killed them forever and ever. . . .
I am disappointed and fooled by my fate,
And nothing awaits me, for nothing I crave.
I lay down my weapon—to fight is too late—
My sole consolation is left to my grave. . . .

give \$10 instead of \$2," she offered magnificently. "Then we can buy all the orphans the committee asks us to."

But Joe shook his head. "You couldn't convince them when you didn't feel a word of what you're saying yourself," he told her. "Anyhow, it's none of my business. I can always give what I want to at the club."

"If I may have the floor a minute, please!" It was Betty who spoke at the spring quarterly meeting of the "Aid," a Betty unbecomingly thin, with dark circles around her eyes. Above the embroidered chiffon of her blouse her neck rose almost painful in its thinness. Even with two trained nurses and the best child specialist in the city, the Betty type of person can wear herself down as surely as the capable mother who nurses her brood with her own hands.

"Before you pass on Mrs. Kramer's motion to write back to the committee that we just won't buy another orphan, I want to tell you something," faltered Betty. "I know that when we discussed this several months ago I said we couldn't afford five orphans. Well, we'll have to. We'll each pledge at least \$10, and if there's enough over we'll buy another orphan for good luck. We've got to save those babies."

She hesitated a moment, playing with her rings. "You know what a time I've had with my little girl. I was so run down with nursing her that I weaned her against the doctor's advice. She'd never been strong, and we couldn't find the right kind of food for her. Nothing would agree with her. It was just dreadful. I slept at the other end of house—her crying upset me so—but sometimes I heard her, anyhow. She was just plain starving." Betty's voice grew a little hysterical. "I used to lie awake and think of all those mothers in Europe hearing their babies crying and having nothing for them to eat. Or the older children. We can't let it go on—we've got to do our share and help the other babies just as though they were our own."

"We're one of the richest societies in the city. Everyone of us spends \$10 on some trifle several times a month and never thinks about it again. We can't refuse to take our quota of orphans. We've got to buy at least five of them. Those children must get enough to eat and pull up the way Marjorie has. If you women had seen the starved look on her little face—maybe you'd be willing to help other starving children."

Betty wiped her own eyes with a crepe de Chine trifle and sat down amid sympathetic sniveling. Friends murmured how beautifully she had spoken—which Betty couldn't deny, for hadn't she done very nicely in public speaking at high school—while Mrs. Kramer, stout and sentimental, blew her nose loudly, as she begged to withdraw her motion. Mrs. Stein's beautiful talk had convinced her, she said. And she wanted to pledge the first \$10 to buy five hungry orphans.

"That's mighty fine," commented Joe over the dinner table that evening when Betty told him the whole story. "And don't you think, dear, that we ought to buy one all by ourselves—take care of an orphan for this year as a sort of thankoffering for little Marjorie's recovery?"

"I should say not!" Betty looked decidedly indignant. "After all our extra expense with her doctors and nurses! I'm giving more than all the other women in the 'Aid' anyhow, 'cause my speech made them change their minds. It's much better than if I'd bought an orphan myself."

"Oh—with the place cards, I suppose about \$15, if you count the flowers, too," confessed Betty. "I didn't think it was going to run up so fast."
"How many women at your 'Aid' today could have saved from \$10 to \$20 on the fool hats and blouses they don't need, but are always buying? And they snivel about loving children and dress themselves like peacocks, while little children in Europe are walking barefooted in the snow!" Suddenly he caught her face between his hands and looked into her eyes as though forcing himself to face all the shallowness and pettiness he saw there. "Betty, you're just as selfish as the rest of that crowd, and I'm ashamed of you."
Her eyes filled with ready tears. "I have to be like other people," she

sniveled. "You don't want me to dress shabby or"—
"I want you to think of somebody else but yourself once in a while. But what's the use?" He dropped his hands with a hopeless gesture. "Anyhow, if that new set of books comes tomorrow tell 'em to take them back. I've cancelled the order."
"Why?" Secretly Betty thought the buying of rare editions a shocking waste of money, but tactfully humored her husband in his one extravagance.
"Because I can't afford books and charity just now," shortly. "And I'd prefer to buy an orphan to a set of books any day."
Betty flushed. "If you feel like that about it I'll talk to the women in the 'Aid' and see if they won't each

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Dated, New York, the 29th day of August, 1922.
LOUIS HEMMERDINGER, Executor.
STRASBOURGER & SCHALLEK, Attorneys for Executor, Office and P. O. Address, 74 Broadway, Borough of Manhattan, New York City.

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Dated, New York, the 28th day of June, 1922.
EDWARD BARCINSKI, Executor.
M. S. & I. S. ISAACS, Attorneys for Executor, 52 William Street, Borough of Manhattan, New York City.

LAHM, ISAAC.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Lahm, 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 Otto A. Samuels, their attorney, at No. 358 Fifth Avenue, Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of January, 1923.
Dated, New York, the 12th day of July, 1922.
PAULINE B. (LINA) LAHM, MORTIMER LAHM, DAVID ELI LAHM, Executors.
OTTO A. SAMUELS, Attorney for Executors, Office and P. O. Address, 358 Fifth Avenue, Borough of Manhattan, New York City.

BLOOMBERG, SARAH G.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah G. Bloomberg, 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 Kaufmann & Kaufmann, their attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of January, 1923.
Dated, New York, the 14th day of July, 1922.
SAMUEL D. BLOOMBERG, PESHIA D. KLEINBERGER, Surviving Executors.
KAUFMANN & KAUFMANN, Attorneys for Executors, Office and Post Office Address, No. 115 Broadway, Borough of Manhattan, New York City.

SEGEL, HARRY (Also known as Harry Siegle).—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Siegle, 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 Samuel L. Chess, his attorney, at No. 38 Park Row, in the City of New York, on or before the 10th day of February, next.
Dated, New York, the 20th day of July, 1922.
LEO SEGEL, Administrator.
SAMUEL L. CHESS, Attorney for Administrator, No. 38 Park Row, Borough of Manhattan, New York City.

WASSERMAN, BENOIT.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benoit Wasserman, 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 Lowenthal & Hirsch, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of January, 1923.
Dated, New York, the 20th day of July, 1922.
SIDNEY LOWENTHAL, SAMUEL WASSERMAN, Executors.
LOWENTHAL & HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

BUDWIG, ISIDOR.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Budwig, 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 Edgar Hirschberg, his attorney, at No. 3210 Third Avenue, in the Borough of Bronx, in the City of New York, State of New York, on or before the 15th day of February, 1923.
Dated, New York, the 7th day of August, 1922.
MOSES R. ELIASSOF, Executor.
EDGAR HIRSCHBERG, Attorney for Executor, Office and P. O. Address, 3210 Third Avenue, Borough of Bronx, New York City.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Mr. Rutenberg Interviewed—M. P. Challenged—Sir Herbert Samuel in Palestine—Morning Post Pulled Up—Music and Art.

August 4, 1922.
Mr. Pinhas Rutenberg was induced on Monday last to grant an interview to certain press representatives of some of the principal London and provincial journals. In the course of the interview Mr. Rutenberg was apologetic about his use of the English language, but his abilities in that respect, as was shown at the interview, he very much underrated. He was particularly anxious, apparently, to impress his hearers with the fact that political matters in Palestine hold no interest for him. He is pure and simple a civil engineer, and it was only on the economic and commercial aspects of the scheme that Mr. Rutenberg spoke. He said: "I am a simple unknown Jew and an engineer." He could not understand the publicity given to his scheme and why he was called "The Mysterious Mr. Rutenberg." He dealt firstly with the concession, Jewish-Arab relations, orders for material already placed and under consideration, and the boundaries of Palestine. He stated that he has obtained from the Palestinian government assurances that loans would be granted in order that Arabs could take part in the Jaffa scheme. As to labor, there was no Arab labor in the summer time, when this work would have to be done, and a large percentage of the labor required must be skilled. In conclusion, he thought that the Moslem and Jew could work amicably together for the benefit of Palestine and he intended doing all he could to ensure this desirable result.

Mr. Rutenberg has challenged Sir J. Norton-Griffiths, M. P., according to a letter appearing in the Times which reads:—

"Sir: Immediately on my arrival in this country I addressed the following letter to Lieut.-Col. Sir J. Norton-Griffiths, M. P.: 'London, July 12, 1922. Sir: The following statement made by you in the House of Commons on the 4th inst., as reported in "Hansard," has just now been brought to my notice: "I purposely refrained from intervening in the debate solely because I myself and my firm had these very concessions offered twice, and it was hawked all over London and refused by house after house. I have the documents on my file. I would not give a bob for it now." As I have not the privilege of knowing you personally, and as, to the best of my knowledge, my concessions have not been offered to any firm either here or abroad, I should be very much obliged to you if you would very kindly inform me on what grounds you based your remarks. I am, Sir, yours faithfully (sgd.) P. Rutenberg.' In spite of repeated inquiries, I have not received any reply, and I should, therefore, be obliged if you would give publicity to this letter. I am, Sir, yours faithfully, Pinhas Rutenberg." Following recent events in the House of Commons, it may not be out of place here to mention that many things appear to be said by Honorable members in the heat of a moment which had they reflected for even the briefest space they would never have thought further of uttering. Other cases of a similar nature have been rather frequent of late and during the recent Honours debate remarks were made that had later to be apologized for.

The Palestine Advisory Council meeting at Jerusalem on July 17th was addressed by Sir Herbert Samuel, who, inter alia, said that he had returned to Palestine to find that the Mandate (which was on that day before the League of Nations) is giving rise to a remarkable series of false rumors among the people which, he pointed out, were totally absurd. One point was the safety of the various Holy Places, and particularly the Mosque Al Aqsa, which, he said, was far from being in danger owing to the Mandate, but was additionally protected. Another rumor concerned the replacing of the British flags over the

governorates by Zionist flags on the passage of the Mandate, while at the same time the government would be transferred to the Zionist organization and 30,000 Jews would immediately enter the country to occupy it. He thought that there were many people who actually believed these events would take place. He assured them that the approval of the Mandate would make no difference whatever in the administration of the country or in relation to immigration laws. He continued to say that it was intended to issue a government loan to supply the financial requirements of the government in respect to railway development and rolling stock, telephonic and other post office requirements, the building of roads, assistance of agriculture, draining of swamps as a preventive of malaria, the erection of some government buildings and a variety of other purposes. This loan was not to be raised for repayment of the British government for the construction of railways, the provision of the Jerusalem water-supply and other works carried out during the war, the repayment of which must wait until the position of the country is considerably improved above its present standard. When the loan is issued Palestinians will be given every opportunity to invest in it.

The Morning Post of some two or three days ago contained the following letter from M. D. Eder, of the Palestine Zionist Executive:—"Sir: In 'Palestine Revisited, IV,' published in your issue of July 6 your special correspondent states that one private concern was compelled to dismiss all its Jewish clerks, typists, etc., because it was found that copies of files, transactions, etc., were being forwarded by them to the Zionist Commission, and that these people were receiving pay from the Zionist Commission. This statement is absolutely untrue. Neither the Zionist Commission nor its successor, the Palestine Zionist Executive, has ever given any pay to clerks in private concerns, nor has it ever received any information from private concerns. I challenge your correspondent to give the name of such private company or concern. Your correspondent further states that in a public office a false report was inserted in confidential files, and that within 24 hours a wire was received at Government House from the Zionist Executive in London inquiring about this report. I again assert that this statement is absolutely without any foundation whatsoever. Neither the Zionist executive in London nor in Palestine has ever received confidential statements through any other than the official sources. My contradiction of these two statements must not be allowed to imply that the rest of your correspondent's article is correct. Yours, etc., M. D. Eder, P. Z. E." The article criticized by Mr. Eder requires no further comment excepting to say that it is a pity that it does not stand alone when "wrong information" might be the reason ascribed to its obvious anti-Semitic tone. However, certain sections of the press continue to teem with similar letters embracing petty spite which on probing are found to be mere bubbles.

The musical season has now ended and has shown a brilliant display of student talent, particularly noticeable at the final concert of a series of seven given by Mr. Isador Epstein's pupils, which was extremely well received. Two pianoforte works by Mr. I. Epstein of a comparatively simple nature are just now published entitled a "Sara-bande Gavotte and Musette."

Major Wildeblood's exhibition of paintings of India is interesting both for the subject and the fresh treatment. Sir Valentine Chirol's remark, "Those who have never seen India will see it in Major Wildeblood's exhibition through the eyes of a skilled and sympathetic observer, who knows how to interpret not only the scenery but the spirit of the mysterious country whose destinies have come to be so strangely

interwoven with our own," accurately sums up one's feelings about this show, and all one could say regarding these sketches would be a repetition. Major Wildeblood seems specially impressed by the different aspects of the Taj Mahal. Continually he returns to it to obtain a fresh expression and the result is satisfying in every attempt. "Ships in the Desert" is another picture where he catches the real spirit and poetry of the East.

While on the subject of art, it is interesting to note that we again have in this country one of the well known Maris family of artists—a nephew of the well known Mathias Maris. This talented young artist and sculptor, Jacques Maris, has not long been in the country, but his work speaks of a brilliant future. His style is typically Dutch and his powerful strokes have already been admired by the critics.

THE PASSING SHOW

By HAROLD BERMAN

(Copyright by the Author)

The P. T. Barnum of Journalism

The sixteenth and seventeenth centuries formed the heroic epoch of the modern age. It was the age of discovery, exploration and the fearless facing of unknown dangers in unknown lands and continents. Man's horizon, so cramped and circumscribed during the seemingly endless age of darkness imposed upon him by the preachers of a faith that came to bring a sword into this world in order that seraphic effulgence may be enjoyed by all the world to come began to expand and burst its bonds. The widening spiritual horizon craved, like the fish imprisoned in the irking tumbler of water, a broadening material horizon, and from this logically came the various—truly Homeric—voyages of discovery—the trip to the Indies, the discovery of America, the circumnavigation of the globe and the romantic, if bloody, age of the conquistador in many an unknown land.

When this era had worn itself threadbare, man's seething brain turned towards technical invention and the harnessing of the hitherto hidden laws of nature to do his work. The nineteenth century saw the invention of steam locomotion, the creation of electric power and light, of the telegraph, the telephone, the aeroplane and wireless telegraphy. What was now left for the man of inordinate ambition, above the average capacities and the irrepressible desire to "get there" at all costs and hazards? P. T. Barnum, the spectacular American, has happily solved the riddle for them for all time. In his oracular wisdom of the frailties of human nature, in his true appraisal of its shortcomings and its many blind spots he solemnly declared that "there is a sucker born every minute and two to grab him"—and I may as well be one of these two fortunate ones, by means of a flourishing trade in three-legged girls, Jo-Jo the lion-faced man, the wild man of Borneo and the like wonders.

The just deceased Lord Northcliffe was widely hailed as "the Napoleon of the newspaper world" by those who forget that Napoleon, aside from an overhanging forelock and the habit of folding his hands across his back while walking, also possessed genius of the very first order. The story of his rise may be romantic, it may abound in daring, in resource, in fertility of invention, but it lacked in ideals, in consciousness of duty and responsibility towards the millions whose opinions were, consciously or unconsciously formed by him and his newspapers. He promoted newspapers as others do the same of "the ham what am," as they do of floating soap and cure-all patent medicines. "Water from the Jordan," "Earth from Bethlehem" and "War on Germany" before 1912 were his weapons. Preaching war three years before it was declared! Hatred of the foreigner, censorship, anti-Jew, anti-Boer, anti-negro, conscription, pogroms on enemy aliens, exploitation of all sorts of latent fanaticisms and racial prejudices for the sacred cause of showing a fat bank balance and attaining to power and influence—is there anything Napoleonic in all this? Just as much, and no more, as there is in promoting the sale of the hole-proof hosiery and pre-digested breakfast foods and cure-all pills!

On Choosing a Vocation

My nine-year-old son is a true American. He believes in starting out early, forming quick and early decisions (like the "snapping of a steel trap," as the smart Aleck Boswells of our captains of industry are fond of terming it) and adhering to them through life.

He is to be an author and "write stories, just like you (me)."

In order to get the manual as well as mental dexterity needed in that odd and somewhat peculiar business, he has girt his loins and written a couple of stories which, in their general outline and artistic contour remind one so strongly of the creations of Paul De Kock, Miss Von Muhlbach or the Yiddish Schomer. So many really wonderful things happen in them—pretty princesses enchanted in caves or swallowed by ogres and dragons, witches riding on broomsticks through the blue air, intrepid heroes facing, single-handed, entire armies and killing them all with one blow of the "little pinkie," great fishes lashing their tails and bringing back the deluge to flood the earth with once more, and similar and sundry wonderful tales that he has read and ab-



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sorbed somewhere in some books and now pours forth quite innocently as of his own creation. Yet, were one to lay the charge of plagiarism at his door, he would be justly indignant, for he has assimilated these stories and made them his own, and now he brings forth that which is practically a new creation with many an original twist and inventive turn in the narrative which makes them altogether delightful and refreshing.

But, aside from all these ethical or legal questions, thinkest thou, O reader, that my son has chosen wisely in following the Via Dolorosa, the road strewn with the bleaching bones of the many who, in all ages, have essayed the following of this thorny path, leading to a goal attained by the very few?

Nero Fiddles

The Jewries of Poland, Ukraina and Roumania, as well as of many another land, are in dire straits. The wars have decimated their youngest and healthiest members, while epidemics of disease, pogrom outbreaks and the persecutions of their new and ever-changing masters have shown a broad-minded inclusiveness of all—the old and the young, the poor as well as the rich, the graybeards as well as the babes in arms. Misfortunes unequalled even in the days of

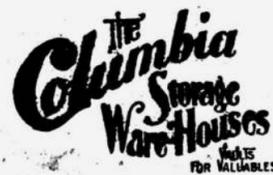
Titus and the Spanish expulsion have overtaken millions, and the need is urgent and imagination-baffling in its extent.

What is our American Jewry, rich, smug, well-fed, bejewelled and beautified, doing in this crisis? Why, it is doing enough, I am certain. It is importing "Chazanim" of every shade of ability and disability by the score and hundred, and is using up all meeting-rooms, hay-lofts and garages in its frantic efforts to find "temples" in which to give proper exercise for their art!

Open up the pages of a Yiddish newspaper and you will find scores of these bearded, beprayershawled and beskull-capped individuals, together with a let-terpress that exhausts all the stores of superlatives and hyperbole provided for us by the laborious lexicographers, while their pictures, also adorned with talith and skullcap and prayer-book, rub elbows and crowd out the announcements of Postum, Quaker Oats, the new corn euters and well-known brands of constipation pills on all the fences and blind walls of the Ghetto!

Europe is dance-mad, American Jewry is Chazan-mad, and none realizes that all this is staged on the summit of a volcano that may blow off its cone at any moment.

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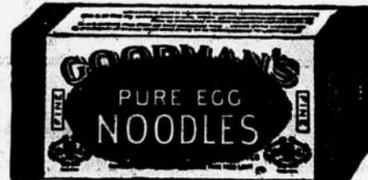
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ITEMS OF INTEREST IN THE JEWISH WORLD

Residents of the Corn Hill section of Utica, N. Y., have organized a congregation.

Rabbi Herman Rosenwasser of San Francisco has accepted a call from Congregation Beth-El of Tacoma, Wash.

Rev. Moses Levin, formerly of Jersey City, N. J., has assumed the pastorate of Congregation Anshay Sfar, of Manchester, N. H.

Mr. I. Rude, the noted Denver (Col.) philanthropist, has recently paid off the existing mortgage on the Beth Joseph synagogue of that city.

Rev. H. Benmoshe has resigned from Vassar Temple, Poughkeepsie, N. Y., and will be succeeded by Rev. Morris Clark, now of Kingston, N. Y.

Rev. Dr. William Rosenau will celebrate his thirtieth anniversary as rabbi of Congregation Oheb Shalom, Baltimore, Md., this Sabbath.

Mr. Henri Bergson has been elected president of the commission of the League of Nations for intellectual intercourse among the nations.

The Minneapolis Section, Council of Jewish Women, in memory of Dr. S. N. Deinard, has established a scholarship at the University of Minnesota.

Mr. Elmer Schlesinger, who has been general counsel to the United States Shipping Board, has resigned in order to resume his private practice.

The new Chizuk Amunoh Synagogue at Eutaw place and Chauncey avenue, Baltimore, Md., is nearing completion and will be ready for the holidays.

Mr. David Neustadt, who was graduated from the National Farm School in 1905, has recently been appointed federal food inspector for incoming ships at the port of New York.

Last month the foundation stone of the new synagogue being built by the North Johannesburg (South Africa) Hebrew Congregation was laid. The building cost £10,000.

The Latvian Jewish deputies are opposing the new cabinet under the leadership of the former Premier, Mr. Meierovic, in consequence of his failure to secure national rights for the Jews.

The partial demobilization of the Red Army in Ukraine has increased unemployment there. In some places the disbanded recruits started mutinies against the government and attacked the Jews.

Ground has been broken at Baltimore, Md., for the new home of the Jewish Children's Society, which is a result of the amalgamation of the Hebrew Orphan Asylum and the Hebrew Sheltering House. The home will consist of a group of cottages, including two children's cottages, an administration cottage and a diagnostic cottage and the entire plant will occupy a plot of 22 acres.

A Jewish Community House at Winthrop, Mass., was dedicated last Sunday. It was erected by the Y. M. H. A., which was instituted only two years ago with 24 members. There are now 160 members.

Rabbi Raphael Goldenstein has just returned to New York. Rabbi Goldenstein a year ago resigned his pulpit in Sioux City, Ia., to take a trip to the Holy Land to visit his aged father in Petach-Tikvah and his sister in Paris.

A new weekly, "Das Wort," published in Yiddish, has made its initial appearance upon the streets of Riga. In its tendencies and perspective it is Orthodox, being an unofficial organ of the Orthodox section of Jewish life in Riga.

The death occurred in Berlin last month of Mr. S. I. Hurwitsch, the well-known Hebrew writer. The deceased published a large number of philosophic works, and wrote a great deal on the subject of the life of Jesus of Nazareth.

Sir Herbert Samuel, High Commissioner, recently informed the Vaad Leumi that he had approved of the constitution of that body and of the Jewish communities. The matter was before the Colonial Office, which was expected to give its sanction shortly.

The Independent Western Star Order held its seventh biennial convention at Detroit, Mich., last week with over 200 delegates present. The convention adopted a resolution indorsing the Keren Hayesod and pledging itself to do constructive work in Palestine.

The Y. M. H. A. of Baltimore, Md., announces the acquisition of the premises, Nos. 2118-2126 Madison avenue, formerly occupied by the Little Club, and improvement of the property for their purposes will be begun immediately. The consideration involved was \$70,000.

The Vienna Town Council continues its policy of dismissing Jewish employees. The anti-Semites have introduced a bill into the council to impose a tax of two thousand crowns on all foreigners residing in the city. This proposed tax is directed entirely against Jews.

The cornerstone for the new synagogue of the North Shore Congregation Sons of Israel, to be located in Edgewater, Chicago, Ill., was laid last Sunday. The synagogue, which will accommodate 1,200 worshippers, will cost \$200,000, and special attention will be given to the Hebrew school.

The Jewish leaders have made strong representations to the Premier of Czecho-Slovakia against the astounding conduct of a member of the cabinet, Mr. Udrzal. The Minister not only refused to give a contract to a Jewish firm, but when he was asked as to the reason that had prompted him to put aside the lowest tender, he referred in a very insulting manner to the Jews, and said that he declined to deal with them. In the meantime, the anti-Semitic agitator, Madam Bik-Kuneticta, is touring the country propagating anti-Semitism and attacking President Massaryk.

Great damage has been done by floods to the city of Bialystok, the population of which is mainly Jewish. Many synagogues and the Jewish schools were ruined. A large number of factories and business premises were destroyed, and thousands of the inhabitants were left homeless.

The death is announced, in his eighty-second year, of Mr. M. Caselberg, who occupied at one time the position of Mayor of Masterton, New Zealand. Mr. Caselberg, who was a native of Poland, was educated in England, and settled in New Zealand close on sixty years ago.

The local police raided the Riga Jewish Workers' Home, searching for seditious literature, which two hours' search failed to disclose. That it might have some fruit of its raid to show, the police took into custody several Jewish workers who were quietly reading in the library of the home.

Mr. S. S. Abrahams, who has been appointed Attorney General of the Zanzibar Protectorate, has entered upon his new duties. Mr. Abrahams recently completed a two years' tour of service in Mesopotamia, where he held in succession the posts of Advocate General and President of the Civil Court, Basrah.

Morris Wolfe, prominent among the younger members of the Minneapolis (Minn.) Jewish community, lost his life last week as a result of a drowning accident. Mr. Wolfe, who was only 22, was active in the Menorah Society of the University of Minnesota. He was on the staff of the Minneapolis Daily.

The government has dismissed Mr. Konasevsky, governor-general of Vilna, in consequence of his failure to prevent the recent pogrom in that city. The Chief of Police, Mr. Grabowsky, was decorated in recognition of the energetic measures he took to protect the Jews during the disturbances.

Benjamin Klitzkin has just concluded a successful season as leader of the Minneapolis (Minn.) Municipal Band. Klitzkin, who is first trumpeter of the Minneapolis Symphony Orchestra, for a number of years occupied a similar position with the Philharmonic Orchestra of New York city.

Col. Henry S. Sternberg, in charge of the Quartermaster's Department of the New York National Guard, now in camp at Peekskill, will receive the Distinguished Service Medal tomorrow. The medal has been awarded to Colonel Sternberg in recognition of his services as Division Quartermaster with the 27th Division in Belgium and France during the World War.

The Chicago Opera Co. this season will revive Halevy's "La Juive" with Rosa Raisa in the title role. At first it was hoped to have Cantor Rosenblatt play Eleazer, the part immortalized by the late Enrico Caruso, but Rosenblatt has declined as he did a similar offer made some years ago. Most likely Charles Marshall the American tenor will essay the role.

The will of the late William B. Kaufman, of this city, just filed disposes of an estate conservatively estimated to be in excess of \$500,000. After providing specific bequests of \$300,000 the residue of about \$200,000 is left to the testator's widow, sister and brother, and upon the death of each beneficiary will eventually revert to the Federation of Jewish Philanthropies.

The Lithuanian Parliament has adopted the third reading of the articles of the constitution which accord to the National Minorities the right to impose taxes on the communities, and which makes religious education in schools compulsory. Dr. Solovitchik has as yet failed, however, to induce the House to consider the question of the formation of a Ministry for Jewish affairs.

Nathan Behrin, reporter for the Supreme Court of New York city, won the cup given the speediest and most accurate shorthand writer at the National Shorthand Reporters' Convention, held in New London, last week. His average for the 200, 220, 240 and 280 words a minute contests was 99.48 per cent. a world's record. In the 240 word contest, Behrin made only eight errors in 1,196 words for a percentage of 99.34. He made seven errors in 1,400 words in the 280 word competition for a percentage of 99.51. He made four errors in the 200 word contest, an twelve errors in the 220. The best previous record for the combination of all four contests was sixty-six errors. Behrin made only twenty-one.

Mr. Salomon Mitrani, the Jewish deputy of Adrianople, has been successful in obtaining from the government a grant of 61,000 drachmas as a first subvention for the two Jewish schools of Adrianople, and altogether 18,000 drachmas for the orphan asylum. Recently he secured 5,500 drachmas for poor Jewish families, 10,000 for the hospitals, and a further 25,000 for the schools. It is also due to his representations that the Jews of Thrace have not been conscripted by the Armenians. Mr. Mitrani's other activities have included the securing of six Greek professors, paid by the State, for the Jewish schools, and of a subvention of 15,000 drachmas for the Jewish community of Jannina.

Martin T. Glass, class of '23 of the civil engineering department of the University of Pennsylvania, was the winner of the Van Nostrand prize "awarded to the member of the junior class in civil engineering who attains the highest general average in scholarship." He is the only Jew in his class and his home is in Philadelphia, where he is an active member of Young Judaea.

The new greenhouse, fully equipped, including a heating system and benches, donated by Dr. and Mrs. Joseph Krauskopf to the National Farm School in honor of their twenty-fifth wedding anniversary, is now completed. The greenhouse will be devoted to carnation growing, a branch of education popular with the students and for which hitherto meager facilities had existed at the school.

The Cornell estate, adjoining the Clara Morris estate on Riverdale avenue, Yonkers, N. Y., is being converted into a home by the Jewish Temporary Shelter for Jewish Children. It is the plan of the organization, which is a newly organized one, to care for children left friendless or destitute. They will carry on their work without investigation of the children, accepting them when it is found they are in dire need of help.

Numerous bequests to charities and relatives are contained in the will of the late Joseph Strasburger of Washington, D. C. The Hebrew Orphan's Home at Atlanta, Ga., will receive \$1,000, and bequests are also left to the Hebrew Orphan's Home, Hebrew Relief Society and Hebrew Home for the Aged, Emergency Hospital, Hebrew Congregation, Eighth Street Temple, Children's Hospital and Good Hope Road Orphan Asylum, all of Washington.

The Hungarian Parliament has rejected the motions for the abolition of the percentage norm for Jews in the universities and for the closing of the internment camps. At the same time, however, the proposal to inquire into Jewish ownership of land, with a view to restricting it, has also been defeated.

Samuel Rzeszewski, ten-year-old chess wizard, will be the beneficiary of the ninth American National Chess Tournament, to be held in the McAlpin Hotel, beginning October 7. Nine crack adult chess players and young Samuel will compete in the tournament, which is to decide the championship of the United States. Hitherto Samuel has either played against a group of fair players simultaneously, or against extraordinary good players singly. In this tournament he will play against each contestant separately.

The New Polish Premier, Mr. Novak, recently received the Jewish deputies and assured them of his intention to observe the minority clauses of the treaty, and to accord full rights to the Jews. He also promised to deal with the Jewish problem in the course of his first speech in the House. Mr. Novak fulfilled his promise when, in his first statement of the cabinet policy, he spoke of the necessity of carrying out the minority clauses of the treaty, and of making no distinction of race or creed between Polish citizens. A vote of confidence in the new premier was carried by 193 votes to 139.

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We therefore suggest that you follow the example of a fast growing number of New York men and women, and ask your lawyer to write this clause in your Will:—

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ENGAGEMENTS

COHEN-ABRAMSON.—Mr. and Mrs. J. Abramson of Richmond Hill, L. I., wish to announce the engagement of their daughter Beatrice Sylvia to Mr. Walter Cohen of 490 West End avenue, New York city.

KLEIN-COHEN.—Mr. and Mrs. Herman Cohen of 531 West 143d street announce the engagement of their daughter Phoebe to Mr. Harry Klein, son of Mr. and Mrs. Max J. Klein, 505 West End avenue.

LEAVY-HAMMELL.—Mr. L. Hammell of 760 Beck street, New York city, wishes to announce the betrothal of his daughter Cecille B. to Mr. Herman M. Leavy.

MOSKOWITZ-BARDEN.—Mr. and Mrs. E. Barden of 922 Leggett avenue, New York city, announce the engagement of their daughter Esta to Mr. Aaron Moskowitz.

SCHWARZ-LOEB.—Mr. and Mrs. Gustave Loeb of the Manhattan Square Hotel announce the engagement of their daughter Babette to Mr. Bertram Schwarz, son of Mr. and Mrs. Alfred Schwarz of New York and Dallas, Texas.

STRAUSS-REICH.—Mr. and Mrs. Jacob Reich announce the engagement of their daughter Lydia to Howard G. Strauss, son of Mr. and Mrs. Irwin Strauss, New York city.

MARRIAGES

BERGER-LIPSCHUTZ.—On August 20th at the bride's residence, 1237 Hoe Ave., Miss Beatrice Lipschutz to Mr. Lester Berger, by Rev. Dr. Adolph Spiegel.

FEIGENBAUM-EHRENBERG.—On August 22, 1922, Miss Anna Ehrenberg to Mr. Irving Feigenbaum by Rev. Dr. Adolph Spiegel at his residence.

FISCHER-SPIRO.—Miss Rose C. Spiro to Dr. Irwin Fischer on August 22, by Rev. Dr. Adolph Spiegel.

GOLDSTEIN-GOLDSTEIN.—Mr. and Mrs. Max Goldstein announce the marriage of their daughter Minnie to Mr. Morris P. Goldstein on Saturday, August 26, by Rev. S. Seidman.

GRAUBART-ROSENBERG.—Miss Selma Graubart to Mr. Abraham Rosenberg on August 27, 1922, by Rev. Dr. Adolph Spiegel at his residence.

KLEIN-SCHOR.—Sadie E. Schor to Harry Klein on Sunday, August 27, 1922, by Rev. Isidore Frank.

RUBINSOHN-STEIN.—Mr. and Mrs. E. Stein and Mr. and Mrs. Rubinsohn announce the marriage of their children, Ethel to David, on Sunday, August 27. Rev. S. Seidman officiated.

BIRTHS

FEINBLUM.—Mr. and Mrs. S. Feinblum (nee Betty Herman) of 1013 Bryant avenue announce the birth of a son, August 20, 1922, Lloyd's Sanitarium.

FISCHMAN.—Mr. and Mrs. Sol Fischman (nee Hannah Lewin) of 750 Beck street, Bronx, announce the birth of a son, August 25, 1922.

KLEINER.—To Mr. and Mrs. Joseph J. Kleiner (nee Edna A. Zimmern), a daughter, on Wednesday, August 23, at Flower Hospital.

LEVKOVITS.—Mr. and Mrs. Irving Levkovits (nee Lily Friedman) announce the birth of a daughter, Elaine Marjorie, at the Woman's Hospital on August 23.

BAR MITZVAH

JACOBY.—Mr. and Mrs. Jack Jacoby, 72 Vermilyea avenue, announce the Bar Mitzvah of their son Barrie on Saturday, September 2, at Vermilyea Avenue Temple. Reception at home Sunday, September 3.

IN MEMORIAM

HOLLANDER.—The monument in memory of my beloved wife, Clara Hollander, will be unveiled at Union Fields Cemetery on Sunday, September 10, at 2 p. m. In case of rain, postponed to following Sunday. Relatives and friends are invited to attend.—Max L. Hollander.

SOCIAL NOTES

Mr. and Mrs. J. L. Horowitz and family of No. 156 Rodney street, Brooklyn, are at No. 127 Chelsea avenue, Long Branch, N. J., where they will remain for the next few weeks.

Mr. and Mrs. Joseph R. Scheinberg and their daughter, M. Judith, of New McNeil avenue, Far Rockaway, N. Y., are now touring by motor through New York to Massachusetts.

Mr. and Mrs. L. Greenbaum of No. 616 West 182d St., will celebrate their golden wedding next Sunday evening, September 3, at Belvedere Hall, 71 West 119th St. They will be pleased to receive their friends after 8 p. m.

A concert de luxe will be held at the Hotel Prince, Arverne, next Saturday at 8.30 p. m., under the auspices of the Beth Moses Hospital of Brooklyn. Several noted artists will appear. Among them will be the Rev. Abraham Jassen, the well-known cantor-tenor of Petach Tikvah; Dorothy Pilser, eminent contralto of the San Carlo Opera Company and sister of the celebrated violinist, Maximilian Pilser, and David Holland, a pianist of note. The concert will be directed by M. Lubin.

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Through the efforts of Mr. Isaac Goldman and his co-workers the Institutional Synagogue gave an entertainment at Hotel Lorraine, Edgemere, L. I., on Tuesday night, Aug. 22. An appeal was made by Rabbi Herbert S. Goldstein and the Hon. Samuel Marx in response to which \$2,000 was raised. Among the donors are: Isaac Goldman, \$50; A. Wartels, \$50; Sol Mangel, \$100; Samuel Marx, \$100; Mr. and Mrs. David Kass, \$100; Ganis Brothers, \$100; Stavisky, Brothers, \$50; Joseph F. Cohen, \$50; Herman Geller, \$50; four children of Robert Geller, \$100; Geller Brothers, \$100; Dr. Benjamin Goldstein, \$100; Robert Geller, \$100; anonymous, \$175.38.

The committee in charge of the affair consisted of the following: Isaac Goldman chairman, Mr. and Mrs. Goodstein, Mr. and Mrs. Nathan Salwen, Dr. Stavisky, Mr. and Mrs. Max Weinreich, Mr. and Mrs. Reuben Richman, Misses Finkelstein, Mr. and Mrs. Levy, Mr. and Mrs. Samuel Goldberg, Mr. and Mrs. Samuel Silver, Dr. and Mrs. Benjamin Goldstein, Mr. and Mrs. Julius Rosansky, Mr. and Mrs. Reuben Metchik, Mr. and Mrs. H. N. Goodstein, Mr. and Mrs. Reuben Lippman, Miss Esther Garfunkel, Mr. and Mrs. Harry Kesselman, Mr. and Mrs. Joseph Richman, Mr. and Mrs. Cohen, Miss Blanche Cohen, Mr. and Mrs. S. Grundwerg, Mr. Victor Friedman, Mr. and Mrs. Morris Krumbin, Mr. and Mrs. William Friedman, Mr. and Mrs. Isidore Fishman, Miss Reba Friedman, Mr. and Mrs. J. Dyorkin, Mr. and Mrs. Joshua Metchik, Mr. and Mrs. A. Wartels, Mr. J. D. Cohen.

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HEBREW TABERNACLE (Broadway and 158th St.).—Dr. I. Mortimer Bloom speaks this evening on "A Tribute to Labor." Sabbath morning, "I Serve."

MT. ZION (37 West 119th St.).—Rabbi B. A. Tintner speaks this evening on "Post Summer Thoughts." Sabbath morning, "Ethical Readings."

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stein, sexton. The congregation is under the leadership of a faithful and efficient group of men. Max Reiss, president; Albert Linneman, financial secretary; J. Abramson, recording secretary. Honorary trustees are: Max Reiss, Morris Spangarn, Michael Cohn, John Bogart, A. Linneman, Sigmund Cahn. Trustees are: Messrs. Joseph Adler, Abraham Brill, Samuel Jonas, Frank Walker, M. Bdukenfeld, A. M. Katzky, J. D. Posner and L. Workman.

Old Member of Keap St. Temple Passes
Away

Jacob Kollisch, an old-time Williamsburgh merchant, died suddenly last Monday in the Jewish Hospital. He was born eighty-two years ago and came to the old city of Williamsburgh as a young man. He had lived there for sixty years. Most of that time, he had conducted a dry goods at 731 Grand street. He was one of the best-known merchants in the section.

Mr. Kollisch still had his home there, when he died. He was one of the first members of the Grand Street Board of Trade, and was the oldest member of the Congregation of Temple Beth Elohim, formerly of Keap street. Mr. Kollisch was also one of the oldest members of Cassia Lodge, No. 445, F. and A. M., and Aaron Lodge, No. 20, I. O. F. S. O. L. He is survived by two sons, William I. and Charles H.; two daughters, Mrs. Max Hyman and Fanny Kollisch; two grandchildren and a brother, Herman Gollisch.

Camche-Daniels Nuptials

On Sunday, August 20, Miss Anna Ruth Daniels, daughter of Mr. and Mrs. Nathan Daniels, of No. 4721 Fourteenth avenue, was married to Dr. Leon J. Camche, of Williamsport, Pa., Rev. Samuel Baskin, of New Brunswick, N. J., officiating. Miss Rebecca Camche was maid of honor and Mr. Aaron Daniels best man.

The bride has been especially active in the Council of Young Israel, and the groom, who has a large practice in Williamsport, is a son of Rev. J. Camche, of Lake Placid, N. Y. During the war he served as a first lieutenant. Dr. and Mrs. Camche are now on their honeymoon, and will visit Atlantic City and the Thousand Islands.

MUSIC AND DRAMA

The New York Symphony Orchestra for the coming season will be under the direction of its regular conductor, Walter Damrosch, and the guest conductors, Albert Coates and Bruno Walter.

Mr. Damrosch will conduct eight pairs of the Carnegie Hall series of twelve Thursday afternoon and Friday evening concerts. Out of the sixteen Sunday afternoons in Aeolian Hall, Mr. Damrosch will direct ten. He will also conduct the four children's Saturday morning concerts in Aeolian Hall, four out of the six of the young people's concerts Saturday afternoons in Carnegie Hall and five concerts in Brooklyn.

Mr. Coates has been assigned five concerts in the Aeolian Hall Sunday after-

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"WELCOME STRANGER"
with GEORGE SIDNEY

WEEK—SEPT. 18

"THE DEMI VIRGIN"

To give a dinner party to strangers on whose decision in a business matter hangs your husband's hopes is nerve-trying at best. To give such a party in a little flat on a slender income is more than trying. But when the cook, that colored washwoman whom you had expected to help you out with the preparations and follow up these efforts by waiting on the table, fails to appear, well—that is what happened to Tommy Tucker's wife Grace. Then just when things looked hopeless, in walked Hattie, the washwoman's daughter. She came to say her mother had a "mis'ry" and couldn't keep her engagement, so she stayed to serve.

With Mr. Craven, whose portrayal of the role of Tommy Tucker is one of the classics of the American stage, will be seen the entire Little Theatre cast, of which one critic said that "The First Year" not only was "flawlessly written" but "flawlessly played," including Tim Murphy, Maude Granger, Alice Owens, James Bradbury, Lyster Chambers, Leila Bennett, Mercita Esmonde, Harry Leighton and George Wright, Jr.

Next week, "Welcome Stranger," with George Sidney.

Russian Emigrants to Be Quarantined in Dwinsk

Riga (Jewish Press Association).—The Latvian government has established a quarantine station at Dwinsk, where all Russian emigrants are to be detained for observation to prevent the spread of infectious diseases from Russia to the rest of the world.

The government is building a brand new quarantine quarter, with accommodations for thousands of persons, to prepare for any possible flood of emigration.

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Judge Hyman Lazarus

Assistant Prosecutor Hyman Lazarus of Hudson county was appointed last week by Governor Edwards to the Common Pleas Court to fill the vacancy caused by the elevation of Judge Doherty to succeed William H. Speer, who re-

signed recently to accept a position as counsel for the Public Service Corporation. Judge Lazarus is a resident of Bayonne and for many years was recorder of that city. He is active in all Jewish affairs and is a prominent member of the Beth Abraham Congregation.

BROOKLYN NOTES

Congregation Shaari Zedek to Build on St. Mark's Avenue

Congregation Shaari Zedek of Brooklyn, at Putnam avenue, near Reid, established for nearly twenty years, recently purchased the property at No. 900 St. Mark's avenue, between Brooklyn and Kingston avenues, comprising a building and a plot of ground 100 by 150 feet. Here a new synagogue will be built, with a community house as a social center for the members and seat holders of the amalgamated congregations, namely, the Congregation of Shaari Zedek of Brooklyn and the Brooklyn Synagogue.

The property purchased is beautifully and centrally located within easy reach of the members and seat holders of both congregations, now one. The new synagogue will be of superior design to comport with the grace and dignity of the high architectural stand-

ard of the neighborhood. It will have a seating capacity of over 1,200, with classrooms at once cheerful, airy and inviting to children and grown folks. The community house will have every facility to meet the social needs of the several bodies associated with the congregation, such as the Junior League, the Young Folks' Chapter, the Sisterhood and other organizations which may be projected as the occasion demands.

For the coming holy days the Board of Trustees has secured Kismet Temple, Herkimer street, near Nostrand avenue.

Soldiers and sailors of the Jewish faith are cordially invited to worship with the congregation during the holy days. They are requested to make application to the committee and seats will be reserved for them. A splendid choir will assist at services.

The officers of the congregation are: Rabbi Harry Weiss, minister; the Rev. I. M. Richardson, cantor, and A. Katzen-

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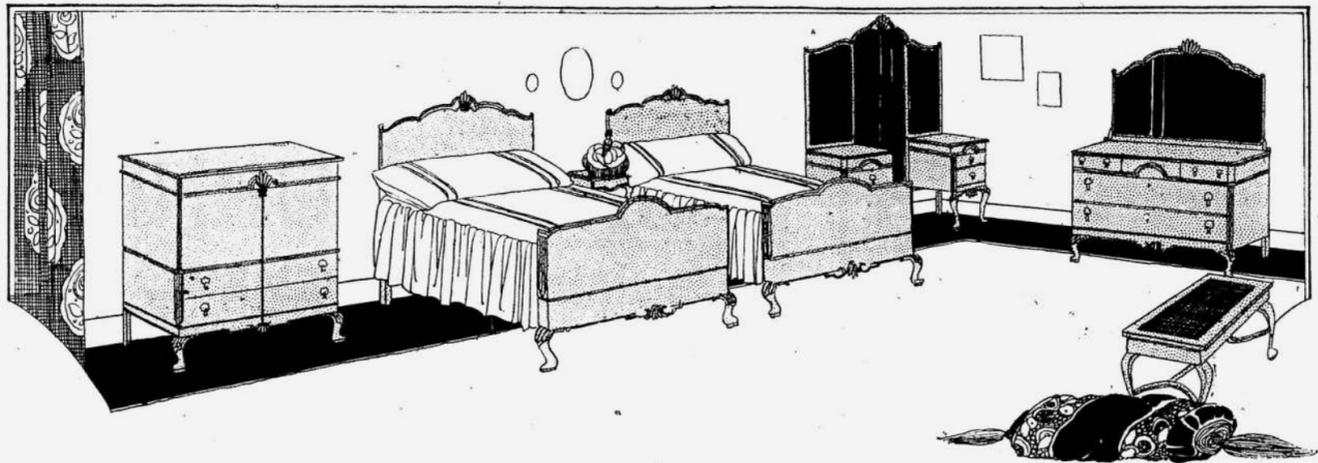
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			Louis XVI Ivory—5 pieces.....	575.00 340.00
			Queen Anne Mahogany—4 pieces..	595.00 368.00
			Queen Anne Mahogany—3 pieces..	440.00 288.00
			Queen Anne Walnut—4 pieces....	375.00 215.00
			Louis XVI Walnut—4 pieces.....	325.00 198.00
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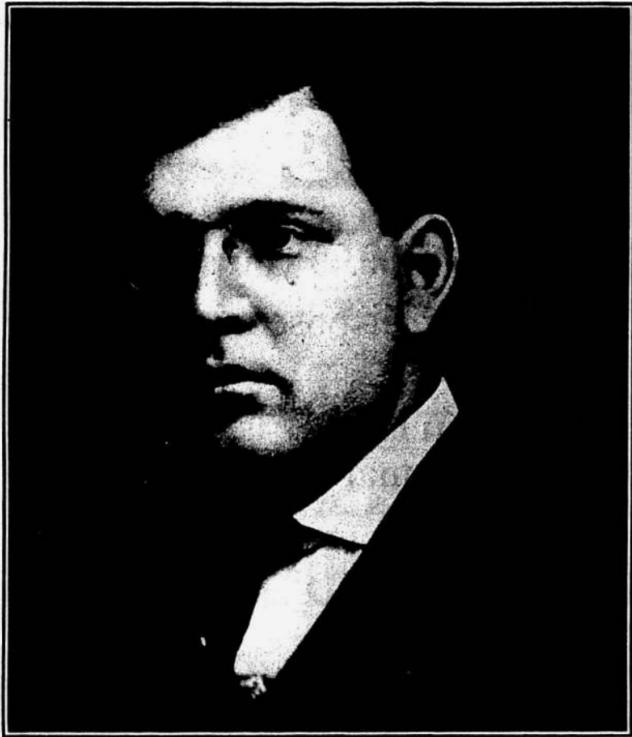
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TRAGIC DEATH OF CHARLES H. SHAPIRO
By HON. ISAAC SIEGEL



CHARLES H. SHAPIRO

Returning here this morning from Washington, I was shocked to learn of the sudden and untimely demise of Charles H. Shapiro of Bridgeport.

Winner of Yale scholarships, former president of District No. 1 of B'nai B'rith and energetic and tireless worker, he left a lasting impress on all who knew him. American Jewry has suffered a severe blow, for he was one of its rising leaders. He made extraordinary sacrifices, both of time and money, for every Jewish cause. He was a true American in the fullest sense of the word.

He helped to make thousands of his fellow men and women happier and made uncounted thousands become citizens. In the last war relief drive he made Connecticut give three times the amount of its quota.

New England Jewry lost a great leader when the late lamented Colonel Harry Cutler passed away, and now the toll of the war has taken another sacrifice.

He has passed away in the forties, but he has accomplished more than many a man who lived to the age of seventy. He was a striking example of what the young American Jew can accomplish.

The heart of everyone who knew him will go out to his dear wife and his five young children.

Charles Shapiro has gone to the far beyond. There undoubtedly he will receive his reward for the great service that he rendered while here.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
August 24, 1922.

Arverne Celebrates Ratification of Palestine Mandate

Before a hall packed to its fullest capacity, with not an inch of standing room left open, Cantor Roitman gave a concert in the Prince Hotel ballroom last Saturday night. The concert was given under the auspices of the Women's Keren Hayesod League of the Rockaways and the Arverne Zionist Organization, and formed the major part of the celebration of the ratification of the Palestine Mandate by the League of Nations. The Konevsky Trio were the other artists that participated in the program, and they, too, proved a real treat.

The evening was opened by the chairman of the occasion, Councillor H. G. Robbins, who spoke briefly but effectively of the significance of the celebration, stressing its importance to the Jews of Arverne, and especially to the Arverne Zionists. In touching words he appealed for unity within the Zionist ranks and called upon all Jews to rise to the occasion and do their share in the rebuilding of the ancient homeland of the Jews.

The oration of the evening was delivered by Mr. M. Soltes. He made an appeal that left an indelible impression on

all those who heard it. After relating briefly the history of the Zionist movement and the struggle for a Jewish homeland, he called for all the forces of Judaism to merge and to concentrate upon the noble work that faces them. Rising to a climax, Mr. Soltes, in a voice trembling with emotion, demanded if there were any in the audience who would refuse to do their full share and still face posterity without shame upon their faces. He pointed out the duty of every Jew joining the organized Zionist ranks in order to be of real use to the movement.

The celebration was concluded by the singing of the Jewish and American national anthems.

Getting Ready for "Join" Week

The executive heads of all Jewish youth organizations met in conference last week to discuss plans for the "Join Week" campaign which is to be conducted in this city under the auspices of the Friedlander Educational Conference during the week of September 24 to October 1. Plans for the campaign were presented and it was announced that each institution will give its fullest co-operation in the campaign.

It is expected that the local institutions will conduct campaigns in their neighborhoods during which they will prepare special bulletins, posters and other publicity material. Booths will be established in the lobbies of these institutions for the reception of application blanks and the dissemination of information regarding the activities of the various organizations. Special teams will be formed and club leaders and other active members of the organizations, who will urge their friends and friends' friends to enroll in a Jewish club, class or synagogue.

The Friedlander Educational Conference will publish a Jewish handbook which will contain information regarding all Jewish youth activities in Greater New York.

The following persons have accepted the invitation of the Friedlander Educational Conference to serve on the Committee of Sponsors during the campaign: Judge Irving Lehman, Miss Alice A. Seligsberg, president, Hadasah; Jos. E. Eron; Dr. Solomon Lowenstein, executive director, Federation of Jewish Charities; Jacob Klein, M. H. Meinhard, Congressman Isaac Siegel, Rabbi Joseph Silverman, Robert B. Brodie, principal, Seward Park Junior High School; Rabbi Herbert S. Goldstein; Professor Goldfarb, College of the City of New York; Dr. Cyrus Adler, Dropsie College, and Dr. David de Sola Pool.

Dr. Joseph Rosen, Who Ended the Volga Famine Back in This Country

A revolution in Russian farming method as epoch-making as the introduction into that country a quarter of a century ago of the American potato was effected by Dr. Joseph Rosen, well-known American agricultural expert of Croton, N. Y., who arrived on the "Caronia" last Friday. By the substitution of American Indian corn to be grown instead of wheat he has assured the farmers of the Volga districts of a harvest covering an area of 5,000,000 acres and saved that section

from the perils of future droughts and famines.

When Dr. Rosen, who has a distinguished record in this country and in Europe, went to Russia a year ago as a representative of the Jewish Joint Distribution Committee, began his investigations of agricultural conditions in the drought and famine stricken districts of the Volga he found that out of thirty million acres of the famine belt seed would have to be provided for at least one-half of that area to produce a wheat harvest sufficient for the needs of the population. Seed to the amount of 250,000 tons would be required, and even then there was no guarantee that there would be any harvest, owing to the lack

of plentiful rains. Dr. Rosen demonstrated that American Indian corn, of all grains, was best able to withstand the dry weather of the Volga, and that by planting an area of 5,000,000 acres, requiring only 50,000 tons of seed, a crop would be assured.

The successful outcome of Dr. Rosen's efforts in the Volga caused President Rakovsky of the Ukrainian Republic to offer him a commission to go to America to purchase \$2,000,000 worth of Indian corn seed for use in that country. Dr. Rosen declined this offer, deciding to remain in Russia to aid the Joint Distribution Committee and the A. R. A. to carry out a feeding program in the Ukraine which on August 1 was providing daily meals to 1,200,000 children and 800,000 adults.

ANNOUNCEMENT

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take pleasure in announcing to their many friends and the public in general that on account of the numerous applications for accommodations which we were compelled to decline during the current summer owing to lack of rooms, we have leased for a long term of years

THE

Palace Hotel

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We are planning many improvements in both houses and are sparing no expense to make the SHELBOURNE and PALACE HOTELS the leading hotels of the Rockaway coast.

Mr. and Mrs. Herman Winkler

New Year Greetings

There is no better way to extend New Year Greetings to your relatives and friends than through the medium of THE HEBREW STANDARD. By inserting your announcement in our

Special New Year Number
ISSUE FRIDAY, SEPT. 22

you will save yourself an unusual amount of trouble and perhaps aggravation, and by this method you will forget nobody.

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extend their best wishes to their relatives and friends for a happy and prosperous New Year.

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CHILDREN'S PAGE

PROPHECY

Dear Children:
Moses continued to impress upon Israel the necessity of keeping aloof from the idol-worshipping nations and their false prophets, as follows: For these nations which thou art about to dispossess, hearken unto observers of times, and unto diviners; but as for thee, the Lord, thy Eternal, hath not assigned the like unto thee. Rashi says Moses impressed upon Israel the fact that they must not hearken to observers of times and diviners because the Eternal had caused his Schechina or Divine Presence to rest upon the prophets, and the "Urim and Thumim."

A prophet from the midst of thee, of thy brethren, like unto me will the Lord thy Eternal, raise up unto thee—just as I am from thy midst and of thy brethren, so will He raise up unto thee a successor to me, and thus from prophet to prophet. But the prophet who may presume to speak a word in my name, which I have not commanded him to speak, although I did command it to his companion—or who may speak in the name of other gods, although he properly expounds the Law, to forbid that which should be forbidden, and to permit that which should be permitted—even that prophet shall die—by strangulation. Three die by the hand of man (Sifri and Talmud Synhedrin). He who prophesies concerning that which he did not hear and it was not told to him, but was told to his companion, and who prophesies in the name of idols—but he who suppresses his prophecy, or transgresses the command of a prophet, or violates his own prophecy, their death is at the hand of Heaven as it said: "I myself will requir it of him." And if thou shouldst say in thy heart: "How shall we know the word which the Lord hath not spoken?" You are destined to say it at the time when Chanaugah, the son of Azur, will come and prophecy: "Behold the vessels of the house of the Lord shall be brought again from Babylon now speedily," and Jeremiah will stand and cry over the pillars and the sea and the residue of its vessels that were not captured in the exile of Jehoniah to Babylon, that they would be brought there with the captivity of Zedekiah (Jeremiah 27). That which the prophet speaketh, saying it is destined to happen to them and you see that it does not happen—this is the word which the Lord hath not spoken, and you shall slay him. However, thus it is when he prophesies concerning the future, but if he comes and says: "Do this or that," it is by command of the Holy One, blessed be He, that I am telling it to you. We were already taught that if one comes to cause you to turn aside from any of the commandments you shall not hearken to him, unless you are absolutely sure that he is a perfectly righteous man just as Elijah at Mount Carmel, who sacrificed upon a high place at a time when it was forbidden to sacrifice upon high places, but he did it in order to restrain Israel from idol-worship, it all depends upon the exigency of the case and to place a barrier so that the Law be not violated, therefore it is said: "unto him shall ye hearken." But if "in presumption hath the prophet spoken it, then shalt thou not be afraid of him." You shall not cease from accusing him of his guilt, nor have any fear of being punished on account of him. Thou shalt put in order for thyself the way (to the three cities of refuge). There shall be a sign on every cross-road: "Miklot," "Miklot" (Refuge, Refuge). And divide into three parts the territory of thy land, so that there shall be from the beginning of the boundary until the first of the cities of Refuge the same distance as from that to the second city, and thus from the second to the third, and the same from the third to the second boundary of the Land of Israel. And he that goeth into the forest with his neighbor to hew wood and his hand fetcheth a stroke with the axe to cut down the tree and the iron slippeth from the helve—thus some Rabbis translate it. Other of the Rabbis say it means that the wood of the tree that he is cutting slipped and struck some one and killed him. This one shall flee unto one of these cities and live. That the avenger of the blood pursue not the man-slayer, therefore I tell thee to put in order the way and prepare many cities of Refuge. And if the Lord, thy Eternal, enlarge thy boundary as he hath sworn unto thy fathers to give thee the land of the Kenite, the Kenizzite, and the Kadmonite, then shalt thou add for thyself three cities more—this makes nine in all. Three on the other side of the Jordan,

three in the land of Canaan, and three in the future. But if any man be an enemy to his neighbor, and through his hatred he come to lie in wait for him, hence the Sages said: "If one transgressed a command of lesser gravity he will come to transgress a command of great seriousness—because he transgressed the command, 'Thou shalt not hate.'" In the end he will come to shed blood, therefore it is said: "But if any man be an enemy to his neighbor, etc., for it should have said: 'If a man rise up and lay in wait for his neighbor and smite him mortally, thy eye shall not look with pity upon him, thou shalt not say: 'the other one is already killed, why shall we kill this one and thus cause two Israelites to be killed.'" But thou shalt put away the shedding of innocent blood from Israel, that it may go well with thee."

בן אהרן

Brown to Lead English Campaign for Jewish War Sufferers

David A. Brown, of Detroit, who led the campaign last fall and winter in this country which raised approximately \$17,000,000 for the war-suffering Jews of Europe, has been prevailed upon to volunteer his services to conduct a similar campaign in England, it was announced today by Henry H. Rosenfelt, National Director of the American Jewish Relief Committee.

Mr. Brown is now in Russia, after having visited Poland, Czechoslovakia, Austria, Hungary and Roumania as one of the commissioners recently sent abroad by the American Jewish Relief Committee to review the efforts of the Jews of this country to relieve their war-stricken brethren, and to prepare a program for future relief efforts, with particular reference to reconstruction.

Want Column

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RABBI WANTED by large conservative Temple in New York city, before or after holidays. State experience, education and salary. Big opportunity. Address "President," care of Hebrew Standard.

MALE SUPERINTENDENT WANTED. Apply Sunday after 10 a. m. Hebrew Convalescent Home, 235 West 120th St.

WANTED.—EXPERIENCED YOUNG RABBI, COLLEGE GRADUATE, TO OFFICIATE FOR THE HOLIDAYS FOR MODERN ORTHODOX CONGREGATION; MUST BE ENGLISH LECTURER. TO MAN THAT CAN TEACH AND INFLUENCE THE YOUNG GENERATION WE OFFER GOOD PERMANENT POSITION, ABOUT \$3,000.00 YEAR; CONGENIAL CLIMATE AND SMALL LIVING EXPENSES. Address all communications to M. D. Weisman, 1222 Franklin St., Tampa, Fla.

YOUNG COUPLE wish to make their home with private family of refinement, where there are positively no other boarders; Kosher household of motherly woman preferred. Location between 65th to 90th Sts., Madison Ave. to Riverside Drive. Box 461, Hebrew Standard.

The East Melbourne (Australia) Hebrew Congregation desires to engage a minister. Applicant must be strictly orthodox, of unimpeachable character and able to deliver impressive sermons. Must possess University degree. One who is able to read services and act as Baal Korah preferred. Salary \$1,000 per annum. Applications may be made to Rev. Dr. Moses Hyamson, No. 1335 Madison Avenue, New York, either in person or in writing.

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Pioneer Merchant Will Retire

La Grande, Ore.—Herman Rothchild, pioneer merchant of North Powder, is preparing to retire from active commercial life and take a trip to Europe, where he has a number of relatives holding high positions.

The passing of the Rothchild store in North Powder recalls much early day history, when the prospector who was right always could get his "grubstake" from Herman, when the farmer who had hard luck could get his account carried for another season, when the small boy who wanted to go to the circus could get the price of a ticket from this open-hearted merchant, who pioneered to the eastern Oregon country and who served it well in many capacities.

In 1906 Mr. Rothchild was elected to the Oregon legislature, being the only Democrat in that session. He made a good record, but always declined reelection, holding he could do more good in North Powder than in any other place.

GOLDSTEIN, BERNARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Hirsch, Newman & Reass, his attorneys, No. 100 Broadway, in the City of New York, on or before the 15th day of March, next.

Dated, New York, the 23d day of August, 1922. HIRSH, NEWMAN & REASS, Attorneys for Executor, 100 Broadway, New York City. LOUIS GOLDSTEIN, Executor.

FRANK, ALFRED.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Frank, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lachman & Goldsmith, their attorneys, at No. 41 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of October, 1922.

Dated, New York, the 3d day of April, 1922. JULIUS J. FRANK, JEROME W. FRANK, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

STRAUSS, ALBERT H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert H. Strauss, 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 Feiner & Maass, his attorneys, at No. 66 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of January, 1923.

Dated, New York, the 25th day of June, 1922. BENJAMIN P. FEINER, Executor. FEINER & MAASS, Attorneys for Executor, Office and P. O. Address, 66 Pine Street, Borough of Manhattan, New York City.

GERBER, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Gerber, 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 Irving M. Dittenhoefer, his attorney, at No. 1482 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of January, 1923.

Dated, New York, the 26th day of June, 1922. MORTIMER FISHEL, Executor. IRVING M. DITTENHOEFER, Attorney for Executor, Office and P. O. Address, 1482 Broadway, Borough of Manhattan, New York City.

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BIRD'S BUSINESS INSTITUTE

391 E. 149th St., A-Ro-Co. Building. Also Webster Ave. and Fordham Road.

JACOB, MORRIS.—In pursuance of an order by Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Jacob, 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 her attorney, Solomon Ullman, No. 51 Chambers Street, Borough of Manhattan, City of New York, on or before the first day of March, 1923.

Dated, New York, August 16th, 1922. PEPPIE JACOB, Administratrix. SOLOMON ULLMAN, Attorney for Administratrix, No. 51 Chambers Street, Borough of Manhattan, City of New York.

SCHUCHTER, DANIEL M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Daniel M. Schuchter, 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 Goldman & Novick, her attorneys, at No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of March, 1923.

Dated, New York, the 16th day of August, 1922. LILLIAN SCHUCHTER, Administratrix. GOLDMAN & NOVICK, Attorneys for Administratrix, Office and P. O. Address, 41 Park Row, Borough of Manhattan, New York City.

SUPREME COURT, NEW YORK COUNTY.—CLARA PUTNIK, Plaintiff, against SIMON PUTNIK, Defendant.

Proceedings for dissolution of marriage. To SIMON PUTNIK, Defendant: YOU ARE HEREBY NOTIFIED that a duly verified petition has been presented to this Court, by your wife, CLARA PUTNIK, stating that you have absented yourself for more than five (5) years now last past without being known to your wife to be living during that time, and that your wife believes you to be dead, and that a diligent search has been made to discover evidence showing that you are living, and that no such evidence has been found, and asking for a dissolution of marriage between you and yourself, and that a hearing upon said petition will be held at 10:15 o'clock, A. M., on the 9th day of October, 1922, at Special Term, Part III, of this Court.

In case of your failure to appear or answer, an order will be made for the relief demanded in the petition.

Dated, New York, July 21st, 1922. LEON BLEBECKER, Attorney for Petitioner, Office and P. O. Address, No. 249 West 34th Street, Borough of Manhattan, City of New York.

To SIMON PUTNIK, Defendant: The foregoing notice is served upon you by publication, pursuant to an order of Hon. Edward R. Finch, Justice of the Supreme Court of the State of New York, dated the 21st day of July, 1922, and filed with the petition, in the office of the Clerk of New York County.

Dated, New York, July 21st, 1922. LEON BLEBECKER, Attorney for Petitioner, Office and P. O. Address, No. 249 West 34th Street, Borough of Manhattan, City of New York.

COHEN, MAURICE H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice H. Cohen, 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 Adam Wiener, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1923.

Dated, New York, the 12th day of July, 1922. HERBERT BAUM, Administrator With the Will Annexed.

ADAM WIENER, Attorney for Administrator With the Will Annexed, Office and P. O. Address, No. 51 Chambers Street, Borough of Manhattan, New York City.

NOTICE
SUPREME COURT, NEW YORK COUNTY, in the matter of the Petition of SAMUEL KLEINMAN for an order under Section 6, Sub-Division 7-A, Law of Domestic Relations, to dissolve his marriage with MONIA KLEINMAN, on the ground of absence.

To MONIA KLEINMAN, please take notice that the petition of SAMUEL KLEINMAN, pursuant to Section 6, Sub-Division 7-A, of the Domestic Relations Law, for an order dissolving the marriage between SAMUEL KLEINMAN and MONIA KLEINMAN will be presented to a Justice of the Supreme Court, at a Special Term, Part III, of the Supreme Court of the State of New York, to be held in the County Court House, in the Borough of Manhattan, City and County of New York, on the 4th day of October, 1922, at ten o'clock in the forenoon of that day, or as soon thereafter as counsel can be heard and a hearing had thereon.

Dated, July 12, 1922. MORRIS ROTHENBERG, Attorney for Petitioner, 5 Beekman Street, Borough of Manhattan, City of New York.

To the above named MONIA KLEINMAN: The foregoing notice is served upon you by publication pursuant to an order of Hon. Edward R. Finch, a Justice of the Supreme Court of the State of New York, dated the 15th day of July, 1922.

KOHUT SCHOOL FOR BOYS

Harrison-on-Sound New York A COUNTRY SCHOOL FOR YOUNGER BOYS For Interview and Particulars, Address at School. HARRY J. KUGEL, Principal, PHONEX, Park 1166

LOWENSTEIN, MOSES.—The People of the State of New York, by the Grace of God, free and independent, to Olga Lowenstein, Louis Lowenstein, Carl Lowenstein, Elise Lowenstein, Selma Frank, Martha Frankenthaler, Leo Lowenstein, Doretta Wallace, Emma Lowenstein, Carrie Lowenstein, Amelia Kuhn, Henry Levi, Mayor of Village of Wallau, Mayor of Village of Breckenheim, Mount Sinai Hospital, Ernest C. Hunt, as executor of the last will and testament of John L. N. Hunt, deceased; Bertha Barman, Leopold Barman, Moritz Barman, Klara Kohn, Rosa Strauss, Hermine Bloch, Johanna Karlstadt, Dina Barman, Gustav Barman, Ricka Lowenstein, Rosa Lowenstein, Gimmli Katzenstein, Sara Herz, Moritz Herz, Bertha Weinberger, Sally Herz, Bettina Lowenthal, otherwise known as Dina Lowenthal, Fredericka Lowenstein, Ludwig Lowenstein, Meta Lowenstein, Cornelia Lowenstein, Arthur Lowenstein, Hermann Weiss, Tilly Weiss, Ernst Weiss, Berthold Weiss, Gertrud Weiss, Walther Weiss, Emma Weingaertner, Gertrud Josephy, Eugen Weingaertner, Alfred Lowenstein, Betty Lowenstein, Ernst Lowenstein, Hans Lowenstein, Rosa Lorch, Lucille Lorch, Ernst Lorch, Jacob Lorch, Joseph Lorch, Hebrew Technical Institute, New York Institution for the Instruction of the Deaf and Dumb, Benjamin Lowenstein, and Guaranty Trust Company of New York, surviving trustee under the last will and testament of Moses Lowenstein, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Moses Lowenstein, deceased, who at the times of his death was a resident of the County of New York, do hereby certify:

That a petition of Guaranty Trust Company of New York, having its principal office at No. 140 Broadway, in the Borough of Manhattan, City, County and State of New York, and each of you are hereby cited to show cause, before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 19th day of September, 1922, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Guaranty Trust Company of New York, as surviving executor of the last will and testament of said deceased should not be judicially set aside.

In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.

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

MARTIN G. McCUE, Clerk of the Surrogates' Court.

STETSON, JENNINGS & RUSSELL, Attorneys for Executor, 15 Broad Street, New York, N. Y.

ROZINSKI, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Rozinski, 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 Spiro & Abrams, her attorneys, at No. 47 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of December, 1922.

Dated, New York, the 17th day of June, 1922. SPIRO & ABRAMS, Attorneys for Administratrix, Office and P. O. Address, 47 Fifth Avenue, Borough of Manhattan, New York City.

SUPREME COURT, NEW YORK COUNTY.—ANTONI KOPEC, Plaintiff, against STEPHANIA KOPEC, Defendant.

Proceedings for a dissolution of marriage on the ground of absence: To STEPHANIA KOPEC: PLEASE TAKE NOTICE that pursuant to an order of Hon. Justice Tierney dated the 1st day of June, 1922, and filed with the petition of ANTONI KOPEC, in the office of the Clerk of the County of New York, by which it appears that ANTONI KOPEC has exercised all due diligence in making a search to discover evidence whether or not you are living and that no such evidence has been found, and that you have absented yourself for more than five successive years last past without being known to said ANTONI KOPEC to be living during that time and that ANTONI KOPEC believes you to be dead, a hearing upon said petition shall be held at a Special Term Part III of the Supreme Court, New York County, at the County Courthouse thereof, in the Borough of Manhattan, City of New York, on the 2d day of October, 1922, at 10 o'clock, in the forenoon of that day or as soon thereafter as counsel can be heard at which time proof of the allegations contained in the petition shall be taken and an application will be made for an order dissolving the marriage between you, the said STEPHANIA KOPEC and this petitioner, ANTONI KOPEC. New York, June, 1922.

ANTONI KOPEC, Plaintiff. I. M. SACKIN, Attorney for Petitioner, 153 West 42d Street, Borough of Manhattan, City of New York.



Edited by J. P. Solomon, 1882-1909

הגידו כנויים והשמיש וימא נב

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By WILLIAM J. SOLOMON.
Telephone: 890 Cortlandt.

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

Friday, September 1st, 1922 : : Ellul 8th, 5682

At last the "black hand" has made itself felt in Yiddish. The Yiddish language, as such a medium of expression, could have gotten along without the "black hand."

German historians are discovering a new and vast interest in the life and works of Josephus, the Jewish historian. Presumably this is because Josephus wrote on wars, and especially on one war that ended disastrously. Perhaps the German historians derive consolation and inspiration for the defeat of their nation from his writings.

Rabbi Emil G. Hirsch considers all his colleagues in the rabinate as his fellow-yokemen. The yoke which binds them is that of the *Torah*, undoubtedly. Yet in Rabbi Hirsch's "temple" the *sefer* is extremely conspicuous by its absence. So, in Rabbi Hirsch's mouth the word "fellow-yokemen" becomes a *facon de parler* and nothing more.

According to a notice which recently appeared in *The Jewish Guardian* another great collection of Hebraica and Judaica is destined to cross the Atlantic shortly. Our London contemporary does not give its readers a clue to the identity of this collection, and we can only guess that its acquisition was made possible through the formation of the Jewish Institute of Religion.

We note with satisfaction that the editor of *Israel's Messenger*, in the issue of that journal dated July 7, accepts our reservation about Zionism. As long as some prominent Zionists unblushingly flaunt the requirements of Orthodox Judaism in their private lives, so long will many Orthodox Jews, to whom the movement otherwise were an impeccable ideal, feel themselves outraged.

The acting imperial wizard of the Ku Klux Klan in a recent interview stated that his organization "is not fighting the Jew, but is trying to get the Gentile to take on some of the traits of the Jew." Forsooth! We thought the Jew and all his traits were anathema to the Ku Klux Klan. We thought the Ku Klux Klan not only opposed Jews, but regarded them as of such little worth that it was quite willing to harry them "off the map," to eliminate them root and branch from the population of the United States. The Ku Klux Klan reaped the whirlwind, and its chief executive officer, the acting imperial wizard, sought to bend himself and his followers before the storm by "fighting" or "trying" to get the Gentile to take on some of the traits of the Jews. From another aspect, too, the utterance of the acting imperial wizard is wholly unsatisfactory. What traits of the Jew has the Ku Klux Klan found to be worthy of assimilation by Gentiles? We hesitate to specify, for we regard this whole business of the Ku Klux Klan as unfair and un-American, and believe this organization should be eliminated root and branch from our life as a people, quite apart from the fact that it opposes Jews or that it seeks to persuade Gentiles to adopt the traits of the Jews. No matter from what point of view it is examined the Ku Klux Klan is a mischievous miscegenation, and the sooner America is definitely rid of it the better it will be for America.

Sabbath begins at 6.35 p. m. (Standard time—Daylight Saving time one hour later). *Ki Tetse. Deut. 21:10—25:19. Prophetic reading, Is. 54:1-10.*

JEWISH CALENDAR

5683	1922
ROSH HASHANAH.....	SATURDAY, SEPTEMBER 23
YOM KIPPUR.....	MONDAY, OCTOBER 2
FIRST DAY SUCCOTH.....	SATURDAY, OCTOBER 7
SHEMINI ATZERETH.....	SATURDAY, OCTOBER 14
SIMCHATH TORAH.....	SUNDAY, OCTOBER 15
ROSH CHODESH CHESHVAN.....	MONDAY, OCTOBER 23
ROSH CHODESH KISLEV.....	TUESDAY, NOVEMBER 21
FIRST DAY CHANUKAH.....	FRIDAY, DECEMBER 15
ROSH CHODESH TEBETH.....	WEDNESDAY, DECEMBER 20
FAST OF TEBETH.....	FRIDAY, DECEMBER 29

* 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,

DOWN WITH RELIGION

A RECENT newspaper dispatch announced that the Russian Soviet Government has decreed a punishment of forced labor for a term not exceeding one year for such persons as are convicted of the charge that they imparted religious instruction to children or adolescents in either public or private educational institutions located within its dominions. This reported law is grounded upon the notion of the Bolsheviki that religion must be effectively and permanently eliminated from Russian life. Under the old regime the church was a portentous instrument for evil and persecution, and the Bolsheviki are determined that the former condition shall never be repeated.

The press dispatch which contained the information summarized in the preceding paragraph may or may not be true. Like much that has emanated from Russia in recent years it may be made up of false suggestions, if not of suppressions of the truth. The Bolsheviki have been frequently characterized as imitators of the leaders of the Terror during the French Revolution, and their attitude toward religion is described as fully on all fours with that which controlled the public opinion of France in the final decade of the eighteenth century.

But the press dispatch we are considering contains an additional suggestion which throws considerable light on its intent. The Bolsheviki leaders are there said to be desirous of making the next Russian generation "non-religious, or, at any rate, anti-Christian." This is our old "friend"—the Bolsheviki are only atheistic and anarchistic Jews—in a new guise. Instead of stating this *canard* bluntly and defiantly the pressman suggests that the Bolsheviki leaders are anti-Christian, and is well content to leave the rest of the matter to the vivid imagination of his readers.

There are historical precedents without number to show that the Bolsheviki attitude toward religion, as indicated in this newest report, if this is to be believed, is foredoomed to failure. But this is neither here nor there. The old calumny will not down, and serves its purpose on occasion. Jews everywhere, peaceful and law-abiding, are rendered suspect by reason of "activities" attributed to the Bolsheviki.

Our Far Eastern contemporary, *Israel's Messenger*, is troubled over the drifting policy of our rabbinical seminaries. Both our Reform and Conservative institutions in Cincinnati and New York now exist without permanent heads, and we have heretofore voiced our thought on this state of affairs in no uncertain terms. But *Israel's Messenger* applies the yardstick of Zionism to its estimate of the situation, which, of course, is fallacious. While, when all is said and done, the administration of President Kaufmann Kohler at the Hebrew Union College, now happily concluded, cannot be called successful in any manner of speaking, this result can never be explained in terms of Zionism.

The Palestine Development Council announces its willingness to co-operate with the Zionist Organization of America for the speedy upbuilding of *Eretz Yisrael*, and, under the lead of its chairman, Judge Julian W. Mack, will shortly appoint its committee for the purpose of exploring the ways and means by which this result may be attained. We hail this action with undisguised satisfaction, for we have always believed that the rapprochement between various divisions of Jews interested in the restoration of Palestine could be arrived at. When the Zionist Organization adopted its resolution of conciliation we applauded its action. Now we do likewise for the Palestine Development Council, and express the hope that the progress of the negotiations will be fruitful of lasting good for world-Jewry.

We note that the Anglo-Jewish press carefully chronicled the departure for India, there to join the viceroy, of Viscount and Viscountess Erleight. The former is the son and heir of the Earl of Reading and the latter the daughter of Sir Alfred Mond. Both are thus the children of Jewish parents, but their marriage was solemnized, if we are not mistaken, in a church. So while the news of their departure for the Farther East, the storied Orient, may be "English" news, even society news with a capital S, yet it is not Jewish news. The fact that both the parties concerned are members of highly-placed and influential Jewish families does not alter the case a bit. The parties are guilty of treason to Judaism, and Jewish journals should uphold the cause they presume to serve by not mentioning their names. Much more might be written on this theme, but we think enough has been plainly said.

"The old laws, the old rules, don't hold any longer. From now on things will happen in accordance with the design of the new era. The only thing for anybody to do is to get in harmony with the new design. . . . Anyone who is living in the new order doesn't need to worry." Thus descants the great "philosopher," Henry Ford of Detroit, the man who might be willing to be President if a majority of his fellow-citizens would vote for him. He is, according to his wont, somewhat obscure about the "new order," which he contrasts with the "old order." While we really do not know exactly what Ford means by one term or the other, we suspect that to his mind the "old order" connotes the ideals under which this country was established and has grown great. The "new order," then, stands for Ford's "ideals"—pandering to blind passions and prejudices, the Ku Klux Klan and the like. However, as long as Ford persists in talking incessantly we shall have little or nothing to fear from him.

DIVERS MEASURES

"Thou shalt not have in thy bag divers weights, a great and a small. (Deut. xxv, 13-15.)

THE petty merchant, whose scales you watch when purchasing a trifle, is not the meanest man you know. His weights and measures may be short; he may cunningly employ various devices to cheat you; but his cupidity and dishonesty may be but the makeshift of a poor devil altogether too powerless in the face of adverse circumstances. Merchants are thieves, more or less, from ancient times to this day; but most of them manage to cloak their practices behind the law: yet, they are not always the most despicable of men. For there is the large fair of life, and the transactions conducted here, in this vaster mart, just because they are living ones, are subtler and offer greater opportunities to the cheat. Here are the worst falsifiers and counterfeiters; here are the most mischievous short-changers and short-weighers. And therefore the burden of our text must be extended from their original meaning, as referring to corrupt commercial practices, to the larger meaning, as applicable to those who in the great business of living use divers measures, "a great and a small": double standards, or false standards. For falsifying the living values is a crime against life itself that would reduce the whole social order to chaos. Occasional departures from right standards, no matter how widespread, are yet subject to correction, but when the standards themselves are perverted then there is little or no hope for social recovery.

There is hardly a mechanical contrivance as simple as a balance, yet there is hardly one that is more important. Just a beam suspended at the centre; but on the exactitude of this central point hangs all human knowledge. Man has weighed not only the mountains in scales and the hills in a balance, to use the language of Isaiah, but he has placed even the distant stars in the pan of his weighing instrument, and forced them to give up their secrets. The scientific wonders due to the little balance are too numerous to be told. For man is the measurer of all things, and by weight and measure he would learn the nature of the whole world. Indeed, were this world only a material world, devoid of spiritual contents, he would soon succeed in his ancient dream of reducing everything—matter and its properties; colors; sounds—to sheer quantity and number. But the world is big with spirit, and all things bear the bloom of a haunting quality that is not congenial to the science that weighs and measures, that counts atoms and vibrations, and reduces the entire universe to a huge geometric plan. There is beauty in the world, and tantalizing yet inviting mystery; and above all, there is goodness in the world, and the self-sacrificing acts of saints and seers; and these things do not yield to numbers and measuring devices. How then are beauty and love and justice weighed? Is there no balance for them? No just and perfect scales? There is: the scales of the mind, the balance of the heart. For in matters physical man is the measurer of all things, but truly in moral concerns "man is the measure of all things." Our text, then, means that as man must keep a just and perfect measure for utilitarian purposes, all the rather must he keep just and true the balance of the heart, the scales of the mind, for the larger purposes of meting out justice and mercy among his fellow-men, and enriching all life with the saving qualities that make for beauty and sanctity.

Where minds are well poised to a nicety, where the balance of the heart is kept true, there double standards are impossible. What are these double standards? One law for men, another for women; one law for the rich, another for the poor; one law for the citizen, another for the stranger: these are the usual examples adduced to illustrate the double standard. That there are many other ways, and more subtle ones, of applying divers measures to the concerns of life will readily come to mind to anyone who takes the trouble to think. Suffice it to say that standards are falsified wherever inclination and prejudice take the place of the proper balancing act of reason.

And just because this balancing act is so subtle, just because correct weights and measures are more difficult to find for spiritual things than for material ones, the former being truly among *imponderables*, therefore the question of standards in morals is a perplexing one. Our human wish is to simplify our problems to the utmost; and for this reason we seek to reduce all our perplexities, no matter how complicated, to a single formula. Hence it is that moralists of all times have dreamed of a Highest Good, a Moral Headliner, under which all the details and particular goods of the moral life could be subsumed. But nothing is so pernicious as to be the slave of a formula. What is a formula? The vain attempt to freeze the fluidity of life into a rigid statement. Life, however, is too rich, too many sided, too multifarious, to be crowded into such a rigid statement: its dangers lurk everywhere, its duties are not hard and fast, and both dangers and duties beckon the faculties to all sides. Who then can hope to sum up all the obligations, allurements and sanctities of living under one single good, one single principle, one single standard? The best that could be said about the choice and employment of fixed standards is, that given similar circumstances all cases must be dealt with alike. But is there ever a repetition of circumstances? Does not each case rather require a standard all its own? Are we then not of necessity users of divers measures? As a matter of fact we cannot help using double standards in dealing with those near to us as over against those farther removed from our affections. Charity does begin at home; and in many ways must end there. How and where is the line of distinction to be drawn?

But because the task of choosing and using an equitable standard is difficult there is no reason to despair. God does not ask of us to become slaves of a fixed formula, but he does ask of us to keep the scales of the mind just and true. All will be well where the beam of our spirit is suspended at the exact centre: for thereby hang the holiest issues of life.

JOEL BLAU.

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SPECIAL RATES FOR SEPTEMBER.

PERSONALITIES

JUST as much pride as if he had been a genius in art is our pride in Izzy Einstein, for Izzy has made possible for us one more classification in the list of notabilities. Where the index headed "Detectives" was formerly blank it now contains one celebrated name—"Izzy Einstein."

Izzy Einstein is the star salesman of summonses in the service of prohibition enforcement. In two years he has piled up a record of 2,000 arrests. In two years he has made his name and person so dreaded that it is reliably reported that 20,000 reproductions of his picture have been sold to gentlemen who aspire to slake forbidden thirsts, as a matter of self-

master of the art of disguise; he took to the methods of detecting more readily and with more grace than the brethren take to fame. He became almost immediately one of the greatest detectives of the age, with his specialty lying in bringing to the attention of the courts blind pigs—stationary, traveling, permanent and transient.

His technique consists in an extensive system of disguises. Though he is an enormous man he can step into any picture and pass for the real thing. And as the real thing he obtains first the confidence of his poor victim and then the fateful glass or bottle.



"IZZY" EINSTEIN

defense. The pictures sell at a dollar apiece and are reverently and dutifully gazed on by bootleggers each morning before starting business, but so canny is the instinct of Izzy Einstein, so unflinching is he in recognizing the flavored spoor that not a day goes by that his axe does not fall.

Izzy's methods are spectacular. A recounting of his exploits reveals greater sleuthing ingenuity than the old dime novel writers could evolve. Each exploit is wrapped in a halo of romantic plotting that makes it a delicious morsel as a narrative and a matter for bewilderment and hard words for the object of his attentions.

Einstein was two years ago a clerk in the postal service in New York. He was a conscientious public servant and let things rest at that. When the troubles of the prohibition enforcement officials came in calls were sent out for more and more men, and many recruits naturally came from the men already in government service. Izzy Einstein was one of the recruits. Once he received his badge he became reborn with a new personality. He became a distinguished

Taking our data from a recently published interview, we will entertain you with the story of some of Izzy's exploits. Each one could readily be transformed into a fascinating novelette, and we readily believe that soon an original soul will come forth with the manuscript of "The Adventures of Izzy; or, In Quest of Rye."

Our own favorite episode deals with a saloonkeeper on New York's west side who had eluded the efforts of squads of servicemen and, blandly defying them, dealt out daily of the cup that cheers, accumulating the result in his bank. The day Izzy stepped into this saloon he was a burly driver of a truck with a most decided grouch. On passing through the swing doors he flung out the query to the barkeep, "Where's your phone?" The man indicated the booth with his thumb, meanwhile giving him the once over. Izzy stalked over, called his number and started a disgruntled conversation with his party—a conversation which dealt with hauls of potatoes and other vegetables and which was audible to

all concerned in the saloon. Ringing off, Izzy approached the barkeep and told him how hard it was to work for a dumbbell and also presented sundry uncomplimentary facts concerning his boss. What he didn't tell him was that he had held his finger surreptitiously over the telephone book during his conversation. After relieving himself of his pent-up feelings Izzy asked for something strong to equal the state of his mind. The sympathetic barkeep brought out the bottle and then Izzy brought out his badge.

In a similar neighborhood Izzy was found lounging on the steps of a saloon in the early hours of the morning, a weather-beaten stevedore. Soon the proprietor came along carrying a package under his arm. Stirring the somnolent laborer with his toe he inquired his business, with little kindness in his voice. The laborer stated pitifully that he was waiting to get a nip before breakfast, and would he, the saloonkeeper, oblige? The saloonkeeper took proper compassion. He let the laborer assist him in opening the saloon, removing the shutters, clearing off the bar, and then he took up his package and unwrapped four bottles of whiskey. Again he let his prospective customer help him. They hid three bottles in a secret drawer and then he opened the fourth bottle and poured out a generous three fingers. "He'p yourself," he said; "this is the real stuff." And while the parched stevedore took a draught he observed that the day pointed out that it was not his lucky day. "Why?" demanded the saloonkeeper beligerently. "Because," Izzy calmly replied, "you're pinched."

Supplementing his technique is a natural gift that resolves itself in constantly placing him in close proximity with liquor. On one of his casual rounds, during which he raided a saloon and carried off a violin case in which had reposed two quarts, he dropped into a small cafe and, placing the violin case on the floor, ordered milk and a sandwich. He munched through this tasteless meal and then called for the real object of his visit. The waiter conferred with his boss, and a contemptuous refusal was on the boss's lips when he suddenly recollected that his customer was "John the Fiddler," who played at near-by cafes. The verdict was "He's all right," and he was served. It seemed too tame a conquest, so Izzy refrained from doing his duty for a while, and hung around. The proprietor came up and asked him to play something on the fiddle. "John the Fiddler" excused himself; the saloonkeeper insisted. Obligingly, then, John consented and asked what tune they wanted. The saloonkeeper had no preferences. "In that case," replied Izzy, "I'll play the 'Revenue Man's March.'" The march followed, but, of course, there was no music.

Izzy was once standing on the platform of the railroad depot at Albany when a stranger approached him. A sanguinary conversation ensued, in which it was established that Izzy was a native of the stranger's home town. In recognition of this bond between

them the stranger gratefully led his new-found friend to a little store, where soon after the badge was flashed. Reflecting that this was a good beginning Izzy continued on his travels and alighted at a wayside town. A firemen's convention was in progress. Izzy sought out a fireman's uniform and discovered himself a fireman in good standing. Thereupon 18 summonses were handed out. Considering it unwise to break up a vein of luck, Izzy continued on his way and stopped off at another little town. Finding a hardware store he bought two coffee percolators and became a peddler of percolators. After a few calls intuition told him to stop at a certain place. He sold a percolator after some dickering, and then his customer asked him to take the price out in a drink. It was a sad day for the keen trader.

As we have intimated, Izzy is large. Usually his bulk is no hindrance to his activities, but on one occasion it was. Izzy had become attracted to a cafe near a New York park which seemed to be immensely popular with the athletic gentlemen who played golf, tennis or ball in the park. In fact, it was so popular and its patrons appeared to be so satisfied with the service it rendered that Izzy became a ball player. It was hot weather, and playing football makes 240 pounds of manhood perspire freely and endure other discomforts. Izzy and his partner continued their self-imposed arduous exercising until they looked and felt as limp as a wet rag, then they wobbled over to the cafe and dropped wearily into chairs. When the waiter appeared they begged him to have mercy on their exhausted state and provide them with a sip of that which the other patrons sipped. The waiter complied with a benign smile, and alas! for his kindness Izzy Einstein did his duty.

And this is how Izzy Einstein works himself into fame and fortune. For already the country has become cognizant of his powers, and even as we write these paragraphs the news comes in that Izzy has been promoted from his position of local officer to the Federal prohibition service, with a commensurate increase in salary.

* * *

Jacob Ben-Ami is about to receive his first opportunity on the English-speaking stage. When Archibald Selwyn made a raid on Europe recently for material he bought the American rights to a Berlin success called "The Wonderful Tales of the Conductor Kreisler," a play that relies for its appeal largely on scenic manipulation. The production approaches as near to a movie as ingenuity can make it. Scenes change before the spectator's eyes, with lightning-like rapidity by use of illuminated patches on a dark background and other devices. In the American version the piece is to be called "The Wonderful Tales of Hoffman," to take advantage of the fame of Offenbach's opera.

For the principal role in "The Wonderful Tales of Hoffman" the Selwyns, on the recommendation of their new producing director, Frank Reicher, have chosen Ben-Ami and sent him to Berlin to see the role acted there. Frank Reicher is the son of the former director of the old Jewish Art Theatre, who directed Ben-Ami in many of his roles.

We may predict, from outward evidences, that this is an appropriate role for Ben-Ami and that he will likely make a pronounced success of it. In Ben-Ami's case it is unfortunate that so few plays can be written to which he can adapt his individual talents and his personality.

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DAUGHERTY AGAIN PERSECUTING ROSENBLUTH?

Congressman Ansoerge Charges That Attorney General Continues Case Despite Exonerations of Rosenbluth—Interesting Correspondence.

That Hon. Harry M. Daugherty, Attorney General of the United States, is attempting to persecute Captain Robert Rosenbluth of 522 West 150th street is the charge made by Congressman Martin C. Ansoerge of 575 Riverside Drive, in correspondence between him and the Attorney General just made public.

Captain Rosenbluth was exonerated in 1921 of the charge of murdering Major Cronkhite, and the instigation of any proceedings at this time is characterized by Congressman Ansoerge as "persecution."

It is brought out in the correspondence that the Attorney General and the Department of Justice dismissed the indictments against Captain Rosenbluth in 1921 on the ground that the federal courts had no jurisdiction. The matter was referred by the Department of Justice to the State authorities of the State of Washington, who, after an investigation completely exonerated Rosenbluth. The affidavit of one Pothier, upon which the charge was based, was shown to have been the creation of a diseased mind.

Recently the Congressman charges that certain influences have been at work to indict Captain Rosenbluth in the federal courts in Seattle, Wash., three thousand miles away from Captain Rosenbluth's home.

The correspondence between Congressman Ansoerge and Attorney General Daugherty follows:

House of Representatives U. S., Washington, D. C., August 17, 1922.

Honorable Harry M. Daugherty, Attorney General of the United States, Washington, D. C.

My dear General—I am enclosing copy of letter from Captain Robert Rosenbluth, dated August 14, 1922, wherein he states that someone in the Department of Justice has ordered the United States District Attorney in the State of Washington to present the charges against him for the alleged murder of Major Cronkhite to the Federal Grand Jury there for the purpose of indictment.

I had thought that the unfounded charge against Captain Rosenbluth was a closed book and that his complete exoneration by the State authorities at Seattle, Wash., to whom you referred it, had ended the matter. At that time you and the Department of Justice stated that there was no federal jurisdiction, as

the alleged crime was committed in the State of Washington at a place and under circumstances over which the federal courts had no jurisdiction. If the Department of Justice is now instigating proceedings in the federal court it amounts to a complete reversal of your former opinion.

On May 26, 1922, I wrote you of my interest in Captain Rosenbluth, who resides at No. 522 West 150th street, New York city, in my Congressional district. I referred to the fact that he had received a complete exoneration from Prosecutor James W. Selden of Seattle, Wash., and that Mr. Selden said:

"As to Captain Rosenbluth, he should be and is, so far as we are able to do it, entirely exonerated from any connection whatever with the death of Major Cronkhite."

And further: "That a great injustice has been done him, which should be righted; that there is nothing which in any manner approached the dignity of evidence to connect him with the killing of Major Cronkhite, and we are firmly convinced that he should be again restored to public confidence to the same degree that existed before the happening of this very unfortunate incident."

I asked for a letter from the Department of Justice advising that after the matter had been referred by you to the State Prosecuting Attorney at Pierce county, Washington (the only official, according to you, who had any jurisdiction), Captain Rosenbluth had been completely exonerated, and expressing regret on the part of the Department of Justice for Rosenbluth's unwarranted arrest. The purpose of the letter was to clear Captain Rosenbluth's name in the eyes of his friends and of the world.

I am sure that when you personally review the facts you will find that the action of someone in the Department of Justice in now referring the matter to the federal authorities at Seattle, Wash., is diametrically opposed to the position which you personally and the Department of Justice have previously taken.

I realize that in the rush of work you have not all the data before you, and for that reason I shall briefly refer to the instances in which you and the department have stated positively that this was not a federal matter at all, and instances where you have acted officially in accordance with that view:

1. On March 30, 1921, you wired the United States District Attorney at Seattle in part as follows: "Agree with you. No federal jurisdiction. —Daugherty."

2. On July 16, 1921, letter from Assistant Attorney General W. C. Herron to Attorney Jonah J. Goldstein, reading in part as follows:

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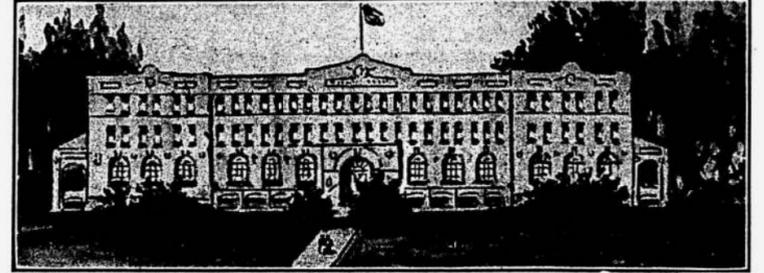
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Attorney at Seattle, to dismiss the proceedings pending in their districts against Captain Rosenbluth and Pothier, respectively. Respectfully,

"For the Attorney General,"
"W. C. Herron, Attorney."

3. On July 18, 1921, the Department of Justice and the Federal Court of the Western District of the State of Washington asked for the dismissal of the warrant on the ground of "no jurisdiction."

4. Letter from United States Attorney William Hayward, Southern District of New York, to Attorney Jonah Goldstein, Esq., as follows:

"Department of Justice,
"United States Attorney's Office,
"New York, July 21, 1921.
"Jonah Goldstein, Esq., 350 Broadway,
New York, N. Y.

"Sir—I am in receipt of a letter from the United States Attorney at Seattle advising me that proceedings pending in the Western District of Washington against Robert Rosenbluth and Roland Pothier were dismissed July 18.

"The bail given in this district for the appearance of Rosenbluth may be discharged and collateral obtained upon application. Respectfully,

"WM. HAYWARD,
"United States Attorney."

5. On July 22, 1921, proceedings in the Federal Court in New York city were withdrawn by Colonel Hayward, by your instructions, on the ground of "no jurisdiction." Captain Rosenbluth was actually under arrest at the time and was released and bail discharged.

6. Letter of August 9, 1921, from W. C. Herron for the Attorney General to William R. Allen, director of the Institute for Public Service, New York city, reading in part as follows:

"Department of Justice,
"Washington, D. C., Aug. 9, 1921.

"It is sufficient to say that the Department dismissed the proceedings pending against Captain Rosenbluth before the

United States Commissioner simply because it finally was advised by those who had investigated the matter that, for purely technical reasons, the United States courts had absolutely no jurisdiction whatsoever over the case, and that the prosecution would have to be in the courts of the State of Washington.

"Respectfully,
"For the Attorney General,
"W. C. Herron, Attorney."

7. August 29, 1921, letter signed personally by you to United States Senator Calder of New York, referring to the fact that the department decided it lacked jurisdiction. Said letter in full follows:

"Office of the Attorney General,
"Washington, D. C., Aug. 29, 1921.
"Hon. William M. Calder,
"United States Senate.

"My dear Senator—Just before leaving for Ohio I have yours of the 22d instant with regard to the Rosenbluth case.

"I can assure you that the fact that the department decided it lacked jurisdiction in this case, that it was not desired in any way that the impression should go out that Rosenbluth was guilty, leaving entirely the matter of investigating it further to the State of Washington authorities.

"I can assure you that if the Attorney General of the State of Washington calls upon this department for any evidence that we might have on file, the department will be very glad to give him all the information we have at hand. Very truly yours,
H. M. DAUGHERTY,
"Attorney General."

It is clear from the foregoing that you and the Department of Justice have all along taken the position that you had absolutely no jurisdiction.

This position was supported by the opinions of attorneys for General Cronkhite, who were former United States attorneys. It was also upheld in the report

(Continued on Page 13)

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ATLANTIC CITY, N. J.

Continued from page 12
filed by James W. Selden, Prosecuting Attorney of Pierce county, Washington. Recently, Assistant Attorney General Grim wrote Senator Calder that the papers had been sent to the United States Attorney at Seattle, Wash., "the only official, in my opinion, who has any authority under our law to handle this matter, etc." He also wrote to me to take the matter up with the United States Attorney at Seattle.

On what possible theory my good friend Mr. Grim now reverses your findings and says the United States Attorney at Seattle has authority I fail to comprehend.

If the federal courts have no jurisdiction, any further proceedings in Seattle by the federal authorities are tantamount to persecution and not prosecution.

If Captain Rosenbluth were guilty of the dastardly crime charged against him, it is not within the realm of probability that he would be hounding the Department of Justice for a letter of apology. He would rest content with his exoneration by the State authorities of Washington. The fact is that he has interviewed me and Senator Calder on many occasions for the purpose of having his record cleared in the Department of Justice and in the War Department. I am informed that Secretary Hoover, Honorable Katherine B. Davis and other prominent people have interested themselves in this matter, and my own personal opinion after a careful examination of the preposterous affidavits of Pothier, upon which Rosenbluth was arrested, is that he is absolutely innocent.

Why this persecution after the lapse of more than a year? If the federal courts had jurisdiction, why the failure to take action all this time and why the decision

that it had no jurisdiction and the withdrawal of all federal proceedings?

Captain Rosenbluth has told me that he does not want to run away from any further investigation you want to make. He invites a full and fair inquiry before any duly constituted tribunal having authority. But he does not want an investigation three thousand miles away before a Grand Jury which you yourself have said has no jurisdiction. The witnesses are here and could be produced in Washington or New York, should you feel that the department wants to proceed further. But until there is a statement that the department was in error when it said it had no jurisdiction, I do not see upon what theory your subordinates are now proceeding.

I know that you will personally look into the situation so that a grave injustice will not be done. And will you please give this your personal attention and prompt reply? Respectfully yours,
MARTIN C. ANSORGE.

522 West 150th St., New York City.
August 14, 1922.

Hon. Martin C. Ansonge,
233 Broadway,
New York City.

Dear Congressman Ansonge—I must appeal again for your assistance in connection with the persecution which the Department of Justice is inflicting on me.

The word "persecution" alone can adequately characterize the situation, which, briefly, is this: That someone in the Department of Justice at Washington has ordered the United States Attorney at Seattle, Wash., to present the matter on the record as it stands to the Federal Grand Jury out there. Naturally, any clearly the fact that the Department of Justice went to great lengths in the past to prove it had "absolutely no jurisdiction" in the case. They also used it as

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an excuse with the court and to the public in withdrawing criminal prosecutions against me last year, both in New York and at Seattle, Wash. Also, they used it as an excuse to justify their refusal to gather evidence to help clear the record. The department continued this attitude of "no jurisdiction" even after the Prosecuting Attorney of Pierce county, State of Washington, issued a complete exoneration of me. Incidentally, that official specifically charged the Department of Justice with having withheld from the papers it turned over to him documents which would have enabled him to have the sooner cleared my record.

During all of this time the Department of Justice continued its attitude of "no jurisdiction" and that the matter was one for the State of Washington authorities.

How, then, can you interpret the present orders of the Department of Justice except as reprisal, manifestly illegal, for my efforts to have my name fully cleared by Congressional inquiry into the Department's conduct of the case?

You personally have attempted previously to have the department make a simple and decent and final settlement of the case, and know that I have not sought vengeance or reprisal or anything more than a plain statement of my innocence from a department of our country which I served to the best of my ability in peace and in war.

I am enclosing several papers—documentary records—which will establish presentment to a Grand Jury presupposes jurisdiction and grounds for an indictment—for murder.

You know that I have always stood ready to help in any friendly inquiry, to testify under oath, waiving all immunity, and to help to gather evidence which would clear any and all doubts about the matter.

I do know that the records of the Department of Justice in this case are in every sense false and perverted and that responsible officials of the department have gone to great lengths to prevent correction thereof.

In view of the Department's record, and the complete exoneration given by the State of Washington authorities, what can be thought of secret orders to attempt to secure an indictment on perverted evidence from a Grand Jury three thousand miles away from all the principals in the case?

Will you not make another effort to have the Department of Justice conduct an open inquiry, under oath, here in New York, near by all the principals in the case, and have it conducted by someone whose courage is beyond question and whose primary allegiance is to his country and to his conscience?

I am suggesting another attempt to secure such inquiry, because it is the simple and direct way to reach a fair settlement. Also, because of the recent announcement made by the Attorney General through the press that he was appointing a special board to pass on the evidence in connection with the "war fraud" cases, so that if insufficient to warrant conviction, the evidence would

(Continued on page 14)

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Continued from Page 13 not be used in unjustly accusing these persons publicly.

Certainly, both as a citizen and an ex-soldier, it would seem preposterous to have to ask for at least similar consideration before being indicted on a charge of murder.

I do not believe the American public will stand for a further continuance of this persecution and will appreciate, as I do, the efforts which you have made and are making to right this wrong.

Let me take this opportunity to thank you for the amount of time and effort which you have been giving to this case of one who until he approached you about it was a total stranger to you, and whose only "pull" was the documentary evidence in the case.

Very sincerely yours, ROBERT ROSENBLUTH. (Copy) Office of the Attorney General, Washington, D. C., Aug. 18, 1922.

My dear Congressman—This is to acknowledge receipt of your letter under date of August 17, enclosing a copy of Captain Rosenbluth's letter to you of August 14, and to say that when this matter first came to my attention Captain Rosenbluth was insistent that he have a letter from this department exonerating him.

Why should Captain Rosenbluth be permitted the unheard of privilege of selecting the forum which is to investigate him? Why should not this matter take the ordinary course? Now that he is getting precisely what he prayed for at one time—a thorough investigation—he desires to take charge of it and run it.

Within a fortnight he was procuring a Senator to place before this department precisely what you have placed before it, and, receiving a reply that was unsatisfactory to him, he appeals to you, and as soon as he has the reply I am writing you, he will then appeal to someone else, covering the entire territory of the United States.

There are very serious issues of fact involved in this matter, and I cannot permit them to be decided by any unofficial referee at New York or elsewhere. The matter must take its ordinary course. If he has done no wrong, he has undoubtedly been exonerated; if he has

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done wrong, he ought to be prosecuted. Very truly yours, H. M. DAUGHERTY, Attorney General.

My dear General—Your letter of August 18 received yesterday, in regard to Captain Robert Rosenbluth, has had my careful consideration. I note your statement that the facts before you require you to send the matter to the United States Attorney for investigation before a Grand Jury, and that "any jurisdiction that the Federal Government has is at Seattle."

Irrespective of how many persons Captain Rosenbluth may interest in his case, he resides in my Congressional District, and it is my duty to represent and to protect him if I believe he is being persecuted. I thought that calling the anomalous situation to your personal attention might end the matter.

Yours very truly, MARTIN C. ANSORGE. Hon. Harry M. Daugherty, United States Attorney General, Department of Justice, Washington, D. C.

Congressman Anson said: "I believe the position of the Attorney General is a complete reversal of his former stand. Captain Rosenbluth was indicted and arrested in 1921 by the federal authorities. Subsequently the indictments were withdrawn and Captain Rosenbluth was released on the ground that the Federal Courts had no jurisdiction. The matter was referred to the State authorities of the State of Washington, which completely exonerated Captain Rosenbluth. Now, after the lapse of more than a year, the federal authorities are attempting to indict Rosenbluth in the Federal Courts at Seattle. If the Federal Courts had no jurisdiction in 1922? If they had jurisdiction in 1921, why were the indictments quashed and Captain Rosenbluth released, and why was nothing done for more than a year thereafter? It seems that some powerful influence is working with the Department of Justice to persecute Captain Rosenbluth. If he were guilty, is it likely that he would be hounding the Department of Justice for an apology? The fact is that he will not rest until his record in the Department of Justice and in the War Department is cleared of the stain of this unwarranted charge. By asking for this letter of apology he has apparently instigated the Department of Justice to again take up his case and endeavor to obtain an indictment in the Federal Courts, which the department admits have no jurisdiction."

The new synagogue now building in Reno, Nev., is nearing completion and will be dedicated on September 10.

ALBERT B. ROSSDALE From a minor clerkship in the New York postoffice to represent in the Congress of the United States the Twenty-third New York District, wherein reside 450,000 persons, more than half of whom are Jews, and which in population is the largest Congress district in the United States, is a part of the interesting career of this former postman.

A typical New York boy, a product of the public schools, who put the finishing touches to his schooling by attendance evenings at Harlem Evening High School and at the educational classes of the Young Men's Hebrew Association.

In his early years newsboy, errand boy and factory hand, he passed these successive steps, and while still a youngster entered the New York postoffice. While in that service he later became president of the postal clerks' organization and helped to bring about many improvements in the conditions of postal and other government employees. Leaving Uncle Sam's employ in 1910, he entered the wholesale jewelry business and later became a successful merchant. Long prominent in the Bronx, where he has lived twenty-two years, and active in local, civic, fraternal and political affairs, he was elected to the Sixty-seventh Congress in 1920.

The Jewish community in New York and throughout the country was generally unaware that the Bronx representative was of the Jewish faith, although he has been active in Jewish affairs in his locality.

Early in the first session of the present Congress his vigorous attack in the House of Representatives upon the then pending "Immigration Restriction Act" attracted the attention of the Jewish newspaper reporters in the press gallery. They interviewed him and their inquiry elicited a characteristic response: "You didn't know I was a Jew? Well, I glory in the fact that I am a good Jew and a good American."

His career since has proved it, for his labors have been replete with successful accomplishment. A glimpse of some of his activities is seen in the remarkable vote upon the Lodge-Fish resolution in favor of the Palestine Mandate. To his ability to convince his colleagues and to his untiring efforts in personally canvassing every member of Congress was due, in a great measure, the disappearance of the opposition and the unanimous vote recorded.

Among the organizations of which he is a member are Bronx Lodge No. 860, F. & A. M., of which he was twice Master; Temple Adath Israel, Independent Order B'nai B'rith, Independent Order B'rith Abraham, Young Men's Hebrew Association, Zionist Organization, the Jewish Congress and Bronx Jewish Center.

The first number of the new emigrants' monthly, "The Way," has already made its appearance on the streets of Berlin. It is dedicated to the interests of the Jewish emigrant and is edited by Ben-Adir, a well known Jewish author.

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that there are no colonies in the hotel proper, and that no finger is pointed at one another. This is impossible when you admit Jews indiscriminately. And that is exactly what happened last year. "You remember," he said, as he pulled the chair toward me, "we had a good many Jewish families here last year. But they did not fit in. And I lost a good deal of the non-Jewish clientele on account of it. I was compelled, therefore, in self-defense, to take a stand in the matter, and this is our policy: Those people, Jews or non-Jews, whose presence here will create no friction, present no problem, accentuate no difference, are more than welcome. But that class of people which for one reason or another does not fit in, and creates disharmony, is unwelcome. Hence, those Jews whom we know and are acceptable, we are more than glad to receive. Those we don't know, we advise when they apply, that at this hotel 'Christian clientele is preferred.' You see, then, we have nothing against the Jews. It's not prejudice—it's business!"

"And I have nothing against you," I told him. "Business is business. But you won't mind, I am sure," I added, "if I leave this hotel for one where I will be spared the painful process of discovering what class of Jews I belong to!"

"But why should you leave?" he inquired anxiously. "You know quite well that you are welcome here."

"Perhaps," I answered him. "But I know that you discriminate against a certain class of Jewish people, and I know that you made a mistake in me. For I am just one of those discriminated against. And to save you from further embarrassment I'll move on to the next hotel, where they take Jewish money indiscriminately!"

Some of My Best Friends

This out of my mouth, I ran up the stairs to the second floor, packed my grip, and came down to order a taxi to take me somewhere. At that time the manager asked me to grant him a few minutes to talk things over. We sank into two soft chairs, with the manager in the leading role, and thus he spoke: "If I am black-balled from a lodge would that be reason for me to have a grudge against its members? If a country club would not have me as a member should I wage incessant warfare against it?" I was ready to answer him. But he carried on. "The Jews are a peculiar people. They possess traits not discernible in any other race that comes to America. In some respects they are unique, and still they create a problem."

"What do you mean?" I inquired. "This is what I mean. The Jewish immigrant ripens in America before any other. He is a hothouse product. And this is perhaps the source of friction in America. He pushes himself forward more through his money than his culture."

That was rather a new discovery for me, and so I urged him on.

"An Italian, for example, comes to America," he continued, "and he remains in his colony eking out an existence. He seldom earns more than a livelihood and advances little above his immediate environment. The second generation is more 'American' than 'Italian.' The third is an Americanized product, and if he has money and is a gentleman he can mingle in the best of society. He has become, through a slow process, one of them. The same is true of the Irish, Greek, Pole or any other element that seeks the shores of America. Only the third or fourth generation could possess the means and the wherewithal to travel in what we call 'good society.' To expect an Italian, for example, who reached America fifteen years ago, penniless and without the language of the land, to come to this hotel with his family for a summer vacation, is to expect the impossible. He could hardly have the means such an enterprise involves. Should he by accident become possessed of fortune he would still hesitate to come here. He would know that he needs something more than money to meet people on an equal basis at a first-class summer hotel. He would, therefore, go to a hotel of his kind. But if, perchance, such guests should come here, and they would become a problem, the management would then be compelled in self-defense to answer such as might apply for rooms, 'American clientele is preferred.'"

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(Continued from page 13)
 From him I learned the following incident concerning an exclusive hostelry thereabouts.

A few weeks before a Jewish man, whose name and profession did not bear the Jewish trade-mark, wrote for and reserved a suite of rooms. But when his wife and child, whose faces spoke a different language, came up to the desk and asked for the rooms reserved under that name, the hotel clerk told her very softly and culpably that she had better not register, that she might find the atmosphere not quite to her liking, that she would have to eat in a corner all by herself, that her people are generally not welcomed there, and that some mistake was made somewhere when the rooms were reserved. The woman burst into tears of humiliation. It was getting dark, and she felt alone with a little girl in a strange town, and so she pleaded with the clerk to let her stay over night. They granted her request.

When she came down later on, dressed in her evening finery for dinner, appearing charming and attractive, the hotel clerk, seeing her, experienced a sense of remorsefulness and repentance. He came up to her and began to apologize. He did not know how to do it, but he wanted to say that she need not mind what he had said before. He had not meant her. She was different. They would let her stay at the hotel.

"I won't stay here after tonight if you pay me a thousand dollars a day," she answered, and silenced him.

"Pretty good for her," I said to my friend. What is the answer?

Was the hotel manager justified in his discrimination between Jew and

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Jew? Frankly speaking—Yes! Were I the owner of the hotel and if my bank account would tell me that I was losing first-class patronage because of second-class Jews that push their way in, I, too, would seek the remedy. Not every Jewish Tom, Dick and Harry is persona grata at your table in your home. How is he to become so in the fashionable dining room of a first-class hotel?

But the real question is: Should the Jew frequent such a hotel or not? I know that some Jews will try their utmost to get into a hotel where only the elite of Jewry are tolerated. Still, I dare ask, will the Jew who finds his way to the desk of that hotel be mentally comfortable on his pillow at night when he knows that his less favored brother, because of the way the world wags, is persona non grata there?

Let us be frank and confess there is a type of Jew responsible for the existing conditions. Money is his goal, of course, and when he gets it he must buy himself into "society." A first-class hotel for the summer is a good beginning. And so he comes there with a super-assurance that his money will pull him through. Did not he buy his place in the card club, and golf club, the self-same way?

But he forgets one thing: At all of these places the clientele is Jewish. Though he did not fit in, he remained there.

But it is a different matter at the hotel. The payment of the bill is not the only requirement. There are other obligations, and the chief of these is refinement—a quality as lacking as feathers on a goat to an obnoxious type of Jew who parades his ill-manners to the detriment of genteel people of the same faith. Unfortunately gentility cannot be acquired in business hours during a busy season, or through like meetings like. Not even through dividends. When these essentials are not achieved, the unpolished rich man appears very poor at the table, on the porch, in the smoking room, even in the lavatory. Long live the amenities!

Pogrom Exposition in Ukraine

Riga (Jewish Press Association).—A special historical exposition of the pogrom effects in Ukraine is to be opened this week in Charkov. Photographic tableaux, statistical tables and concrete evidence of the pogrom devastation have been prepared with painstaking care for presentation and exhibition at the Pogrom Exposition. So cumulative and convincing is the concrete evidence to be presented that all visitors to the exposition, it is expected, will be deeply moved by the objective demonstration of the pogrom ravages.

If adequate guarantees can be secured the exposition in its entirety will be transferred to other cities and lands to serve as an object lesson to all.

Culture League for Workers Only

Moscow (Jewish Press Association).—The Central Executive Committee of the "Hebrew Culture League" resolved to establish branches of the league only in those cities which have a large proportion of workers. It was also decided to suspend all branch locals which are under the management of non-workers.

"These decisions were made," read the official explanation, "because of late the Bourgeois Jewish element have begun to play an increasingly important role in the branch locals of the Culture League."

A synagogue in Frederick, Md., will soon be a reality. Workmen are now remodeling the building on West Second street, which was recently donated by Leo Weinberg, in memory of his parents, the late Samuel and Amelia Weinberg. The funds for the establishment of the synagogue have been contributed by the members of the congregation, who have already pledged \$10,000 with promises of increased subscriptions as may be necessary.

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Lublin Radicals Hounded Again

Lublin (Jewish Press Association).—The city police have again commenced to persecute the known radicals of this city. A recent raid netted thirty prominent labor leaders, eight of whom were Jews, belonging to different radical parties, such as the Communists, Bundists and Poalei Zion.

Rabbi Morris Meyer of Rochester, N. Y., died suddenly Wednesday afternoon, death being the result of a heart attack. He was fifty-five years old. Rabbi Meyer was born in Russia, where he received his early training, and came to Rochester as a young man. For the last thirty years he had been associated with the Morris Street Synagogue and was well known as an erudite Talmudist.

Summer activities by members of the National Federation of Temple Sisterhoods have added more than \$6,500 to the dormitory fund for Hebrew Union College. Work upon the new dormitory will shortly be started, architect's plans having been approved. It is planned to complete the building before the fall of 1923.

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Polish Antisemites Scent Plots

WILNA (Jewish Press Association).—The Polish Antisemitic Press again carries reports of alleged secret conferences of Jewish representatives to consider ways and means of influencing the English government to help in the Jewish conquest of Poland. The conference was alleged to have taken place in the home of Rabbi Rubenstein, as usual.

Such fiction is often given currency by the faithful Polish patriots, who never seem to tire of the same old stories.

Levi Mayer, reputed to be the wealthiest lawyer in America, died suddenly at his Chicago (Ill.) home last week. Born in Richmond, Va., in 1859, Mayer worked his way through life and represented some of the biggest interests in the practice of his profession. He represented the Chicago packers, Klaw & Erlanger, the former "Whiskey Trust" and various other clients, and his fortune is estimated at over \$20,000,000.

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FRANKENFELDER, BERNHARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernhard Frankenfelder, 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 Jacobson & Pollock, their attorneys, at No. 29 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1923.

HARRIS, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Harris, 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 Podell, Ansonge & Podell, their attorneys, at No. 233 Broadway, Borough of Manhattan, City of New York, on or before the third day of January, next.

MAIENSCHEN, CATHERINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Catherine Maienschien, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Robert C. Birkhahn, their attorney, at No. 206 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of December, 1922.

SCHWAB, I. NATHAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Schwab, 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 Lewis Schindler, their attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of November, 1922.

FRIEDMAN, LEWIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Friedman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Harry Meyers, Esq., their attorney, at No. 115 Broadway, in the Borough of Manhattan, City of New York, on or before the 22d day of November, 1922.

LEOPOLD, CLARA T.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Clara T. Leopold, 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 Lewis Schindler, their attorneys, at No. 123 Broadway, Borough of Manhattan, City of New York, on or before the 17th day of November, next.

BLOCH, BERT K.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bert K. Bloch, 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 S. John Block, their attorney, at No. 198 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of October, 1922.

BAUM, JEANETTE K.—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 Jeanette K. Baum, 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 Milton Dammann, their attorney, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the fourth day of December, 1922.

SCHWARTZ, MORRIS.—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 Morris Schwartz, 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, in the Borough of Manhattan, City of New York, on or before the 1st day of December, next.

GOLDSMITH, 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 Goldsmith, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Fleischman, their attorney, at No. 149 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of November, 1922.

AMBERG, GUSTAV.—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 Gustav Amberg, 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 B. Lewinson, his attorney, at No. 119 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of November, 1922.

KRAUS, ALBERT.—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 Albert Kraus, 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 Spitz & Bromberger, their attorneys, at No. 56 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of November, 1922.

CANTOR, MORRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Cantor, 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 Hartman, Sheridan & Tekulsky, their attorneys, at No. 153 West 42d Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of November, 1922.

MARGULIES, LAZAR.—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 Lazar Margulies, 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 Miller, Bretzfelder & Rusky, their attorneys, at No. 302 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of November, 1922.

KOLSKY, OSCAR.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Kolsky, 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 Bertram Levy, her attorney, at No. 1133 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1923.

SELIGSBURG, FRANKLIN L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Franklin L. Seligsberg, 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 Wise & Seligsberg, 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 27th day of October, 1922.

LOWENSTEIN, LEOPOLD.—The People of the State of New York, by the Grace of God free and independent, to Celia S. Lowenstein, Emil Lowenstein, Johanna Moritz, Jenny Debusburg, Rosalind Hirsch, Elsie Lowenstein, and Amanda Strauss, the widow, heirs and next of kin of Leopold Lowenstein, deceased, send greeting:

Whereas, Louis R. Salomon, who resides at 155 Riverside Drive, the City of New York, has lately applied to the Surrogates' Court of the County of New York, to have a certain instrument of writing, relating to his real and personal property, duly proved as the last will and testament of Leopold Lowenstein, who was at the time of his death a resident of the County of New York, deceased; Therefore, You and each of you are cited to show cause, before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 28th day of September, one thousand nine hundred and twenty-two, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

HEIDELRACH, ALFRED S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred S. Heidelrach, 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 & Seligsberg, 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 27th day of October, 1922.

POLLAK, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Pollak, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, at the office of Louis A. Solomon, his attorney, at No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of October, 1922.

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 subscribers, at their 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, 1922.

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, next.

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 his place of transacting business, at the office of Benjamin H. Wickel, 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.

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.

LURIE, MAX.—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 Max Lurie, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Kantrowitz, Esberg and Behr, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of December, next.

VOGEL, CECILIA (also known as Cella Vogel, also known as Cella Vogel).—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Cecelia Vogel, also known as Cella Vogel, also known as Cella Vogel, 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 Spitz & Bromberger, his attorneys, at No. 56 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of April, 1922.

HYMAN, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Hyman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Levitt, her attorney, at No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of November, 1922, next.

TOBIAS, RAPHAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Raphael Tobias, 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 David L. Weil, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of December, 1922.

CANTER, CHARLES.—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 Charles Canter, 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 Herman A. Schoenfeld, her attorney, at No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of October, 1922.

HERMAN A. SCHOENFELD, Attorney for Administrator; Office and P. O. Address, 41 Park Row, Borough of Manhattan, New York City.

HYMES, FANNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Hymes, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, of the executor of said estate, at No. 140 Broadway, in the City of New York, on or before the 1st day of July, next.

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 Herman B. Goodstein, his attorney, at No. 1457 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.

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.

ASCHIM, 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 Aschim, 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 13th day of October, 1922.

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.

MEIERHOF, BETTIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bettie Meierhof, 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 Guaranty Trust Co. of New York, Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

ENGEL, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Engel, 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 Stroock & Stroock, 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 1st day of November, 1922.

LIEBENSTEIN, VIOLA R.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Viola R. Liebenstein, 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 offices of Engelhard, Polik, Fitcher & Stern, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1923.

COHN, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Cohn, 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, Morris M. Baker and George Cohn, Executors, Office and Post Office Address, 277 Broadway, New York City, Borough of Manhattan, in the City of New York, on or before the 26th day of January, 1923.

JACOBSON, EMANUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Jacobson, 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 Bondy & Schloss, their attorneys, at No. 276 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of March, 1923.

BERMAN, NATHAN A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan A. Berman, late of the County of Essex, State of N. J., deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Bondy & Schloss, their attorneys, at No. 276 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of August, 1922.

BONDY & SCHLOSS, Attorneys for Executors, Office and P. O. Address, 276 Fifth Avenue, Borough of Manhattan, New York City.

ABELS, MORRIS B.—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 Morris B. Abels, 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 Wahle and Kringsel, their attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of October, 1922.

GREEN, MAX.—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 Max Green, 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 John L. Bernstein, her attorney, at No. 5 Beekman Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1922.

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, State of New York, on or before the 14th day of October, next.

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. Quasha, 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.

RAMBERGER, LEON J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leon J. Ramberger, 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 30th day of October, next.

SAMUELS, LEWIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Samuels, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Alexander, Cohn & Sondheim, their attorneys, at No. 51 Chambers Street, in the Borough of Manhattan, City of New York, State of New York, on or before the 6th day of November, 1922.

SAUL, PHILIP C.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip C. Saul, 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 George Frankenthaler, his attorney, at No. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of October, 1922.

ISAACS, THEODORE.—Whereas Sidney Isaacs intends to apply for letters of administration upon the estate of the above named decedent, to be issued to himself, pursuant to Section 121 of the Surrogates' Court Act in such case made and provided for.

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 Day 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.

STEINBERG, CHARLES.—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 Charles Steinberg, 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 E. Knight Harris, his attorney, at No. 1 Liberty Street, Manhattan, City of New York, on or before the 27th day of December, 1922.

GORDON, SAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sam Gordon, 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 Joseph N. Schultz, Esq., her attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of February, 1923.

JOSEPH N. SCHULTZ, Attorney for Administrator, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

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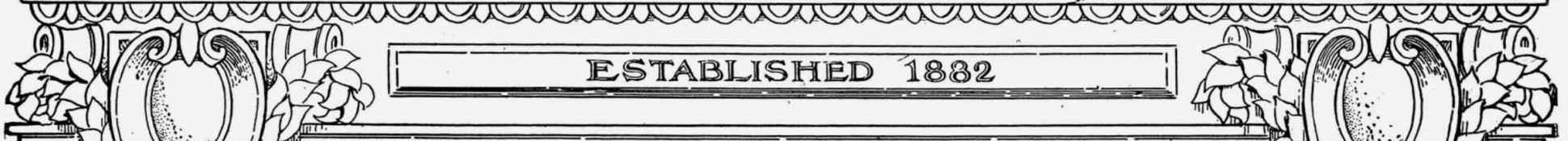
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